

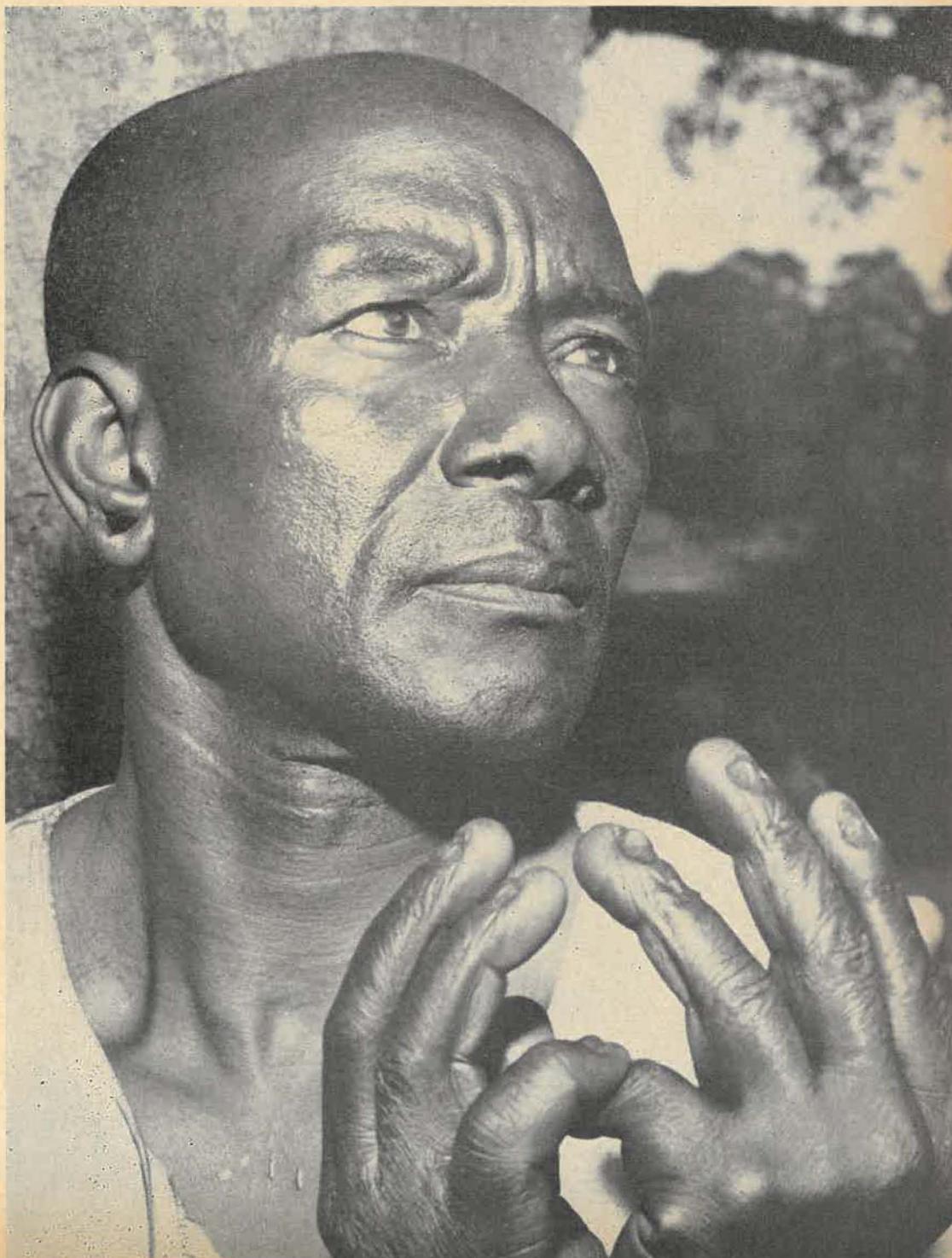
The Living CHURCH

June 21, 1959

25 cents

Page 8:

**Anglicanism's
Executive Officer
Looks at His
World-Wide Task**



This unposed photo of a modern Zulu seems to express one point which Bishop Bayne makes: "The sudden explosion of a new national spirit has presented all of us . . . with a totally new situation for which we are at best half prepared."

Church News



AN OPEN LETTER

You've discovered by now that Sr. Wardens have more responsibility than, well, heads of state. But, I'll bet you never thought that *weather* was one of them.

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The Living CHURCH

Volume 138 Established 1878 Number 25

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

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ARTICLE

First Steps to Fulfillment Stephen F. Bayne, Jr. 8

THINGS TO COME

June

- 21. Fourth Sunday after Trinity
- 24. Nativity of St. John Baptist
- 28. Fifth Sunday after Trinity
- 29. St. Peter

July

- 4. Independence Day
- 5. Sixth Sunday after Trinity
- 12. Seventh Sunday after Trinity
- 19. Eighth Sunday after Trinity
- 25. St. James
- 26. Ninth Sunday after Trinity

August

- 2. Tenth Sunday after Trinity
- 6. Transfiguration
- 9. Eleventh Sunday after Trinity
- 16. Twelfth 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.

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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.)

Premarital Requirement

For a long while, rightly or wrongly, I have questioned the effectiveness of much of the premarital instruction given by us clergy. The suspicion haunts me that it goes in one ear and out the other, if, indeed, it ever goes in at all.

Recognizing the need of teaching that cannot be forgotten, I now require of those seeking my service in the Solemnization of Holy Matrimony that, whenever feasible, they spend a half day in the divorce court with me. Here they learn more about the birds, the bees, and the facts of married life than they can ever learn sitting at the feet of theorists. They hear it from those who have gone through the mill, and who speak with the authority of bitter experience. They, themselves, feel as if they had been put through the wringer. They accept my requirement with the greatest interest and thank me with sobriety when it is over.

I commend this practice to my brother clergy, to those contemplating marriage, and to those considering divorce. At the same time, I offer a tribute of deep respect to the judges of such cases, who, day after day, have poured into their ears the record of meanness, hardness, indifference, stupidity, and brutality, and still exhibit an attitude of patience, consideration, and discernment such as is the mark of the judicial temperament.

(Rev.) JOHN W. GUMMERE
Rector, St. John's Church

New Haven, Conn.

Letters to British Honduras

I can't tell you how much I appreciate the way you handled my request [for correspondents in the U.S.; L.C., March 22] which has enabled me to be answering letters from over the whole of your country. World-wide Anglicanism, I believe, is a subject which should interest all Anglicans. I am getting a true picture of the work of your Church and can tell you it fascinates me. There were so many things which I did not know and had taken for granted. God's blessing on your work.

LLOYD FLOWERS

St. John's Primary School
Belize, British Honduras, C.A.

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 Communion, missionary societies, or emergencies.

June

- 21. Lexington, U.S.A.
- 22. Liberia, West Africa
- 23. Lichfield, England
- 24. Limerick, Ardfert, and Aghadoe, Ireland
- 25. Lincoln, England
- 26. Liverpool, England
- 27. Llandaff, Wales

BOOKS

The Tillichian Flavor

THEOLOGY OF CULTURE. By Paul Tillich. Oxford University Press. Pp. 213. \$4.

Some 40 years ago Paul Tillich prepared his first published speech, "On the Idea of a Theology of Culture," and here he returns, after all the years of study and reflection, to that first and foremost interest. In the long meantime, busy in his study of theology, he has kept one eye on the world outside the Church, and no theologian speaks of our day with more appreciation and sounder hope.

Theology of Culture gathers together 15 of his essays of the last 25 years; and although they range far and wide, from a masterly history of existentialism to a study of the inter-relations of psychoanalysis and religion, Picasso to Buber, from education to politics, they are marked by the same boldness of understanding and bear the same personal signature. Every page has the Tillichian flavor.

The style may be somewhat bothersome with its tense and terse declarative sentences, its lack of illustration and color, and the constant repetitions: but beyond these manners of writing is a most creative and critical intelligence at work. To be in such company is the rarest of privileges.

The field chosen for exploration promises to be for some time open country for discussion and debate, the relation be-

stars. All of which may remind us how much of American religion has been sheltered from the storms of the age from which Prof. Tillich is writing. Thunder and lightning do not allow either an easy acceptance of the faith or the leisure and quiet of other days.

This book abounds in courage and confidence as well as criticism. It will serve as tonic to those of little faith; and for those with eyes that cannot see the cultural achievements of our day, the splendors of contemporary philosophy, art, and psychology, this book will give new vision and insight. It is another testament of hope amid the ruins.

JAMES DYAR MOFFETT

ANGLICAN LITURGIES OF THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

By **W. Jardine Grisbrooke**. Alcuin Club Collections, No. XL. S.P.C.K., 1958. Pp. xvi, 390. 42/- (or about \$10 if ordered through an American dealer).

This is one of the most important studies of Anglican liturgy to have appeared in recent years, and it will command the immediate interest of all serious students of the Prayer Book. The greater portion of this volume is devoted to printing out the texts of 12 extremely interesting Eucharistic rites, ranging in date from 1637 to 1764. All were compiled in England or Scotland. Some were by Nonjurors; some by eccentrics; some by English scholars hoping for official liturgical reform. Many of these liturgies are drastically different from the English Book of Common Prayer.

As Mr. Grisbrooke boldly points out, the official English Prayer Book rite is scarcely an Anglican liturgy at all, having been compiled in the 16th century before a genuinely Anglican spirituality had developed. It is these 17th- and 18th-century rites which actually carried out that return to ancient Christian sacramental practice to which the Reformers had unsuccessfully aspired. It is from these distinctively Anglican liturgies that the present Scottish and American Prayer Books derive. This volume is accordingly of particular interest to us.

In the preliminary commentary, Mr. Grisbrooke briefly describes the historical background of each of the rites and then examines the theological views of those who compiled them. He unfortunately keeps dragging the reader again and again over a very narrow range of doctrinal topics. Some of the latter might have been engrossing 50 years ago (such as the pro's and con's of transubstantiation) but will hardly hold the attention of most readers today through page after page of small print. By the same token, he fails to call attention to precisely those aspects of classical Anglican liturgical thought which are highly relevant to contemporary concerns — the social significance of



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tween religion and culture. Already Matthew Arnold, George Santayana, and T. S. Eliot in our day have asked significant questions; their answers are timid and tentative from the side of culture. Prof. Tillich is the first of the theologians to accept the questions and question the answers already made. He begins on the other side with theological considerations; and in these essays presupposes a knowledge of his own theological position. There is a prophetic principle of criticism and a protestant passion to go behind the words of faith to the experience of faith, to examine the old truths of the Church in the light of contemporary insights from the world, to speak the old anew. At times he falls into subjectivism so indigeneous to the protestant; and often he deals with the sobering facts of man's life, anxiety, finitude, meaninglessness, without seeing the sunshine and



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the offertory, the relation of thanksgiving to the sacramental consecration, the relation of the Eucharist to the meaning of Sunday, and so forth.

Since Mr. Grisbrooke has found such fascinating treasures in the attic, however, let us not complain too much if he trails some dust and cobwebs. He deserves every encouragement to continue his valuable explorations. As a matter of fact, the classical Anglican age also produced a great variety of choir-offices, litanies, orders for the dying, and other rites which could, if republished, vastly widen the range of our present liturgical study.

H. BOONE PORTER, JR.

A COMMENTARY ON THE GOSPEL ACCORDING TO ST. LUKE. By A. R. C. Leaney. Harpers. Pp. 300. \$4.

This book is the third of the Harper's New Testament Commentaries to make its appearance. It is a fine piece of work, scholarly, up to date, and very helpful.

In type, it is what may be called a "selective" commentary rather than an "exhaustive" one; that is, it comments briefly on the points in the text which are most in need of explanation, instead of trying to treat of every word and phrase. The book is therefore of convenient size, readable, and within the price range of the average parish priest; besides, to such a reader the shorter commentary is generally of more use.

Dr. Leaney's chief preoccupation has been to make clear Luke's particular point of view, especially his theology of the kingship and glory of Christ. He has accomplished this aim, and the user of this commentary will find the Gospel according to St. Luke emerging from the other Synoptics as a distinct work, with its own lessons to teach. The commentary is also particularly valuable for its pointing out of the Old Testament roots of much of Luke's narrative, and for its clever attempts to find the connecting links between many of Luke's apparently miscellaneous lists of dominical sayings.

Users of the book should be cautioned that Leaney's ingenious source criticism of the Infancy narratives is hypothesis, not the last word; the same should be said of his account of Luke's motives in writing the Eucharistic narrative as he did, and of the peculiar doctrine of a number of successive "Days of the Son of Man," which the commentator finds in Luke's Gospel.

The work is highly recommended for the scholar, the parish priest, and the interested layman.

FRANCIS E. WILLIAMS

ENGLAND'S NAZARETH. A History of the Holy Shrine of our Lady of Walsingham. By the Rev. Donald Hole. Revised by the Rev. Colin Stephenson, Master of the College of Guardians of

the Holy House of our Lady of Walsingham. Foreword by John Betjeman. London: Faith Press. New York: Morehouse-Gorham. Pp. 88. Paper, \$1.50.

The Rev. Colin Stephenson's revision of the Rev. Donald Hole's *England's Nazareth* (1939) is described by the publisher's blurb as "the official account of the history and development" of the Shrine of our Lady of Walsingham, Walsingham, Norfolk, England.

Fr. Hole's account, as revised by Fr. Stephenson, describes the history of the medieval Shrine, its "desecration" at the Reformation, its gradual restoration in more recent times (and particularly since 1921), and its present-day organization, etc. Three appendices are provided, one of them dealing with the question "Why we honor Mary." There are several half-tones.

It is admitted in *England's Nazareth* that some of the medieval miracles regarded as having taken place at the Shrine "may have been accepted upon insufficient evidence," but that "the essential truth is that our Lady herself chose Walsingham as the place in which she wished to be specially honored, and where she would grant extraordinary favors" (p. 14).

Henry VIII's breach with Rome is, on pages 31 and 32, regarded as an act of "schism," to be healed by "a return of allegiance to the Apostolic See"; yet on page 67 the authors single out for commendation the persistent efforts of 11th- and 12th-century Englishmen to introduce the feast and doctrine of the Immaculate Conception "despite powerful opposition on the continent."

In addition to 151 relics of various saints, the Shrine, we are told, possesses "three fragments of the True Cross" (p. 51).

FRANCIS C. LIGHTBOURN

Books Received

CHURCH AND PARLIAMENT. The Reshaping of the Church of England, 1828-1860. By Olive J. Brose. Stanford University Press. Pp. vi, 239. \$5.

ANCIENT JUDAISM AND THE NEW TESTAMENT. By Frederick C. Grant. Macmillan. Pp. xvii, 155. \$3.50.

THE KINGDOM OF GOD IN AMERICA. By H. Richard Niebuhr. Harper Torchbooks (TB 49). Harpers. Pp. xvii, 215. Paper, \$1.45.

COSMOS AND HISTORY. The Myth of the Eternal Return. By Mircea Eliade. Translated from the French by William R. Trask. Harper Torchbooks (TB 50). Harpers. Pp. xvi, 176. \$1.35.

ACTION PATTERNS IN SCHOOL DESEGREGATION. A Guidebook. By Herbert Wey and John Corey. Phi Delta Kappa, Inc., 8th and Union, Bloomington, Ind. Pp. xii, 276. Paper, \$1.50. ["A project of the Phi Delta Kappa Commission on the Study of Educational Policies and Programs in Relation to Desegregation. Accomplished with financial assistance from the Fund for the Advancement of Education."]

ON GOOD SOIL. By Wilfred Bockelman. Friendship Press. Pp. 171. Cloth, \$2.95; paper, \$1.50.

PREPARING FOR THE MINISTRY. By Charles F. Kemp. Bethany Press. Pp. 128. Paper, \$1.50.

The Living Church

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

Fourth Sunday after Trinity
June 21, 1959

COMMUNICATIONS

The Name's the Same

The *Episcopal Hour* radio program will not change its name to *The Protestant Hour* unless Church opinion demands the change. This is the decision of the executive committee of the Episcopal Radio-TV Foundation.

The Foundation coöperates with Methodist, Presbyterian, and Lutheran groups in building and maintaining the year-round Protestant Hour Network. Five Churches divide the 52 weeks of the year, and each produces its own programs in the Protestant Radio and Television Center in Atlanta, Ga. Originally these separately-produced programs bore denominational names: *The Methodist Hour*, *The Presbyterian Hour*, but eventually all but *The Episcopal Hour* adopted the title *The Protestant Hour*.

Considerable pressure has been applied in ecumenical circles to bring the Episcopal program into conformity with the others, and press releases from some agencies have misidentified the program.

The following statement in reply to this pressure has been released by the Foundation: "It is the unanimous decision of the Board of Trustees of the Episcopal Radio-TV Foundation that our segment of *The Protestant Hour* continue to be known as *The Episcopal Hour* . . . a name of long association identified with the Anglican Communion. True, in America, our Church is often identified with the Protestant segment of Christianity. However, we are also recognized as a bridge Church between Protestantism and Catholicism, and we cannot alienate our Catholic heritage or the Anglo-Catholic members of the Episcopal Church by identifying ourselves solely with Protestantism. Unity of purpose of proclaiming the Gospel of our Lord and Saviour Jesus Christ does not require uniformity of presentation. . . ."

Next September, representatives of the coöperating Churches will again consider the problem of the program's name. The Foundation is asking Churchmen to give their opinion on the wisdom of retaining the present name or adopting the name, *The Protestant Hour*, to the Episcopal Radio-TV Foundation, 2744 Peachtree Road, N.E., Atlanta 5, Ga.



Dr. Harper
Consultations during a 67-day trip.

LAYMEN'S WORK

Pacific Trip

Consultation on laymen's work problems with lay leaders will take the Rev. Howard Harper, executive director of laymen's work for National Council, on a 67 day trip through the Pacific. Dr. Harper will visit Honolulu, Australia, the Philippines, and Japan. His return to the U.S. in early August will be by way of the district of Alaska, where a short series of parish meetings have been planned for him.

NCC

"Amendment" Opposed

The "Christian amendment" to the U.S. Constitution was opposed by the General Board of the National Council of Churches at its Seattle meeting, June 3 and 4. The amendment has been introduced into each session of Congress in recent years. It would include in the Constitution the following affirmation:

"This Nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of almighty God."

Subsequent clauses provide a procedure whereby non-Christians who take an oath to uphold the Constitution may do so

without declaring personal adherence to Christianity.

The General Board made five points against the adoption of the amendment:

1. It "confuses the nature and function of the nation-state with the nature and function of Churches."
2. It would tend to "weaken the rights and liberties of citizens and others who are not Christians."
3. It would "strengthen the hands of those who desire financial and other privileges for Christian Churches."
4. It would embarrass interchurch relations "through officially attaching the Christian name to military, economic, and other acts and policies of the government of the United States."
5. "To declare the United States a Christian nation in the Churchman's sense of 'Christian' is to assert less of truth than of pretension. That term rightly belongs to significant religion, with biblical and theological meaning, and is simply not applicable to the American nation as a whole. . . . It is perilous, even sacrilegious, to turn to the political forum for practical determination of the public meaning of the great word, 'Christian.'"

A motion to delete the third point of objection by Hugh Chamberlin Burr of Rochester was supported by the Rev. John V. Butler and Peter Day, Episcopal delegates, on the ground that it appeared to be a veiled reference to Roman Catholics, who in fact have not given support to the proposed amendment.

The motion was lost, 38-23, and the statement was finally adopted 59-1. Episcopalians, Armenians, and Greek Orthodox voted affirmatively on final adoption.

Appointments approved to NCC committees included Bishop Baker of North Carolina to the membership in the cultivation committee and the Rev. Powel M. Dawley of General Theological Seminary to the Faith and Order studies committee.

A statement deploring the Red Chinese attack on Tibet was adopted, "taking into account the findings of the Fifth World Order Study Conference [Cleveland] which set forth standards of international conduct for nations wishing to have a recognized responsible place in the community of nations [and] condemn violations of human rights by Communist dictators and others."

The resolution called attention to the fact that Church World Service has been

at work "for months" helping the "refugees who have fled for life and liberty beyond Tibetan borders," and called on Churchpeople to give generously, through their churches, to the Tibetan Refugee Emergency Fund.

FINANCE

Capital Funds Campaign

The diocese of Albany, which postponed a capital funds campaign a year ago because of the recession, has decided to launch the campaign in May, 1960. The decision was made recently by Bishop Barry, and the diocesan council, acting on authorization of last October's diocesan convention.

Items receiving top priority in the forthcoming campaign include:

(1) The new diocesan center at Brant Lake, which will afford an intensive summer program for young people as well as all-year conference and retreat facilities.

(2) Advance work, primarily to establish churches in fast-growing areas and in unchurched communities.

(3) A revolving fund for loans to parishes and missions at minimum interest rates.

(4) The removal of indebtedness on diocesan properties. No definite amount has as yet been set.

SALINA

Name Change Defeated

Convocation of the district of Salina heard a report of the committee elected at the last convocation to study the relationship of the cathedral to the district. The report recommended that the provisions of the original charter of the Christ Cathedral Chapter be put into effect, as they have not been for some years. Action on this recommendation was referred back to Bishop Lewis for further study.

A motion again was made to change the name of the district to "The Missionary District of Western Kansas." The motion was defeated in the clerical vote on a request for vote by orders. The lay vote was not taken.

The time of the convocation was changed from spring to fall.

A budget of \$19,856.50 was adopted, which is an increase of more than \$3,000 over the 1959 budget.

MINISTRY

New Dean Elected

The Rev. Frank Locke Carruthers, rector of St. George's Church, Newburgh, N. Y., will become dean and rector of St. Matthew's Cathedral, Dallas, Texas, on September 15.

The Very Rev. Gerald G. Moore, whom Fr. Carruthers succeeds at St. Matthew's, is retiring July 1. Dean Moore is planning a three months' vacation in England and Ireland, and a trip to the Holy Land before returning to Texas.

MINNESOTA

Parish Houses for Schools?

Addressing the annual convention of the diocese of Minnesota, Bishop Kellogg advocated the study of well-equipped parish houses and educational buildings for possible parochial schools; stressed tithing as the norm of giving; spoke of the necessity of underwriting an expanded budget; and announced three new missions and one new parish.

Bishop McNairy, suffragan of Minnesota, reported on the development of urban and town and country plans in the diocese.

The urban area plan is for a program of mutual concern and cooperative effort and planning, which has been underway for some time. Part of the plan, "the 1,000 Club," includes a thousand men giving \$10 a year for three years. The gifts are for the purchase of land and new missions.

The town and country plan works through cooperative effort and joint planning. Through it, two parishes and five missions have contributed more than \$1,000 toward the salary of a resident minister at Grace Church, Montevideo, in addition to their regular giving for parish and general Church. The plan has also made it possible for seven towns to have resident clergy for the first time.

Convention adopted a budget of \$333,633 for the Church's program, plus \$77,311 for the episcopate fund for 1960.

ELECTIONS. Standing committee: clerical, John Hildebrand, Bernard Hummel; lay, Charles Frost, Harold Richter. Bishop and council: clerical, George Gilbert, Paul Hallett, James Jenkins, George Goodreid, John MacNaughton; lay, Walter Baskerville, William MacPhail, Sr., Don Peterson, E. G. Carpenter, Dr. Gordon Pole.

GEORGIA

Just in Case

Bishop Stuart of Georgia called the recent convention of the diocese to examine resources and prepare parishes and missions to carry on the education of children should the public schools be closed.

Convention also:

✓ Adopted an executive council budget of \$122,708, and an administrative budget of \$36,000 for 1960.

✓ Admitted St. George's, Windsor Forest, a suburb of Savannah, as an organized mission.

✓ Approved the new method of computing diocesan assessments and quotas, first used for the 1959 budgets, and discharged the computation committee.

A special committee on revision of the diocesan constitution and canons presented a copy of the revised constitution, and the constitution was accepted as presented by the committee. Final acceptance of the revised constitution can now be made at the 1960 convention.

ELECTIONS. Standing committee: Rev. Kenneth Gearhart, Marvin Davis.

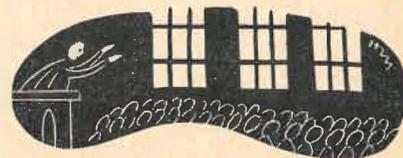
EDUCATION

Degrees Conferred

Degrees awarded at Church seminaries have again sent graduates on the start of their professional careers.

General Theological Seminary conferred degrees on 55 students and 57 qualified former students. Before 1958, degrees were granted only to those who achieved an approximate honors record. Others received diplomas but not degrees, though work equaled that rewarded by degrees at other schools. The past non-degree graduates may now apply for and receive degrees, providing they qualify under present regulations. The Bachelor of Sacred Theology degree was received by 48 seniors and 57 former students. The Master of Sacred Theology degree was conferred on six advanced students, while one received the degree of Doctor of Theology.

Honorary degrees of Doctor of Sacred Theology were conferred on four Anglican Churchmen: the Rt. Rev. Arthur W. Luther, Bishop of Nasik (India); the Rt.



Rev. Donald MacAdie, suffragan of Newark, the Rev. Leslie J. A. Lang, rector of St. Peter's Church, the Bronx; the Rev. Marius J. Lindloff, rector of St. Paul's Church, Fayetteville, Ark.

Twenty-eight men were graduated from **Episcopal Theological School**, Cambridge, Mass. In addition to the 28 men who had completed the three-year course leading to a degree, certificates were awarded to two men who had completed the one-year course in Anglican studies for men who have graduated from other seminaries and who are preparing for ordination in the Church. The candidates were presented by the Very Rev. John B. Coburn, dean of the school, to Mr. James Garfield, president of the board of trustees, who awarded the diplomas and degrees.

Speaking to graduating students at the commencement exercises of **Seabury-Western Theological Seminary**, Mr. Sam Welles, a senior editor of *Life* magazine, said that ministers who don't know how much each member of their congregation gives to the church show "sheer irresponsibility." Mr. Welles went on to say, "More tragically still, such a minister is irresponsible toward his own religion, which can no more thrive on token gifts of money than it can on token fits of energy, understanding, or any other vital element."

Among Seabury-Western graduates was the Rev. Francis C. Lightbourn, who received the S.T.M. degree. Fr. Lightbourn

Continued on page 14

INTERNATIONAL

CONVERSATIONS

"Through Understanding, Corporate Action"

Private conversations between leaders of the Dutch Reformed Churches in South Africa and leaders of the Anglican Church have led to a statement by Anglican Archbishop Joost de Blank of Capetown hoping for "a new era of mutual consultation and respect." The archbishop said he prayed the talks would "lead, through clearer understanding, to corporate action in matters of common concern."

The archbishop's statement came at about the same time as a decision of the Dutch Reformed churches to enter into a multi-racial council of churches, with representation from Afrikaans, English and indigenous African church bodies in southern Africa.

Aims for the council will be consultation, attempts to remove misunderstanding, a quest for a Christian front against non-Christian forces and search for an "honest Christian answer" to the problems of Africa's multi-racial societies.

It has also been announced that from now on the various synods of the Dutch Reformed Church (Nederduitse Gereformeerde Kerk) in southern and central Africa will form a single church from Kenya to the Cape of Good Hope.

Commenting, the Capetown correspondent of the English daily "Manchester Guardian" said that "all these developments are welcomed by responsible opinion in South Africa, where for some time past there has been a feeling that the only hope of arresting the present rapid deterioration of race relations lies through action by the churches." [EPS]

TIBET

A "Strong Presumption"

The International Commission of Jurists recently agreed at Geneva that there is a "strong presumption" that the anti-religious and other activities of the Chinese Communists in predominantly Buddhist Tibet involve the crime of genocide.

It did so after receiving a preliminary report from Shri Purshottan Trikamdas, senior counsel of the Supreme Court of India, founder of the Indian Socialist Party and former secretary of Mahatma Gandhi.

The report gave what it called "appalling" details of religious persecution in particular. It said that there has been "a deliberate violation of fundamental human rights" and a "prima facie case of genocide" has been established.

It quoted from a Chinese newspaper — the only one permitted to be published in Tibet — which contained an article

stating that "to believe in religion is fruitless. Religion is an instrument of the autocratic feudal lords and brings no benefits whatever to the people."

"Our information," the report said, "indicates that the attack on religion was combined with a systematic religious persecution. We have evidence of cases where heads of monasteries have been killed, imprisoned, publicly humiliated. One case in our files, for example, refers to a very highly respected lama who was stripped and dragged by a rope over rocky terrain, as a result of which he died, his stomach having been ripped open by the dragging.

"In Kahm province alone, 250 monasteries were destroyed. Cases have been reported of head lamas being dragged to death by horses and a fairly large number sent as prisoners to concentration camps in China."

The report said that of the seven leading lamas against whom the Communists brought charges, only one managed to escape to India. The others, it stated, were executed or imprisoned. [RNS]

SCOTLAND

Reasons and Reactions

by the Rev. THOMAS VEITCH

The 300 to 266 vote of the General Assembly of the Church of Scotland rejected the so-called "Bishops' Report." To some this has seemed as if the Church of Scotland has made a reversal of policy and is no longer concerned to seek unity with the Anglican Communion, but many others feel that this setback gives us all an opportunity to consider the whole question more seriously and perhaps approach it again with a clearer idea of the problems involved.

It may be said that the decision has not met with an enthusiastic reception. While it was not unexpected, and indeed seemed almost inevitable, the average person, in spite of loyalty to the traditions of his country and his Church, feels very strongly that divisions in the Church of Christ are wrong. We cannot preach peace on earth and good will among men so long as we ourselves are divided. The divisions make our sincerity suspicious to those outside the Church.

There were various reasons for the rejection: The Church of Scotland wants its Orders recognized as valid. It finds difficulty in the Anglican position on Apostolic Succession. There was a very strong feeling, too, that all the change was to be on one side and that the Anglican Church was not really prepared to make any alterations in her own Constitution to bring her nearer to the Scottish position. Perhaps a willingness on the Anglican side to do away with the present system of the bishops being appointed by the monarch, and a more firm proposal to make fuller use of the laity in the run-

ning of the Church would have swayed the issue the other way. If discussions are to go on, these points will have to be discussed seriously.

Meantime, what are the reactions inside the Scottish Episcopal Church? There is no dismay, but rather a great willingness to understand the position of the Church of Scotland, and to continue exploring ways toward closer coöperation. But, more than that, one has become aware of a very strong feeling especially among the laity that before we resume discussion there is much need to set our own house in order. It is being asked how we can discuss unity with another denomination when we are not ourselves united. I have heard it suggested on many sides that our bishops might well take in hand the formulating of a commonly accepted statement of our position, and might also lay down firm regulations as to the use of ritual and the conduct of services.

It may well be that the rejection by the Church of Scotland of the "Bishops' Report" may be a blessing in disguise if it moves us to examine our own position. Then some day we may be able to approach our Presbyterian colleagues knowing that we can speak with united voice, and that into whatever Church of ours people go, they will find a recognizable common worship, acceptable to all and in keeping with the true Anglican ideal of "Common Prayer."

The Disposal of Ashes

The College of Bishops has sent an instruction to all clergy deprecating the scattering of ashes, after cremation, in gardens, open countryside or at sea. They recommend that ashes, suitably enclosed in a casket, should be interred in the churchyard, cemetery or private burial ground; in a columbarium provided in the church grounds, or even within the churches.

Old Tolbooth at Stonehaven

The National Trust has issued an appeal for a fund to restore the Old Tolbooth at Stonehaven. The Episcopal Church has a special interest in this building for in it were imprisoned, in 1748, three priests who had ministered to their flocks in defiance of the Penal Laws. A famous picture shows them baptizing the children of the fisher folk through the barred windows of their cell.

COPTIC CHURCH

Closer Relations

A delegation of the Coptic Church in Egypt has left Cairo for Ethiopia where it planned to visit Emperor Haile Selassie and establish closer relations between the Coptic Churches in both countries.

The delegation included Bishop Lukas of Manfalut, Bishop Binyamin of Alminufiya and Bishop Yuwanis of Sudan. [RNS]



RNS

The "teaching the natives to say their prayers" concept

First Steps to Fu

by the Rt. Rev. Ste

of missionary work seems outmoded in today's world with its sudden explosion of m

*Anglicanism's
first executive officer-elect
sees the challenge of
missionary work at home,
and sees his task
of coördination
as more than a process
of tidying up
the Church's overseas work*



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I think I ought to begin with a little act of public penitence for a common clerical fault — that of underestimating the thoughtfulness and imagination of the laity. When the announcement was made of my appointment by the Archbishop of Canterbury to be the new Anglican executive officer, I was perfectly confident that the bishops of the Church would fully understand the office and its very great horizon, and I hoped at least that the clergy would come to understand it too, after they had a chance to think through all the factors which impelled the bishops at Lambeth last summer to establish this office.

But to the laity, I feared the new office would seem quite opaque, mysterious, and ecclesiastical, and would require enormous attention to interpretation. I have rarely guessed so wrongly. As day after day went by, and the wonderful, warm-hearted torrent of letters and messages kept flooding in, my spirits went up and my confidence in my own judgment went down in equal proportion. Now I would say that the American Church, at least, understands quite well what is at stake in this new post; the laity share fully with

the clergy in their sense of its very great possibilities and our urgent need for those possibilities; and I have come to think not only that this is one more instance of the Church pushing timid bishops ahead, but is also an important clue to the job itself.

A few letters have come from obviously disordered people, a few more have come from those who, like a Seattle friend, rejoice that at long last I am going to England to join the Red Dean of Canterbury, whose partner or victim I clearly am. But person after person, layman and priest alike, have written soberly, thoughtfully, warmly, thankfully, that our Anglican family has taken this great step forward, and have given the assurance of their prayers, on which of course the whole new ministry depends.

It occurs to me that there is a reason for this. This is not simply a matter of appreciation that the Archbishop selected an American for this new office, for almost all who write understand full well that it would not make any difference particularly which one of our Anglican Churches this new officer belonged to, nor what his nationality. There was doubtless a

certain piquancy in the announcement of the selection of an American, made on April 19* — a date of some significance in Anglo-American relations! But the people who noted this were, in many cases at least, the people who thought of the job as one in which an American bishop would spend his days asking the Archbishop of Canterbury how he felt, and hoping to hold crowns at coronations. And such is not a very trustworthy evaluation of this new ministry.

No — our American understanding of this new inter-Anglican ministry began in 1607. As the oldest of the Anglican Churches outside the British Isles, we have the longest history, and have been waiting for the longest time for this. For very nearly two centuries, the infant life of our own Church was profoundly affected by the lack of such a ministry. We remained a dependent, ecclesiastical colony during those years — we lacked the seeds of growth, the bishops, the seminaries, the organs of autonomous life — because the Anglican Communion had not yet faced its own necessities. Indeed

*Date, in 1775, of the battles of Lexington and Concord which opened the American Revolution.

illment

n F. Bayne, Jr.
Bishop of Olympia

spirit.



mpany, Inc. — "The Mark of the Hawk"

it was hardly yet conscious of its own existence.

There was no lack of love or zeal in England. The great missionary impulse which gave birth to the SPG was an impulse which was triggered by the Church in the American colonies. It would be churlish in Americans ever to forget what we owe to the Mother Church of England, "to which," in the words of the Preface to our Prayer Book, "the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and the long continuance of nursing care and protection." The problem was not a lack of love and zeal. The problem was the lack of adequate means to let that love and zeal express itself. We had the dream, even in those far off days, of what was sometime to be; but the dream could hardly come to reality without the sober, daylight instruments it needed. And those instruments — and the confidence and courage to establish them — were lacking.

It was not altogether a loss, for the colonial experience of the American Church bred in us a resiliency and a will to improvise afresh, which are very precious parts of our Episcopalian heritage

in this country. But there were losses as well, measurable losses of very great significance in the history of our country and in the development of the Anglican family; and no thoughtful Anglican of whatever nationality can fail to wish that in the 17th and 18th century the Anglican Communion might have had what we do have now, in common understanding and consultation, and in the consciousness of a common life.

But, late or soon, Lambeth 1958 will be memorable because for the first time we overcame our rightful fear of bureaucracy and our wrong timidities and conservatism, and thoughtfully and boldly took the first steps toward the fulfillment of our common life. The process which began in the first Lambeth Conference nearly a hundred years ago, now is expressing itself in a new and unprecedented instrumentality — in the establishment of a Commissary-General of the Anglican Communion (as I think of this work — for I should hope to be able, by God's grace, to bring to it precisely the assiduous and imaginative love that Blair and Bray† brought to our Church so many years ago. If I may extend the parenthesis, I would wish to say that I regret the general American connotation of the word "commissary." To Americans it awakes, inevitably, visions of mountains of potatoes and box-cars full of dried milk, and is hardly an ecclesiastical title. But there is a very noble tradition in Anglicanism behind that word, when one remembers what the unique ministries of our colonial commissaries meant to the American Church; and I must own that I would far rather imagine my work in terms of their ministry than in the rather more brittle, administrative terms of an executive officer).

What must this work be? First of all, and most vividly and clearly, it must be a ministry of coördination of our missionary strategies. The time has passed, in our narrow world, when we can think of English missions, or American missions, or anything less than Anglican missions. This is in no sense to scorn the past. No American need feel apologetic about our own pioneer missionary work, when we remember the imagination and generosity which led the way a hundred years ago to the establishment of Nippon Seikokai. Nor need any Englishman, reflecting on the prodigious energy of the English missionary societies, feel anything but gratitude in his heart for what he has inherited, and so with all of us.

But the dynamics of our world and of our Communion have now long outgrown a piecemeal strategy. The new mission fields of the Church (and they are mission fields at home as well as overseas) require a united plan and united strength. If we are to make our Anglican contribution

†James Blair of Virginia and Thomas Bray of Maryland were "commissaries" or representatives through whom the Bishop of London sought to assist work in colonial America.

to humanity, and bear our Anglican witness, it must be in the name of the whole family. Whether this witness be borne in South America or the industrial areas of Africa or in Southeast Asia, or wherever, surely our first hope and prayer is that we may all share in the witness, and add strength to strength, for a more perfect service.

But the word "missionary" may be a word which has outlived its usefulness. For it suggests two pictures which are not true. One is the picture of the secure, settled, stable church at home, playing a "lady bountiful" role among the underprivileged, primitive peoples of the world. "Teaching the natives to say their prayers" is not a particularly accurate description of the relationship between, say, our American Church at home and our Church in Japan. The enormous new surge toward national self-consciousness everywhere in the world — the sudden explosion of a new national spirit — has presented all of us in the west with a totally new situation, for which we are at best only half-prepared. Primitive peoples, whom a generation ago we knew only as picturesque illustrations in the *National Geographic Magazine*, now take their place boldly and confidently in the world scene, as nations who propose to share our world rather than merely live on the receiving end of it.

Thus we have all — we in the older countries — to learn a new set of relationships altogether, and to see in fresh terms both our privilege and our obligation toward the younger nations and the younger churches of the world. It may well be that we need another word than "missionary," to help us lose old stereotypes from our minds and meet with sensitive imaginations the challenge of the present.

A second danger we now find in the use of the word "missionary" is that we generally use it about somebody else instead of ourselves and our own people. For a long time — quite understandably and quite rightly — we have concentrated on the evangelism of regions and peoples of a pre-Christian culture. Nowadays we are growing more aware of the necessity of evangelism among people who are, or who regard themselves as, "post-Christians." And all too often the stereotype "missionary" obscures rather than clarifies the universal Christian duty of witness. I would be the last one to wish for any less concern than Anglicans now have for evangelism in the far corners of the world, in areas which can lay no possible claim to a Christian heritage. But we must learn to broaden our understanding of evangelism, to see our own communities and nations as well as the uttermost part of the earth, as equally a field for the Mission of the Church.

Thus when we think of a plan for coördinating Anglican missionary strategy,

Continued on page 12

Somebody Thinks You're Wrong!

When we were very young, we had a favorite book of short stories about the wild west. These had just as much action and suspense as the modern TV westerns.

Anyway, one of my favorite characters was a gentleman who had an enemy, who was a good shot, out gunning for him. The author broke the thread of the story to allow his character some philosophic reflections on the great benefit to a man which a good enemy represented. Knowing that an enemy might appear at any moment, he pointed out, gave a man a lively and consistent interest in every bush and rock and hill and coulee that lay near his trail.

We think that we can get along without a gunman lying in waiting for us. But we would be the first to admit the truth that in the war of ideas enemies of your pet ideas are good people to have around.

If people associate only with those who agree with them, or with those who say "Yes" whether they agree or not, their mental idea-muscles get flabby. They start piling one unchallenged idea upon another until, sadly, the pile gets out of balance and topples down.

This is one fate which no Episcopalian need suffer in the realm of theology, Churchmanship, or the applications of religion to daily life and social and political concerns. He can, with very little effort and expense, guarantee the arrival, in his home or office, of periodicals, large and small, modest and impressive, of such a range of viewpoints that no one of his pet ideas need go soft from lack of challenge.

The editorial page of this magazine carries, week by week, about as opinionated a set of essays as you'll encounter. Naturally, we think highly of the opinions expressed, since they are our own.

But, quite seriously, we of THE LIVING CHURCH staff would find our work much more difficult, less interesting, and perhaps less well done if we did not have the constant stimulation of the reading matter which the Church press at large brings to our desk.

Perhaps few non-journalists in the Church could find the time to read quite as much of the Church press as we do. But we do urge you to subscribe to at least one Church publication in addition to THE LIVING CHURCH, and we hope you'll include in your list at least one that frequently disagrees with you.

If you are, for example, a completely devoted Anglo-Catholic of rigorous tendencies, we recommend to you a regular reading of the *Protestant Episcopal Standard*. This is a very modest sheet, usually only four pages. But it combines an almost Calvinist thorniness in its opposition to a number of things Catholic with an often sound humor.

If you were one of the 4500 laymen who signed the open letter to the bishops before last General Convention or were one of the many clergy or lay people

who sympathized with them but did not get an opportunity to sign the letter, we recommend *The Witness*. In its pages you seldom have to wait long for contributions by just the writers the open letter objected to, and currently *The Witness* is running a stimulating series by a modernist of a generation or two back supporting what the editors consider the up-to-date theological approach.

Sometimes it's hard to say who ought to read *The Witness* and who ought to read *The Churchman*. Both are likely to be liberal in both religion and politics. But this similarity does not mean that the magazines are alike. Their personalities are miles apart. Where *The Witness* is likely to be deft, light, and erudite, *The Churchman* will hew to its Churchmanship and political line with a sternness that befits its status as the senior journal of the Church.

If you are a good, solid, evangelical low Churchman, or a religious liberal, then we recommend strongly *American Church News*, the newly refurbished organ of the American Church Union. Your task in reading this antidote to indiscriminate unity moves and the papacy of the laity has been made easier for you this year by the employment of an able professional editor who is brightening what used to be a pretty weary magazine to work through.

On the other hand, if you think all things coming out of 281 Fourth Avenue (— sorry, Park Avenue South, now —) are sinister and inept, by all means get on some of the official magazine lists. *Forth* is doing a steady job of promoting the missionary work of the Church with competence, thoroughness, and no little grace. *Forth* ought to be especially exciting reading in the next year or two, because it has been assigned the additional mission of being the proving ground for the ideas for the new official magazine. *Christian Education Findings* is a good how-to-do-it journal for Seabury Series users. *Churchways* is a fascinating program sheet that always repays reading.

There are numerous other journals you ought to know. If you think *Forth* tells all about foreign missions, try the *Episcopal Overseas Mission Review*. If you think LIVING CHURCH's occasional ventures into history are infallible, try the *Historical Magazine*. *The Anglican Theological Review* is especially recommended to those who think dogma is nonsense, and if the Liturgical Movement people annoy you, read *The Anglican*. If you think we ought to secede from the Anglican Communion, *The Pan-Anglican* will jar your xenophobia (a hard jar, but only twice a year). If you think monasticism is nonsense, read *Holy Cross Magazine*.

This is only a beginning. But we've served our purpose if we've suggested to you two things:

1. That there is merit in encountering ideas in conflict with your own.
2. Whatever your viewpoint, the opposition to it almost certainly publishes an Episcopal Church magazine, and we hope you'll read it.

No democracy ever died, and no Church ever withered as long as strong-willed members were willing to stand up to two responsibilities — the willingness to hear and to evaluate the truth of what is heard.

sorts and conditions

SEATTLE was the place of the recent meeting of the General Board of the National Council of Churches, and I decided to stay a week after the meeting was over to take a look at the Church in the Pacific Northwest.

THE WEEK was spiced up no little by the fact that the diocese of Olympia was in the midst of choosing a coadjutor to take over very shortly as diocesan when Bishop Bayne goes to England as executive officer of the Anglican Communion. Your columnist was a strictly neutral spectator of the proceedings, which isn't as hard as it seems because a good many of the nominees are personal friends of mine and all of them are first-class prospects for the episcopate.

SEATTLE has become a strongly Episcopalian city. Though greatly outnumbered by Lutherans and Roman Catholics, our Church is very much "on the map" and in the public eye. The city has a creditable ratio of approximately one communicant per 66 of population, in an area where only about a third of the residents belong to any Church.

OLYMPIA, the state capital, never was the see city. When the diocese emerged from a half-century of missionary status in 1902 there already was a diocese of Washington, D. C. Seattleites didn't want it named after Tacoma, and Tacomans returned the compliment. So Olympia it was, named partly after the state capital and partly after the majestic Olympic range of mountains.

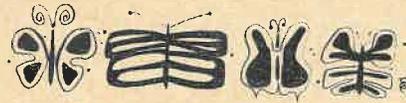
TRINITY Church, mother parish of the city of Seattle, is just winding up a three-year project as one of the downtown parishes doing experimental inner-city work under the National Council's Urban-Industrial Division. When I got there, on Saturday, the Rev. Paul E. Langpaap, rector, and Mary Alice Naden, executive secretary of the child evangelism project, were trying to figure out what child could be the one who was intermittently depositing small items such as tools, toys, boxes of Kleenex, etc., in the pews.

IT SEEMED likely that these offerings were the product of shop-lifting forays, but nobody wanted to jump to any conclusion.

WHEN Trinity began to tackle the problem of meeting the needs of its changing neighborhood, only 18% of its members lived within the neighbor-

hood defined by the parish boundaries. Its efforts have been directed primarily toward the children, and the Sunday school has steadily grown to the point where a majority of the enrollment of about 200 consists of neighborhood children.

GODPARENTS, and foster-godparents for children who had already been baptized, have played an important



part in meeting the needs of the fatherless children from a nearby housing project. Baptism at Trinity Church has some of the aspects of baptism in the overseas mission fields. It cannot just be assumed that the parents intend to bring up their children as believing, Church going Christians. Babies are baptized only when there is a definite commitment for their Christian nurture.

THERE IS a wide intellectual, social, financial, and racial variety within a few blocks of the parish church. Besides Caucasians there are Negroes, American Indians, and Orientals. A nearby Buddhist temple has come to life in the American cultural pattern, with coffee hour after services, young people's groups, Sunday school classes in Buddhism, and a Buddhist basketball team.

THE 664 communicants of Trinity have all the usual and some unusual forms of lay organization. "Cottage meetings" of neighborhood groups study the Church's teachings and there are so many of them that the two priests give over six nights a week to this program.

ONE OF the biggest services of Trinity to the neighborhood came about almost by accident. The parish opened a "thrift shop" where all sorts of contributed things — clothing, dishes, furniture, etc. — can be had at a low price. Somehow a pot of tea and a pot of coffee became standard operating equipment at the thrift shop and the shop itself became a popular neighborhood gathering place. It even, somewhat to the embarrassment of its sponsors, makes a little money. It resolutely fights off the temptation to become a happy hunting ground for collectors of buttons and other curios.

THE THRIFT SHOP is of special value in a highly transient neighborhood as a place for people departing to dispose of things they can't keep but hate to throw away; and as a place for new residents to shop for odds and ends they need — and make some new friends besides.

ON A Saturday morning in June, the church and parish house were crawling with laypeople, with men and women, doing various jobs for the church. As we walked down the street to lunch, we stopped and chatted with an elderly woman parishioner sitting on a tree-stump in the sun — waiting, she said, for an idea about some painting she was going to do. Four Negro children across the street shouted greeting by name to Fr. Langpaap and Miss Naden.

SERVICES held at Trinity last year amounted to 1,231, or an average of 24 a week, including 133 Sunday and 190 weekday celebrations of the Holy Communion. Fr. Langpaap is assisted by the Rev. Richard H. McGinnis and by retired Bishop Rhea of Idaho, who keeps up a full schedule of hospital calls with Trinity as his headquarters. Church attendances amounted to 29,778. That works out to about 45 per communicant or 28 per baptized person. I don't know how other downtown parishes compare, but I have a hunch that this is a remarkable record.

THERE are lots of "techniques" at Trinity, but the thing that should be reproduced elsewhere probably isn't the techniques so much as the sense of mission to a neighborhood. The parish's National Council grant is running out soon, and it faces a need for more staff right at the time when the financial shoe is pinching. I wonder where and how the answer to that problem will be found.

PETER DAY

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.

June

21. All Saints', Orange, N. J.
22. Church of St. Alban the Martyr, St. Albans, N. Y.; St. Joseph's, Chicago, Ill.; St. Alban's, Marshfield, Wis.; St. Alban's, El Cajon, Calif.
23. Church of St. Michael and All Angels, Tucson, Ariz.; St. John's, Toledo, Ore.
24. St. John's, Ionia, Mich.; St. John's, Wilkinsons ville, Mass.; St. James', Port Daniel Centre, Quebec, Canada.
25. St. Alban's, South Portland, Maine; St. Paul's, Romeo, Mich.
26. Grace, Sheboygan, Wis.
27. St. Paul's, Dowagiac, Mich.

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FIRST STEPS

Continued from page 9

we must think of it not merely in terms of the better ordering of our present missionary program overseas, or a wiser, joint planning for missions in new areas. We must also recognize that there are needs at home, which equally need and call for the united wisdom and strength of our whole Communion. I don't suggest by this that we should expect the English missionary societies to send priests into urban America, nor that our National Council should undertake the conversion of Toronto. If we have not men and money enough in the churches in traditionally Christian countries to take care of our own witness at home, then it is idle to talk of missionary work at all.

But "coördination" means something very much more than merely missionary money and men. The younger churches in our Communion may have very little to spare of money and men, and the older churches equally little need; but the younger churches quite as much as the older ones have gifts to give — ideas, new improvisations, experimental techniques, fresh grasp of timeless moral problems, helpful and suggestive attempts at theological rephrasing. Age and size have little to do with ideas — and ideas are a world communion's life blood.

To say this is not only to say that "coördination" is a much wider term than merely the tidying up of our overseas missions. Inescapably, "coördination" leads to the second great field of this new ministry — that of the deepening and strengthening of our common life. Far less vivid and dramatic than the unifying of our missionary efforts, it may be in the end that the more important aspect of the executive officer's work in time will be that of facilitating the exchange of ideas and philosophies and techniques and experiments which will make our common Anglican life infinitely more real and vital.

I can think of nothing to illustrate this better than the experience of my own Committee on the Family, at Lambeth 1958. Very elaborate preliminary studies had been made in England, before our meeting; somewhat less elaborate work had been done in Canada and the USA as well as in other parts of our Communion. Yet there was little or no communication among the people and the churches concerned (save as we wrote personally to one another or exchanged a paper or two). Not until the committee of bishops actually met were we able to begin to think as citizens of a world community. For six priceless weeks, we shared that kind of common thought; and whatever excellence the report of our Committee had was due to those days when we learned from one another.

But six weeks out of ten years is not enough. We must continually learn from

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August 2d

in THE LIVING CHURCH
the second of the semi-annual
Educational Issues for 1959

one another — and that means that we must find the ways to study together and share our experience and our experiments. I say again that such a process as this is far less vivid and far less easy to grasp in a moment than the specifically tactical process of missionary coördination. Indeed at this point I would hardly know where to begin. And I can see some, at least, of the enormous problems which lie ahead, problems of finance, problems of personnel, problems arising from our fear of overcentralization, problems of differences in traditions and attitudes.

But in the end, what we are seeking cannot be accomplished unless we press relentlessly toward it, finding the solutions to our problems and escapes from our perils as we go along. For I am sure that what all of us hoped for, when we voted so enthusiastically for the new office last summer, was something beyond merely a new level of strategic courtesy or efficient planning. Nobody fears a centralized bureaucracy more than an Anglican, and we were no exceptions; nor is such a centralized bureaucracy envisioned by anybody I know. Yet what we want must inescapably run the risk of such centralization. For what we want is a unity of thought and witness — a sense of a single body — to grow out of the pleasant and historical fraternal association we now have. I doubt whether anybody could say precisely what he means here. For the moment at least, I cannot imagine how such a world-wide unity can be articulated. Merely to centralize administration, even if that were possible, would not accomplish what we want.

What we are really after, I suppose, is a free offering of the strength of every member toward the better common life of the whole body. We make much of freedom in our Anglican tradition, and well we may. If our freedom is real — if there is any merit to our regional and national looseness from one another, and to the freedom we enjoy to develop our own national, Catholic characteristics — then that freedom will justify itself in a voluntary association stronger than any merely administrative device.

Such at least is the dream which gripped us all. It is the dream of a mature and more united service by free people in free churches, who have learned well the lesson that the service of God is our perfect freedom. The challenge to the faith of the Church in our world is too sharp, and our world is too small and too interdependent, to permit us Anglicans the luxury of playing at unity, within ourselves or without. I have the feeling, which I think most of the Bishops shared at Lambeth, that our Anglican household is at a major turning point.

The new work of the new executive officer is, at the least, a recognition of that turning-point. Whether, in God's time and on His terms, the work bears fruit is what all must hope and pray.



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SEND THE LIVING CHURCH TO A FRIEND

NEWS

Continued from page 6

has been on the staff of THE LIVING CHURCH since 1949, and is now literary editor of the magazine.

The Church Divinity School of the Pacific, Berkeley, awarded honorary doctorate degrees to the Rev. Carl Norman Tamblyn, rector of St. Luke's Church, San Francisco; the Rev. Canon Richard Lief, St. Paul's Cathedral, Los Angeles; the Rev. Yim Sang Mark, retired priest of the district of Honolulu; the Rev. Wilfred Reginald Houghton Hodgkin, priest of the diocese of California, and secretary of the board of trustees of Church Divinity School; the Rt. Rev. George Henry Quarterman, bishop of Northwest Texas; the Most Rev. Harold Eustace Sexton, Archbishop of British Columbia, and to the Lord Bishop of Chelmsford, England, the Rt. Rev. Faulkner Allison. The bachelor of divinity degree was conferred on 41 seniors — four with distinction — and two men received a diploma of graduation. The Very Rev. Sherman E. Johnson, dean of CDSP, announced that the Alumni Preaching Prize had been awarded to senior Philip Armour Getchell of Medford, Ore.

At graduation exercises of **Berkeley Divinity School**, New Haven, Conn., 31 men received the degree of Bachelor of

Sacred Theology, one received a degree of Master of Sacred Theology, and three were awarded the degree of Doctor of Sacred Theology, *honoris causa*. Receiving honorary doctors' degrees were the Most Rev. Arthur Lichtenberger, who was also the principal speaker at the exercises, the Rt. Rev. Papken Varjabedian, a graduate of the school in 1950, and now Bishop of the Church of Armenia in the prelate of California, and the Rev. Elmer Jay Cook, who since 1947 has been professor of the literature and interpretation of the New Testament at Berkeley.

The Very Rev. Frank D. Gifford, retiring dean of Philadelphia Divinity School, was surprised to find himself among six recipients of honorary degrees at the **Philadelphia Divinity School** commencement exercises. Dean Gifford, who has been on sabbatical leave for the past year, presented the other honorary degrees and received his from the acting dean, the Rev. Dr. Albert H. Lucas. Sixteen seminarians were graduated, and the baccalaureate address was delivered by the Rev. Charles Martin, headmaster of St. Albans School, Washington, D. C., and canon of Washington Cathedral. Dean Gifford presented the awards, diplomas, and certificates to the graduating class and awarded earned doctorates to the Rev. John Hillman Coffee, the Rev. Kenneth James Hafer, the Rev. Howard Ballou Miller,

and the Rev. Robert Patrick Varley. The dean also presented for Doctor of Divinity degrees, *honoris causa*, the Rev. William John Dietrich, Jr., rector of Calvary Church, Germantown, Pa.; the Rev. John Randolph Francis Penn Foote, rector of St. Paul's Church, Burlingame, Calif.; the Rev. William Hugh Fryer, rector of St. Luke's Church, Metuchen, N. J., the Rev. Charles Martin, headmaster of St. Albans School, Washington, D. C.; and the Rev. John R. Field, rector of St. John's Church, York, Pa.

Episcopal Theological Seminary in Kentucky graduated five men at recent exercises. The Rev. J. Lawrence Plumley, rector of St. Mark's Church, Shreveport, La., was the preacher at the commencement service of the sixth class to graduate from the seminary since it was reactivated in 1951. The degree of Doctor of Divinity, *honoris causa*, was awarded to him and to the Rev. T. Clarke Bloomfield, rector of the Church of the Good Shepherd, Lexington, Ky., and warden of the seminary.

In addition to the seminaries, **St. Margaret's House**, Berkeley, Calif., awarded advanced degrees to three and additional bachelors' degrees to four women. Bishop Bayne of Olympia, the newly appointed executive officer of the Anglican Communion, delivered the commencement address.

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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.

TEACHERS NEEDED for school year of 1959 to 1960. Vacancies for Bookkeeping, American History and Civics, in a Church School for Girls. Reply Box M-308, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST, 10 years' experience, desires position as Hospital Chaplain, city missionary to hospitals, or as chaplain to institutions. Holds Basic Certificate I.P.C. Good references. Reply Box C-288, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Herbert Barrall, formerly rector of Grace Church, Middletown, N. Y., is now canon of St. John's Cathedral, Denver, Colo.

The Rev. G. P. Mellick Belshaw, formerly a fellow and tutor at GTS, is now rector of Christ Church, Dover, Del.

The Rev. Samuel R. Boman, formerly rector of Christ Church, Beatrice, Neb., will on July 1 become director of Christian education for the diocese of Nebraska. Office: 1008 W.O.W. Bldg., Omaha 2; residence: 5526 Cedar St., Omaha 6.

The Rev. Marlin L. Bowman, formerly rector of the Church of St. John the Baptist, Capitola, Calif., is now assistant to the archdeacon of the Torres Strait Islands in the diocese of Carpentaria, Australia. After July 1 he may be addressed in care of the Bishop's House, Thursday Island, Queensland, Australia.

The Rev. Sydney H. Croft, formerly chaplain at St. John's Military Academy, Delafield, Wis., serving the Chapel of St. John the Divine there, will on July 1 become headmaster of San Miguel School for Boys, National City, Calif.

San Miguel will become a boarding school as soon as construction is completed in the fall at its new location in Linda Vista.

The Rev. Kenneth G. Davis, formerly associate rector of St. John's Church, Stamford, Conn., is now rector of St. Andrew's Parish, Big Rapids, Mich., with ministry to Episcopal students at the Ferris Institute. Address: 323 S. State St.

The Rev. William S. Hill, formerly rector of St. Stephen's Church, Wilkinsburg, Pittsburgh,

Pa., will be rector of St. Paul's Church, 218 W. Ottawa St., Lansing, Mich.

The Rev. Robert L. Hyde, formerly curate at the Church of the Holy Trinity, Middletown, Conn., is now assistant minister at Christ Church, 20 W. First St., Dayton, Ohio.

The Rev. Christopher Jones, Jr., formerly assistant at All Saints' Church, Corpus Christi, Texas, is now rector of the Church of the Redeemer, 648 Madison St., Eagle Pass, Texas.

The Rev. Donald M. Ledsam, formerly rector of the Church of St. Mary Magdalen, Villa Park, Ill., is now rector of St. Stephen's Church, Beaumont-Banning, Calif.

The Rev. Thomas H. Masson, formerly assistant at Christ Church, Grosse Pointe, Mich., will work in the Hawaiian Islands. The Massons planned to drive to San Francisco with their three children about the middle of June and then to fly to the islands.

The Rev. Alexander Ogilby, formerly chaplain of Pomfret School, Pomfret, Conn., will on September 1 become chaplain of St. Andrew's School, Middletown, Del.

The Rev. Curtis E. Ross, formerly curate at St. Paul's Church, Richmond, Ind., will on July 1 become vicar of St. Michael's Church, Noblesville, Ind. Address: 1798 Harrison St.

The Rev. John Salles, who formerly served St. John's Church, Chesaning, Mich., is now assistant minister at St. John's Church, Saginaw, Mich.

Marriages

Miss Valerie Jean Conlin and Mr. Roland Griesmyer (son of the Rev. Orin A. Griesmyer and Mrs. Griesmyer) were married on June 5 in New York. In fall the couple will take up residence in Fort Collins, Colo., where the young man will enter the Colorado State University A. & M. to study forestry.

Armed Forces

Chaplain Edward M. Mize, formerly addressed at Fort George G. Meade, Md., may now be addressed: 0461638, HQ USARYIS IX Corps, APO 331, San Francisco.

DEATHS

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

Charles Getchall Burke, first president of the Episcopal Churchmen of North Dakota, died in a hospital in Fargo, N. D., at the age of 56.

Mr. Burke was born in Valley City, N. D. He was district chairman for the department of promotion.

Mr. Burke is survived by his wife, Doris Payne Burke, two daughters, Mrs. R. D. Whiteman, and Mrs. Robert M. White, and two grandchildren.

Gabriel C. Mayo, member of the mission board of the Church of the Redeemer, Craggy, N. C., for 40 years, died May 22, in a hospital in Asheville, N. C. Mr. Mayo was 66 years of age.

When illness forced Mr. Mayo to resign from the board of missions, he was made an honorary member. He also served for many years as senior warden of Church of the Redeemer.

Surviving are his wife, one daughter, two sons, and grandchildren.

Perry Carter Pentz, who was warden of Christ Church, Bloomfield and Glen Ridge, N. J., died May 29 at Mountain-side Hospital, Glen Ridge, at the age of 87.

Mr. Pentz was born in New York and moved to Glen Ridge 45 years ago. He was a graduate of New York University in 1894. Mr. Pentz retired as a building contractor in 1943. He served as a director and secretary of the American Savings Bank in New York until 1951, and had been a director of the Community Hospital, Montclair, N. J.

He leaves a son, Archibald P. Pentz of Glen Ridge.

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

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Very Rev. C. Higgins, dean
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Sun 7:30, 9:25, 11

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Revs. R. C. Rusack, r; G. F. Hartung; J. C. Cowan
Sun: 7:30, 9:15, 11; Daily MP & HC

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

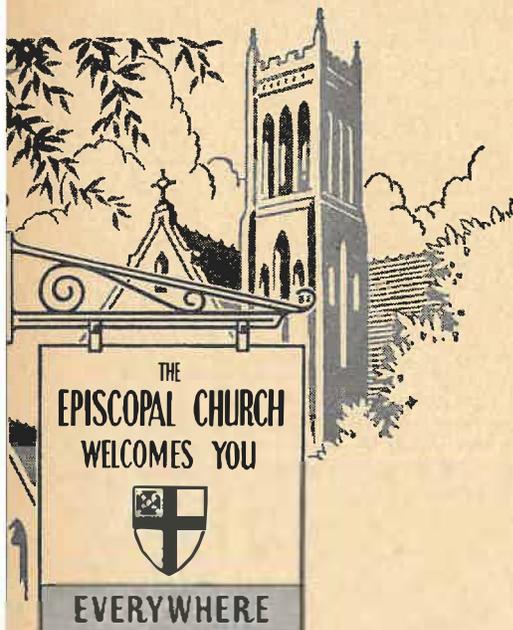
FORT LAUDERDALE, FLA.

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

Continued on next page



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; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.

ATTEND SUMMER CHURCH SERVICES

Continued from page 15

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, 10 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

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

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

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Rev. John B. Austin, Assistant
Sun 7:30, 9:15, 11; Wed & HD 9:30

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

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9:30; Daily 7, 9:30; C Sat
5:30-6:30, 7:30-8:30

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

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton Jr., r
Sun 8 & 11. Church built in 1714

SOUTH HADLEY, MASS.

ALL SAINTS' 5 Woodbridge Street
Rev. Maurice A. Kidder, v
Sun: HC 8, 9:30 HC (1 & 3), MP (2 & 4)

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

The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun: Masses 7:30, 9:15 (Sung); Daily 7:30 (ex
Fri 9:30); C Sat 11-12, 5-5:30, 7:30-8

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

TOMS RIVER, N. J.

CHRIST CHURCH Washington St., opp. Central Ave.
Rev. Luman J. Morgan, r
Sun 8 HC, 10 1st & 3rd S, 10 MP

BUFFALO, N. Y.

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

ST. JOHN'S 51 Colonial Circle
Rev. G. C. Bockhurst, r
Sun HC 8:30, MP 11

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: MP 7:45; HC 8 (6 & 10 Wed); EP 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

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. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 9; Thurs 7:30; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9, High Mass 11; B 8
Weekdays: Low Masses 7, 8; Wed 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8 & 10 (Sung); 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 (1S) MP 11; Daily ex Sat
HC 8; Thurs 11; HD 12:10

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

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

MIDLAND, TEXAS

Halfway between Dallas and El Paso
HOLY TRINITY 1412 W. Illinois Ave.
Rev. George Morrel; Rev. K. C. Eade
Sun 8, 9:30, 11

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

VIRGINIA BEACH, VA.

GALILEE Rev. Edmund Berkeley, r
Sun HC 8, MP & Ser 9:15, MP & Ser 11; Thurs
HC 10, Healing Service 10:30

ETHETE, WYO.

(Near Lander and Riverton)
CHURCH OF "OUR FATHER'S HOUSE"
ST. MICHAEL'S MISSION
(To The Arapahoe Indians), Wind River Reservation
Rt. Rev. James Wilson Hunter, D.D., Bishop of Wyo-
oming; Rev. Timothy E. J. Sullivan, v; Ven. Howard
L. Wilson, Archdeacon of Wyoming; Mr. Lawrence
Higby, Dir. of Church Community Activities
The Sunday Worship of God: HC & Ser 8, Sun
School Mat 10:30, Ev with Hymns & Meditation 7;
Wed & Prayer Book HD HC 10 (or earlier as anno,
in case of HD), Daily Mat 7, Ev (with music) 5

HAYANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

June 21, 1959