

The Living CHURCH

May 31, 1959

25 cents

Page 12:

Anglican Anxieties

Page 18:

CSI Steps Backward

Page 14:

Christian Grief

Memphis Commercial-Appeal



Trip in a bottle. Lucky message-signer, Mrs. White; lucky rector, Mr. MacDonald. [p. 9]

OUR CHRISTIAN HERITAGE

CHURCH HISTORY AND THE EPISCOPAL CHURCH



By

POWEL M. DAWLEY
Professor of Church History,
General Theological Seminary



Written for young people, OUR CHRISTIAN HERITAGE seeks to equip the reader with some understanding of the Christian heritage of centuries past, as related both to his experience of the world today and his membership in the Episcopal Church.

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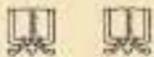
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The Living Church

Volume 138 Established 1878 Number 22

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

May

31. First Sunday after Trinity

June

3. General Board meeting, National Council of Churches, to 4.
7. Second Sunday after Trinity
11. St. Barnabas
13. Williamsburg - Jamestown, Virginia Pilgrimage, sponsored by the Brotherhood of St. Andrew, to 14.
14. Third Sunday after Trinity
21. Fourth Sunday after Trinity
24. Nativity St. John Baptist
28. Fifth Sunday after Trinity
29. St. Peter

July

4. Independence Day
5. Sixth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, \$1.00 a year additional.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Moving Is Exciting

The very thought of National Council's moving is exciting [L.C., May 10 and 17]. All things considered, it's obvious there's only one place to go — Chicago.

ROBERT W. SHOEMAKER

Troy, N. Y.

No Nations for Pasternak

The article by Dr. Kendig B. Cully, "Religion In Doctor Zhivago" [L.C., May 10], is most interesting. I sensed that Pasternak's theology and purpose in writing is succinctly expressed in one line (p. 122) "... there are no nations, there are only individuals."

(Rev.) EDWARD E. HAILWOOD
Rector, St. Paul's Church

Salinas, Calif.

Back of the Gold Dome

Your cover [L.C., May 10] featuring the work of St. Margaret's sisterhood and the article on the work of religious orders reminds me of a fact that I learned from one of the sisters only recently, which is not generally known but should be. It is that the Society of St. John the Evangelist in Boston, with which the sisterhood works, still carries on its parochial work in the old church plant on Bowdoin Street, Boston. More: a commercial firm or business awhile ago wished to secure the property and to make a commercial enterprise on the site, offering a fabulous sum for the property. But the order of S.S.J.E. rejected the offer and still continues to carry on its work among God's poor, back of the capitol with its gold dome.

(Rev.) A. L. BYRON-CURTISS

Utica, N. Y.

News from the Battlefield

The article by the Rev. Laman H. Bruner [L.C., May 3] is painful but true!

Why should Episcopalians have to live in a good-sized city, or go far out of their way, if they are to meet real missionaries in the flesh? Presbyterian missionaries visit ordinary local churches, not as an option, but as a requirement. They send back letters from the field to these same people who are now their personal friends, and visit them again on furlough. Men, women, and children of every church, large and small, thus have God-given incentive to pray, to give, and to go. The smallest Baptist, Methodist, and Advent churches consider missionary visits a must. The only churches where missionaries in-the-flesh are scarce as flies in January are dead on their feet.

St. Paul always shared with older congregations the thrill of what God was accomplishing through their prayers and through his agency on the battlefield. St. Paul did not consider this personal contact optional: he depended on their concern and their prayers. All real missionaries learn to do likewise. This is God's method. God works where life touches life. Third-hand digests of second-

Auditor's Statement LIVING CHURCH RELIEF FUND

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1958, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1958, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed—	
Received, published, and distributed in 1958.....	\$ 1,910.61
Received and published in 1958 and distributed in 1959	528.50
	<hr/>
	\$ 2,439.11
Donations received and distributed from November 1, 1914 to December 31, 1957, as reported in our letter of March 31, 1958	529,076.72
	<hr/>
	\$531,515.83

In addition to the foregoing, donations amounting to \$273.50 were received in December, 1958, and were acknowledged in THE LIVING CHURCH in January, 1959.

No charge was made against the donations collected for expenses incurred by THE CHURCH LITERATURE FOUNDATION, as publisher of THE LIVING CHURCH, in the collection and distribution of the funds.

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hand reports, or pretty paper mobiles, cannot impart the message of the Holy Spirit.

Maybe you have heard some missionary and were bored stiff. So have I. Many of them need a shot in the arm, just as we do. A missionary talk or article for publication is not a travelogue.

Communists live by scraps of news that tell them "the revolution" is advancing. We ought to live and breathe by evidences of God's revolution, and in close touch with those who are thrilled to be His ambassadors.

(Rev.) LEWIS E. COFFIN
All Saints' Mission

Wolfeboro, N. H.

Continued on page 20



DON'T TAKE A VACATION FROM GOD

Summer, the season of planting and harvest, a time of out-of-doors recreation, is most of all a time for spiritual renewal. It is an opportunity for mankind to grow closer to his Maker. So, with all your vacation plans, don't take a vacation from God.

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BOOKS

Awarded Third Degree

The Rev. Geddes MacGregor is a not infrequent contributor to THE LIVING CHURCH as a writer of both articles and book reviews. Dr. MacGregor has recently been awarded his third doctorate — a Doctor of Divinity degree from the University of Oxford.

Dr. MacGregor is a minister of the Church of Scotland. His most recent work, *Corpus Christi* (Westminster Press, May 11, \$5) has been described by the London *Daily Telegraph* as "the most important contribution so far to the study of the theological principles involved in talk of reunion of Anglicans and Presbyterians." It will be reviewed in a future issue of THE LIVING CHURCH.

Two more works from Dr. MacGregor's pen are scheduled for 1959 publication: *Introduction to Religious Philosophy* (Houghton Mifflin, June 19), and *The Bible in the Making* (Lippincott, fall). Earlier books by Dr. MacGregor reviewed in THE LIVING CHURCH include *Christian Doubt* (1951), *From a Christian Ghetto* (1954), and *The Vatican Revolution* (1957).

Dr. MacGregor, who has held the Rufus Jones Chair of Philosophy and Religion at Bryn Mawr since 1949, has, for the last year or so, been Visiting Professor at the Graduate School of the University of Southern California, Los Angeles. He is known for his satire. F.C.L.

In Brief

A GUIDE TO CHURCH BUILDING AND FUND RAISING. By Martin Anderson. Augsburg Publishing House. Pp. 69, plates. \$5. "Intended especially for building and fund raising committees, ministers and theological students, that they may be able to deal more intelligently with architects, contractors, suppliers and lending institutions." Pictures and plans shown are mostly of Lutheran churches, but some others are represented, including a couple of Episcopal Church buildings. Author is a Lutheran minister to whose lot it fell "to help plan and raise the funds for three churches."

ALBERT SCHWEITZER: THE LIGHT WITHIN US. Philosophical Library. Pp. 58. \$2.75. Brief selections from the writings of Albert Schweitzer, made by Richard Kik. Large print.

Books Received

CRUSADER WITHOUT VIOLENCE. A Biography of Martin Luther King, Jr. By L. D. Reddick. Harpers. Pp. vii, 243. \$3.95.

THE RENEWAL OF HOPE. By Howard Clark Kee. A Haddam House Book. Association Press.

Pp. xii, 190. \$3.50. July selection, Pulpit Book Club.

PEOPLE, LAND, AND CHURCHES. By Rockwell C. Smith. Friendship Press. Pp. vii, 164. Cloth, \$2.95; paper, \$1.50.

FAITH AND COMMUNITY. A Christian Existential Approach. By Clyde A. Holbrook. Harpers. Pp. 159. \$3.

THE DEFENCE OF THE GOSPEL IN THE NEW TESTAMENT. The Calvin Foundation Lectures, 1958. By F. F. Bruce, D.D. Eerdmans. Pp. 105. \$1.50. [A Pathway Book.]

THE ORIGINS OF ORIENTAL CIVILIZATION. By Walter A. Fairservis, Jr. A Mentor Book. New American Library. Pp. vi, 192. Paper, 50 cents.

THE FACE OF LOVE. A Devotion on the Fourteen Stations of the Cross. By Gilbert Shaw, London: Mowbrays. New York: Morehouse-Gorham. Pp. 247. \$5.35.

POWER THROUGH PRAYER. Guidelines for Developing Effective Prayer Life. By Ronald W. Goetsch. Concordia Publishing House. Pp. vi, 145. \$2.50.

AT LIFE'S CROSSROADS. By Paul W. Milhouse. Warner Press. Pp. vi, 112. \$2.50.

SEEKING TO KNOW THE WILL OF GOD. By Hillery C. Rice. Warner Press. Pp. 128. \$1.25.

CHRETIEN TROYES, AND THE GRAIL. By Urban T. Holmes, Jr., and Sister M. Amelia Klenke, O.P. University of North Carolina Press. Pp. 230. \$5.

A SHORTER COMMENTARY ON ROMANS. By Karl Barth. John Knox Press. Pp. 188. \$3.

THE LIVING CHURCH. By Lynn Harold Hough. St. Louis, Mo.: Bethany Press. Pp. 125. \$2.50.

HORIZONS OF CHRISTIAN COMMUNITY. By Paul S. Minear. St. Louis, Mo.: Bethany Press. Pp. 127. \$2.75.

NO SOUTH OR NORTH. By Roger H. Crook. St. Louis, Mo.: Bethany Press. Pp. 121. \$2.50.

PATHS THAT CROSS. By Esther Daniels. Illustrated by Robert Pious. Friendship Press. Pp. 79. Cloth, \$2.95; paper, \$1.50.

THEOLOGY OF CULTURE. By Paul Tillich. Edited by Robert C. Kimball. Oxford University Press. Pp. ix, 213. \$4.

GENESIS AND GEOLOGY. A Study in the Relations of Scientific Thought, Natural Theology, and Social Opinion in Great Britain, 1790-1850. By Charles Coulston Gillispie. Harper Torchbooks (TB 51). Harpers. Pp. xiii, 306. \$1.75.

THE JOURNALS OF KIERKEGAARD. Translated, selected, and with an Introduction by Alexander Dru. Harper Torchbooks (TB 52). Harpers. Pp. 254. Paper, \$1.45.

THE RIDDLE OF THE SCROLLS. By H. E. Del Medico. Translated by H. Garner. New York: Robert McBride. Pp. 432. \$4.95.

THE HISTORICAL BACKGROUND OF THE DEAD SEA SCROLLS. By Cecil Roth. Philosophical Library. Pp. viii, 87. \$4.75.

THE RELIGION OF ISRAEL. By Albert Gelin, P. SS. Translated from the French by J. R. Foster. Hawthorn Books. Pp. 111. \$2.95. [Volume 65, Twentieth Century Encyclopedia of Catholicism.]

FIRST QUESTIONS ON THE LIFE OF THE SPIRIT. By Thomas E. Powers. Harpers. Pp. xiv, 241. \$4.

PEACE, POISE, POWER. Meditations for Women Based on the Gospel of Luke. By Edythe J. Johnson. Augustana Press. Pp. xiii, 424. \$3.50.

THE MATURE LUTHER. By Theodore G. Tappert, Willem J. Kooiman, Lowell W. Green. Martin Luther Lectures, Volume 3. Augsburg Publishing House. Pp. viii, 179. \$3.

THE CASE FOR ORTHODOX THEOLOGY. By Edward John Carnell. Westminster Press. Pp. 162. \$3.50.

THE CASE FOR A NEW REFORMATION THEOLOGY. By William Hordern. Westminster Press. Pp. 176. \$3.50.

A Card Game on the Commandments

I have been asked to share a game invented to give drill and meaning on the Ten Commandments. This game grew out of the discovery that classes which had studied and memorized the commandments for a whole year could not identify them when applied to common situations. This version was first prepared to assist one teacher, but the set of cards was used later by several classes. The form given below is still experimental, and should be altered in the judgment of the users. Children often make improvements.

The method is based on the "flash" cards used in the public schools for drill on numbers. On one side is the problem, and on the other the answer. The cards are used at first for class drill, then for individual answers, and later can be handled by a child at his own desk for testing himself. The cards should be about 4" x 6".

In designing our game, the problem was to get a word or short phrase which would spark the idea, and call for a judgment. The idea throughout is, as each card is held up: "Which commandment does this refer to?" The teacher then asks the pupils, "Why?" or asks to hear the commandment recited. The pupil who gives the correct answer gets the card.

Wording on the Cards

The words listed below, given in capitals, are in lettering about $\frac{3}{4}$ " high, and are on the "flash" side of each card. On the reverse is typed or written the answer. If it is simply the commandment, the full wording of it is given. Where there is reason for difference, additional copy is given, or "Why?" and an explanation. Note that the wording on the back is seen only by the teacher, or by the pupil conducting the drill.

(Note: To save space here, the flash words or phrases are given separated by a dash, each for a separate card. The answering copy would be on the back. Where there is a variation or needed explanation, in addition to the commandment, this is given in brackets.)

- (1) TRUST GOD — BELIEVE IN GOD — FAITH.
- (2) SUBSTITUTES FOR GOD [1 or 2]—ASTROLOGY [because astrology is superstitious belief in the stars]—FALSE WORSHIP—WORLDLINESS.
- (3) PROFANITY—CARELESS PRAYERS—IRREVERENT TALK.
- (4) TO CHURCH ON SUNDAY—WORSHIP REGULARLY—REGULAR COMMUNIONS. PREPARE ON SATURDAY.
- (5) RESPECT AUTHORITY [Parents are the first authority. From them we learn to obey all lawful authority.] — BE LOYAL TO YOUR HOME—HELP MOTHER—DO YOUR HOME-

WORK—PICK UP YOUR ROOM—OBEY TEACHERS.

(6) CRUELTY — KINDNESS [Why? Because kind people never harm others.]—GENTLENESS —SELF CONTROL [from anger=6, from impurity = 7]—FORGIVE [Why? Because if you do not forgive, there is hate in your heart.]—PLAN TO GET EVEN [Because revenge is one of the reasons for killing.]

(7) PURE THOUGHTS — LOYAL TO HUSBAND — RESPECT YOUR BODY — FAITHFUL TO WIFE — RESPECT BODIES OF OTHERS—DIRTY STORIES.

(8) OPEN SOMEONE'S LOCKER — CHEAT IN A GAME — BORROW AND NOT RETURN — DRIVE AUTO WITHOUT PERMISSION — FALSE INCOME TAX RETURN [both 8 and 9].

(9) TELL A LIE — CONCEAL THE TRUTH — TELL AN EXAGGERATED STORY—SPREAD GOSSIP —PRETEND TO BE RELIGIOUS [9 and also 3].

(10) ENVY SOMEBODY — DAYDREAM OF IMPOSSIBLE ACHIEVEMENTS [Because it is wrong to wish to be someone you can't be.] — BE DISCONTENTED.

(This will provide copy for 45 cards.)

Using the Game

The teacher usually makes the first set of cards, when the class has been through all of the Ten Commandments. Introducing the game, he explains that we must know the full meaning of each commandment. He will also bring out that nearly every kind of human action can be found to be covered in some way by one or more of the commandments.

The negative and positive references will be realized, as well as the Christian emphasis. The words which he will now show on the cards are to remind of one of the commandments — either in keeping or breaking them. "As I hold up this card, which commandment does it remind you of? You may give the number, and then the full wording; or, you may give the wording, and then the number."

In early use, class discussion will often reveal new insights. Thus, to cheat in a game may refer to the 8th ("if you robbed another player") or to the 9th (if you made a dishonest claim or score). Cards are shuffled, not given in order.

After becoming familiar with the cards on the first Sunday, they may be put aside for awhile, then brought out again for drill. In drill form, the leader holds up a card and calls on a definite person to reply. If several sets of the cards are made, they may be divided among the pupils for use as a game between two or three. Some of the meaning may seem a little strained, but can be modified or clarified by discussion. Certain cards might be withheld for younger pupils. This game will clarify and complete the learning of the commandments, if used now and then in the closing days of the term.

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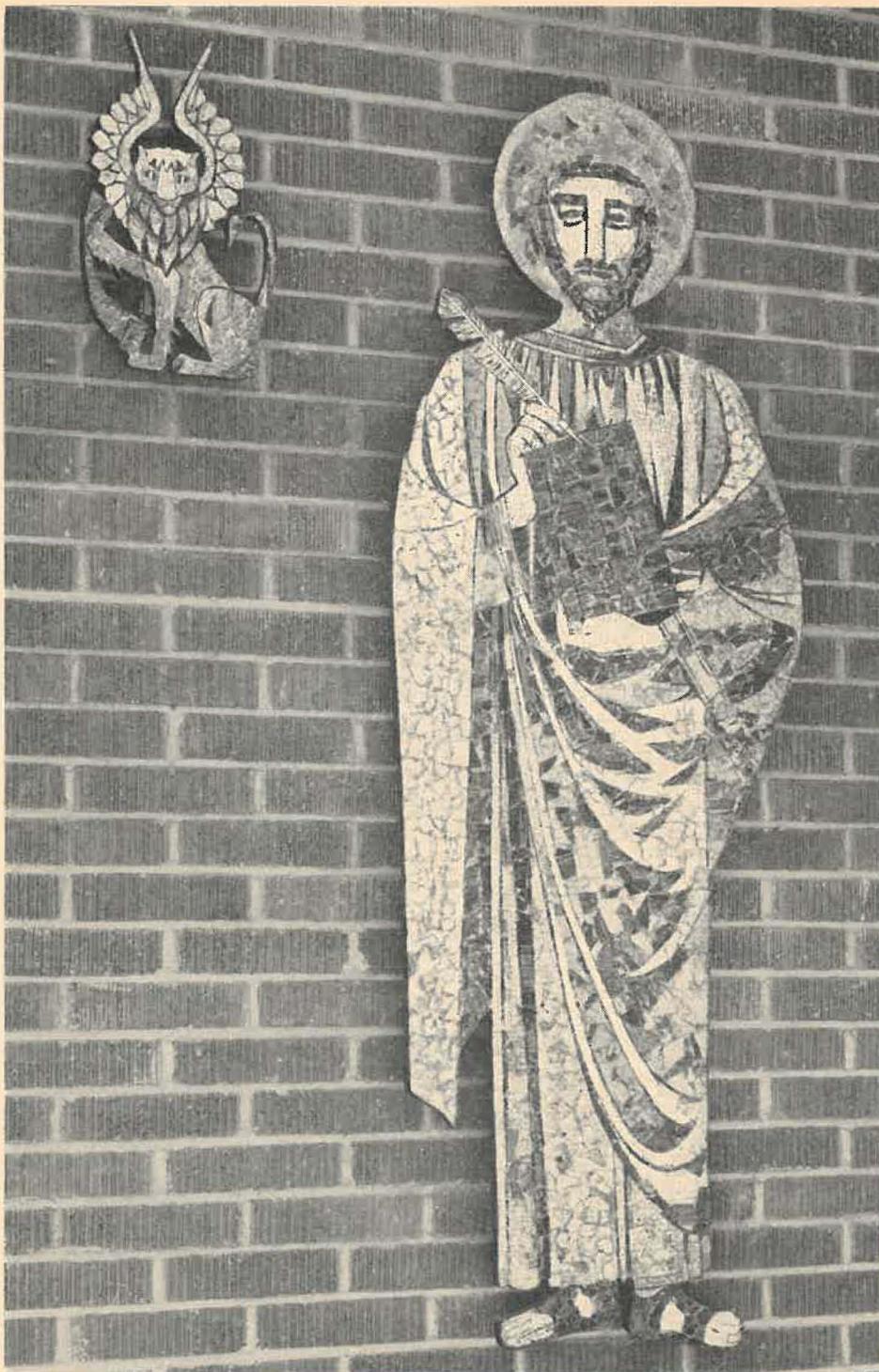
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St. Mark In Mosaic

A mosaic figure of St. Mark, with winged lion (symbolic of St. Mark's Gospel), was recently dedicated at St. Mark's Church, Van Nuys, Calif. The mosaic, five feet high and composed of glass in blue and gold, is the work of Dale and Elaine Owen, of St. Bede Studio, Santa Monica, Calif.

This adornment of the parish hall building is the gift of the Rev. Emmons P. Burrill, associate priest of St. Mark's, and Mrs. Burrill. The Rev. Dennis J. Bennett is rector.

Author's Note: In the collect below I have tried to convey something of the significance of St. Mark's Gospel as modern scholarship sees it, and also to include a reminiscence of the alternative ending which in some mss. of this Gospel replaces 16:9-19. See Revised Standard Version at this point. F.C.L.

O GOD, who didst inspire Mark the Evangelist to set forth in his Gospel those saving acts which thou hast wrought on man's behalf: Grant that thy Word, in its wingèd might, may ever possess thy people, that thy Son Jesus Christ may, by means of them, send out into all the world the sacred and imperishable message of eternal salvation; through the same Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Living Church

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

**First Sunday after Trinity
May 31, 1959**

EDUCATION

CDSP Campaign May be Postponed

Bishop Walters of San Joaquin has told a LIVING CHURCH reporter that the development committee of the Church Divinity School of the Pacific voted May 18 to recommend to the trustees of the seminary that the capital funds campaign for \$4,000,000 for CDSP be postponed one year. Bishop Walters, who is president of the Eighth Province, said that the reason given was the lack of agreement by certain dioceses with the plan of operation outlined by the trustees. This lack of unanimity, it was felt, would make a reasonably successful campaign impossible in the province as a whole.

Asked for comment by THE LIVING CHURCH, the Very Rev. Sherman E. Johnson, dean of CDSP, said that no news could be released until after a meeting of the trustees on June 3.

On the bright side from CDSP came an announcement about a bequest [see below].

Bequest for the Future

The Church Divinity School of the Pacific Berkeley, Calif., has been bequeathed property valued in excess of \$25,000, according to terms of a will drawn recently.

The Very Rev. Sherman E. Johnson, dean, said that the only provision is that the property, or income from it, be used for the furtherance of education in Church music in the seminary.

Dean Johnson said that it is somewhat unusual for an institution-beneficiary to know in advance that it will receive property.

The property is located in Berkeley and consists of a house and lot.

Bexley's New Dean

The Rev. Almus Morse Thorp of Columbus, O., has been appointed dean of Bexley Hall, the divinity school of Kenyon College. He will take up his duties on September 1.

Since 1940, Mr. Thorp has been chaplain to Episcopal students at Ohio State University and rector of St. Stephen's Church, Columbus, at the edge of the campus. St. Stephen's and its four-mem-

ber staff (three clergy, one woman), is engaged on a pioneer team ministry project to the university community.

When Mr. Thorp first went to St. Stephen's, there was a temporary wooden structure on the site of the present building. The new church was made possible by a college building campaign undertaken by the diocese of Southern Ohio in 1950. This campaign built two other college-related churches in the diocese and contributed \$100,000 toward the restoration of Old Kenyon, the dormitory on the Kenyon campus which was largely destroyed by fire in 1949.

Because of its contemporary architecture, St. Stephen's has become internationally famous. The building was cited in 1955 by the National Council of Churches of Christ as one of the 18 outstanding churches of the preceding quarter century. In 1958 it received an award from the Columbus chapter of the American Institute of Architects. The idea for the building was Mr. Thorp's.

Mr. Thorp, a veteran in the college work field, was provincial secretary for college work in the Fifth Province from 1943-50, and in the diocese of Southern Ohio has served as chairman of the evangelism, youth, and college work departments. At Ohio State he has been active on various university committees. He has also been a member of the Church's na-



Mr. Thorp: pioneer and veteran.



The Rt. Rev. Walter M. Higley, suffragan of Central New York, has accepted his election as coadjutor for the diocese, subject to necessary consents. He was elected May 8 [L.C., May 24].

tional commission on college work.

As a result of Mr. Thorp's work at St. Stephen's, 26 men have entered the Episcopal ministry, five women have become full-time workers for the Church, and one woman has entered an Anglican order.

Mr. Thorp was born at Manchester, N. H., and educated at Bates College and the Episcopal Theological School. In 1952, Kenyon awarded him the honorary degree of doctor in divinity.

Mr. Thorp succeeds the Rev. Corwin C. Roach, who resigned last June after 18 years as dean of Bexley Hall. Mr. Roach is now Griswold professor of Old Testament instruction. Acting dean during the past year has been the Rev. Robert J. Page, Milnor and Lewis associate professor of systematic theology.

Ford Grant to Kenyon

The Ford Foundation has made a grant of \$20,000 to Kenyon College for a five-year program of research in public affairs, governmental and political processes, and public policies. The program is designed to emphasize the relation between research and teaching.

Scholars' Editor

Dr. John S. Marshall, head of the philosophy department of the University of the South, author and lecturer, has been named editor of the *Anglican Theological Review*, scholarly religious quarterly. The *Review*, printed at the University Press at Sewanee the past eight years, was founded in 1918 and enjoys a small but distinguished international circulation.

Books

Dr. Marshall has been professor of philosophy at Sewanee since 1946 and head of the department since 1950. Among the most noteworthy of his books are *Hooker's Polity in Modern English* and *Hooker's Theology of Common Prayer*, both interpretations of the works of the 16th Century divine, Richard Hooker, considered by Dr. Marshall as "the greatest of Anglican theologians." *The Word Was Made Flesh* is another of Dr. Marshall's books.

Dr. Marshall, who received the B.A. degree from Pomona College in 1921 and the Ph.D. from Boston University in 1926, has also studied at Harvard University, the University of Basel in Switzerland, Oxford University, and the Russian University of Prague. He has served on the advisory committee of the Church Congress of the Episcopal Church, and has been president of the Southern Society for the Philosophy of Religion and of the Guild of Scholars of the Episcopal Church, an organization of college professors who are lay theologians.

As editor of the *Anglican Theological Review* he succeeds the Very Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific.

Summer Replacement

The Search, a 15-minute dramatic radio series, will be presented over the Mutual Broadcasting System from 6:15 to 6:30 p.m. EDT beginning Saturday, July 4. The program's host is Robert Young, and it stars such personalities as Joseph Cotten, Herbert Marshall, and Robert Ryan. It is the summer replacement for *Viewpoint* which will return to the air October 1. Both programs are produced by the Church's Division of Radio and Television.

Each program of *The Search* deals realistically with people and their daily problems. Among the themes covered are marriage, family relationships, and illness. These productions are prepared in Hollywood under the supervision of the Rev. Dana F. Kennedy, executive secretary of the Division of Radio and Television. *The Search* is available to over 400 stations affiliated with the Mutual Broadcasting System.



Dr. Marshall
The circulation is also distinguished.

ROMAN CATHOLICS

Council Preparations

Pope John XXIII has appointed a 12-man preparatory commission for the Ecumenical Council for which he originally announced plans last January. It will be presided over by Domenico Cardinal Tardini, Vatican Secretary of State. The commission will communicate with Roman Catholic bishops throughout the world for advice and suggestions on the forthcoming council. It also will establish liaison with organizations and theologians and draw up a tentative agenda for the general council. [RNS]

ORTHODOX

A "Berlin" in Macedonia?

His Holiness German, Patriarch of the Serbian Orthodox Church, with headquarters in Belgrade, Yugoslavia, and His Holiness Athenagoras, Archbishop of Constantinople and Ecumenical Patriarch, met in Istanbul for the first time and had important Church policy talks. The talks were aimed at improving coöperation between the two patriarchates.

Details of conversations during the three-day visit were not disclosed. However, it was understood that one of the topics on the agenda was the question whether the Serbian Church will send representatives to the Ecumenical Council called by Pope John XXIII.

Shortly after Patriarch German's arrival in Istanbul, members of the Holy Synod welcomed him with a *Te Deum* in his honor sung at the historic patriarchal Church of St. George. During the service Patriarch German sat in the patriarchal throne while Patriarch Athenagoras officiated.

After the service both patriarchs, in brief addresses, stressed "the great impor-

tance of strengthening coöperation among all Eastern Orthodox Churches."

Patriarch German added that his trip was intended to revive the old custom of Serbian patriarchs visiting holy places in the Near East and other Orthodox patriarchates. He is the first head of the Serbian Church to make a Holy Land pilgrimage since 1683.

Before leaving Istanbul, Patriarch German officiated at a service in St. George Church assisted by Serbian bishops accompanying him and four Greek metropolitans. Held in both the Slovenic and Greek languages, the service was attended by Greek Prime Minister Constantine Karamanlis and Greek Foreign Minister Evangelos Averof, both of whom were on an official visit to Turkey.

From Istanbul Patriarch German went to Greece for a pilgrimage to Orthodox monasteries on Mount Athos. During his trip Patriarch German also met with the patriarchs of Alexandria, Jerusalem, and Antioch, and Archbishop Theoklitos, Archbishop of Athens and Primate of All Greece.

On arriving back in Belgrade Patriarch German was welcomed by officials of the Yugoslav government, Serbian Church bishops, and Greek diplomats. He said he had been "cordially" welcomed everywhere he traveled and had "brotherly talks with the patriarchs on problems of interest to all Eastern Orthodox Churches."

"During the conversations," he added, "we informed the Eastern patriarchs on the position of our Church in Yugoslavia and stressed its good relations with the state. We felt that all Orthodox Churches as ours should act to establish brotherly relations among peoples and peace in the world."

Eastern Orthodox Church leaders in the Near East were invited by Patriarch German to visit Yugoslavia in order to "strengthen unity among Orthodox Churches and deepen friendship among nations."

Patriarch German said that he had declined an invitation from Bishop Dositje, metropolitan of the newly-formed Macedonia Orthodox Church, to visit in Skoplje, the capital of Macedonia, while enroute home, although it is reported the two met when the patriarch was on his way to the Near East. The Macedonia Church was formed last year with the backing of the Yugoslav government as an autonomous group independent of the Serbian patriarchate, but has not been recognized by the Serbian patriarchate. Patriarch German is believed to have discussed the Macedonia Church question with some of the eastern patriarchs, but no details of the conversation have been disclosed. [RNS]

[Dr. Paul P. Anderson, authority on Orthodox affairs, notes that the Macedonian affair could be "in the Orthodox Church, what 'Berlin' is in politics."]

Deans and Community

Deans of 40 cathedrals throughout the United States met with Vice President Nixon, Speaker Sam Rayburn, and other prominent government officials during a workshop on "Church and State" which marked their sixth annual deans' conference held at Washington Cathedral.

Among those with whom the deans met in off-the-record sessions and discussions were Senators Clifford Case (R., N.J.), A. S. (Mike) Monroney (D., Okla.), and Sam Houston Johnson, brother of majority leader Senator Lyndon Johnson (D., Tex.). Brooks Hays, former congressman from Arkansas and out-going president of the Southern Baptist Convention, addressed them, as did Dr. Arthur S. Flemming, Secretary of Health, Education, and Welfare.

The purpose of the annual dean's conference, according to the Very Rev. Francis B. Sayre, Jr., of Washington Cathedral, is to give the deans an opportunity to explore together the various aspects of cathedral administration and the role of the dean of a cathedral in relation to the country and the community. "Most of the cathedrals in this country," he pointed out, "are large downtown churches and the deans must carry the responsibility of interpreting the Christian message in terms of the large civic issues of the day."

SEAMEN'S CHURCH INSTITUTE

Trip for the Rector

A bottle message picked up by a fisherman in the Azores will enable the Rev. M. Richard MacDonald, rector of Grace-St. Luke's Church, Memphis, Tenn., to take an expense-paid, one week visit to the Seamen's Church Institute of New York [see cover cut].

It all came about because Mrs. Agnes F. White, a parishioner of Grace-St. Luke's, visited the Seamen's Church Institute booth at General Convention in Miami Beach last October.

In the booth, Mrs. White signed the bottle message, which said:

"To the finder: This bottle was one of several hundred cast into the mid-Atlantic in December, 1958. If this slip is the first returned to Seamen's Institute of New York, the sender (Mrs. Agnes F. White) will have won a free trip to the Institute for the rector of her parish."

A fisherman in the Azores found the bottle message and sent it to New York thus winning the trip for Mrs. White's rector, Mr. MacDonald.

When Mrs. White's bottle was found, sea water had washed away Mrs. White's signature. She was identified by the imprint of her name, left by the pressure of the ball point pen which she used in signing the bottle message.

UNIONISTS: New members of the national council of the Atlantic Union Committee include Bishop Bayne of Olympia (Anglican executive-officer-elect), Bishop Blanchard, coadjutor of Southern Ohio, and Mrs. Theodore O. Wedel. Already on the council is Bishop Emrich of Michigan. The Atlantic Union Committee was founded by a Churchman, the late Supreme Court justice Owen J. Roberts. Committee seeks to strengthen the United Nations, by establishing closer political ties between democratic nations.



NEW BOYS' SCHOOL: York School, a new Church boys' preparatory school, in the diocese of California will open in September under the headmastership of the Rev. Emod L. Brunner. The location probably will be on Monterey Peninsula, but the exact site is not yet selected. First class will be limited to 7th grade boys, but the school will gradually enter the secondary field, and may eventually become co-educational. Dr. Brunner, former Roman Catholic priest and educator [L.C., March 22], may be reached by inquirers in care of All Saints' Church, Box 1296, Carmel, Calif.

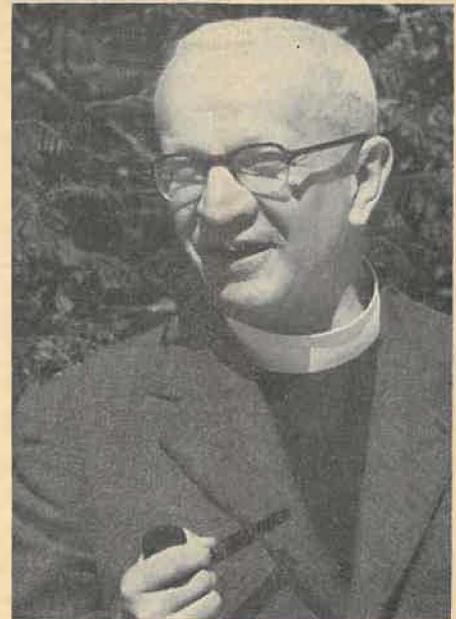


SOUTH FLORIDA DEAN: The Rev. F. C. Gray, rector of St. John's Church, Decatur, Ill., has accepted the post of dean of the Cathedral of St. Luke, Orlando, Fla. He will take over his new duties August 1.

The poster below will be shown throughout the country this November, and the months thereafter, during the 11th annual Religion In American Life (RIAL) campaign to raise attendance at all churches and synagogues. The month of November is observed nationally as Religion In American Life month and is so proclaimed by the governors of most states.

More than \$8,000,000 worth of time and space is expected to be contributed to the campaign through the Advertising Council, the public service agency of American business, advertisers, and the mass communications media. Religion In American Life is sponsored by 70 men and women of all faiths and is headed by Robert T. Stevens of New York, national chairman, former Secretary of the Army and president of J. P. Stevens Co.

Religion In American Life is endorsed, supported and promoted by 26 national religious groups, including the Episcopal Church, which contributes \$6,000 a year.

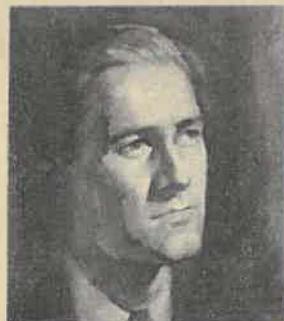


Rev. E. L. Brunner: headmaster for a new school.

GOOD AMERICAN: Paul Rusch has been selected as "The Good American" by William Lederer and Eugene Burdick the authors of *The Ugly American*, a book blasting the bad-will created by many Americans overseas. Paul Rusch, head of KEEP, is an old Japan hand, and was one of the co-editors of last week's Japan issue of THE LIVING CHURCH. Incidentally, Paul is rejoicing this week over the marriage (scheduled for May 23) of two of his godchildren, Ryo Natori [associate director of KEEP and a photographer whose work LC carried last week; see also p. 10, this week] and Sue Nakatani [she is guiding women's work in the villages served by KEEP's outreach program].



LAW OR N.T.: A student may receive credit in either law or New Testament for a course offered for the first time at the University of Chicago during the spring quarter. Teaching the course are Professor Wilbert Katz, member of the Church's Joint Commission on Theological Education, and the Rev. Marcus K. Barth (son of Swiss theologian Karl Barth). Twelve are enrolled in the course, four of whom are seminarians and eight law students.



Find the strength for your life...



worship together this week

LONG ISLAND

Blueprint for Action

Delegates to Long Island's convention unanimously endorsed Bishop DeWolfe's anti-segregation stand [L.C., May 24].

Delegates also passed record budgets of \$831,233 for missionary and diocesan work, and approved Bishop DeWolfe's proposal to enter into an arrangement with the National Council's Unit of Research and Field Study to conduct a thorough survey of all diocesan work in 1961 and 1962. The survey will produce a blueprint of current and future operations and objectives, alerting the diocese to those areas where new areas of work should be undertaken and/or present work merged or re-located.

Bishop DeWolfe announced a bequest made to the diocese by the late Susie K. Anderson of Garden City, amounting to \$600,000 which has been added to the episcopal fund with the income devoted to the support of the episcopate in Long Island. He mentioned two other gifts of considerable size for the diocesan Episcopal Charities and St. John's Episcopal Hospital, both of which will total more than two and one half million dollars.

The bishop congratulated the Cathedral of the Incarnation, Garden City, on its 75th anniversary and the raising of \$250,000 for its anniversary.

Bishop DeWolfe urged the diocese to support General Convention's plan to provide a nuclear reactor as a 100th anniversary present from the Episcopal Church to the Nippon Seikokai.

ELECTIONS. Standing committee: Rev. A. E. Greanoff; the Hon. H. C. Corwin. Diocesan council: clerical, R. C. Chapman, G. T. Gruman; lay, J. A. Lundy, Robert Spooner.

MASSACHUSETTS

Movable Churches

Bishop Stokes of Massachusetts stressed the need for finding the opportunities in inner-city parishes, in his convention address. For this purpose the convention approved a \$250,000 capital funds drive. For several years there have been constant population shifts into the suburbs, and the suburban churches.

Also approved was further discussion with other member Churches of the Massachusetts Council of Churches of a United Church Centre for Eastern Massachusetts to house the offices and headquarters of the various Churches.

A possible need for 20 new churches in new urban and suburban areas was indicated in a recent survey of the diocese, on which suffragan Bishop Lawrence reported. Movable churches are under consideration to help meet this need. Such

Continued on page 15

EGYPT

Empty Houses and Valiant Work

A cheering report on the situation of the Church in Egypt appeared in the May 15 issue of the London *Church Times*. The *Times* correspondent wrote:

The visitors' book in the Cathedral at Cairo reveals a trickle of English visitors since Suez. Only a handful in all, and most of them have been there this year. Their numbers will increase rapidly now that it is no longer nearly impossible to obtain a visa for Egypt.

They will find a cathedral which has been looked after with great love in the two years and more since the bishop and the provost had to leave their still empty houses. . . .

The archdeacon (the Ven. Adeeb Shammam), although also the incumbent of the Memorial Church in Old Cairo, has held regular services in the cathedral in both Arabic and English. The English services have been attended by American residents, by members of the Indian and other embassies, and by some Egyptians.

When the English clergy had to go, there were only four Egyptian priests left to carry on. They have done this valiantly, and, with the help of lay readers and other helpers, the work of the diocese has gone on without serious interruption.

It was a real cause of thanksgiving to find them in such good heart — not merely carrying on, but planning new developments for the future. For example, they hope before long to make a start on the first stage of rebuilding the Church Missionary Society hospital in Old Cairo, which has borne such a faithful witness to Christ over the years.

They are proposing, in addition, to take over a hospital in the suburbs from a Christian mission which is not intending to return to its previous field of work in Egypt.

The numbers in the Episcopal Girls' School have increased to about a thousand, and in addition there are three hundred who attend a night school that is run in the buildings by some members of the staff. And then there is the splendid social welfare work that is being done not far from the cathedral, but in a slum that is a terrible contrast to the modern parts of the city; this slum is scheduled for clearance in the next two years, but the workers are determined that the work will go on somewhere else.

Those of the diocesan officials whom I met had no doubt as to the need for English clergy once more. One is wanted immediately for the cathedral, where the English congregation is going to increase rapidly; it will not be long, they think, before others will be required for Alexandria and for the Canal Zone.

NICARAGUA

Schoolmaster Ordained

The first ordination since 1930 took place in St. Mark's Church, Bluefields, Nicaragua, when Bishop Richards ordained, to the diaconate, Mr. Lucien

Edward Churnside, veteran schoolmaster and principal of St. Mark's School in Bluefields.

Mrs. Churnside, the daughter of a retired and widely known Moravian missionary, and two of three sons received communion at the service.

Old St. Mark's was filled to overflowing with people from all walks of life, including the governor and other high government officials. This is not usual in Central American countries, but customary in Bluefields, where, as in the capital, the government has always shown appreciation for the work of the Church, according to Bishop Richards' office.

The Rev. Mr. Churnside will remain, for the time being, principal of St. Mark's School, and will serve on the staff of St. Mark's parish.

JAPAN

Another Summer for the Imperial

Tokyo's famous Imperial Hotel which figured prominently in recent celebrations of the Japanese Church's centennial may be torn down — but not soon. The Im-



Ryo Natori

Imperial guests*: Exit, without a ball of string.

perial, designed by Frank Lloyd Wright, is on the itinerary of a 1959 summer pilgrimage to Japan, being sponsored by the American and Canadian committees for KEEP.

LIVING CHURCH correspondent Charles Perry reports from Tokyo:

"The manager of the Imperial indicated they are thinking of tearing it down, and putting up a seven or eight story replacement,

*The Archbishop of Canterbury, Dr. Fisher, and Mrs. Fisher, during centennial celebration.



Photo by T. Torres, *El Mundo*

Bishops Bentley and Gray joined Latin American bishops for serious discussion and fellowship.*

similar to two recently completed annexes. The manager said the newly opened subway excavations had weakened the foundations—but he claimed this as only one reason. The whole job of renovating the hotel would be greater than building a new one, or as great.

“As I understand it, the building is still perfectly safe. The only hazard from my personal point of view, is the danger of getting lost forever in its rabbit-warren, catacomb-like corridors. As a local wag has put it: tearing down the Imperial probably would result in the freeing a number of its guests who for years have been incarcerated in its dungeons, all unknown to the management.

“But tearing it down and rebuilding will cost a lot of money, and the manager said they will have to pay off some of the debts on the new annexes before starting more building — probably not before 1965.

“Meanwhile it will be perfectly safe for the KEEP tour party this summer — provided each member is equipped with a flashlight and a ball of string!”

Tokyo to Elect

The diocese of Tokyo will hold a special synod on June 11 to elect a new bishop. The Rt. Rev. Timothy M. Makita, who suffered a stroke on February 19 which has kept him in hospital [L.C., May 24], submitted his resignation as Bishop of Tokyo in the latter part of April. His resignation was reluctantly accepted by the standing committee of the diocese, and the House of Bishops was then canvassed by letter for its approval. This was granted, and on May 6 the Rt. Rev. K. A. Viall, SSJE, assistant bishop of Tokyo, became Bishop-in-Charge.

Carving Voted Down

by CHARLES PERRY

Overshadowed by the hurly-burly surrounding the centenary celebration of the Nippon Seikokai [L.C., May 24], and the royal wedding — and sometimes delayed for lack of a quorum or by the absence of a presiding officer — the 26th General Synod of the Nippon Seikokai held its triennial sessions in Tokyo, and discussed two major items of business:

✓ Adopted, after a long debate, was the Prayer Book, accepted by the Synod of 1956 for “permissive use,” as the Prayer Book of the Nippon Seikokai.

✓ Rejected, after a still longer debate, was a proposal to reduce the dioceses from ten to eight in number by carving up South Tokyo and North Kanto and serving the slices to four adjoining dioceses. Reasons for the defeat of this measure (which most parties recognized as economically wise): (1) It appeared to be a step backward at a time when the Japanese Church was scheduled to stride boldly into its second century; and (2) under the canons, it was proposed by the improper standing committee (evangelism).

EAST ASIA

Freedom from “Western Council of Churches”

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said there must be constant communication between Asian Churches and the ecumenical movement “if all Churches are to be spiritually free.” “The Asian Churches,” he said, “should speak up clearly when they see a danger that the WCC acts or speaks like a western council of Churches.”

He addressed some 180 representatives from Churches in Asia, Africa, and the West at the first assembly of the East Asia Christian Conference in Kuala Lumpur, Malaya. Among those present were delegates from the World Council, the International Missionary Council, and the All-Africa Church Conference.

[The EACC was formed in 1957 as an organization for continuing coöperation among Churches and Christian councils in 15 Asian countries.

[The Episcopal Church's National Council allotted \$2,500 toward support of the program of EACC in 1958, and now the budget of its Overseas Department carries a \$1,200 item for this purpose.

[Bishop Bentley, director of the Overseas Department, points out that the Anglican dioceses in east Asia, as members of the WCC and IMC, are vitally interested in the work of the EACC.]

Bishop J. E. Lesslie Newbigin of the Church of South India, speaking at Kuala Lumpur meeting, called for “bold experiments” in new forms of Christian ministry, such as “a non-professional ministry in local congregations, house-churches, and occupational groupings.” [RNS]

LATIN AMERICA

Bishops Share Problems

A conference of the bishops of the Episcopal Church serving the Latin American fields was held at the residence of Bishop Swift of Puerto Rico, May 11 to 14. All the bishops were present, and they were joined by Bishop Bentley, director of National Council's Overseas Department, Bishop Gray of Connecticut, and Douglas Bushy of National Council's Public Relations Division. Bishop Gray, who heads the National Council's committee to study overseas work, was present to gain first-hand knowledge of the work in the Latin American fields.

Bishop Bentley told THE LIVING CHURCH:

“In 1954 the bishops in the Caribbean area met for three days in Havana. Because this meeting proved to be so helpful, the bishops decided then to meet again.

“In this month's meeting, the bishops discussed the recruitment and training of men and women from their districts for leadership in the Church. They discussed theological education, with special reference to the projected Episcopal Theological Seminary of the Caribbean soon to be built in Puerto Rico. The bishops inspected the site of the proposed new seminary.

“They also discussed and planned for an increased production of translations of materials into Spanish, French, and Portuguese for use in the Latin American fields.

“The matter of financial self-support was given an important place on the agenda, as was the eventual autonomy of the missionary fields and their relationship to the Church in the United States and within the family of the Anglican Communion.

“While these and other matters occupied the time and thought of the bishops, they were agreed that perhaps the most important aspect of the conference was the fact that for four days they had close fellowship together. These bishops, who serve in widely separated areas, have so few opportunities to meet together and share with each other their common problems, that such meetings have great meaning for them.”

*Seated from left: Bishops Swift, Blankingship of Cuba, Gray, Bentley, Saucedo of Mexico, Simoes of Southwestern Brazil, Richards of Central America. Standing, from left: Bishops Gooden of the Panama Canal Zone, Voegeli of Haiti, Kriskchke of Southern Brazil, and Sherrill of Central Brazil.



Eva Luoma

Nationalism is supportable only if it does not interfere with the wider vision of the world-wide Church.

Anglican P

Is there too little conce

for th

by the Rev. Can

Canon Waddams was, from 1945 until this year, general secretary of the Church of England Council of Foreign Relations (recently renamed Church of England Council on Inter-Church Relations). He is now rector of St. James' Church, Manotick, Ontario, Canada.

Anglicans all over the world need to pull themselves together and to take a long and realistic look at themselves in the light of the middle of the 20th century. I am not suggesting that their techniques are out of date, though this may be the case in some places: that is a secondary question. What is more important is that the developing consciousness of Anglicans about their own Churches and their own Communion shows little awareness of their own vocation.

Nationalism has been a feature of many traditions of Christendom, and it is to be found all over the world, in the Roman Catholic Church as well as in Orthodox and Protestant Churches. It is also noticeable in certain parts of the Anglican Communion. That such national feeling has

a legitimate part to play in the organization and expression of Church life may be freely admitted. But it is only supportable if it is not allowed to interfere with the wider vision of the world-wide Church in its Anglican form or in other ways.

The intense interest generated among Anglicans in the unity of the Christian Church has also led some of them into the opposite extreme of supposing that Anglicanism will not survive and has no business to want to do so. This view, however, seems to be incompatible with any serious belief in the principles for which Anglicans stand. If those principles have any validity — and if they do not, nobody ought to be an Anglican — then they must be preserved, and it is the first duty of Anglicans to preserve them. I cannot imagine any surer way of making them disappear than by talking about the “vocation of Anglicanism to disappear.”

Some reunion schemes, notably those of the Indian sub-continent, raise in an acute form questions of policy for the future of the Anglican Communion. If bits and pieces of the Anglican Communion are to be allowed to break off and to be swallowed up in union with Protestant bodies, this can only be acceptable if there is full

guarantee for the maintenance of Catholic faith and order as that has been received in the Anglican tradition. The fragmentation of the Anglican Communion cannot possibly be justified on the off-chance that union schemes will spread Anglican principles: there should be cast iron guarantees that these principles will be safe.

Facile Invocation of the Spirit

Unfortunately pious talk about the Holy Spirit often blinds people to the facts, and one cannot but find that the easy way in which the Third Person of the Blessed Trinity is invoked to justify the conclusions of meetings is often shockingly facile. Local reunion schemes are very important, but they are not as important as the unity of the whole Church of God. And it is perfectly possible for local union to impair rather than to set forward this wider unity.

Whatever the future of Christendom the Catholic principles represented by the Anglican tradition must be maintained. Humanly speaking they cannot be maintained unless they are organized in some recognizable form. Divinely speaking these forms are the sacramental expressions for

spects d Attitudes

Survival of Anglicanism?

Herbert Waddams

Christian truths which are not adequately expressed in another way. When therefore the divisions between Rome, Constantinople, and Canterbury are done away there is every reason to suppose that their traditions will still need to be recognizably organized, though enriched by the full communion of a new Church unity.

On the other side of the coin is the deplorable persistence of national failures, especially on the part of the English and American Churches. Writing as an Englishman it is easy to see how stuffy and intolerable the traditional English attitude often is, and how difficult Americans find it to fit in to some English churches abroad. Moreover there are not a few places abroad where the English Church is regarded by the local British authorities as the spiritual arm of the ambassador or other British representative.

The hangover of the past in the organization of English jurisdictions on the continent of Europe is another obstacle to rational treatment of Anglican problems. There can be no possible justification in this day and age for the jurisdiction of English congregations in north and central Europe falling to the Bishop of Lon-



European
American representatives at the 1958 Lambeth Conference entering St. Paul's Cathedral, London. "It has been obvious for years that Anglican needs in Europe require a joint British-American operation," says the author.

don. As everyone knows, this is the result of a haphazard decision some centuries ago, and it has no meaning today.

What is needed urgently throughout the world is a united Anglican policy in all those areas outside the independent provinces of the Anglican Communion. Europe is an urgent case in point, where a small group of American chaplaincies falls under a bishop appointed in the U.S.A. with no apparent connection with the other Anglican centers among which they are found. It has been obvious for years that Anglican needs in Europe require a joint British-American operation which would give both British and American bishops access to all the important diplomatic centers in a combined and dovetailed operation.

In the middle east also there is too much exclusively British activity, quite naturally grown from the work started there by British Christians in the 19th century. But a large proportion of the foreigners in the area are now Americans. The new Archbishopric in Jerusalem has been set up with enough flexibility to permit American episcopal representation in the middle east.

Cozy Atmosphere

But it is difficult to get far with urgently needed reforms in these fields without a marked growth of Anglican consciousness on the part of both British and Americans. Anglicans, when abroad, must be more keen on their joint Anglican responsibilities than on finding a nice cozy atmosphere just like home. The temptation to do the latter is obviously strong, but it is equally obviously not the

important thing. There has been some change in Central and South America where the English Church handed over some of its jurisdiction to American bishops, but there is reason to fear that this has been regarded in some quarters not as an essay in joint Anglican effort, but as a sort of national "balance of power" arrangement. And what shall be said of the retention of an independent diocese of Liberia in the middle of a new independent Province of West Africa? Is this the most Anglican imagination can stretch in the creation of new patterns of Anglican work?

The appointment of Bishop Stephen Bayne to the new office of executive secretary for Anglican affairs has been warmly welcomed by all who know of his great ability and warm personality. It is to be hoped that he will be able to put in train some of the changes which are needed, and to do much in building up this world-wide Anglican consciousness. One cannot help regretting, however, that he has been given jurisdiction over the American congregations in Europe without any suggestion that some new European arrangement might be adopted, though his supervision of them will certainly be better than anybody else's.

Anglicanism has not yet grown up. Out of date national attitudes are discernible both on the part of the English and on that of the Americans.

These present decades are of critical importance for the whole future development of Anglicanism and for its place in Christendom. We must pray that Anglicans may rise to their opportunities in the life to which they are called.

The consolation of my grief—

perhaps the greatest grief
known to a woman—
the death of her child

by Princess Ileana of Romania



Eva Luoma

Joy and sorrow are closer together than night and day.

Why, many have asked me, should she who was so beautiful, so young, so happy, be killed? Why have you, her mother, to suffer this great loss after all the upheavals you have already endured?

Many have been the kind words full of loving sympathy, of consolation and understanding, that have come to me from every side; and greatly have they warmed my sorrowful heart. The prayers of the faithful have upheld me like a strong wall upon which I could lean.

Out of the well of my pain, I feel that I must tell from what source I drew the strength to bear my grief. For grief it is, the greatest perhaps known to woman: the death of her child.

First let me say that the question, "Why?" never crossed my mind, nor did the thought that death is the end. My grief was, and is, unclouded by any such thought. Nonetheless, in that terrible hour, when the news came that both Minola and her husband, Rus, had been killed in an airplane crash, I felt a searing, unutterable pain. It was as if the blood had drained from my heart and my body had been torn asunder.

Minola, my beautiful child, so loved by all, so graciously gentle and thoughtful, brimming over with happiness and the joy of life; Minola and her beloved Rus — gone! My eldest daughter, my pride and joy, my friend — for as she grew into womanhood and we knew each other better, this, too, she had become. Flesh of my flesh, bone of my bone — dead! For as long as on this earth I remain, the old dear relationship is over.

There is no painless consolation for this bereavement, nor does it help to dress my loss in lovely meaningless words. The best and only way is for me to face the stark reality and to look at it with Christian courage — seeking to see the light

On January 11, 1959, an airplane crashed in the bay of Rio de Janeiro. On board were Count and Countess Kottulinsky, son-in-law and daughter of the author of this article.

The Countess (the Archduchess Maria-Ileana of Austria) was known to her family and friends as "Minola," a name given

not around my grief, but through it.

My child has stepped over the threshold into life eternal; this I know beyond the shadow of a doubt. She had a firm, luminous faith — her life was fulfilled. She had had her sorrows and joys. She had known perfect love and motherhood. She was called away before any grave disappointment or grief could hurt her. If there is an answer to be found as to why she died so young it is just in this: she and her husband were accounted worthy to go without further trial. They went together. Of how few can it be said: in death they were not parted! They are blessed indeed.

If I cry in agony, it is because my heart and soul are rent by the death of the child I bore, this ending of a lovely earthly relationship. But there is no despair or darkness in my anguish; there is a deep and singular beauty about it. It is because I loved her so dearly, because she filled my heart with complete delight, that I weep; for joy and sorrow are closer together than night and day. I welcome my grief because my happiness was so great.

I feel my darling very close to me. Nay, I all but see her, hear her, and even smell her. I seem to catch the smile upon that beloved face. Nothing now will ever change her, she remains the same: young, beautiful, and true. Life is inevitably carrying me toward her; one day, when my turn comes, if I am worthy, I too shall

her by her grandmother, Queen Marie of Romania, mother of Princess Ileana.

The Count and Countess were married in December, 1957, and a daughter was born to them in the autumn of last year.

Princess Ileana is a member of the Romanian Orthodox Church and has long been a friend of the Episcopal Church.

go where she, Rus, Mama, and all those who have gone before are.

Meanwhile, I have to learn to continue to live here on earth. It is the picking up of the daily threads that is so hard. To make plans in which Minola and Rus are not included; to make jokes we no longer share; not to tell Minola our news good or bad; to no more see the familiar writing in the mails; to ruthlessly touch and use her personal belongings; to face the pain in the eyes of all those out of whose earthly lives she has gone — this is the difficult part. This is the part that calls for Christian fortitude!

The real consolation, for me, lies in the Communion of Saints; in the Living Body of Christ, in which my child and I and all the faithful live, move, and have our being. The gradual realization of this brings a slow and painful growth into a new and evermore perfect relationship.

The real consolation lies also in the knowledge that I have been found worthy to suffer and so to carry my share of Jesus' cross. Through my pain I have come closer to the Mother of God, whose suffering at the foot of the cross can never be effaced — even by the Resurrection, which transformed it into holy joy.

Should not woman learn to give thanks that she has the capacity to suffer such grief as cannot be tried by man? Is not this why the resurrected Christ showed Himself to a woman, first?

CONVENTIONS

Continued from page 10

structures would be used for two or three years until communities are ready to build. The survey unit commended diocesan work in special nationality areas, and the work with the aging and with refugees.

Announcement was made of the establishment of the "Norman B. Nash Fellowship." An annual grant will be made available to a selected clergyman of 15 years' residence in the diocese to be used for special study and/or travel to provide enlarged vision and a strengthened ministry.

ELECTIONS. Standing committee: clerical, Sewall Emerson, J. B. Coburn; lay, J. R. Quarles; diocesan council: clerical, D. H. Allen, W. H. Deacon; lay, W. V. M. Fawcett, E. J. Hennessey.

WYOMING

Toward Diocesan Status

The 50th anniversary of the missionary district of Wyoming and the 100th anniversary of the work of the Episcopal Church in Wyoming were celebrated at the annual convocation held in Laramie.

In an effort to make ready to move toward diocesan status, convocation voted to liquidate the debt on the bishop's house and on the Canterbury Club House.

Purchase of a house for the district's college chaplain was also recommended by convocation, as well as the adoption of a minimum scale for clergy in line with that recommended by General Convention.

The special anniversary banquet program was one showing colored slides of the Church's work in Wyoming with appropriate commentary.

WEST VIRGINIA

Overwhelmingly for Tithing

The convention of the diocese of West Virginia adopted by an overwhelming majority a resolution on tithing. The resolution urged "all of the members of the Protestant Episcopal Church in the diocese of West Virginia to follow the example laid down by the bishops of the Church [in their resolution adopted during General Convention] by practicing tithing not only as a basic Christian responsibility and privilege but also as an act of duty, devotion, and love."

Also adopted was a plan to have a great "crusade week" in the fall of 1960 as the climax of the Diocesan Sword of the Spirit Movement, a three-year evangelistic movement initiated by Bishop Campbell, and now in its second year. The diocesan commission on evangelism is at work now preparing the events that will lead up to this state-wide crusade week.

The Church of the Good Shepherd, Charleston, was admitted as a parish

less than a year from the time the congregation was organized and built its church.

Among the notable signs of progress reported by Bishop Campbell in his annual address to convention was the fact that this fall there will be 19 postulants from the diocese in five different seminaries — an all-time high for West Virginia.

ELECTIONS. Standing committee: Rev. Frank Rowley; Mr. R. D. Watts.

IOWA

Department of Laity

A department to promote greater lay participation in Church work was created by the annual convention of the diocese of Iowa. The new "department of laity" will be composed of three laymen, three women, and three clergymen.

Convention also voted to discard the present system of computing parish quotas for the Church's program. Assessments now are figured on the basis of a specified amount per communicant plus a fixed percentage of a parish's operating income. Under the new method, which will take effect in 1961, each parish will be asked to set its own assessment at a certain percentage of its operating income with the stipulation that the assessment shall not be less than that of 1960. It is hoped that under the new system, individual parishes eventually will raise this to 50%.

Bishop Smith of Iowa reported that in 1958 churches of the diocese paid almost 100% of their quotas for the Church's program.

The Iowa Diocesan Foundation was established. It will administer trust funds now held by various parishes as well as by the diocese itself. Until now, these funds were administered by several groups.

Convention tabled plans to rehabilitate the Bishop Morrison summer camp at Clear Lake pending investigation of the possibility of establishing a new diocesan conference center at another location. As the diocese continues to grow the facilities at the camp are rapidly becoming inadequate.

A record budget of \$178,219 for 1960 was approved.

ELECTIONS. Diocesan council: clerical, Robert Holzhammer, William Bagby, Robert Dickerson; lay, Richard Paynter, Ray Lauterbach.

NEWARK

The City: Missionary Field

Newark's convention learned that the diocesan Episcopal Advance Fund, started three years ago with a goal of \$1,100,000, has raised nearly \$1,500,000, with an additional quarter of a million outstanding in pledges.

The EAF helped to make possible 10 new church buildings, 13 new parish houses and educational buildings, one

vicarage, and one rectory, plus a new wing for the diocesan House of the Holy Comforter for aged women, X-ray equipment for Christ Hospital, Jersey City, and a \$100,000 nest-egg for the purchase of a diocesan conference and retreat center.

Twenty grants of \$392,000 stimulated over \$2,000,000 in new church construction, and a permanent revolving loan fund of \$750,000 already has provided 35 short and long term loans to churches. It stimulated a number of parishes to undertake expansion programs of their own totaling \$4,000,000.

"Missions are among the most rapidly-growing churches. A few weeks ago I confirmed 37 persons in a new church building which four years ago did not even own a tract of land," Bishop Stark, the diocesan, told convention.

"When the Episcopal Church goes into a community with strength," he said, "the response in terms of men and women, and boys and girls, being brought to the Lord and His Church is forthcoming."

In 1950 the civil population of the diocese of Newark was roughly 2,700,000. In 1975 it is estimated there will be an additional million people, necessitating establishment of new missions, expanding facilities of existing parishes and missions, and aiding urban churches. Since most of the \$750,000 revolving fund made possible by the Advance Fund is now out on loan, not much is available at present.

Bishop Stark suggested three methods by which a reserve fund could be established:

(1) Encouraging people to leave bequests, for which a brochure is being prepared for distribution throughout the diocese.

(2) Securing large gifts from people of means.

(3) Enlarging the present Bishop's Church Extension Fund, which at present has 291 subscribers answering calls not more than five times a year.

Bishop Stark paid tribute to the leadership of Bishop Washburn, retired, diocesan, who guided the diocese in the EAF campaign.

Lay Ministry

Suffragan Bishop MacAdie in his address referred to the creation of the present archdeaconry system (eight archdeaconries) in answer to the desire for some kind of regional grouping to be made up of clergy, laymen, laywomen, and young people.

He went on to say:

"One of the important changed emphases in the Church has to do with the laymen. The philosophy behind this change is based upon the conviction that the ministry of the layman is concerned with the full life and work of the Church, and is not, as in the past, an extracurricular activity on the periphery of the Christian community."

Bishop MacAdie also said:

"A large portion of our diocese is in the city. . . . About 35% of our department of

missions grants goes to urban churches. . . . I can recall the prevailing philosophy of years ago. When a strong parish found itself subject to the results of an outflow of its people to the western areas of our diocese, I heard such expressions as, 'Isn't it too bad for St. Swithin's? It will have to sell and move, or remain and starve to death as gently as possible.' This attitude can no longer be tolerated; it is not and never was the Christian attitude. . . . We believe:

"(1) The Church will remain in the city. . . . This is probably our greatest missionary field today.

"(2) The responsibility for this great urban mission . . . must be the responsibility of the total Church.

"(3) The local urban unit does have a great responsibility also. . . . It must be prepared to have a 'change of mind' if necessary, and be willing, nay eager, to welcome people of other cultures and backgrounds — not to tolerate them if they come, but to seek them out in Christ's Name and for His sake."

Convention approved an assessment budget for 1960 of \$162,150. For the program of the diocese it approved a 1960 budget of \$228,435, for the Church at large \$233,849, or a total of \$462,284.

A resolution was adopted that the diocese of Newark raise \$10,000 toward the Church's gift of a nuclear reactor to the Church in Japan.

Confidential Clergy Stipends

Another resolution adopted directs the secretary of the convention to discontinue publishing information about clergy stipends, because "this information may be misleading due to time lapse, incomplete reports, and the lack of full information about certain considerations involved," but that the information be collected and made available to the bishop and such other persons as he may direct.

A third resolution adopted has to do with clergy stipends:

"Whereas, the diocese of Newark is comprised of an area in which average income and the cost of living index are above the national average, and

"Whereas a table of median salaries paid in each diocese (published in THE LIVING CHURCH) [L.C., September 21, 1958] indicates that the diocese of Newark is among the lower half of all dioceses in this respect, and

"Whereas published figures with regard to clergy salaries and allowances appear to reveal grave inequities,

"Therefore be it resolved that this convention requests our bishop to appoint a commission consisting of not less than three laymen and three presbyters to study the matter of clergy stipends and related considerations, and to prepare a report upon the following matters:

"(1) The true picture of remuneration received by the clergy in the diocese of Newark.

"(2) Suggestions and/or formulas as to how vestries and executive committees may arrive at just and equitable salaries.

"(3) Ways and means of encouraging parishes and missions not presently paying adequate stipends to do so.

"(4) Such other facts and suggestions as

may seem to the commission to be relevant to a full understanding of the matter of clergy salaries in this diocese, and

"Be it further resolved that this report be submitted in writing to the annual convention of the diocese of Newark in 1960, together with resolutions covering such action as the commission deems it advisable for this convention to take."

Contraceptive Statute Out

In March of this year Newark's diocesan council obtained permission to make the position of the Episcopal Church, as a friend of the court, known in connection with an action having to do with the sale of contraceptives in the case entitled "State of New Jersey vs. Kinney Building Drug Company, Inc."

It was announced at the close of the diocesan convention that Essex County Judge Walter H. Conklin had handed down a decision ruling that an 82-year statute limiting the sale of contraceptives is unconstitutional. The judge said it was his opinion that the statute is vague and indefinite, containing the words, "without just cause," and that a defendant could not be fairly informed as to what constitutes the elements of the infraction. The court concurred in the argument made on behalf of the diocesan council.

ELECTIONS. Standing committee: Rev. Dr. E. M. Tasman; Messrs. H. T. Stetson, John Foster, W. C. Young. Diocesan council: Rev. Dr. J. C. van Dyk, Mr. F. B. Gerhard.

NORTH CAROLINA

Election Next Fall

A special convention to elect a coadjutor for the diocese of North Carolina was called by Bishop Baker at the annual diocesan convention. The election, after the necessary consents are received, is scheduled for October 7 [L.C., May 24].

Convention postponed action on a home for the aging in the diocese until 1960, when the site will have been selected and details worked out.

Bishop Baker reported that a site had been offered in Raleigh for the construction of a permanent diocesan headquarters. The cost of the office building to be erected will be approximately \$100,000.

A total budget of \$270,897.60 for 1960 was adopted with provision for a full-time youth worker in the diocese.

The convention, which met in Charlotte, honored its late diocesan, Edwin A. Penick, with a memorial service. Bishop Penick, who was to retire in June, died April 6.

FOND DU LAC

Practical Witness

Bishop Brady reminded the council of the diocese of Fond du Lac of the true nature of the Church as characterized in the four notes of One, Holy, Catholic, and Apostolic. He called for a greater witness to the apostolicity of the Church,

not only in fulfilling the missionary obligation of the diocese by supporting the missionary program of the national Church, but, in addition, by seeking a companion relationship with the district of the Virgin Islands, a relationship of mutual prayer and of voluntary material assistance for the missionary district.

Council adopted a budget in excess of \$100,000, the largest in the history of the diocese. Meeting with the Episcopal Churchwomen of the diocese, council adopted a resolution asking for a companion relationship with the district of the Virgin Islands.

ELECTIONS. Standing committee: clerical, F. D. Butler, E. M. Ringland, John Bruce, Robert Sweetser, William Spicer; lay, Harold Gilley, Robert Braun, William Atwell. Executive board: Rev. Harold Kappes; Mr. Howard Whitehead.

KENTUCKY

Hope for Women

Bishop Marmion of Kentucky recommended to his convention that clergy delegate more duties to the laity, and that clergy spend more time in sermon preparation, study, and activities which can be performed only or best by clergy.

The bishop pleaded for more attention to a ministry of reconciliation, in a reference to racial and national differences in the world today.

He found it "necessary to again state that gambling of any kind has no place in the activities of the church . . . and if it exists, I must ask that it be discontinued."

Convention kept alive a petition to allow women to serve on vestries and as delegates to conventions. Last year's convention referred the question to the committee on canons, which recommended against it. Considerable discussion on convention floor this year resulted in a split vote in which the clergy voted, 17 to 15, against accepting the adverse report of the committee, and the laymen voted, 45 to 26, in favor of accepting the adverse report. This had the effect of turning down the committee report, since acceptance by vote of both lay and clerical houses of the convention was necessary. An amendment to the canons of the diocese granting the privilege to women probably will be submitted for convention action at the next diocesan convention next year.

The bishop reported one new mission established: St. Andrew's, Glasgow. A newspaper of one of the towns in this diocese, recorded the establishment of this mission in a column headed, "World News." The bishop said: "And as we welcome this congregation in the diocese, we hope that they will make 'world news' as witnesses to our Lord and Saviour, Jesus Christ."

ELECTIONS. Standing committee: Rev. J. S. Letherman, Mr. B. M. Rivers. Executive council: clerical, R. H. Steilberg, Harold Taylor, H. S. Musson; lay, C. B. Tachau, Dr. A. P. Williams.

Response to Suggestions

In response to Bishop Miller's suggestions in his address, the diocese of Easton passed a revision to the constitution of the diocese to bring it in accord with a new vestry act of the state, and approved a plan to bring all clergy and parishes under group life insurance through the Church Life Insurance Corporation.

A report from the committee on diocesan headquarters said that a new colonial-type structure could be built on the present cathedral grounds using existing funds and not increasing the annual budget asking.

The bishop reported that the diocesan endowment had grown from \$49,000 in 1949 to \$116,000 at the present time without any campaigns. The endowment grew through the Whitsunday birthday offering, which the bishop sponsors every year, and the aid of a few generous friends.

ELECTIONS. Standing committee: clerical, Herbert Leswing, Jr., Allan Whatley, William Dewees; lay, C. W. Kellog, John Chapman. Executive council: clerical, Hugh Clary, Robert Varley; lay, Ryder Jones, Robert Hall, Mrs. J. C. White.

ROCHESTER

Records Set

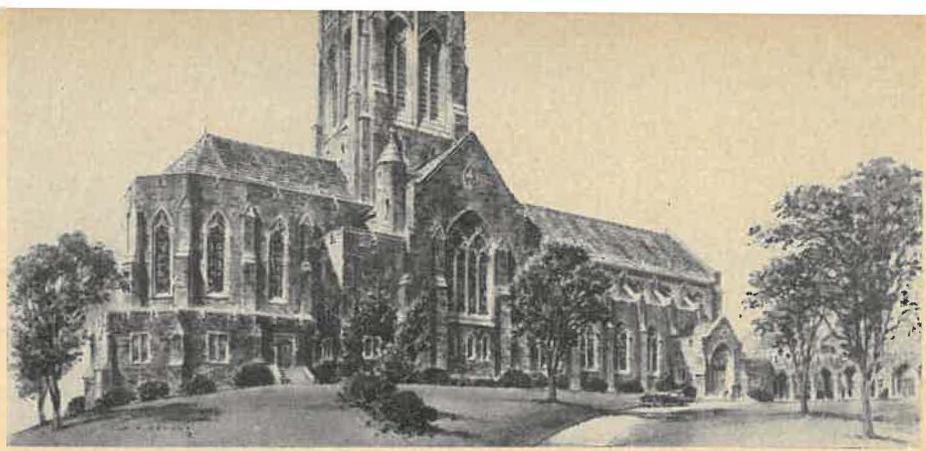
Bishop Stark of Rochester, in his address to convention, noted the increased interest in the Church and its work. The number of communicants, he reported, has increased 572 over the previous year, bringing the total now to 18,216. Baptized members have increased in numbers by more than 1100, to a record total of 29,282. The number of confirmations during the year was the highest in any one year in the history of the diocese — 903. Sixty-one persons were received in addition to those confirmed. Within the year, Bishop Stark ordained four deacons and six priests.

A record amount of \$115,761.92 was pledged and paid by the parishes for missionary work outside the bounds of the parishes.

Mr. Raymond Westbury, who for the past 13 years has been the chancellor of the diocese has found it necessary to retire because of his health. Mr. Donald R. Harter, a Rochester attorney, was appointed to take his place.

Bishop Stark reported that during the year the diocese had been the beneficiary of the will of late Mrs. J. Warren Cutler of Rochester. The income from a trust fund of \$50,000 will be available each year for the general work of the diocese. In addition, the diocese will soon receive between \$400,000 and half a million dollars, to be an endowment for the episcopate fund. The income from this fund will greatly reduce the assessments on the parishes for the support of the episcopate.

The bishop has given permission for the formation of an unorganized mission to



Erection of a \$1,500,000 cathedral in Atlanta is planned, to begin this fall, and organization for a financial campaign to make it possible is complete. The proposed structure [shown above], Gothic in style, will seat 1,100, plus an additional 250 in the gallery. Design was by the diocesan architect, Mr. Francis Smith, working in association with the firm of Ayers and Godwin. The Cathedral of St. Philip has 3,200 communicants.

the deaf in the city of Rochester. He spoke of the need for special social service work in one of the most underprivileged areas of the city of Rochester, through St. Simon's Church. Later convention provided for this work, by placing an item in the budget for that particular purpose.

The convention adopted budgets for 1960 that are the largest ever undertaken by the diocese — the convention budget amounts to a total of \$47,780 and the program (missions) budget amounts to \$147,356. The missions budget provides for a minimum salary of \$4,200 for each mission priest in the diocese.

The diocesan council has been enlarged to include a department of college work. There are more than 1000 Episcopal students in the diocese.

ELECTIONS. Standing committee: clerical, F. R. Fisher, Roger Alling, Donald Stivers; lay, Keith Marvin, Walter Durfee.

WESTERN NEW YORK

Excitement in Housekeeping

by the Rev. BURTIS M. DOUGHERTY

Western New York's convention unanimously voted the engaging of a full time lay director for every member canvasses in the diocese. The program, presented by Mr. Robert Jordan, executive vice president of the Episcopal Church Foundation, will be supported by a \$10,000 budget item, added by convention with no dissenting vote to a record \$90,000 assessment budget for 1960.

Responding to Bishop Scaife's call for "intelligent excitement" in the matters of seemingly routine diocesan housekeeping, convention also adopted a resolution calling for the "Biblical standard of tithing as the basis for both teaching and method in the Christian stewardship of money" throughout the diocese. A record \$198,610 apportionment budget was adopted, including the \$104,000 estimated national asking quota, as well as an item for the support of the chaplain-director of the diocesan conference center at Maple Springs.

In presenting the budgets, the Rev. Peter M. Sturtevant, Trinity Church,

Buffalo, and chairman of the finance department asked the clergy "to stop making pious statements about not being able to speak to their parishioners about money."

The bishop's annual address suggested "a group in every congregation to see to it that new communicants quickly and happily find their places in parish life." Noting that 38 out of every 100 persons confirmed during the past year were adults with no previous active religious affiliation, and that 17 more out of every 100 were adults (21 years or over) who had returned to the church of their childhood, Bishop Scaife asked, "Is their confirmation simply one more incident in the restless religious migration of America, or did they find a welcome in our congregations to match their own interest and decision?"

Cautioning against complacency with diocesan progress, the bishop said: "If we realize what we preach and believe in and try to live is not the teaching of the Episcopal Church alone but is the truth which God Himself has taught us, then self-satisfaction flies out the window."

ELECTIONS. Standing committee: Rev. G. F. O'Pray, Mr. M. W. Gleasner.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

May

31. Johannesburg, South Africa

June

1. Jordan, Syria & Lebanon
2. Kalgoorlie, Australia
3. Kansas, U.S.A.
4. Keewatin, Canada
5. Kentucky, U.S.A.
6. Kiagsu, China

South India Still

We had hoped to give the Church of South India issue a rest this year. But the CSI won't let us.

A joint theological commission representing the Church of South India and Lutheran Churches in India has come out with a statement which flatly rejects the essential nature of the historic episcopate [L.C., May 24], saying:

"We do not hold that it [the episcopate] is essential for the existence of the Church, or for the ministers and the Sacraments, or that God has bound Himself to grant through it greater blessings, authority, or grace than through other forms of the Church's ministry."

This statement doubtless pleased the Lutherans, but it gives anxiety to those who hope that CSI is taking steps along the road to Christian unity.

We do not assume that the joint commission speaks authoritatively for the CSI, but it clearly speaks for a point of view within the CSI which has large and influential support.

The ambivalent view of CSI toward the historic episcopate has always been one of the recognized anomalies of the CSI scheme of union. On the one hand, CSI has set up an episcopate within the Apostolic Succession. On the other hand, it has tolerated a view that this episcopate was non-essential, an administrative convenience, a price paid to win Anglican participation in CSI.

Obviously, this anomaly must be resolved one way or the other. Like the issue of a unified, apostolically ordained ministry for the whole of CSI, it cannot indefinitely be evaded.

The significance of the new statement of the joint

theological commission is that it shows that the anti-episcopal forces within CSI are prepared to move aggressively toward a resolution of the episcopate question on terms totally unacceptable to Anglicans, or to any other Christians who cherish the historic Christian ministry.

This is not the first time that CSI has arrived at a critical point in its efforts to bring the Lutherans into the union. On a previous occasion, the negotiations almost broke down over the refusal of CSI to entertain the possibility of getting along without the episcopate. The lucidity and unambiguity of the present statement is a tribute to the characteristic Lutheran trait of demanding that people say exactly what they mean in matters of theology. At the same time, it serves as a warning that although Lutherans and Anglicans are close to each other in many ways, they are almost the most sharply divided Churches in Christendom on their theology of the Church and the ministry.

As Dr. Vogel of Nashotah House pointed out in this magazine last week, the new statement from CSI underscores the correctness of the position taken by the 1958 General Convention, in which only the episcopally ordained clergy of CSI were recognized by our Church.

CSI is attempting to govern its Church life upon the principle that there is no distinction between those episcopally ordained and those ordained otherwise.

It is just this principle that the Anglicans find impossible to accept. It is a principle which would also deny any possibility of union between CSI and the other Communion which have ministries in the Apostolic Succession.

We think that the best service the Anglican Communion can render our brothers of the CSI in this situation is to make crystal-clear the fact that we stand without compromise upon the Lambeth Quadrilateral's statement of the necessity of apostolic ministry. We think Anglicans will best serve the cause of Christian unity in India and throughout the world if they

HELPFUL CONTROVERSY

If the issues are not brought openly before the Church, misunderstanding, gossip, and irresponsibility take control

by the Rev. Roswell O. Moore

More open controversy about the real issues in its life is needed in the Church today. Unfortunately people have come to think "it's not nice" to express differences or disagreement in a Christian context. They have forgotten the historian's dictum that "where there is no heresy, the Church is dead."

The desire to avoid controversial issues is most apparent in the printed matter we produce. I see a good many of the parish leaflets and bulletins around our

diocese. In vain I search through them to find out what's really happening in the parish. Even when I know that a great upheaval is under way in the parish's understanding of its purpose and mission, only rarely do I find any reflection in the bulletin of what is at stake. Notices of meetings and services, proceeds of rummage sales and plans for picnics go on as though nothing were more important.

The same bland unrealism is true of the official magazines like our own *Church*

Messenger and the National Council's *Forth*. Only the happy and successful side of the Church's work can be presented, only the articles which everyone will smile and agree with can be printed. Taking one side of an issue, reporting a serious conflict of policy in the Church, antagonizing a powerful individual or group must at all costs be avoided. On the national scene today, only *THE LIVING CHURCH* is reporting and commenting on the whole story.

Actually it is the open and honest controversy which really holds people's attention. I was fascinated to read in the *Church Times*, a paper of the Church of England, the verbatim account of a debate among several bishops in the Church Assembly about the method of training men for the ministry. To see one side and then the other made the whole problem begin to come alive. Why can't we do

let the CSI leaders know that the rejection of the episcopate as essential is a road to Christian division, not unity.

To Anglicans, this insistence upon a continuing living witness to the Gospel is as vital as our insistence upon the parallel written witness of the Bible. After all, the Church did exist without the New Testament for a time, but it never existed without the apostolic ministry.

Anglicanism has shown, in its dealings with CSI, a real willingness to understand and sympathize with our fellow-Christians in a sincere effort to heal breaches that are a scandal in India and elsewhere.

We think it is fair to say that Anglicanism cherishes no institutional interest in India — as witness our willingness to allow thousands of our fellow Anglicans to leave our Communion to build the CSI.

Anglican sacrifice for unity in India will be wasted unless the CSI weighs carefully the dangers of a denial of the catholic view of the Christian ministry. In the short-run, such a denial may offer tempting advantages in the Lutheran negotiations. But the long-run effect would be tragic, not to Anglicanism, but to the CSI, for it would slam shut the door against unity with the great body of Christendom which now, as always, cherishes the historic, apostolic ministry as an essential, God-given, Christ-directed channel of grace.

Memo from Man Friday:

Dear Boss,

While you have been away from the office, things besides buds have been bustin' out all over. It's been quite a May and it looks like quite a June coming up.

How do you like Canon Waddam's piece on page 12? We have two more articles of his in the upcoming file — one on last year's Lambeth Conference, the other on the present state of the Church of England. Both of them, like the one in this issue, have a refresh-

ing lack of awe for the well-worn clichés of Church platitude.

Starting Monday (June 1), Mr. Warren Turner takes over as the Presiding Bishop's administrative assistant and as a vice president of National Council. In moving from the Defense Department to PECUSA, Mr. Turner may have no few occasions to reflect on frying pans and fires. (I speak with some authority: I've worked for both of 'em!)

The second meeting of the committee studying the new magazine is also slated for June, and I'm wondering if Bishop Lichtenberger may not hand this hot potato to Mr. Turner. Bishop Lichtenberger attended the first meeting personally. Nobody on the committee has been willing to admit that the terms of reference of the still-to-be-chosen editor have been established.

For that matter, Mr. Turner's terms of reference have been left, purposely I think, pretty vague. He is moving in to create a position about as unclearly defined as any I can think of except the job that Bishop Bayne is tackling next January as "executive officer" of the Anglican Communion (incidentally, nobody likes that title — including Bishop Bayne).

And speaking of Bishop Bayne and June, he still hopes to have his diocesan special election before the end of the month and get his coadjutor elected. I've sternly resisted the temptation to go looking for scuttle butt on that election. It would probably be futile anyway. You'll remember that Bishop Bayne wasn't even an advance nominee to the convention that elected him.

The next parish administration issue of *THE LIVING CHURCH* is upcoming in a couple of weeks. I think you'll specially like a Christian education piece slanted to the small-parish problem.

Next week you are slated for the General Board meeting of the NCC. If that meeting doesn't produce some really meaningful news, it will be only because somebody does a good job of suppressing some issues.

Regards,
M. FRIDAY

the same in our parish, our diocese, our Church? If the issues are not brought openly before the Church, misunderstanding, gossip, and irresponsibility take control. Too often people stop reading, stop thinking, and stop caring.

Such honest controversy should prevail in our discussions, too. I attended an annual parish meeting where the talk, as usual, was mostly of financial matters, but the real issues besetting and dividing the parish were never brought into the open. Individual vestrymen would recognize them privately, but because the answers had not already been arrived at, the questions could not be asked. As a result of such evasion, much of the concern and energy of participants in a meeting which could be mustered for creative action is too often wasted afterward in fault-finding and bitterness.

What is true in the parish carries over

to the diocese as well. The annual conventions, the district conventions, the area meetings become alive and interesting only when real issues are raised, basic policy questions are discussed and acted upon. So long as they are just a parade of somebody else's answers, there is little to get excited about.

Above all, the Church needs more open controversy about the matters of the Christian faith at every level of its life. What is the relation between divine grace and human effort? What is the difference between the priesthood and the laity? How can it be said that Jesus of Nazareth is Lord and God? What reason does the Church have to convert people of other religious beliefs? When questions such as these can stir a storm of conviction among Christian people, we know that they are concerned, alert, and growing. When people passively accept whatever is dished

out to them, we begin to wonder if they care.

So I plead for honest, open controversy in the life and work of the Church. If we trust people, we will give them the facts, however inconclusive they may be. If we want their support, we will encourage them to express their doubts and their opposition publicly, where it can be dealt with, instead of privately where it can only be damaging. If we care about the welfare of the whole Church, we will see that decisions are made according to sound policy rather than by the whims of personality. Through the free and responsible expression of controversy I believe the Holy Spirit is able to lead us forward into the truth which is God's gift.

This article originally appeared in the May, 1959, issue of the *Church Messenger* of the diocese of Central New York, and is reprinted here by permission of the editor.

sorts and conditions

I AM TAKING an early vacation this year in order to work on a special writing project — hence the absence of this column from several issues of *THE LIVING CHURCH*.

MAY is a good time for a vacation in this part of the country. It is the big gardening month. Anything that doesn't get planted around here in May might as well not be planted at all. So I work four or five hours a day on my project and dig around in the yard the rest of the time.

MEANWHILE, practically every organization I belong to is dedicating the month of May to its crucial meeting of the year, so that I have to crawl out of my seclusion, shave, put on a white shirt and necktie, and try to appear civilized at least once a week — sometimes three times, not counting Sunday church.

ALL OF WHICH, no doubt, goes to show that there is no rest for the wicked. Actually, I doubt that I would want much more vacation than I am

getting. The part that I like least is getting dressed up for downtown. If I could go down in tattered khakis with several days' beard, I would have no complaints. Now I understand why beards are worn by so many authors these days. They are the only people who have enough privacy for growing them. There is probably a strong correlation between beards and solitude.

I REMEMBER all the anxiety expressed by the social philosophers and moralists years ago when the shorter work week and the longer vacation were winning their way against the objections of a great many people. It was freely predicted that the working classes would spend all their additional free time in drinking, fighting, and other anti-social pursuits.

BUT THINGS have not turned out that way. Most of the working man's free time is spent in some kind of work. A good many of those who have helped with grading, sodding, etc., around my house are men who have regular 40-hour-a-week jobs in industry.

Even if a man doesn't have a spare-time job, he is usually to be found at work in his own yard or in his basement shop.

THE MAN who is a great fisherman often manages to get together enough money for a cottage at the lake. He goes out there on weekends and manages to squeeze a few hours' fishing from the time he spends repairing and improving his cottage.

AFTER our strenuous and industrious weekends we come to the office so tired that we can barely get a day's work done. It seems that Monday is getting to be the unofficial day of rest — at the office, on the company's time.

BACK in those days, when people were being scandalized by the 40-hour week there was also a good deal of mourning about the disappearance of hand-made things in the machine age. Nowadays, there is more handicraft than there are customers for it. Ceramics, furniture, draperies, jewelry, metal-work — whatever you might want, there is probably somebody in your block who makes it in his spare time.

BEST WISHES to you for a busy vacation in 1959!
PETER DAY

LETTERS

Continued from page 3

Red Letter Day Distractions

May 10 was observed here at St. Paul's, Stockbridge, as Young Churchmen's Sunday.

It happened to be the Sunday after Ascension and also Mother's Day. The Ascension needs to be preached about at least once a year.

Mother's Day is also a fit topic for preaching. I know we have the Feast of the Annunciation and the Feast of the Purification to commemorate motherhood, but who in the Episcopal Church observes these feasts except the faithful few who attend weekday celebrations? Motherhood and the Christian family need to be preached about these days more than ever before.

My question to ask the Church year planners is, "Why have Young Churchmen's Sunday on Mother's Day?"

A further complication in the preacher's task is the special offering for the Nuclear Reactor for St. Paul's University, Tokyo, which has been set for Trinity Sunday, May 24. I had persuaded the vestry to authorize the Young Churchmen's Sunday offering for May 10; they were quite vehement in their opposition to another special offering two weeks later.

The Nuclear Reactor offering will be handled some other time after we have had an opportunity to prepare the congregation for it. Certainly the doctrine of the Trinity and the proper observance of Trinity Sunday is enough to do in the sermon and rest of the worship.

Important as are the special offerings and the education which goes along with them,

it is essential to our observance of the teachings of the Church year that we do not have so many distractions on red letter days.

(Rev.) ANDREW B. JONES
Rector, St. Paul's Church
Stockbridge, Mass.

Dissenting Vote from Norwalk

Reluctantly I write a line about the "Twentieth Century Folk Mass" recently performed at St. Paul's Church, Norwalk, Conn. [L.C., April 26ff]. I do so only because others from this locality have previously written and because the impression has been rather sedulously created that all parishioners liked and were impressed by this musical excursion into the sensational. May I simply state that such is not the case.

Having made my own views perfectly clear in the proper place, which is the rector's ear, I would only express here my considered view that no amount of appeal to what is alleged to be the history of religious music, or to words like "advanced," "modern," and "alive," can eliminate the plain fact that a night-club orchestra and music in dance rhythm are improper and out of place both in substance and context, when introduced into the service of the Holy Communion.

I have no idea what was the exact nature and general connotation of the "popular music of the day" when it was adapted to the Church's use as plain song — if indeed it was so adapted, because my copy of *A Dictionary of the Episcopal Church* says that plain song's "origin no doubt was from the Jewish ritual which was arranged for chanting by Pope Gregory the Great (590-600 A.D.)

in his Antiphonarium."

The congregation at St. Paul's was reverent, which is a tribute to the strength of religious conviction in the parish, but I am at a loss to know how the word reverent can be applied to the music.

If the Beaumont Mass is dance music, it is clearly wrong for a religious service, and if it has been so disguised and changed as to be unrecognizable as dance music, as Fr. Treasure averred in your columns, and is entirely proper in a religious setting, are we not all fooling ourselves and writing quite unnecessary letters both pro and con?

PERRY LAUKHUFF
Norwalk, Conn.

The Un-Mitered Heads

Checking the *Episcopal Church Annual*, I find that of over 80 bishops in the Episcopal Church, only nine of them do not have a bishop's miter appearing on the seal of the diocese. Why are so many of our bishops against wearing these emblems of authority upon their heads when the miter is as much a part of them as their names; for doesn't the bishop use the seal bearing the miter upon it to make diocesan documents "official"? It is, to me, perplexing that men who would rather resign than wear that "horrible high-Church hat" are still willing to allow it to be a part of the seal with which they legalize their own actions. This is to me like a man signing his name John Smith only to rise and read it Tom Brown.

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PEOPLE and places

Appointments Accepted

The Rev. Floyd W. Finch, Jr., formerly rector of St. James' Church, Lenoir, N. C., and director of Camp Henry, Black Mountain, will on July 1 begin work at the Church of the Holy Comforter, Charlotte, N. C.

The Rev. Richard Jenevein, perpetual deacon of the diocese of California, has been assigned to St. Cuthbert's Church, Oakland.

The Rev. Romaine Kuethe, formerly rector of the Church of the Resurrection, Fernbank, Cincinnati, in charge of St. Andrew's, Addyston, will on June 1 become rector of the Church of the Ascension, Wyoming, Cincinnati. Address: Burns and Worthington Ave., Cincinnati 15.

The Rev. Gerhard D. Linz, formerly vicar of All Saints' Church, Warner Robins, Ga., is now associate rector of Christ Church, Macon, Ga. Address: Box 616.

The Rev. W. B. MacHenry, who formerly served the Church of the Good Shepherd, Prospect, Ore., and St. Martin's, Shady Cove, will on June 1 become vicar of churches at Sandpoint and Bonners Ferry, Idaho, and St. Thomas', Newport, Wash. Address: 418 S. First Ave., Sandpoint.

The Rev. Henry D. Moore, Jr., who has been serving St. John's Church, Columbus, Ohio, will in September begin work as teacher and chaplain at Patterson School, diocesan school of Western North Carolina, Legerwood, N. C. He will be the first resident chaplain at the school in 24 years.

The Rev. Edwin F. Moseley, formerly rector of St. Mary's Church, Kinston, N. C., is now rector of Holy Trinity Church, Hertford, N. C. Address: 208 Market St.

The Rev. John A. Pinckney, formerly rector of St. James' Church, Greenville, S. C., will on June 1 become archdeacon of the diocese of Upper South Carolina. Office: 505 Security Federal Building, Columbia 1, S. C.; residence: 1707 Maplewood Dr., Columbia.

The Rev. A. Eric Snyder, formerly curate at St. Michael's Church, New York, is now curate at Grace Church, White Plains, N. Y. Address: 32 Franklin Ave.

Ordinations

Priests

Louisiana — By Bishop Jones: On May 2, the Rev. Nicholas J. Abraham, who is in charge of St. Mary's Mission, Chalmette, and the Rev. James B. Jeffrey, who serves the Church of the Incarnation, New York. On May 8, the Rev. Alan D. Calcote, assistant, St. Paul's, New Orleans.

Minnesota — By Bishop McNairy, Suffragan: On March 9, the Rev. Arlo L. Leinback, who is serving St. Luke's Church, Hastings.

Deacons

Central America — By Bishop Richards: On May 3, Lucien E. Churnside, at St. Mark's, Bluefields, Nicaragua.

Religious Orders

Sister Mary Monica (Susan Tucker Malarkey) and Sister Agnes (Katherine Holbrook) made their life vows as professed nuns in the Community of the Holy Spirit on March 31 before Bishop Donegan of New York, visitor to the community.

Their profession brings to four the number of nuns in the Community of the Holy Spirit who came from St. Stephen's Cathedral, Portland, Ore., during the last four years. Two other members of the cathedral are now serving in the novitiate of the community.

Changes of Address

The Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, and Mrs. Littell, both patients in St. Barnabas' Hospital, New York, may be

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addressed in care of that hospital, 183rd St. and Third Ave., New York 57.

The Rev. Dr. Glen A. Blackburn, formerly addressed at 323 S. State St., Big Rapids, Mich., may now be addressed at Ellison Rd., Rodney, Mich. Formerly rector of St. Andrew's Parish, Big Rapids, he will now teach at the Ferris Institute, Big Rapids.

The Rev. C. Donald Beisheim, of the diocese of Newark, formerly addressed at Paterson, N. J., may now be addressed at 347 Larch Ave., Bogota, N. J.

The Very Rev. E. Addis Drake, rural dean of the convocation of San Bernardino in the diocese of Los Angeles, formerly addressed in Riverside, Calif., may now be addressed at 228 E. Marshall Blvd., San Bernardino.

The Rev. Hugh Farrell, priest of the diocese of Olympia, formerly addressed at Sea Cliff, N. Y., may be addressed during June, July, and August at the Alliance Club, 1 Bedford Pl., London; during September and October at 26 Howard St., Belfast, N. I. During November and December he will be in Italy and Spain.

Seminaries

The Rev. Dr. W. Norman Pittenger, professor of Christian apologetics at General Theological Seminary, New York, will leave during the summer to spend a sabbatical term lecturing at universities and theological colleges in Australia, under the auspices of the Church of the England in that land. He will return to the United States in mid-January, 1960.

Depositions

Antoine Leonard Zephier, presbyter, was deposed on March 12, by Bishop Gesner of South Dakota, acting with the advice and consent of the council of advice of the district, in accordance with the provisions of Canon 60, section one, and Canon 64, section three (b); renunciation of orders.

Marriages

Miss Diane Carole Alexander, Milwaukee, and the Rev. Lynde E. May, IV, rector of Christ Church, Westerly, R. I., were married on January 31. The bridegroom's father, the Rev. Lynde E. May, III, performed the ceremony in Milwaukee.

Mrs. Joyce Constance Dunn, a widow, was married on March 31 to the Rev. Stanley Smith, rector of St. Margaret's Church, Hazel Park, Mich.

Armed Forces

Chaplain Herman M. Kennickell, Jr., formerly at Clarksville Base in Tennessee, is now at the Naval Air Station, Guantanamo Bay, Cuba. Address: Box 35 A, Navy 115, FPO, New York.

The Rev. Robert L. Oliveros, formerly rector of Holy Trinity Church, Clemson, S. C., and chaplain at Clemson College, is now chaplain in the U. S. Army at Fort Meade, Md.

Resignations

The Rev. Dr. Samuel H. Edsall, for 37 years rector of Trinity Church, Geneva, N. Y., will retire on September 1. The Edsalls plan to live in Geneva, N. Y.

Fr. Edsall was an examining chaplain of the

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

May

31. Trinity, Lincoln, Ill.

June

1. St. Ambrose's, Antigo, Wis.
2. St. Ambrose's, Antigo, Wis.; All Saints', Dallas, Texas.
3. Trinity, Saugerties, N. Y.; St. James', Port Daniel Centre, Quebec, Canada; St. Christopher's, Hobbs, N. M.
4. St. Paul's, Peoria, Ill.
5. St. Boniface's, Sarasota, Fla.; St. Peter's, Freehold, N. J.; St. Mary's, Wayne, Pa.
6. St. John's, Flushing, N. Y.

diocese of Rochester for 20 years and a member of the standing committee for 18 years. He was four times a deputy to General Convention. In 1949 Fr. Edsall wrote a thought-provoking article for *The Living Church* entitled *What's Wrong with the Liturgy*.

Births

The Rev. Donald E. Becker, and Mrs. Becker, of St. Matthew's Church, Raytown, Mo., announced the birth of a daughter, Mary Susan, on May 6. Mary has three brothers.

The Rev. William Blewett and Mrs. Blewett, of Christ Church, Henrietta, Mich., announced the



birth of a son on April 8. They also have a three-year-old son, William.

The Very Rev. Ned Cole and Mrs. Cole, of Christ Church Cathedral, St. Louis, Mo., announced the birth of a son, David Brooks, on May 8. David is their second son and fourth child.

The Rev. Richard S. Crowell and Mrs. Crowell, of St. Mark's Church, New Canaan, Conn., announced the birth of twins, Cynthia Mary and Martha Helen, on April 28. Mrs. Crowell, the former Marilyn Foxen, was director of Christian education at St. John's Church, Tuckahoe, N. Y., before her marriage.

The Rev. John Gardner Hay and Mrs. Hay, of St. Paul's Church, Virginia City, Mont., announced the birth of Michael Gardner on April 14.

The Rev. Joseph D. Knisely and Mrs. Knisely, of St. Mary's Church, Edgewood, Md., announced the birth of a son, Joseph Downing, Jr., on March 30. The Kniselys also have a daughter, Anne.

The Rev. Ralph E. Merrill and Mrs. Merrill, of St. Mark's Church, New Britain, Conn., announced the birth of a daughter, Ellen Neal, on May 8. Maternal grandparents: the Rev. William P. Neal, and Mrs. Neal, Chambersburg, Pa.

The Rev. Frederick T. Vander Poel and Mrs. Vander Poel, of St. James' Church, Penn Hills, Pittsburgh, announced the birth of a daughter, Gretchen Anne, on May 2. She has two sisters.

The Rev. Jack E. Warner and Mrs. Warner, of Jonesville and Cambridge Junction, Mich., announced the birth of their fifth child and first son, Eric Richard Emrich, on May 8.

Diocesan Positions

In the diocese of Connecticut, the Ven. Maurice G. Foulkes, rector of St. John's Church, Rockville, will on September 1 become general secretary of the department of Christian education and the

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Rev. Edward H. Cook, rector of St. John's Church, Essex, general secretary of the department of missions.

Other Changes

Mr. William Detweiler of Chalfont, Pa., a candidate for holy orders from the diocese of Indianapolis, has been elected president of the Society of the Celtic Cross, student-faculty organization at the Church Divinity School of the Pacific.

One of the projects of the society is to provide overseas scholarships in Anglican schools for seminarians. This year more than \$4,000 for this purpose was offered by the student body and faculty of CDSP.

Living Church Correspondents

The Rev. John Coombs is now correspondent for the Province of Ontario and will also report some national events in Canada. Address: 65 Church St., Toronto, Ont.

Miss Jean Maria LaGuardia becomes LIVING CHURCH correspondent for New York on June 6, the effective date of her resignation from the public relations staff of the National Council. Miss LaGuardia will also be doing some teaching work. She plans to make college teaching a career. Her address: 235 E. Twenty-sixth St., New York 10, N. Y.

The Rev. Richard B. Lindner, Jr., rector, Mission Brooklyn Paulista, Sao Paulo, is now correspondent for Central Brazil. Address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

The Rev. Jonas Ewing White, vicar of St. John's Church, San Salvador, El Salvador, Central America, is now correspondent for the upper three republics of Central America. Address: 4-a Calle Poniente 7, Entre 41 y 43 Aves. Sur, San Salvador, El Salvador, C. A.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Claude Sauerbrei, Ph.D., professor of Old Testament language and literature at the School of Theology of the University of the South, died May 14, at Vanderbilt Hospital, Nashville, Tenn. Dr. Sauerbrei suffered a stroke while teaching a morning class on May 14, and was rushed by ambulance to Nashville. Shortly after the stroke he lost consciousness and never regained it.

Dr. Sauerbrei was born at Las Palmas, Canary Islands, in 1897. He received the B.A., M.A., and Ph.D. degrees from the University of Toronto, and held a licentiate in sacred theology from Bishop's College, Lennoxville, Quebec, Canada, where he was on the faculty from 1927 to 1935, and again for two years in the early 1940's. Dr. Sauerbrei was ordained to the priesthood in 1925.

From 1935 to 1939 he was a missionary to Burma for the Society for the Propagation of the



Gospel, and during this time also taught at Holy Cross College, a theological school in Rangoon. From 1945 to 1946 he was an instructor in Old Testament and Hebrew at Nashotah House, Nashotah, Wis. Dr. Sauerbrei was chaplain of St. John's Military School, Salina, Kan., from 1947 to 1950. Before going to the University of the South in 1953, he was rector of Grace Episcopal Church, Ottawa, Kan.

During World War I, Dr. Sauerbrei served in France with the Canadian Army.

He is survived by a brother, Mark Sauerbrei, of Port Arthur, Ontario.

George O. Griffith, vestryman of Christ Church, Bloomfield and Glen Ridge, N. J.,

died in an airplane crash outside of Baltimore, Md., May 12.

Mr. Griffith was born in Grafton, W. Va. He was graduated from West Virginia University in 1922 with the degree in transportation and economics, and in 1930 he earned the law degree from George Washington University.

Mr. Griffith was director of traffic of American Home Products. He was vice president of the New York Traffic Club, and a member of the National Industrial Traffic League of New York.

He leaves his wife, Vivien Nickle Griffith, two sons, a brother, and two sisters.

Reed A. Morgan, an "elder statesman" of the diocese of Pennsylvania, died May 15, at the age of 93, at his home in Roxborough, Philadelphia, Pa.

Mr. Morgan's lifetime parish was St. Luke's Church, Germantown, where he was in his 57th year on the vestry. He was also the rector's warden. Mr. Morgan was on the executive council of the diocese for a number of years, served about 25 different church and civic boards, and was lay canon of the diocesan cathedral, often conducting services as a lay reader. He was a deputy to General Convention several times.

He retired as an investment broker in 1933. Surviving are his wife, three children, nine grandchildren, and five great-grandchildren.

Edward Shippen Morris, who was a vestryman of St. Stephen's Church, Philadelphia, Pa., died in Philadelphia, May 15, at the age of 53.

Mr. Morris was former deputy attorney general of Pennsylvania.

He is survived by his wife, the former Leslie Crawford Hun, a son, Roland, and a sister, Mrs. William F. Machold.

Elizabeth E. Winegar, formerly in charge of the office of the Archdeaconry of the Blue Ridge, died May 9, at the age of 77, in Charlottesville, Va.

Miss Winegar was born in Illion, N. Y., and received special training at St. Faith's School for Deaconesses, New York City. For the past 20 years, Miss Winegar had made her home with the Rt. Rev. and Mrs. W. Roy Mason at Charlottesville. Bishop Mason is the retired suffragan of Virginia.

CLASSIFIED

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CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOR RENT

COTTAGE five miles from Ocean City, Maryland. Sleeps six. \$50 week. Rev. William Dewees, Atlantic 9-7684, Ocean City, Md.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

ELDERLY WOMAN wants a companion who drives a car. One who enjoys a nice home rather than fancy ways. Reference required. Tel. TR-3-9284, Address: Mrs. J. Norris Myers, 402 Sumter Ave., Summerville, S. C.

WANTED: Director of Religious Education, to reorganize and develop this work in a settled midwestern parish, 1250 communicants. Please write expressing qualifications and references. Reply Box L-282, The Living Church, Milwaukee 2, Wis.

WANTED: Anglo-Catholic priest or layman to head a Boys' Home Unit, experienced administratively with clinical teamwork in rehabilitation, preferably with experience in a residential setting with youth. Reply Box M-281, The Living Church, Milwaukee 2, Wis.

MANAGER for diocesan bookstore, strong in church appointments, in east coast city. Man preferred. Send resumé and compensation requirements in confidence. Reply Box L-284, The Living Church, Milwaukee 2, Wis.

TEACHERS WANTED — School year 1959-60. Vacancies for maths and science, English and social science. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota.

POSITIONS WANTED

EXPERIENCED Mature Teacher desires elementary grade position in Parish Day School, September. Reply Box M-283, The Living Church, Milwaukee 2, Wis.

SUPPLY WORK for July with use of rectory. Reply Box M-285, The Living Church, Milwaukee 2, Wis.

EX-BAPTIST MINISTER, Th.D., now Churchman, age 29, desires position as teacher, director religious education or similar. Experienced. Keen Missionary. Married. References, Rector and Bishop. Reply Box C-278, The Living Church, Milwaukee 2, Wis.

DIRECTOR OF RELIGIOUS EDUCATION available after June 1. Capable and experienced. Excellent references. Reply Box L-275, The Living Church, Milwaukee 2, Wis.

ORGANIST-DIRECTOR desires change. Male, over 30 years experience with all type choirs including boy choirs. Full time position wanted. Has served as lay assistant. Reply Box H-280, The Living Church, Milwaukee 2, Wis.

PRIEST RESIDENT SUPPLY, Baltimore or Washington. August. Parish use. Reply Box T-279, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean
1 blk E. of N-5 Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macferrin, Ass't.
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;
Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,
Fri 7:30; HD 8; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1st, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; r, rector; r-em, rector-emeritus; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (6-10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M. Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

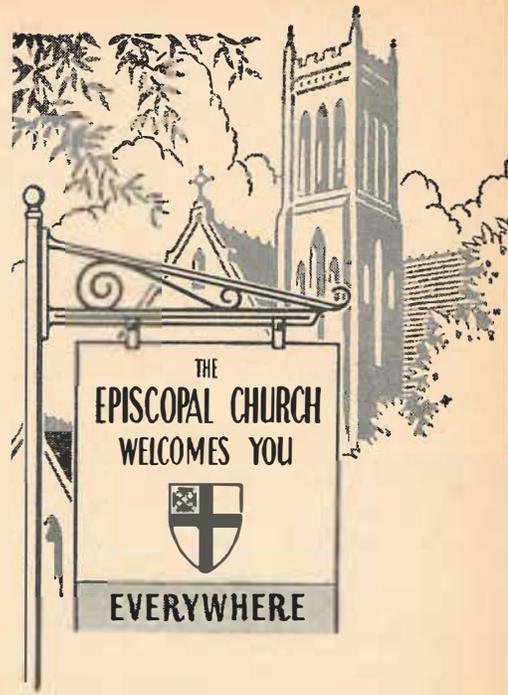
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun, Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10



NEW YORK, N. Y. (Cont'd.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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