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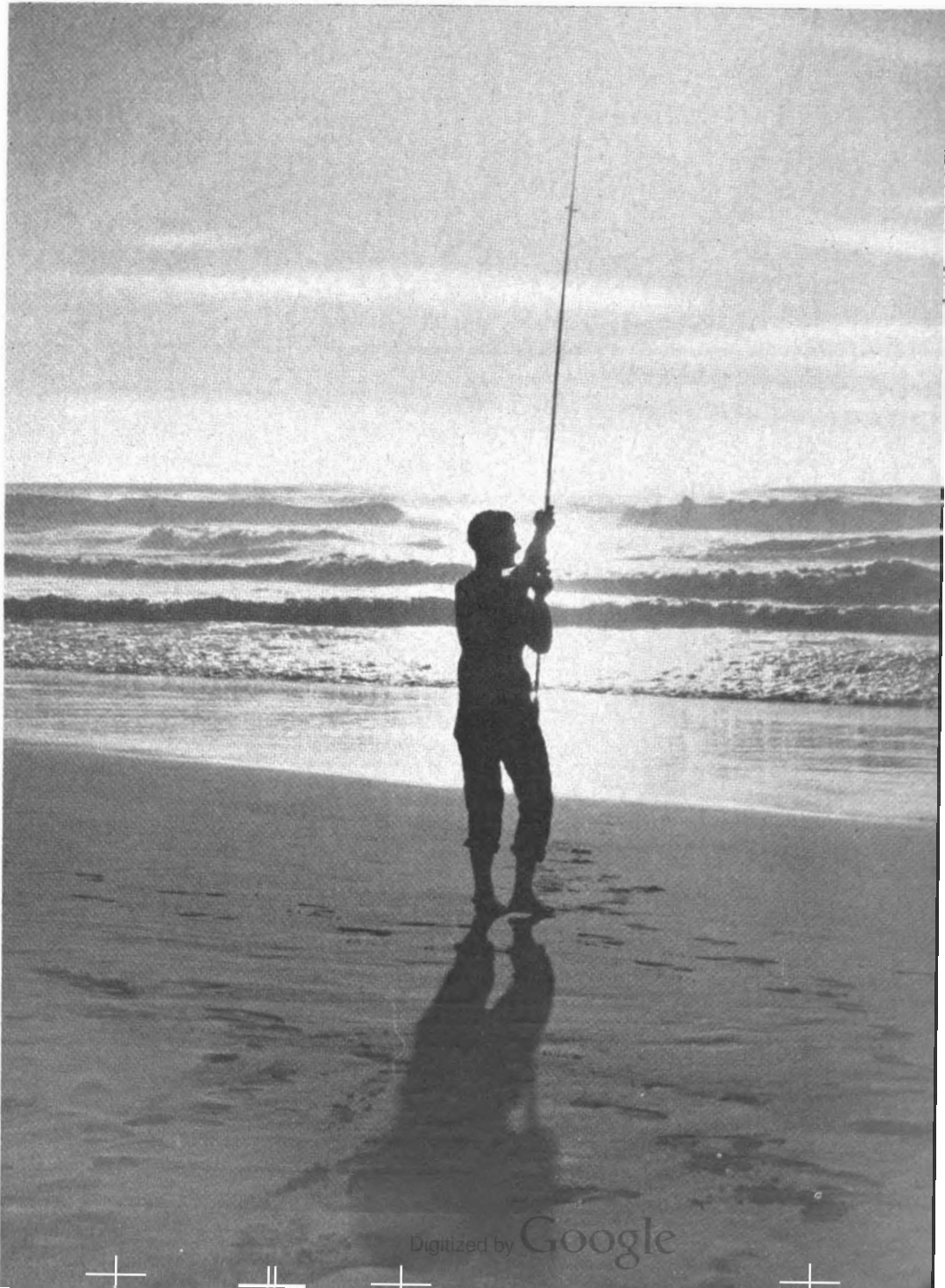
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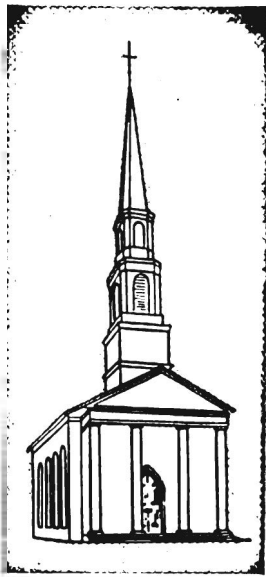
page 14:

APOSTLE
TO PILL HILL

Orville Andrews

From such a beach
sailed Barnabas
as a fisher of men.
[See page 15.]





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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.)

A Devoted Christian

John Foster Dulles was more than a great statesman; he was a devoted Christian whose religious convictions animated his distinguished work for his nation and for the world. His chairmanship of the Federal Council's Commission for a Just and Durable Peace was a fit training ground for his subsequent work as adviser to the State Department in the Truman administrations, and later as Secretary of State. At the latest meeting of the NCC Department of International Affairs, the successor to that Commission, it was voted to tender him the honorary chairmanship, if his health would permit. The Department is, indeed, an extension of his conviction that Christian concern should be expressed in national and international affairs. As one of its members, I am confident that his influence will long be felt in this expression of Christian concern, and that the Department in its continuing work will be in effect a living memorial to this great Christian statesman.

CLIFFORD P. MOREHOUSE

Vice president, Morehouse-Gorham Co.
 Katonah, N. Y.

Northern Light

Several weeks ago [L.C., March 22] there appeared a news item in THE LIVING CHURCH to the effect that clergy were urgently needed, in the missionary district of Alaska, to serve in several Indian (or native) missions. We are a white mission here [at Valdez] (meaning 95% of the population is white) and a replacement is urgently needed.

There are three types of work here: (1) native missions, primarily in small villages; (2) urban parishes such as Juneau, Ketchikan, Fairbanks, and Anchorage; (3) small white missions primarily in coastal towns.

The Church is very much at work among the white population, as well as the native, in Alaska. With statehood an accomplished fact, more and more white people will settle in the 49th state. All potential growth lies in this direction, meaning that more and more clergy will be serving in predominantly white communities, which communities themselves, ultimately, will help to financially support the native missions.

(Rev.) ROBERT GRUMBINE

Priest-in-charge

Church of the Epiphany
 Valdez, Alaska

A Purpose Betrayed?

Recent letters about Fr. Beaumont's so-called "Folk Mass" fail to mention two basic reasons why it betrays its purpose:

(1) It is essentially a "strut-your-stuff" kind of jazz. Improvised spirituals and improvised jazz can be first cousins, but Fr. Beaumont ignores the spirituals and styles his jazz expressly to lure the teenager. The result has such a strong character of self-grade that it would be more apt to induce

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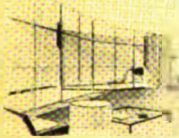
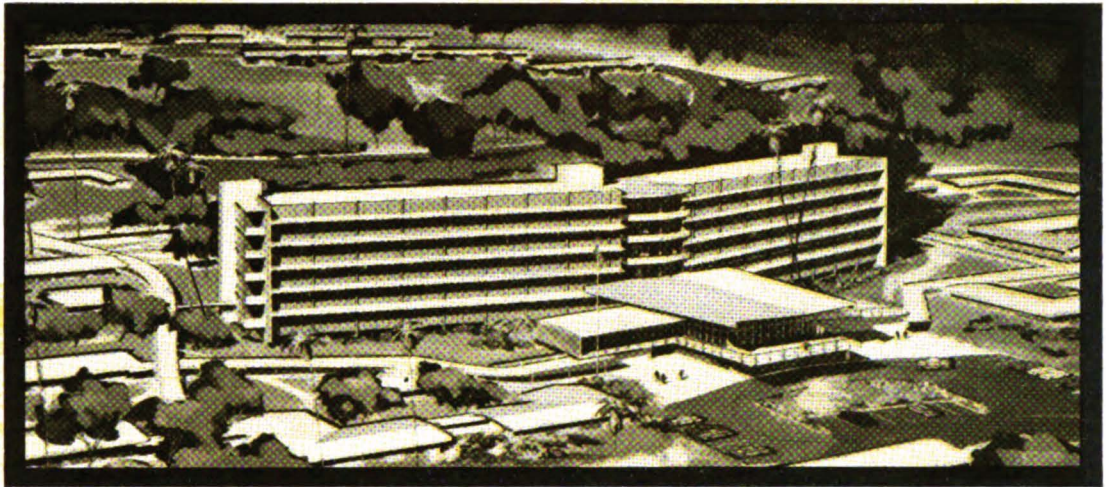
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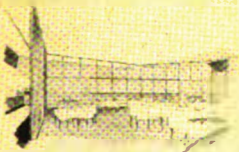


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a togetherness of self-congratulation than a humility proper to Communion.

(2) Its jazz is not good of its kind. Lacking spontaneity of improvisation, it copies the most commercial sounds of big bands, radio, and theater: the catchy rhythms plastered on, the sensuous orchestration, the crooning inflections, the predictable uniformity, the expensive finale build-up. There is nothing "folk" about it.

JOHN KIRKPATRICK
Professor of Music
Cornell University

Ithaca, N. Y.

Taste in music is conditioned by our everyday standards. We play the radio while shaving; we hear the juke box during lunch; we hear the loud speaker on TV or at the movies. This is all fine, if one wants it, but Church music should be unlike that of the daily round of ordinary music, not wedded by association with recreation, radio, TV, stage, or concert hall. Therefore, Church music has a style and character of its own, distinct from any secular music or secular association.

In fact, much great music, even great religious music, is not suitable for Church use. Any good music is not good Church music. It is only good if it contributes to worship and the congregation can participate.

Added to the above reasons, jazz seems to be bad taste in the offering of the Holy Communion, which was our Lord's appointed means of re-pleading the remembrance of His death, passion, and resurrection; and the means by which He still comes to us in a special way in our own day. His coming ought to be quite different from anything else whatever in our lives, and therefore music with any other association whatever seems inappropriate as an accompaniment to that coming.

(Rev.) HARRY R. HEENEY
Rector, St. James Church

Wichita, Kan.

Mites on Record in Heaven

Mite box offering down \$20,000 in 1958 [L.C., May 17]. Does this indicate the unpopularity of the Honolulu General Convention ruling which disallows application of the mite box offering to parish quotas? A bit of arrogant officialdom, if ever there was one!

My guess: The mite box offering for 1958 was not actually decreased, but parishes and missions assigned their offerings independently and not through "281." Hence no record except in heaven!

(Rev.) GEORGE E. GOODERHAM
Rector, Grace Church

Fairfield, Calif.

An Alternate Is a Visitor

I appreciate very much your presentation of my article in the May 3 LIVING CHURCH.

Although I attended the last three General Conventions, I served at the first two only as a deputy. I attended the Florida Convention as an alternate deputy without seat and was officially a visitor.

No one has corresponded with me about this, but you will be interested in knowing that I have received many exciting and favorable letters that I will always treasure.

(Rev.) LAMAN H. BRUNER
Rector, St. Peter's Church

Albany, N. Y.

Continued on page 16

B O O K S

**Martyrdom:
Single and Married**

HUMAN NATURE AND CHRISTIAN MARRIAGE. By William P. Wylie. Association Press. Pp. 128. \$2.50.

There was a lecturer once who shattered an audience consisting largely of spinster schoolmistresses by telling them that the single life was a 'martyrdom.' But he picked up the brick he seemed to have dropped by telling them that, as a married man, he could say that marriage was also a martyrdom. That shocked the rest of the audience; but it is perfectly true. Both single life and married life are a martyrdom in the proper sense of that word, which is that of a 'witness.' Both witness to Christianity. . . ."

William P. Wylie's *Human Nature and Christian Marriage*, from which (p. 123) the foregoing is taken, is largely an amplification of the theme of married life as a witness to Christianity. In this small book Canon Wylie, who served as a supernumerary lecturer on behalf of the Church of England Moral Welfare Council from 1954 to 1958, packs an uncommonly large amount of sound and helpful teaching on the place of sex in the Christian scheme of things. There is little if anything in the book to criticize — unless one takes the view that the use of contraceptives is in every case to be condemned outright — and a great deal to commend, although an extended review is hardly called for.

The interesting observation is made (p. 36) that "as we go higher in the scale of evolution, passion increases and fertility decreases"; under "The Approach to Marriage" it is suggested (p. 73) that in "what may be termed 'rough horse-play' the moment to stop is when laughter stops. . . ."; on page 90 *coitus interruptus* is (rightly, one must surely conclude) "unhesitatingly condemned," but a brief definition of the term would have been in order.

This is a book that can be highly recommended to couples contemplating marriage and to couples already married, including those whose marriage is beginning to show signs of wear and tear. It is also not without relevance to single individuals who have no immediate intention of marrying.

FRANCIS C. LIGHTBOURN

GOSPEL ON CAMPUS. By Charles C. McCoy and Neely D. Carter. John Knox Press. Pp. 110. Paper, \$1.50.

The burden of *Gospel on Campus*, by Charles C. McCoy and Neely D. Carter, The Living Church

is the evangelistic responsibility of the Church for the campuses of America. The authors do not repeat, but they do emphasize, that the necessity is three fold: (1) that the Church will find its greatest field for conversion among college students of our day; (2) that the methods and uses of 19th-century evangelism are now antiquated and irrelevant; (3) that the Church must speak to the whole life of the college community if it is to convince a rather bland generation of the truthfulness of its faith. The Christian evangelist must ask not only for personal conversion and commitment from the college student, but also a radical change in the social patterns of the academic community.

The book does not deny the fact that an evangelistic effort on the college campus raises many questions and encounters many difficulties. Such should not dissuade the Church from its most important assignment, to speak to the young and growing mind in a new and lively voice. The work will sober any who are the Church's representatives on campus; it should also provoke the Church to a stronger and more contemporary program for its college people. J. D. MOFFETT

The *Anglican Theological Review* for April 1959 contains a timely article, by William Joseph Barnds, on "The Constitutional and Canonical Duties of the Presiding Bishop." Other articles in this issue of the *ATR* include "Catholic and Modernist," by Wilford O. Cross, and "The Holy Communion: What the Prayer Book Rite is Saying," by George F. Tittmann.

In an interesting off-beat article, "James Ussher: Biblical Chronicler" — the man responsible for "certain dates mentioned in the margins of the English translations of the Bible" — Robert W. Smith concludes that, while Ussher's famous placing of the creation at 4004 B.C. can hardly today be taken seriously, nevertheless this 17th-century Irish archbishop ("indefatigable in research, thinking, and speaking") was, on much of his chronological reckoning which falls within the period of history, remarkably accurate. (For example, "his date for the fall of Samaria coincides precisely with the current figure, 721 B.C.")

This appears to be the last number of the *ATR* gotten out under the retiring editor, the Very Rev. Sherman E. Johnson, dean of Church Divinity School of the Pacific. The new editor is Dr. John S. Marshall [L.C., May 31].

It is a pity that this journal, with small but steadily growing circulation of 800-900, is not supported by more of the clergy and of the theologically-minded laity. (\$1 a number; \$3.50 a year, payable to the Treasurer, the Rev. Percy V. Norwood, 600 Haven St., Evanston, Ill.)

F.C.L.

The Living CHURCH

Volume 138 Established 1878 Number 23

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

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THINGS TO COME

June

- 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 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

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.

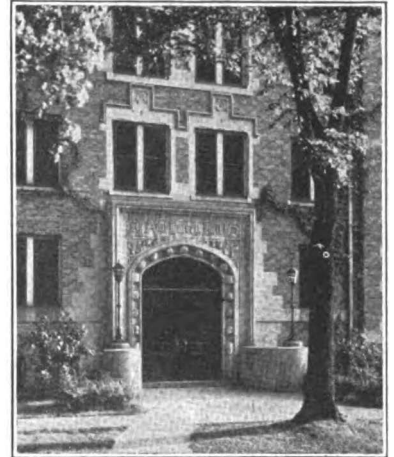
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O GOD most High, who didst endue with wonderful virtue and grace the Blessed Virgin Mary, the Mother of our Lord; and who hast also made us thy children by adoption and grace: Grant that we, who now praise her name, may be made true members of his heavenly family, who was pleased to be called the first-born among many brethren; who liveth and reigneth with thee and the Holy Spirit, one God, world without end.
Amen.

From the Draft Canadian Prayer Book, 1955.

Eskimo Madonna and Child

An Eskimo Madonna and Child, presented to Queen Elizabeth II by the Canadian government in 1951, was loaned by Her Majesty for an exhibition of Eskimo sculpture held at St. James' Church Parish House, New York City.

Over 580 stone carvings from Canada's East Arctic were offered for sale at the exhibition. Proceeds from the sale will help Eskimo lay catechists minister to their own people. The same East Arctic area recently saw the first ordination of a native deacon, the Rev. Armand Tagoona.

Lee Boltin



The Living Church

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

**Second Sunday after Trinity
June 7, 1959**

EPISCOPATE

Extreme Fatigue

Bishop Stark of Newark was taken in mid-May to Mountainside Hospital in Montclair, N. J., suffering from what his physician termed, "extreme fatigue." He was discharged and returned home on May 22 with the prescription of two weeks' complete rest. He had to be absent from the ordination of nine deacons on Saturday, May 23. In his place, Suffragan Bishop MacAdie officiated.

MINISTRY

Still More Jobs Than Men

All 351 men graduating from the 13 seminaries of the Church this spring had jobs waiting for them. But some seminary deans told *THE LIVING CHURCH* that the supply-and-demand situation was spotty, with some dioceses filled and unable (in a very few cases) to use their graduating candidates, while many dioceses are still seriously short-handed.

Almost all seminaries reported that they were unable to supply men to meet many requests from bishops and parishes.

The deans were asked if they thought the 1959 class had an easier or harder time finding jobs than the 1958 class did, and the consensus was that there was no change in the situation. Some thought it slightly easier; some thought they saw some signs of a tightening up of opportunities.

Starting salaries reported ranged upward from a low of \$2,800, reported as the minimum salary by one seminary. Maximums reported from four seminaries ranged from \$3,500 to \$4,250. However, one seminary reported that the median starting salary for this year's class was about \$4,200. All these figures assumed some additional allowances and/or housing.

Personal comments of various seminary deans on the situation included:

"Jobs are no easier or harder to get than last year, but my impression is that there was demand in greater volume and variety last year."

"My impression is that the demand for new clergy has become spotty. Some dioceses still need men badly, but some are filled."

"Concerning the comparative ease of find-

ing work, there is no change. In a few instances the diocese has been full, and the bishop has been willing to make a transfer, but most of our men come from western dioceses whose bishops wish to place the men. We continue to notice a shortage in curates and mission priests. . . . In our observation, most men who have difficulty being employed are almost unemployable."

"It is my opinion that the clergy shortage is not nearly so stringent as it is generally reputed to be. It has been stated that in the last two or three years several of the metropolitan dioceses, i.e., Chicago, Massachusetts, New York, were unable to place all their ordinands. Some dioceses, especially in the western part of the nation, which traditionally have great difficulty in filling their mission stations and small parishes, are reported to be filled. Where a position has gone unfilled for a long period of time, there is usually some other reason than the availability of clergy. . . . It seems to me that the Church has reached an almost balanced

position. The seminaries, diocesan training schools, non-Episcopal divinity schools, and foreign theological schools are preparing almost enough men to meet the need created by retirement and death of the older clergy. I know of no priest who was forced to take a secular job because there was no place for him in the Church (as was true in the 1935 period) with the possible exception of men who have prepared for seminary teaching. There are a substantial number of priests with graduate degrees and presumed competence for whom there are no positions open on seminary faculties."

"Since all of our men are already assigned to dioceses, it is not easy for me to tell whether it is easier or harder for graduates to find work this year. I do observe, however, that in certain dioceses the bishops are a bit slower than usual in informing their men as to the places they will serve. I am immensely pleased to observe that the requests we are unable to fill come largely from parishes seeking assistance. To me this indicates the possibility of a return to the use of the diaconate as a real internship."

"The clergy shortage continues, and any qualified seminary graduate can be assured that he will be needed immediately upon graduation and ordination."

"It seems to be the general impression that new men are finding it easier to find work than last year."

"In our experience, the demand seems to run ahead of the supply about 25%."

"I've been disappointed that our seniors have not been drawn to accept work in either our domestic or foreign mission fields."

HUMAN AFFAIRS

Family Planning, A Christian Responsibility

State laws and policies preventing public health and welfare agencies from providing birth control services and prohibiting the sale of contraceptives violate constitutional guarantees of religious freedom, Bishop Pike of California said in San Francisco.

Addressing delegates to the National Conference on Social Welfare, the bishop said that any such law or regulation is contrary to the First and Fourteenth Amendments to the U.S. Constitution. He said:

"This was pinpointed last summer by the unanimous declaration of the Lambeth Conference that the responsibility for deciding upon the number and frequency of children



Though the demand was getting spotty, jobs were still awaiting all 1959 seminary graduates.

has been laid by God upon the consciences of parents everywhere.' Note that this is not just a matter of freedom of the individual; it is a matter of responsibility. The declaration goes on to say that 'this planning . . . should be the result of positive choice before God' and 'requires' (not 'permits') 'a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations. . . .'

"Therefore, a state law, regulation, or policy which makes unavailable medically endorsed means of contraception, interferes with the 'free exercise of religion' by, for example, Episcopalians and, of course, all others whose Churches have taken the same position or whose own religious or ethical convictions are in accord with the Episcopal position."

Restrictive laws and policies, he added, also interfere with the professional obligations of doctors and social workers to do everything possible to assist the patient. He went on:

"The physician or the social worker is under a religious or ethical obligation to use his talents as fully as he can to serve society and individuals whom he or she believes should be served, consonant with the consciences of those individuals. . . .

"If a couple conscientiously decides under God that they should be having a child, then their positive duty is to have one — and any method of birth prevention would be wrong.

"And if a couple decides under God that they should not, at a given time, have a child, then it is their positive duty not to have a child and to use the most effective scientific means to prevent childbirth and at the same time, to maintain the sacramental sexual union of the couple." [RNS]

Job Discrimination

A substantial number of the clergy and laity of the Episcopal Church were among the representatives of religious groups invited by Vice President Nixon, chairman of the President's Committee on Government Contracts, to a day long conference on equal job opportunities. Over 200 leaders from most of America's Churches attended the meeting in Washington, D. C.

One of the speakers, Dr. Martin Luther King, received a standing ovation for his address. Dr. King pointed out that job discrimination had resulted in an "appalling gap" between Negro and white living conditions. "To deny any group honest work and fair pay is not only immoral, it is almost murderous."

The Hon. Lawrence E. Walsh, Deputy Attorney General of the United States and member of the President's Committee on Government Contracts, pointed out that, with a small staff and with a prodigious number of government contracts, the committee had mostly to depend on voluntary compliance and the cooperation of industry.

Vice President Nixon summarized the reports given by leaders of five work shops held during the conference. Discussion centered chiefly around the ways

in which religious leaders could help to implement America's commitment to equal job opportunity.

While the conference recognized the responsibility of each citizen to seek access for all to jobs commensurate with his aptitudes, it was also pointed out by some groups that more legal sanctions need be applied to gain more general compliance with the law.

Bishop Creighton, coadjutor of Washington, pronounced the benediction, after which the Vice President gave a reception for all participants.

In addition to Bishop Creighton, the Episcopal Church was represented by the Very Rev. Lloyd Gressle; the Rev. Messrs. Das Kelley Barnett, Carroll Brooke, H. Albion Ferrell, A. T. Mollegen, John O'Hear, Joseph Pelham, Moran Weston; Mrs. T. O. Wedel, Miss Josephine Wilkins, and Dr. Fred B. Routh.

Commission Organizes

Bishop Marmion of Kentucky was elected chairman of the Joint Commission on the Church in Human Affairs at its organization meeting in St. Louis in May. The Commission will request that the First Sunday after Epiphany be observed with special emphasis on Christian responsibility in human relations. Worship suggestions, sermon topics, and resource materials will be developed.

"The Commission organized itself into four groups, each with the responsibility to explore specific areas in which the Church should make a telling testimony," Bishop Hines of Texas told THE LIVING CHURCH.

Chosen secretary of the Commission was Mr. William C. Turpin of Macon, Ga., chancellor of the diocese of Atlanta. The treasurer will be the Rev. Robert P. Varley, rector of St. Peter's Church, Salisbury, Md. Next meeting of the Commission's steering committee will be in July.

The Commission on the Church in

Human Affairs is a continuation of the old Joint Commission on Social Reconstruction. The name was changed at the 1958 General Convention.

REFUGEES

Support, but Not Financial

President Eisenhower has issued a proclamation calling for Americans to support the World Refugee Year sponsored by the United Nations which will open July 1, 1959, and continue through June 30, 1960.

The President pointed out that the United States co-sponsored the United Nations resolution for the Refugee Year in an action which he called "consistent with its traditional principles of humanity, sympathy, and interest in the welfare of other peoples of the world. I invite all of our citizens to support generously, either through the voluntary welfare agencies or the United States Committee for Refugees, the programs developed in furtherance of the Year for the assistance of refugees."

Earlier a White House Conference on Refugees, attended by representatives of religious groups, adopted, after considerable debate, a statement calling upon both congress and the administration to "raise their program objectives both with regard to federal appropriations and immigration to the United States" in connection with the World Refugee Year.

Spokesmen for the administration stressed that the President will not approve any substantial increase in appropriations insofar as refugee resettlement in the United States is concerned. Rep. Francis E. Walter (D., Pa.) made it clear that legislation for liberalization of visas during the Refugee Year will face strong opposition.

Mr. Walter, chairman of the House Judiciary Subcommittee which handles all immigration legislation, accepted an invi-

An act of interdiocesan hospitality which took place recently in Indiana is described as "a very rare thing anywhere in the Episcopal Church," by L.C.'s Northern Indiana correspondent, the Rev. William C. R. Sheridan. The good-neighbor meeting took place last month when the priests' fellowship of the diocese of Northern Indiana, with the hearty support of their bishop (the Rt. Rev. Reginald Mallett), were hosts to the clericus of the diocese of Indianapolis. Fifty-two parish priests from the two Indiana dioceses began their day with the Holy Eucharist [see cut] at St. Thomas' Parish, Plymouth. Then came breakfast and an address by the Rev. Walter C. Klein on "The Pastor's Responsibility for Potential Candidates for the Priesthood." Indianapolis priests have invited their Northern Indiana brothers for a visit next year.



tation to address the conference, but failed to appear, sending a secretary to read his statement.

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral and chairman of the U.S. Committee on Refugees, presided over the meeting. [RNS]

MISSIONARY WORK

Tithing Diocese Gets Report

A report on the Episcopal Church Development Fund in South Florida reveals that 73 mission congregations have received loans or small grants from the fund to date. Begun two years ago on a tentative \$750,000 budget, the actual amount pledged was in excess of \$1,200,000.

The report shows that additions are being made at Bishop Gray Inn for older people; help has been given to complete the chapel at Sewanee; the South Florida house for families of theological students at Sewanee has been completed; a new Canterbury House at Deland, Fla., for Stetson University has been completed; and a chapel is being completed at the University of Miami.

A conference and retreat center at Camp Wingmann, the diocesan center, will be finished in June.

The fund was "tithed," and in gratitude \$126,000 is being given to the support of the Church overseas, with some building already completed in Japan.

EDUCATION

Rare Book Memorial

The trustees of the Booth Ferris Foundation, of New York City, have voted to establish a \$250,000 memorial to the late Willis H. Booth in the new library at the General Theological Seminary. This quarter-million-dollar gift will bring the total amount in the GTS building fund to \$2,155,000. The seminary seeks \$3,500,000 for its new library and other planned construction.

This grant has been given for the specific purpose of providing the rare book area in the new library.

Officials Meet

Current problems facing 500 Church-related colleges in the U.S. will be examined at a national conference of Church college trustees June 26-28, at Lake Junaluska, N. C.

Sponsors are the education boards of the Methodist, Presbyterian U.S., United Presbyterian USA, United Lutheran, Evangelical United Brethren, and Disciples of Christ Churches, in cooperation with the Council of Protestant Colleges and Universities and the National Committee of Church Men for Church Colleges, both under the auspices of the National Council of Churches.

BRIEFS

THEOLOGY FOR PROFS: Tenth Conference in Theology for College Faculty will be held at Trinity College, Hartford, Conn., June 16-22. Conference is under Church auspices, but non-Churchmen are welcome if they are college or university faculty or administrators. For information, write Provincial Secretary for College Work, 1047 Amsterdam Ave., New York 25.

DEAN RESIGNS: The Very Rev. Leopold Damosch, dean of the Cathedral Church of St. Luke, Portland, Maine, has resigned effective September 1, to accept the rectorship of St. Saviour's Church, Bar Harbor, Maine. He has been dean for six years.

ROMAN SYNOD SLATED: Pope John's planned synod of the diocese of Rome may open around Christmas, RNS reports. This is the first of three parts to the Pope's announced plan. The other parts: reform of Roman Canon Law, and the convening of an Ecumenical Council of the [Roman Catholic] Church.

UPC SEEKS WIDER UNITY: United Presbyterian Church, itself formed by a merger last year, has urged nine other U.S. and Canadian denominations to unite with it in a broad, Calvinist Church. UPC claims 3,000,000 members, would rally an additional 3,000,000 if all nine invited bodies joined it. UPC elected the Rev. Dr. A. L. Miller of Denver as moderator at its General Assembly in Indianapolis. It passed a memorial tribute to John Foster Dulles, a fellow Presbyterian, but supported a non-Dullesian middle-of-the-road resolution on the question of recognition of Red China.

VATICAN CANCELS STUDY CONFERENCE: Joint Roman Catholic-Protestant study conference that was to have taken place in Spain late in May was cancelled in a surprise move by the Vatican. Previously, Roman journals had expressed satisfaction at preparations, which included an invitation to Dr. Karl Barth, Swiss theologian. Problem may be partly one of local political conflict, reports RNS.

NO MA'AM: Diocese of Ottawa voted 46 to 24 against admitting women as delegates to its synod. Said a layman, "We should not continue to live in fear of a Samsonian haircut." Women are eligible as delegates to the Anglican Church of Canada's General Synod, and to the synods of some dioceses.

THE RABBITS ARE FOR BURNING: Latest teapot tempest has wilder-eyed integrationists of the south screaming for burning a new children's book in which two rabbits, one with black fur, one with

white, get married and live happily ever after. A Florida columnist called it the "most amazing evidence of brainwashing" he had seen recently. A Montgomery (Ala.) White Citizens Council leaflet blatted, "What's Good Enough for Rabbits Should Do for Mere Human Beings." When cries for book-burning came from an Alabama legislator, at least one librarian withdrew the book from circulation. Said author-illustrator Garth Williams, "I was completely unaware that animals with white fur . . . were considered blood relations of white human beings."

HUNDRED BOOSTS: One hundred men from 43 dioceses attending 11 seminaries of the Church received scholarship grants totaling \$16,500, from the Society for the Increase of the Ministry, for the academic year 1958-59. Society's president, the Rev. Kingsland VanWinkle, says a recent check showed that 800 living clergymen of the Church have received aid from the society. Meantime, CDSP students sent \$4,000 overseas through the Celtic Cross society to help foreign seminarians.

STAY HOME, PLEASE: Two southern colleges have canceled plans for speeches by the Rev. Malcolm Boyd, of Indianapolis. Silliman College, Louisiana, and Mississippi Southern College canceled invitations after reports indicated that Fr. Boyd's earlier talk at Louisiana State had a bit too much brotherhood in it to be palatable to segregationists. Fr. Boyd is a former motion picture publicist, author of books on mass communications, and a frequent LIVING CHURCH contributor.

NO BISHOPS FOR THE KIRK: Church of Scotland [Presbyterian] has turned down proposals for the appointment of Bishops in Presbytery, which had been proposed as means of achieving unity with the Church of England.

TOP TEACHER, TOP PAY: A grant giving a salary of \$12,000 a year to one teacher at each of six private secondary schools has been given by the Donner Foundation. Donors hope that establishing this high top salary will help teachers' salaries generally. Church-related schools receiving grants of \$300,000 each are Groton School, Groton, Mass., and St. Paul's School, Concord, N. H.

PROFESSIONAL CRIMINALS: Martin Niemoeller, Evangelical pastor, and former U-Boat commander and Nazi concentration camp inmate, stirred governmental wrath in West Germany by saying, "The training of soldiers and the training for leading positions in the military command posts must be regarded as a higher school for professional criminals." However, the government has decided to drop plans for legal action against the pastor.

CONVENTIONS

CONNECTICUT

175 Years Old

Clergy and lay delegates from Connecticut's 193 parishes and missions gathered in Christ Church Cathedral, Hartford, for the diocese's 175th annual convention. The diocese, oldest Episcopal or Anglican diocese outside the British Isles, was formed in 1783.

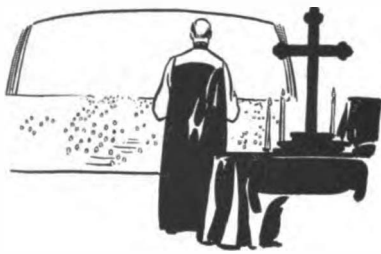
Convention approved resolutions calling for a special celebration of the 175th anniversary of the consecration of Samuel Seabury as first American bishop.

Convention approved establishment of a clergy Blue Cross group to be administered by diocesan headquarters.

Delegates approved a 1960 missionary budget totaling \$611,140 for work in diocese, nation, and world; and a diocesan administration budget of \$73,708 for 1960.

Bishop Gray said in his address:

"Nations of the world must see that upon the welfare of all depends the welfare of any. The Christian Churches are beginning to understand that they can achieve their



fulfillment only as each is concerned for the good of the others and seeks unity with them. Our world-wide Anglican Communion at the Lambeth Conference last summer stated that the problems of our youngest struggling Churches in places like Africa are the responsibility of us all. Each diocese should know that needs of our national Church are our own problems. Every parish must be considerate of the welfare of all the other congregations, including our newest missions, and each member of a parish must look upon all the other members as brothers in Christ."

The bishop went on to say, "our concern for the extension of our Church's work in Connecticut is already bearing fruit."

"Five new missionary stations and parochial missions were opened in the past year. However, there are still very many places which have no Episcopal church and frequently no church at all. It will be the duty of our new general secretary for missions, the Rev. Edward H. Cook, to study these needs, to help us decide where priorities exist, and to take part in the creation of new missions where needed."

Bishop Gray announced plans for an experiment in church buildings for missionary work. In Bolton and Middlebury,

construction will begin shortly on church buildings which will be temporary in location and character. They will help congregations get started and serve until permanent buildings can be constructed. The temporary buildings can then be disassembled, if desired, and later erected in other places where similar churches are needed. [A similar plan is being considered by the diocese of Massachusetts. See L.C., May 31.]

The bishop took note of "the disproportionately large demands made upon the clergy by the administrative work of their churches," and suggested that the larger parishes might consider the use of full time laymen and laywomen who could bring parochial life the viewpoint and training of the laity. This might, added Bishop Gray, "frequently render unnecessary the addition of a curate and release the rector more fully for his primary work of being a priest of the parish."

The bishop announced that as head of the Church's special national committee on the Church's world program of missionary endeavor, he will spend this summer largely in visiting missionary fields in Africa, including the American Church's work in Liberia and also the missions in West Africa and South Africa.

He concluded his address by saying, "We are here today in the fellowship of this great purpose. As we leave this convention, I pray that we may keep ever before us our mission as followers of the Lord Christ and be strengthened in the knowledge that we are all 'members one of another.'"

ELECTIONS and APPOINTMENTS. Executive council: clerical, Clinton Jones, Jackson Foley; lay, Roger Hartt, Mrs. A. S. Huntington, Mrs. H. S. Stone, Robert Worthington, John Hill. Standing committee: Rev. Leonard Flisher.

MISSOURI

Off Came the Top

Bishop Cadigan was installed as the seventh bishop of Missouri — having served only one month as bishop coadjutor — during the diocese's convention. Greetings were received from Presiding Bishop Lichtenberger, Bishop Cadigan's predecessor.

In Bishop Cadigan's convention address he spoke at length on what he hoped his episcopate would mean to the people of the diocese. Chief among his endeavors will be the pastoral side of the ministry; he would like to be a good pastor.

In his address, also, he urged the people of the diocese to give attention to a forthcoming campaign for a diocesan development fund. This campaign had been scheduled for 1958-1959, but because of the election of Bishop Lichtenberger as Presiding Bishop and the consequent necessity of electing a new bishop the cam-



paign was postponed for a year. Bishop Cadigan suggested increasing the campaign objective from \$500,000 to \$1,000,000.

Convention took action to reaffirm the plan for the campaign and removed the upper limit of the objective. The council of the diocese is to study additional needs and to set the higher goal.

ELECTIONS. Standing committee: Rev. A. B. Seccombe; Judge Rodney Weiss. Council of the diocese: clerical, W. W. S. Hohenschild, J. F. D'Wolf; lay, Forrest Crane, G. T. Guernsey III.

PITTSBURGH

State Aid for Hospital

After an hour-long debate, a resolution permitting St. Margaret Memorial Hospital to accept state funds was approved at the annual convention of the diocese of Pittsburgh. St. Margaret's is the Episcopal hospital for the diocese, and was one of the few hospitals in the western Pennsylvania area not receiving state aid. Hospital officials said such aid is needed to "compensate partially for the free care it gives patients." Convention also:

- ✓ Passed overwhelmingly resolutions calling for study of group health and life insurance for the clergy.
- ✓ Approved a resolution establishing a committee to study the matter of clerical salaries in the diocese.
- ✓ Endorsed efforts of the boards of the diocese's Church Home to raise funds for construction and equipping of a new building that would expand service at the 100-year-old institution for elderly women.
- ✓ Urged abolition of capital punishment in the commonwealth of Pennsylvania.
- ✓ Approved a budget of \$182,578, of which \$80,000 is designated for diocesan work.

Admitted as parishes were St. Andrew's, New Kensington, and St. David's, Bethel Borough.

SOUTH DAKOTA

Budget and Appointments

A total budget of \$296,505 was adopted for 1960 by the convocation of the missionary district of South Dakota. Parishes and missions accepted \$57,875 as their quota, and the Niobrara deanery accepted \$10,200.

Two missions were admitted as parishes: St. James, Mobridge, and the Church of the Good Shepherd, Sioux Falls.

APPOINTMENTS. Council of Advice: clerical,



North Dakota Sheaf
Presiding Bishop and Sioux friends.* "Christ claims us all."

Bruce Swain, Alexander Wood, Robert Crawford, E. L. Badenoch; lay, J. P. Foster, Paul Batcheller, Robert Dailey, Sr., Donald Haggar. District department heads: Christian education, Rev. W. B. Schroeder; Christian social relations, Rev. J. B. Lurvey; evangelism, Rev. George Gillespie; field and promotion, Rev. R. W. Dunn; investments, J. G. Schultz; town and country, Rev. F. C. H. Wild; youth, Rev. R. T. Wagner.

OLYMPIA

Farewell to a Household

by the Rev. HERBERT C. LAZENBY

Olympia's convention set June 12 for election of a coadjutor. This will be the last convention of the diocesan bishop, the Rt. Rev. Stephen Fielding Bayne, Jr., before he assumes a new position as executive officer of the Anglican Communion on January 1, 1960.

Held at St. Stephen's Church, Seattle, Wash., convention, with an attendance of 700, heard Bishop Bayne speak of the diocese's nearly 24,000 communicants gathered in 81 congregations, with 100 priests:

"Most of those communicants I have confirmed myself, the vast majority of the clergy have come to us in my time, many of them by ordination at my own hand."

The bishop also said:

"People say pleasant words to me nowadays about the honor which has come to me in the Archbishop's [Dr. Fisher, Archbishop of Canterbury] appointment. It is an honor and I understand it so; but I would want to say to you that there is no honor in life as great as the one you gave me 12 years and more ago, in entrusting the life of this household into my untried hand. There is no honor in life comparable to this, nor to the shepherd's privilege of becoming in truth the father of his family."

Convention accepted a budget for 1960 of \$336,214, adopted the diocese of Kobe (Japan) as a "companion diocese" for missionary giving, and voted the necessary funds for the election and support of a bishop coadjutor.

The convention will reconvene at St. Mark's Cathedral on Friday June 12 for the election. A committee of information on possible nominees was appointed, headed by Harold Shefelman, diocesan chancellor.

Delegates, after a great deal of debate,

accepted by a vote of 141 to 98 in the weary last hours of convention a goal of \$1,352,000 for a capital funds campaign: \$530,000 is earmarked for the Church Divinity School of the Pacific; \$150,000 for a revolving fund for the diocese for property purchase and loan funds; \$100,000 for new construction at St. Mark's Cathedral; \$100,000 for schools such as Annie Wright Seminary and Charles Wright Academy, Tacoma, and diocesan institutions such as camps, St. Andrews House, and the diocesan office building. Service to Youth and a site for a home for the aging are scheduled to receive \$100,000. The cost of the campaign is to be \$72,000. The diocesan council was given power to determine methods but was urged by convention to stress tithing as a means of accomplishing the objective.

At what he jokingly referred to as the Bishop Bayne "Memorial" Banquet, Bishop Bayne greeted the 1,500 guests at a dinner in the Olympic Hotel. Bishop Pike of California was the guest speaker. Bishop Pike spoke of the "catholic, protestant, and liberal" marks of the Anglican Communion and stressed that in Bishop Bayne these three marks were more perfectly present than in any other priest or bishop.

St. Elizabeth's, Burien, and St. Mary's, Lakewood, were welcomed as new parishes of the diocese; and St. Columba's, Midway, and the Church of the Resurrection, Bellevue, were received as organized diocesan missions.

ELECTIONS. Diocesan council: clerical, J. I. McKinney, A. V. Vall-Spinosa; lay, M. D. Calkins, Mrs. B. Franklin Miller. Standing committee: Rev. W. C. Woodhams; Mr. S. B. Oles.

NORTH DAKOTA

It Took Strength

by the Rev. CANON THOMAS J. McELLIOTT

One of the major functions of the observance of the 100th year of the Episcopal Church in North Dakota was the 75th convocation of the missionary district of North Dakota. Highlights of the convocation were: the presence of the Presiding Bishop, the dedication of the "Episcopal Motorama," the presence of

the UTO secretary from the General Division of Women's Work; and the release of a new book on the history of the Church in North Dakota.

A total of 976 persons attended the opening service, at which the Presiding Bishop was preacher. The procession, from the cathedral two blocks away, included: a massed choir from throughout the state, as well as acolytes from every Episcopal church in the district; clergy from all major denominations; and Episcopal clergy and bishops from the state and neighboring states. The Presiding Bishop spoke on "Christian expectations."

Present at convocation were a group of Sioux from the Standing Rock Indian Reservation [see cut].

Miss Elizabeth Beath, national UTO secretary, spoke at the district women's luncheon, and toured the state to look at new buildings which have received UTO grants in recent years.

Bishop Powell of Oklahoma, a native North Dakotan who began his ministry in the state, spoke at joint convocation and annual luncheon. He noted, referring to the history of the Church in North Dakota, that it has taken exceptional strength to bring the Church through depressions, droughts, and economic setbacks, but the people who have kept the faith, in small groups, are stronger for it.

The convocation banquet, attended by over 400 persons, was held in a setting of candlelight. During the serving of the meal, colored still pictures of churches in the state were projected on a large screen. Greetings were given by: the mayor of Fargo, the Hon. Herschel Lashkowitz; the governor of North Dakota, the Hon. John Davis; and Bishop Smith of Iowa, provincial representative to the National Council. In his address at the banquet, the Presiding Bishop called upon his audience "to know and believe without

*Front row, from left: Mrs. Leon Martinas, Mrs. Clayton Wise Spirit, Bishop Lichtenberger, Mrs. Annie Welsh, Mrs. Edward Loon. Back row, from left: Mr. Lester Kills Crow, Alex Spotted Elk, the Rev. William J. Hanks. Mrs. Welsh is one of the oldest living Indian women on the reservation. Mr. Kills Crow, layreader, native of Ft. Yates, N. D., now serves the congregation at Ft. Tuten, N. D., reservation. Mr. Hanks is a Chippewa priest serving the congregation at Ft. Yates.

qualification that the Christian Church is for all people everywhere."

"We have pictured our Lord as a fair-haired Anglo-Saxon," he said. "This is all right as long as we remember that it is not so. Christ belongs to us all; He claims us all. We dare not limit the outreach of the Church, the work of reconciliation." Lauding the clergy and laymen who have served the Church in the past in North Dakota, he said, "It is people such as these rather than 'the heroes of the Church' that should give us Faith."

Miss Kitty Haworth, of the National Department of Promotion, was at the service for the dedication and presentation of the "Episcopal Motorama." This unit is a bus which has been fitted with inside displays telling the story and work of the Episcopal Church in North Dakota, the nation, and the world. It was designed and installed by the Department of Promotion, to be used in North Dakota this summer for the centennial.

The first, second, and third copies of *God Giveth the Increase* were presented to the Presiding Bishop, the Governor of North Dakota, and the Rev. Homer R. Harrington, D.D., retired, by Dr. Robert G. Wilkins and his wife, Wynona, co-authors of the book. The book takes its title from the district seal, and deals with the history of the Church in the state. Dr. Wilkins is a professor in the history department at the University of North Dakota. The book begins with the services held in Pembina, North Dakota, March, 1821, by Hudson's Bay Company chaplain John West, and comes down to the present day.

MONTANA

Budget Debate

A four-hour debate on the diocesan budget marked the annual convention of the diocese of Montana held in Miles City, in May. In the end, the asking budget of \$410,000 was passed without any whittling down. The convention also approved on first reading a new diocesan constitution.

A special convention (Sept. 23-25) has been called at Bishop Sterling's request to consider a laymen's movement, stewardship, trusteeship and related subjects.

ELECTIONS. Executive council: clerical, Thomas Best, William Harris; lay, Willis Haskell, Arthur Keene.

HARRISBURG

In Spite of the Weather

The annual convention of the diocese of Harrisburg, in hot, humid, and exhausting weather, voted to borrow funds to supplement campaign contributions to carry out plans to enlarge and modernize the Shippensburg Home for the Aged. The home is to accommodate 25 women. Supplemental borrowing will amount to from

\$40,000 to \$60,000. Convention also:

- Authorized a committee to prepare plans for a diocese-wide "Crusade for Christ."
- Admitted St. Thomas' Church, Lancaster, as an organized mission.
- Restored St. James' Church, Mansfield, to independent parish status.
- Changed procedure so that the budget for 1960 was adopted at this meeting instead in May, 1960.
- Tried to find a way out of the long and wearisome balloting by using a nominating committee.
- Authorized the executive council to investigate and secure a tentative date for a survey by National Council.

DELAWARE

Exploding Diocese

A record-breaking 1960 budget of \$250,507, \$2,000 more than the suggested total, sailed through the diocese of Delaware's convention, meeting in St. Andrew's Church, Wilmington.

Progress seemed to be the keynote of the two-day session. A special edition of *Now*, the diocesan magazine, was distributed featuring the theme, "Ten Years in an Exploding Diocese."

The magazine told in words and pictures how over \$1,000,000 in loans and grants had been provided by the Diocesan Advance Fund to 28 parishes and missions to meet building needs in the last 10 years. The Advance Fund was started in 1919.

Interesting statistics brought out in the magazine:

	1948	1958
value of buildings, etc.	\$4,523,700	\$11,763,300
total receipts	581,600	1,549,400
total current expenses	236,700	672,000
communicants	9,014	11,882
baptized persons	12,686	20,350
Church school pupils	2,735	5,133
active clergy	24	51

In his annual address, Bishop Mosley revealed that the diocese had obtained sites for future churches in Brookside, Hockessin, and near Milford Crossroads — all locations on the outer rim of a band of suburban communities surrounding the Wilmington metropolitan area. The bishop said that a mission would be started in Brookside just as soon as possible. The other two sites are not in immediate expansion plans.

Speaker at the annual banquet was Dr. Charles C. Parlin, prominent Methodist layman and officer of the National Council of Churches. Dr. Parlin described his visit to Russia several years ago with eight American Christians. Some 40 Methodist ministers and their wives attended the banquet, invited by members of the Episcopal clergy.

New mission: St. Alban's, Brandywine Hundred, near Wilmington.

ELECTIONS. Standing committee: Rev. R. M. Trelease, Jr.; Dr. J. Fenton Daugherty. Executive council: clerical, P. F. Rex, R. Reid, Jr., J. R. Symonds, Jr.; lay, Houston Wilson, Mrs. E. N. May, J. T. McKinstry.

ORTHODOX

U.S.

This Craze for Freedom

Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, believes that Americans of Greek Orthodox Church should be just that — "Americans, 100%."

In becoming more integrated into American life, he said, the Greek Orthodox people can contribute important cultural elements of their ancestral heritage. "I'm going to work for it, especially in the United States, where our ideals are taken from the democratic theories and practices of ancient Greece." "Our craziness for freedom," he added, "I think it's Greek in origin."

In an interview in Chicago, the archbishop said that efforts to bring Greek-Americans, traditionally a close-knit and isolated group, into a more active role in community affairs must begin with Greek Orthodox young people.

Juvenile delinquency is rare in Greek Orthodox homes, he observed, which are dominated by strong family ties and a deep religious spirit. [RNS]

RUSSIA

MVD in Clericals?

The Senate Internal Security subcommittee has released testimony by a former Soviet secret police officer who charged that Metropolitan Nikolai of Krutitsky and Kolomna, a high-ranking bishop of the Moscow Patriarchate, is an agent of the Soviet secret police.

The witness was Petr S. Deriabian, 38, a 15-year veteran of the MVD (state security police) who defected to the West in 1954. He accused Metropolitan Nikolai, foreign affairs secretary of the Russian Orthodox Church, before the Internal Security Committee headed by Sen. James O. Eastland (D., Miss.) in an executive session last month.

In making the testimony public, Sen. Eastland said: "The Russian people still yearn for their churches and because of this strong feeling the sanctuaries are allowed to exist."

"But the free Church has always been dangerous to tyrants," he said. "To meet this threat, the Communists have forced many priests to become agents. Those priests who resisted were liquidated and were replaced by specially trained police agents who donned clerical robes to carry out their assignments."

The witness detailed his relations with Metropolitan Nikolai when the latter came to Vienna in December, 1953, as a delegate to a Communist-sponsored peace conference. Mr. Deriabian said a telegram from Alexander Panyushkin, former ambassador to the United States and state



Reflections on the 1958 Lambeth Conference

by the Rev. Canon Herbert Waddams*

**The Lambeth Report, says the author, is an uneven document;
some parts are admirable, others dull, and some frankly wrong**

The last Lambeth Conference enjoyed more effective and wider publicity than any of its predecessors. In principle this is a good thing, as obviously the influence of the Conference depends on people hearing about it. But there are some attendant dangers which ought not to be overlooked. Publicity can easily become a variety of sales promotion which is more concerned with selling the goods than with critical appraisal of them.

It is well known that the Lambeth Conferences do not have any legal authority over the constituent Churches of the Anglican Communion. But it is evident that a gathering consisting of all the Houses of Bishops of all the Anglican Churches throughout the world must have a strong influence in the constitutional actions of those Churches. And if all the bishops were agreed about a policy to be followed, although they could not impose it on the representatives of the clergy and laity, they could in many cases effectively prevent any alternative policy being adopted. And in addition the weight of authority of a Lambeth Conference must be considerable in view of its members and the place they occupy in the Church.

Nevertheless it would be a serious danger if some kind of semi-infallible author-

ity for Anglicans should come to be ascribed to the decisions of Lambeth Conferences. Quite apart from the obvious objections to any such tendency, it should be remembered that the contribution of Anglicanism to Christendom depends on the frank and full examination of policies and proposals in a critical but constructive spirit. If this approach were to be lost, the value of Anglicanism would be very much diminished. There has been a marked trend in official and semi-official literature about the 1958 Lambeth Conference to suggest that the Report was the best of all possible things in an imperfect world.

Uncritical acceptance is, then, to be deplored, and it should be clearly recognized that the Lambeth Report is an uneven document. Parts of it are admirable, and parts are dull, and here and there one finds resolutions which have not been thoroughly thought out and are frankly wrong.

This sort of result is the inevitable outcome of the methods which Lambeth Conferences have used in recent years, and we may be sincerely thankful that the Report is as good as it is. The program which Lambeth used was: first, five days of the full conference of about 325 bishops

and then 12 days of committees, followed by further meetings of the whole conference to discuss the reports of the committees and to frame resolutions. The whole process covered some five weeks.

In this time long reports had to be written and accepted by large committees, sometimes numbering nearly 100 bishops: these in turn must be discussed by the conference and agreement reached as to the resolutions to be based upon them. The subjects considered by the Conference were wide ranging and in many cases highly complex. It is a tribute to the skill of the officers of the committees and to their members that in some cases any results were reached at all.

Many of the bishops who come to Lambeth Conferences, in fact the majority of them, are not qualified to discuss questions involving technical issues, whether of Church unity or of international affairs. There are, of course, some subjects, like that of the family, in which they have a specially expert knowledge, both from

Continued on page 18

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

“I Recommend Retirement!”

says **Bishop Rhea**;

retirement means

creativity in a new role

“I’m having a good time, and I still am well and young enough to do the work I like.”



AMBER JOHNSON

by the **Rev. Herbert C. Lazenby, Jr.**

Rector of St. Luke’s, Renton, Wash.

Retirement! What does that mean?” asks the Rt. Rev. Frank A. Rhea. Retirement for Bishop Rhea from his work as Bishop of Idaho has meant the opportunity of ministering to an ever-changing parish of both the sick and the well.

Every day Bishop Rhea, who is 72, leaves his apartment in the shadow of Trinity Parish in downtown Seattle, Wash., and climbs up “Pill Hill” to visit his parishioners at Harborview, Swedish, Cabrini, and Seattle General Hospitals.

Having attached himself to Trinity Parish, Bishop Rhea asked for the opportunity of doing the sick visitations, feeling that “one can learn a lot from the sick. You see courage, bravery, and fortitude.” Naturally most of the calls are on Episcopalians, but quite often a whispered word in a corridor, an interested glance from a patient in a neighboring bed adds another to the bishop’s flock.

The bishop praises doctors and nurses for their spirit of cooperation:

“They want the ministry of the soul brought to their patients. We have become a team serving God’s child and this has become one of the greatest joys of my ministry.

“I think our real ministry is to relate an individual directly to God. I am a strong believer in the force of spiritual healing. All healing is really in the name of God. A physician once said to me: I treated him but God healed him.”

This blossoming ministry of the bishop takes him into diverse areas. The twinkle of his eyes, the kindness of his smile have caused many to stop him in the corridors and ask for help and counsel. The

phone in his apartment often rings with an emergency plea of a distraught family member. From the bedside of a dying octogenarian, the bishop may hurry to a youngster who needs help.

Age has indeed been a time of expression for Bishop Rhea. He said:

“I recommend retirement. I am reading books that I always wanted to read but never had time for. I’m having a good time and I still am well and young enough to do the work I like.”

In 1958, the year after his retirement from Idaho, Bishop Rhea volunteered his service to Bishop Bayne of Olympia. Bishop Rhea describes Bishop Bayne as a “very stimulating man to be near.” Bishop Rhea “in his spare hours” frequently helps Bishop Bayne with his confirmation schedule, and assists the Rev. Paul Langpaap, rector of Trinity Parish, with his service schedule. Says Bishop Bayne:

“I grow daily more and more appreciative of the privilege of having Bishop Rhea in our family; and I know that many congregations have come to know him, in the months he has been with us, and share my gratitude to the full. Although he is a ‘retired’ bishop, he responds to every call which is made on him, and I cannot thank him warmly enough.”

Bishop Rhea has endeared himself to his new congregation and has proved that retirement does not need to mean inactivity but means creativity in a new role. “I am happily reliving the life of a parish priest, a role that was denied me during my 15 years as a bishop,” he observes.

A Good Churchman

The feast day of Joseph of Cyprus is Thursday, June 11. But you won't find that name in the Prayer Book. You have to look him up, as you do Peter or Paul, by his nickname, not his given name.

Barnabas, they called him, Son of Exhortation or Son of Prophecy. In one of the mission fields he served, his converts from paganism called him Jupiter.

But whatever you call him — Joseph, Jupiter, Barnabas — he was a saint who represents, first and last, the good Churchman. Maybe Barnabas was a mystic with great visions. Maybe he was a pious man devoting long hours each day to prayer. Maybe he was learned in the Scriptures. He was doubtless kind to old ladies.

But we don't know that he was any of these things.

The things we do know about Barnabas all concern his life as a member of the Church — the life of a Churchman which we share with him.

He was a Levite, raised to hereditary ecclesiastical responsibilities in the Jewish Church. He may have received part of his education from Gamaliel, who was Paul's teacher.

He early became a convert to Christianity, and probably was a personal disciple of our Lord. He first appears in Scripture as one who sold his property and gave the proceeds to the Church. At any rate, he was well established in the eyes of the Jerusalem Christian community when Paul made his first visit to that city after his conversion. When all other Christians were afraid to approach the man who had

been their persecutor, it was Barnabas who vouched for Paul and took him to the apostles.

When the Church at Antioch began to emerge, men of Cyprus were among its founders. This, apparently, led the apostles to select Barnabas, a Cyprian himself, to go and assist the work at Antioch. Barnabas made a quick survey of the situation in Antioch, decided he needed help, and went to Tarsus to pick up Paul as his colleague.

That was the beginning of one of the most significant collaborations in human history. Together, Barnabas and Paul worked in the critically important field of Antioch, the field where the term "Christian" was invented, the field where, for the first time, Christians faced up to the issue of the large-scale assimilation of non-Jews into the Church. In Antioch, too, the practical actions of intra-Church aid took shape, and we find Paul and Barnabas carrying an offering from Antioch to the needy Christians of Jerusalem.

While he was in Jerusalem on that mission, Barnabas recruited another assistant for the Antioch Church — his young nephew, John Mark. John Mark came to Antioch with Paul and Barnabas.

After their return, the Antioch Church determined to begin a missionary outreach. Guided by the Holy Ghost, its members set apart Barnabas and Paul for this work. After fasting and prayer, they laid their hands upon these men and sent them forth as apostles to the Gentiles.

The story of their great journey through Cyprus and Asia Minor is well known and occupies much of the Book of Acts — it was the joint effort of two heroic Churchmen and it set the pattern for Christian missionary work. On their return from this expedition, Barnabas and Paul went together to help hammer out Church policy in regard to Gentiles in the stormy Council at Jerusalem.

Next Barnabas and Paul planned another missionary trip. However, they fell into disagreement. Barnabas wanted to take John Mark. Paul objected, because the young man had failed to complete the first missionary journey with them. In the end, Paul and Barnabas split, and each went his separate missionary ways.

At this late date, nobody can say whether Paul or Barnabas was right about John Mark's failings. But we do know that Paul himself came to value John Mark's help, and we also know that John Mark was the trusted confidant of Peter. As the author of the oldest of the four Gospel narratives, John Mark is a towering figure in Christian history. So his Uncle Barnabas' concern for him certainly was something more than nepotism.

After this incident, Barnabas vanishes from the Paul-centered pages of the Book of Acts. However, strongly based tradition tells us that he returned to his native Cyprus, worked mightily for the faith, and was eventually martyred, probably by stoning.

Here is Barnabas:

The steward of God's bounty, giving his wealth to the Church;

The friend of the despised new convert;

A Letter to Rome from Jerusalem A.D. 33

Patrician, Senator, Scholar with your book,
Sure of yourself, your State, inclined to sneer —
At lesser peoples, raise your eyes and look —
O, look beyond Rome's border! What is here?

Merely a Jew on trial for existence,
Turned over to the dull mob's brutal power
Because it is the line of least resistance
For Pilate in this complicated hour.

Pilate, Patrician, Caesar, Senator,
Take care at what you sneer if sneer you must.
Learn now that love, not strength, is conqueror,
And that not logic but conviction's thrust
Propels men forward. This doomed Carpenter
Will lead his legions forth when you are dust.

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The fund-raiser and Church legislator;

The patient trainer of young aspirants to the clergy vocation;

And, in the end, the man who so loved his Lord that after living long and hard and well for Him, he gave his life for Him.

This is the description of every good Churchman's aspirations.

John Foster Dulles

Two months ago, on the occasion of his retirement, we paid our respects to John Foster Dulles as a public servant and Christian layman [L.C., May 3].

Now this distinguished citizen is dead. In newspaper and on the airways, the chorus of praise for the man and his works has been thunderous. Something more than the normal good manners of diplomatic intercourse seemed to be expressed in the messages of praise for John Foster Dulles which come from government officials and private citizens throughout the world.

As Secretary of State, Mr. Dulles guided America's foreign policy through a period of great tension and danger. In the nature of things, the final evaluation

of the wisdom and power of his policies cannot yet be made.

But it can be said with assurance that Mr. Dulles' policies were shaped in a sincere effort to find ways through the problems of our time that were consistent with both American national interests and Christian moral principles.

Mr. Dulles was an active Presbyterian, and an ardent worker in the old Federal Council of Churches. As recently as last fall, he took part in the since-hotly-debated National Council of Churches' study conference which produced resolutions contradicting, in some details, the policy Mr. Dulles advocated.

It is very likely that Mr. Dulles was made unhappy by that conference's rejection of some of his ideas. Yet Mr. Dulles never, to the best of our belief, joined the campaign to vilify the individuals who took part in that conference by questioning their integrity and patriotism.

It is reported that Mr. Dulles' boyhood ambition was to become secretary of state. It is most unusual to see such an ambition so perfectly fulfilled. But it is even more unusual and very, very encouraging to see such an ambition fulfilled, not through compromise and connivance, but through the forthright advocacy and implementation of policies and programs of courage, strength and determination.

Like many, many people, we did not believe that John Foster Dulles was right in every decision he made and every policy he advocated. But we found it impossible to refuse the man respect, even when we disagreed most vigorously with him.

LETTERS

Continued from page 4

Recording of a Petition

As one of the thousands who gladly and thoughtfully signed the laymen's "open letter" to the bishops last year, I am surprised to learn how this matter has been recorded in the Journal of the Convention.

On page 24 it is recorded:

"For the Committee on Memorials and Petitions the Bishop Coadjutor of Newark reported on a petition submitted by three laymen of the *Diocese of Massachusetts* concerning material published by Episcopal authors which, in the opinion of the petitioners, casts doubt on the historical truth of specified doctrines of the Church. (Italics mine.)

"He expressed the view of the Committee that no formal action by the House of Bishops is necessary and recommended that it be discharged from further consideration of the matter. The House so ordered."

As this record stands, it is false to the facts.

The open letter was submitted not merely by "three laymen" but by 4,557 lay communicants deeply distressed over the evidence contained in it.

Also it was submitted not merely by three laymen of the diocese of Massachusetts, but by lay communicants of *seventy-one* dioceses and missionary districts of the Church.

The 4,557 petitioners, as well as hundreds of others whose names were received too

late to be included, were sufficiently dumb-founded and disillusioned by the bishops' evasion of their request. To their mortification and disappointment, someone has inserted in the pages of the Journal misstatements which seem designed to disparage and belittle the seriousness of the Open Letter.

EARL E. MILLER

Kalamazoo, Mich.

Editor's Note: The Bishop of Newark, the Rt. Rev. Leland Stark, says: "Minutes never record the entire matter discussed. In my report on behalf of the Committee on Memorials and Petitions, I discussed the whole problem involved at some length and not only mentioned the 4,557 signatures (I did not count



them but assumed the number was correct as stated) but also exhibited them to the House. The three laymen referred to in the minutes constituted the committee, as I recall, that gathered the signatures. It may very well be that the

minutes should also have recorded the number of signatures, but in any event the matter was fully presented, and the House of Bishops acted only after every opportunity had been given for full and free discussion and debate."

Memory of a Sleepless Night

Your picture of the famous "Bugle Chalice" belonging to St. Philip's Church, Georgetown, British Guiana [L.C., May 17] brought back many happy memories. It is the most beautiful chalice I have ever seen.

The letter from Canon Worledge reminded me of my experiences when on the staff of that famous church. We used the chalice at Christmas and Easter, and as the bank was closed on the next day, it was always a problem to know what to do with such a valuable thing. I once spent a sleepless night with the chalice hidden under my bed and with the door locked and barricaded. I also remember solving the problem in a unique way by going to see the warden of H.M. Prison and asking him to lock it up in his safe, on the supposition that in the gaol no one could enter or leave without permission, and therefore the gaol would be the safest place in town! If the chalice leaves Georgetown, I hope that it will find a worthy home.

(REV.) JOHN FRANKLIN

Church of St. George-the-Martyr

Arvida, Quebec

ORTHODOX

Continued from page 12

police chief in Moscow, informed him that the metropolitan was a state security agent but that he should make sure this did not become known.

Mr. Deriabian told the subcommittee a long story of how the metropolitan cooperated with him in preventing an Orthodox priest, a Fr. Arseny, from fleeing to the West.

In 1937 when Soviet leaders saw that the policy of liquidating the churches was not working they decided to make them arms of the state instead, Mr. Deriabian said.

When J. G. Sourwine, chief counsel of the subcommittee asked, "For more than 20 years now, under the policy of the state police in the Soviet Union, to be a priest one has to be an agent?" Mr. Deriabian replied, "That is right."

"So there are no priests who serve the Church first — there are only agents of the state police serving as priests?" Mr. Sourwine asked.

Mr. Deriabian replied affirmatively, but then qualified his answer to say that he thinks some priests really do believe in God, but cannot find any other way to be priests and serve God than to become police agents, too. He also said that some of the agents assigned to become priests in order to carry out their police duties "may not be wholeheartedly state police, but in fact are faithful to their own beliefs."

The Soviet state is in charge of recruiting students for the Orthodox seminaries, and, Mr. Deriabian added, those who do not cooperate in becoming agents to spy on their members and fellow students are "washed out" of seminary so that they cannot be ordained.

He also related how religious feelings of people in his home village in Russia were offended in 1928 when the church in the village was closed and reopened as a Communist recreational club. It was after Soviet leaders found that the religious feeling of the people became intensified as a result of such actions that they relented and stopped openly persecuting the Church, he testified, substituting the present method of infiltration and subversion of the Orthodox Church.

The subcommittee, as part of the hearing record, published excerpts from statements made by Metropolitan Nikolai during the Korean War and, subsequently, in which he has vigorously espoused the Communist party line. [RNS]

Editor's Note: Asked to comment on the above report, Dr. Paul P. Anderson, secretary of the Church's Joint Commission on Cooperation with the Eastern Churches, says:

"The political controls exercised by the Soviet government and the efforts of the Communist Party to

eventually destroy religion make it seem reasonable that the State Security Police should try to get some priests to serve as agents.

"Mr. Deriabian's reply to the chief counsel of the subcommittee, however, shows that he has some uncertainty as to the universality of the practice. Our best information is that it is an exception rather than rule.

"It is significant that even an agent of the State Security Police should so qualify his statement. There is ample evidence of strong Church life among the Orthodox, the Evangelical-Baptists, the Lutherans, and the Roman Catholics. Such piety and intelligent devotion to the Church indicates that the emphasis lies on the qualifications made by Mr. Deriabian rather than on the bold statement about priests being police agents."

ECUMENICAL

World Federation of Churches?

Ecumenical Patriarch Athenagoras will visit Holy Places in the Near East and the Orthodox patriarchs of Jerusalem and Antioch to promote closer cooperation among Orthodox Churches, informed sources said in Istanbul.

At the same time, it was disclosed that Archbishop Theoklitos of Athens, Primate of All Greece, plans a trip to Istanbul to confer with Patriarch Athenagoras.

Patriarch Athenagoras was recently visited by Patriarch German, head of the Serbian Orthodox Church [L.C., May 31].

It was reported that Patriarch Athenagoras considers possible the eventual formation of a world-wide Church federation, similar to the United Nations, with all Christian bodies participating.

The patriarch believes that meanwhile closer cooperation among Christian Churches must be developed at present through the World Council of Churches.

The patriarch has said that Eastern Orthodox Churches would accept an invitation to the pope's ecumenical council only if the rest of the Christian world is invited. [RNS]

ROME

For Royalty, the Golden Spur

Greek Orthodox Churchpeople King Paul and Queen Frederika of Greece were recent visitors in the Vatican. Pope John, who was once apostolic delegate to Greece, conferred the Order of the Golden Spur, highest papal award a non-Roman Catholic may receive, upon King Paul.

INTERNATIONAL

LATVIA

St. Mary's, Soviet Monument

St. Mary's Lutheran Cathedral in Riga, Latvia, built in the 16th century, was taken over in May by the Soviet government, according to reliable reports received at Lutheran World Federation headquarters in Geneva. The reports said the state made the church a "historical monument" in order to gain control of its mammoth organ — one of the largest in the world.

EAST ASIA

Imprisoned by Tradition?

Five thousand Christians filled the Chin Woo Stadium in predominantly Muslim Malaya's capital city, Kuala Lumpur, for the closing worship session of the East Asia Christian Conference's assembly [see also, L.C., May 31].

During the 10-day meeting the EACC was formally constituted as the organ of cooperation for 42 Churches and councils in 14 Asian countries, and Asian Christians made plans for working together in witness to this densely populated area.

In a message addressed to its member Churches and councils the assembly said:

"We rejoice that in most parts of East Asia there is religious freedom. We recognize that there are areas in which this freedom is severely curtailed. We affirm the right of the adult person to profess and propagate his faith and his right to change his religious affiliation as where this is denied all other freedoms are insecure. . . .

"Our churches are in many cases small and weak and too dependent on the support of older Churches and too much imprisoned in tradition forms. But the Holy Spirit is mighty. Our meeting here had given us a new assurance of His sufficiency."

Indigenous Democracy

Also transmitted to EACC Churches and councils was a report of a study commission on the witness of the Church amid social change. It expresses the common conviction that the Churches should be full participants in the new life of Asia and calls for Asian countries to "find an indigenous dynamic form of democracy." It defined the role of the state as that of promoting "national community, economic revolution, and human rights, which must be kept in balance."

The conference, representing countries from West Pakistan to Japan on the north and Australia and New Zealand in the south, protested atomic weapons and tests.

Serious consideration of a program of family planning was urged.

Asian Churches are already significantly engaged in missionary activity but ways should be sought to increase this, the conference felt.

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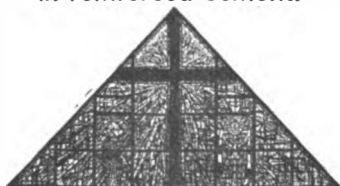
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Continued from page 13

their own personal experiences and from their knowledge as Fathers in God of their dioceses. In such matters the bishops' voice must carry much weight.

Criticisms have been leveled from various quarters against some of the recommendations on the subject of Christian Unity, and Dr. Eric Mascall in particular has queried the decisions of the Conference on the subject of Church Union in North India. It is painfully obvious that many of the bishops who gave their voices in favor of those recommendations had not properly seized all the questions at issue. That does not seriously matter so long as their recommendations are regarded as a stimulus to thought and criticism. But it matters a great deal if Provinces of the Anglican Communion take action which commits them on the strength of the Lambeth Conference resolutions, and then find out later that there are a number of objections which had not been considered and that when it comes to the point other Anglican Churches decline to follow Lambeth.

Moreover any such development can have a serious effect on the confidence with which Anglicans are regarded by other parts of Christendom. If new Christians are encouraged to come to agreements with parts of the Anglican Communion only to find later that they are not approved of by other parts, they will come to the conclusion that Anglican talk about Christian reunion is little more than empty words. Anglican authority is difficult enough to understand for Anglicans: it is almost impossible for the rest of Christendom to grasp. The cure for this is not the exaggeration of the authority of the Lambeth Conferences, but a clear explanation that the Lambeth Conferences can do no more than advise the constituent Anglican Churches.

There are other points in the resolutions about Christian unity where all aspects of the matters under consideration have not been considered. In some cases the wording is loose and uncertain. Resolutions 19, 20, 21, 30, 36, and 51 are all open to major or minor objections on one of these scores. Such questions as these should all be brought into the open and carefully discussed in all their implications.

There is no doubt that the time has come for careful thought about the procedure of the Lambeth Conferences. The present methods have shown themselves to be inadequate, the agenda has been overloaded, and the bishops have been asked to do the impossible. It would seem high time to abolish the method of reports written by large committees of the Conference itself. Reports should be written by experts in their subjects, whether theological or technical in some other sense. These experts should include those bish-

ops who are clearly qualified as such.

Surely the right way of proceeding is for qualified bishops to join with non-episcopal experts from all over the Anglican Communion in producing reports for the Conference. These could all be prepared beforehand in leisurely fashion, and would form the reports of the Conference and be published with the Conference Report. They would, of course, merely carry the authority of their authors. The whole body of bishops would then be asked to meet only for a fortnight for the purpose of passing resolutions based on those reports, and of issuing an encyclical letter. This would have the effect of providing better reports, and of giving the bishops a better chance of making resolutions carefully thought out and based on all the facts available.

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The Rector Resigns

(fiction)

by Bill Andrews

June 4, 1959. I walked away from the hospital with a very heavy heart.

Fr. Jones had seemed better tonight, seemed to have less pain and be more cheerful. So it came as a shock when he reached into his brief case and pulled out a typed letter addressed to the wardens and vestry of St. Martha's.

It read, in part, "I have been happy at St. Martha's Church, and especially happy in my relationships with you men of the vestry. I would cling to my position tenaciously, if it seemed possible. But the doctors tell me that my survival depends upon my taking a complete rest for six months to a year, and they are emphatic that even after that I must seek a lighter work load than I have been carrying as rector of St. Martha's. In view of these facts, I must ask you to accept my resignation as your rector. I am writing at the same time to inform the bishop of my action."

"Take it with you to the vestry meeting and give it to the senior warden," Fr. Jones said.

I protested, but he was insistent. "There is nothing to be gained by delay. I'm through, and you must be free to look for my successor."

So, I walked the five blocks from the hospital to the church slowly, unhappily. The soft warm night wind carried fragrances that, to me tonight, had the ugly smell of a crowded undertaker's parlor.

I don't suppose any of us at the meeting were surprised that the rector was resigning. Since his collapse in the pulpit two weeks ago we had feared for his life, and we had been told that, even if he lived, complete recovery was quite uncertain. But it is one thing to know that a loss may come. It is something else when it comes.

The senior warden mapped out the necessary steps in getting a replacement: "We'll contact the bishop and get suggestions from him. I think that Fr. Curry, who filled in last Sunday, can come for a few more weeks, and we'll have to ask the bishop for other supply suggestions after that. Then we'll have to have a committee to check up on the men the bishop suggests."

I asked the question, "Are we limited in our choice to men the bishop nominates?"

Henry Corrington snapped, "That's a question nobody has a clear answer to. The diocesan canons are ambiguous. But as a practical matter, we start with the bishop's suggestions, and if we don't like

them, we may find that the bishop agrees to our doing some independent searching."

John Lacey spoke up: "I'll go along with that. We'll look at the bishop's choices. But I think we ought to make it very clear to the bishop that we have our own ideas of what kind of man the new rector should be."

Several of the vestrymen nodded agreement, and I felt it was a reasonable idea. But McGee asked, "And just what kind of man do we want, John?" It seemed to me that McGee's voice was a shade too soft to bode well for peace and quiet.

John said, "You know. We're sick of this high Church stuff, and experimenting on teaching — let's go back to good, old-fashioned Sunday school teaching, I say — and stirring up dissension in the parish with the new mission. We want a good, solid, middle-of-the-road Churchman who'll make his calls and not get people riled up."

John may not have wanted people riled up, but he certainly riled several of us. I was on my feet protesting that the Church school was better than it ever had been. McGee was defending the new mission at Lee Corners. And Harry Hunting was just as emphatic in saying — "You may want a middle-of-the-road Churchman, John Lacey, but I say this parish must have another good, solid Catholic priest. I say we want someone just as close to what Fr. Jones is as we can find."

All we accomplished tonight, after long argument, was to direct the senior warden to contact the bishop. We couldn't even agree on the composition of the vestry committee to look over candidates, and we certainly couldn't agree on the specifications for the new man.

It scares me no little to find that among Churchmen, active Churchmen, there can be such a wide difference of opinion on the kind of man who should be rector.

But the difference of opinion is there, and St. Martha's is going to have to face it before it finds either a new rector or its own reason for being.

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COMING...

August 2d

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



Devoted to the secondary schools and colleges and other training institutions affiliated with the Episcopal Church, the Educational Issues are produced with the cooperation of the schools.

PEOPLE and places

Appointments Accepted

The Rev. A. Allen Attenborough, formerly rector of Christ Church (Old Swedes), Upper Merion, Pa., with address at King of Prussia, Pa., will on July 1 become the first rector of St. John's Chapel, Little Silver, N. J. He may be addressed there or at Third St., Beach Haven, N. J.

The Rev. Richard K. Bauder, formerly rector of Emmanuel Church, Quakertown, Pa., is now rector of Grace Church, Mount Airy, Philadelphia. Address: 224 E. Gowen Ave., Mount Airy, Philadelphia 19.

The Rev. Roger O. Douglas, formerly curate at Grace Church, Orange, N. J., is now on the staff

ship training, weekend conferences, and counseling.

The Rev. Thomas Droppers, formerly assistant at St. George's Church, Schenectady, N. Y., will on July 15 begin work at Trinity Church, Kings Mountain, N. C.

The Rev. Francis Campbell Gray, formerly rector of St. John's Church, Decatur, Ill., will on August 1 become dean of the Cathedral Church of St. Luke, Orlando, Fla.

Fr. Gray's grandfather was bishop of what in 1892 was the missionary jurisdiction of Southern Florida; Fr. Gray's late father was Bishop of Northern Indiana.

The Rev. Marcus B. Hall, formerly rector of St. Luke's Church, Montclair, N. J., will on September 1 become rector of St. Mark's Church, Mount Kisco, N. Y.

The Rev. Edward D. Hollman, formerly in charge of St. Mark's Chapel, Storrs, Conn., and minister to college students at the University of Connecticut, will on July 1 become rector of Grace Church, Windsor, Conn. Address: 301 Broad St.

The Rev. William T. Holt, formerly vicar of the Good Shepherd Mission, Susanville, Calif., is now vicar of St. Peter's Mission, Altavista, Va. Address: Box 325, 1404 Bedford Ave.

The Rev. Henry H. Hoover, formerly in charge of churches at Alexandria, Minn., and Glenwood, is now assistant at the Cathedral Church of St. Mark, Minneapolis, Minn. Address: 2420 Sheridan Ave. S., Minneapolis 5.

The Rev. W. Robert Insko, formerly chaplain at the University of North Carolina, Chapel Hill, N. C., will on September 1 become director of Christian education for the diocese of Tennessee with address in Nashville.

The Rev. Kale F. King, formerly canon chaplain at St. Michael's Cathedral, Boise, Idaho, will on July 1 become locum tenens at Trinity Memorial Church, Rupert, Idaho. Address: 906 Sixth St.

The Rev. Howard R. Kunkle, who has been in the British West Indies, is now serving St. Andrew's Church, Fort Scott, Kan.

The Rev. J. Robert Maceo, Jr., formerly in charge of St. Lawrence's Church, Grapevine, Texas, will be in charge of St. Paul's Church, Dallas, Texas. Address: 1302 W. Kiest Blvd.

The Rev. Robert H. Manning, formerly vicar of

St. Paul's Church, Bronx, New York, is now an associate priest at the Church of St. Edward the Martyr, New York. Address: 14 E. 109th St., New York 29.

The Rev. Earl O. Minturn, formerly rector of St. Peter's Church, Pittsburg, Kan., is now rector of St. Paul's Church, Manhattan, Kan.

The Rev. Leonel L. Mitchell, formerly rector of the Church of St. John in the Wilderness, Copake Falls, N. Y., will on September 1 become rector of Christ's Church, Warwick, N. Y. Address: 5 Second St.

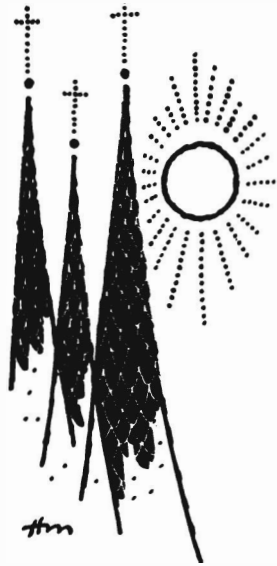
The Rev. Stuart G. Ruth, formerly rector of Trinity Church, Granville, N. Y., will on June 15 become rector of the Church of the Ascension, Wakefield, R. I. Address: 7 Kenyon Ave.

The Rev. Warren H. Sapp, Jr., formerly vicar of churches at Neodesha, Kan., and Fredonia, is now serving St. Peter's Church, Pittsburg, Kan.

The Rev. William F. School, Jr., formerly in charge of Calvary Chapel, Burlington, N. C., and the chapel at Haw River, will on July 1 become curate at St. Luke's Church, Durham, N. C., in charge of St. Titus', Durham.

The Rev. Mr. Scholl, who is white, will have St. Titus' Church as his major responsibility. It is the largest Negro mission in the diocese of North Carolina and is the center for student work at North Carolina College, Durham. Mr. Scholl may be addressed at St. Titus' Church, Fayetteville St.

The Rev. Robert Sheeran, formerly vicar of St. George's Church, Pearl Harbor, Honolulu, will



of the Chapel of the Intercession, 155th St. and Broadway, New York (in Trinity parish). He will spend most of his time in adult education, leader-

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

7. Killaloe, Kilfenora, Clonfert, and Kilmacduagh, Ireland
8. Kilmore & Elphin & Ardagh, Ireland
9. Kimberley and Kuruman, South Africa
10. Kobe, Japan
11. Koqtenay, Canada
12. Korea
13. Kurunagala, Ceylon

CLASSIFIED

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CHURCH FURNISHINGS

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PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

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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.

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POSITIONS OFFERED

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.

MANAGER for diocesan bookstore, strong in church appointments, in east coast city. Man preferred. Send resume 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

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.

ORGANIST-CHOIRMASTER, 40, M.M. Degree, plus three years advanced study, seeking full time position, boys' and men's choir main interest. Episcopalian, married, thoroughly trained and experienced in Church music, service playing, and recitaling. Excellent references; available now. Eastern location preferred. Reply Box E-287, The Living Church, Milwaukee 2, Wis.

PRIEST, 29 years old, Prayer Book Churchman, wishes supply work for the month of July. Use of rectory and honorarium. Reply Box W-286, The Living Church, Milwaukee 2, Wis.

ANGLO-CATHOLIC PRIEST desires position as rector or assistant in north eastern parish, married, 3 children, experienced, references. Reply Box T-290, The Living Church, Milwaukee 2, Wis.

SUPPLY WORK during July wanted by married priest, including use of rectory. Reply Box B-289, 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.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

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on September 1 become first full-time chaplain of St. Andrew's Priory, Queen Emma Square, Honolulu. In June, July, and August he will be on furlough in the United States.

The Rev. Clarence F. Stolz, Jr., who formerly served St. Augustine's Church, St. Louis, Mo., is now rector of Trinity Church, Atchison, Kan.

The Rev. Edwin W. Taylor, formerly chaplain of the city mission and juvenile court, St. Louis, Mo., and canon of Christ Church Cathedral, St. Louis, will on July 1 become rector of St. Paul's Church, Newport, Ky. Address: 308 Overton St.

The Rev. John A. Zunes, formerly rector of the Church of the Messiah, Rockingham, N. C., is now rector of Christ Church, Wellsburg, W. Va. Address: 1014 Main St.

Ordinations

Priests

California -- By Bishop Pike: On May 7, the Rev. Gary S. Andersen, vicar of the Church of the Ascension, Mills Estates, North Burlington, Calif.

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

7. St. Augustine's, Gary, Ind.; Grace, Ludington, Mich.
8. Holy Trinity, Spokane, Wash.
9. Christ the King Foundation, Evanston, Ill.
10. Grace, Los Angeles, Calif.; Holy Rood, New York, N. Y.; St. James', Port Daniel Centre, Quebec, Canada.
11. St. Peter's, Geneva, N. Y.; St. Barnabas', Brooklyn, N. Y.; St. Barnabas', Richland Center, Wis.
12. The Rev. Stewart C. Harbinson, Finaghy, Co. Antrim, Ireland; Grace, Riverhead, N. Y.
13. Church of the Incarnation, Detroit, Mich.

Minnesota -- By Bishop McNairy: On March 18, the Rev. Troy A. Keeling, assistant, St. Paul's, Minneapolis.

Rhode Island -- By Bishop Higgins: On March 7, the Rev. Lynde E. May, IV, curate, Christ Church, Westerly.

Deacons

Louisiana -- By Bishop Noland, Suffragan: On May 12, Joseph R. Beckman, staff of Trinity Church, New Orleans.

Pennsylvania -- By Bishop Hart: On May 9, Edward L. Lee, Jr., curate, Holy Trinity, Philadelphia; Vernon A. Austin, Jr., curate, Trinity Church, Ambler, Pa. By Bishop Armstrong, Suffragan: On May 9, Robert M. Hubbard, curate, St. Paul's, Chester; Noble M. Smith, curate, Trinity Church, Oxford, Pa.; Ralph B. Morrow, perpetual deacon at Trinity Church, Gulph Mills, Pa. By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania: On May 9, Ralph W. Boydfield, who will work in Ohio.

Marriages

Miss Joanne Douglass Sidener was married on May 15 to Mr. Harding Johnson, Jr., of Summit, N. J., a lawyer. The bride's father, the Rev. Dr. Herman S. Sidener, rector of Holy Trinity Church, Brooklyn, performed the ceremony.

Changes of Address

The Rev. George F. Freifeld, perpetual deacon and assistant at St. Luke's Church, Roselle, N. J., has moved from Roselle to 5 Grand Central Ave., Lavallette, N. J.

Living Church Correspondents

New South Florida correspondent is the Rev. Edward J. Bubb, Box 1144, Winter Garden, Fla. He serves the Church of the Messiah in Winter Garden. The Rev. John G. Shirley, rector of St. Philip's, Coral Gables also continues as South Florida correspondent.

Mr. Paul G. Cutright, 4350 Stemway Dr., New Orleans, is now correspondent for the diocese of Louisiana.

DEATHS

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

The Rev. John Tilley, retired priest of the diocese of Long Island, died March 7, at the age of 84.

Fr. Tilley was born in West Chester, N. Y. He was a graduate of Columbia University and General Theological Seminary. Fr. Tilley was ordained to the priesthood in 1900, and served churches in Illinois, Long Island, and Pennsylvania. He was rector of Holy Trinity Church, Greenport, and Church of the Redeemer, Mattituck, L. I., from 1941 until his retirement in 1943.

After his retirement, Fr. Tilley gave assistance to the Suffolk clergy house, in Riverhead, L. I., and parishes and missions of the archdiocese. Surviving are a daughter, Mrs. Charles S. Chicester, and two grandchildren.

Carl Holderman, former member of the department of Christian social relations of the diocese of Newark, died May 20, at St. Barnabas' Hospital, Newark, N. J. Mr. Holderman was 65 years of age.

He was appointed New Jersey State Commissioner of Labor in 1964. Before becoming labor commissioner, Mr. Holderman was president of the New Jersey Council of the Congress of Industrial Organizations.

Mr. Holderman is survived by his wife, the former Beatrice Calloway, four sons, a daughter, and six grandchildren.

Gustave Evard Lundberg, vestryman of St. Giles' Church, Northbrook, Ill., and father of the Rev. Richard E. Lundberg, who is at St. George's Church, Englewood, Colo., died May 20.

Mr. Lundberg had served as clerk of the vestry at St. Giles', and was a member of the architect's committee for the new church.

Mr. Lundberg is also survived by his wife, Blanche, and a daughter, Mrs. F. S. Rowland.

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.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
 Very Rev. C. Higgins, dean
 1 blk E. of N-S Hwy 67
 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

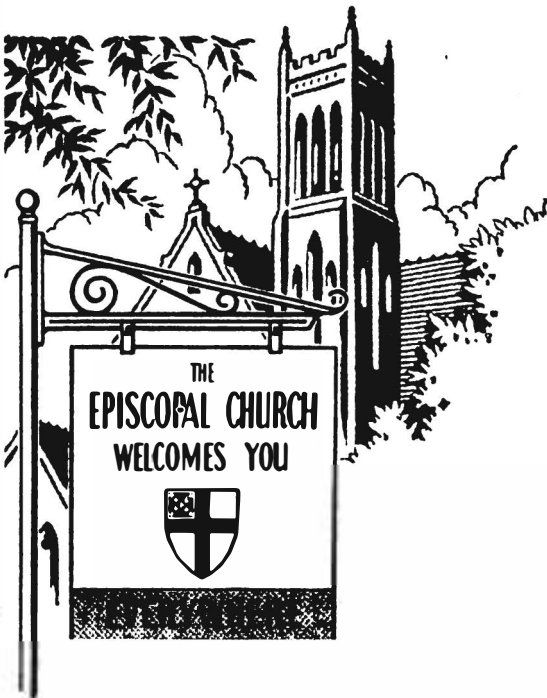
FORT LAUDERDALE, FLA.

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, Evenson; 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 22

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

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
9:30) & 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. Sauter,
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. Mohenschild, S.T.D., r
Sun HC 8, 9, 11 15, 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 Brood & 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

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 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

ST. JOHN'S

51 Colonial Circle
Rev. G. C. Backhurst, 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;
Wkdys: MP 7:45; HC 8 (& 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. Valliant, 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' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

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; Daily ex Sat
HC 8; Thurs 11; HD 12:10

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

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 our advertising department for full particulars and rates.

NEW YORK, N. Y.

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. Uyeiki,
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

PORTLAND, OREG.

ST. MICHAEL & ALL ANGELS
N.E. Broadway & N.E. 43rd
Rev. Eric G. Gratton, r
Sun 7:30, 10, 11; Wed 10:30; Fri & HD 7

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 Wy-
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. Blankenship, 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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
William H. Wagner, canon
Sun 8:30, 10:45; Thurs 10:30

JERRY has been doubly disinherited . . . from his legacy of liberty and his heritage of Christian faith.

In our "land of the free" there is no freedom for him — not from stark hunger, not from fear in the night, not from the blows and curses that are his daily lot.

As one of God's little ones, Jerry has been denied the right to talk with his Father in Heaven, to cry his heart out on that loving Breast, to give Him his life in trust. Jerry believes that God has forgotten him. His only faith is in the fact that he will be as unhappy tomorrow as he is now — as frightened tomorrow as he is today.

No . . . Jerry's inheritance isn't the vast riches of a great continent — it's the stink of garbage, the screaming of truck tires in a nightmarish street, a rubble-strewn alley to grow up in. His horizon is bounded by fetid tenement houses decaying in a blazing sun. Even criminals see a patch of blue through the bars — but Jerry's sky is rank and dark with factory fumes.

This child's very life is being stolen and his spirit warped forever. His separateness from God is a terrible thing to see. And there is no help for him where he lives.

But you can help him. You can send him to Christian Herald's Children's Home to learn about the loving Heart of God. You can give him to the warm embrace of fine-spirited counselors who will play with him on green summer lawns, feed him the good food he needs so desperately, put him to sleep with a loving song in his own clean bed, free from fear for the first time in his life. The gift of money you send will give Jerry the eyes to see God and the heart to trust Him.

Jerry needs you — *right now*. We are awaiting your contribution to send him and other pathetic slum children in desperate need to Mont Lawn. Please look into your heart and send as much as you can.

DISINHERITED CHILD OF GOD



YOUR CONTRIBUTION IS DEDUCTIBLE ON
INCOME TAX RETURN

CHRISTIAN HERALD CHILDREN'S HOME
Business Office: 27 EAST 39TH STREET, Room 122
NEW YORK 16, N. Y.

Yes, I want to sponsor wonderful inspiring vacations for slum children in God's outdoors.

I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month, but I understand that I may cancel the arrangement at any time.

I enclose

- \$120 (gives 3 children 2 weeks at Mont Lawn)
- \$ 40 (gives one child 2 weeks)
- \$ 20 (gives one child 1 week)

I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose \$.....

My Name.....

Address.....

City.....Zone.....State.....

- \$500.00** endows a bed in perpetuity
- \$120.00** will give 3 children a full two weeks' vacation at Mont Lawn — and may be paid at the rate of \$10 per month
- \$ 40.00** will give one child a full two weeks' vacation
- \$ 20.00** will give one child a full week's vacation
- \$ 3.00** will provide one day of happiness for a child . . . and any amount will help