

# The Living CHURCH

March 19, 1961

25 cents

page 12:

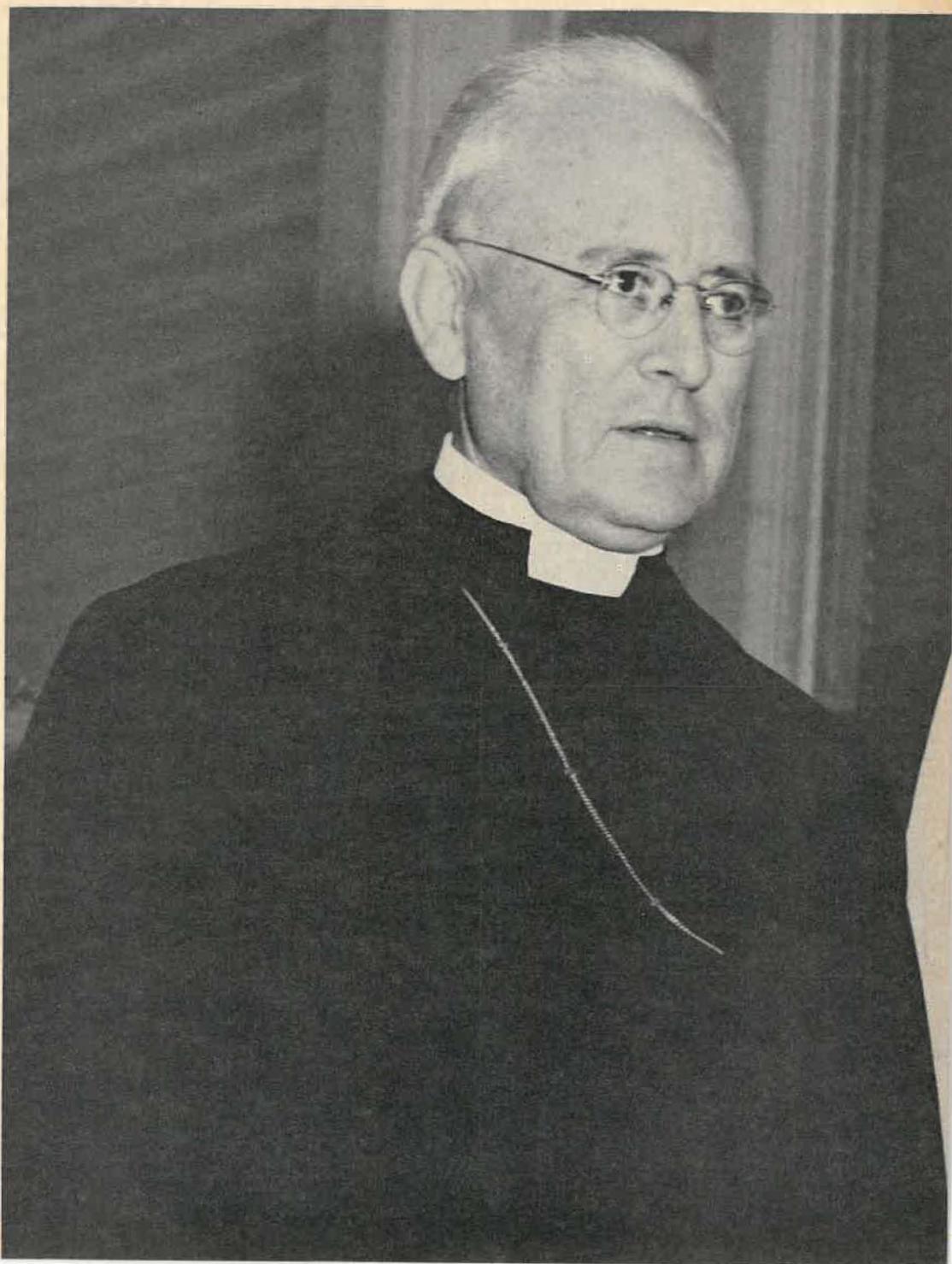
In Suburbia,  
Cause for Pride

page 14:

During Our Time,  
Reunion  
With Rome?

page 17:

Inside the Church,  
Foreign Soil?



The Rt. Rev.  
Richard Bland Mitchell,  
1887-1961.  
For 18 years,  
Arkansas' Chief Pastor [p. 7].

*Today, two-thirds of all  
Americans live in  
metropolitan areas.  
Why and how are  
our churches  
letting them down?*

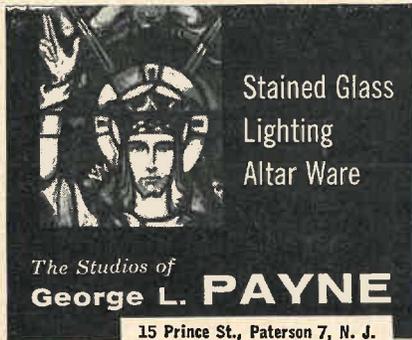
## THE SUBURBAN CAPTIVITY OF THE CHURCHES

*by Gibson Winter*

— A frank analysis of the origins and direction of the main thrust of Protestantism, including its irrelevance to the desperate needs of the inner city, the emasculated style of its suburban life, and the prospects of its renewal.

\$3.50 at all booksellers

**DOUBLEDAY & COMPANY, INC.**  
Garden City, N. Y.



Stained Glass  
Lighting  
Altar Ware

The Studios of  
**George L. PAYNE**  
15 Prince St., Paterson 7, N. J.



**DACRON & COTTON**  
Wash and Wear  
**NECKBAND SHIRTS**  
**2 for \$13.95**  
\$7.50 each

Cotton Broadcloth — 3 for \$13.75  
SUITS — RABATS — CASSOCKS

Mail Order. Open Accounts. Send for Catalogue.

**M. H. PIERCE & CO.**  
Manufacturers of Shirts for The Clergy  
Dept. L., PORT CHESTER, N. Y.

RELIGIOUS BOOKS OF ALL  
PUBLISHERS

**Morehouse-Barlow Co.**  
14 E. 41st St. 29 E. Madison St.  
New York 17, N. Y. Chicago 2, Ill.  
Morehouse-Barlow Co. of California  
261 Golden Gate Ave.  
San Francisco 2, Calif.

### FOR THE RECORD

by

Charles Roe



## “A Bum Stereo . . .”

The gloomy truth is that all that's labeled “stereo” ain't.

Briefly, stereo is a device for reproducing as closely as possible the non-directional sound you hear in a live performance in a good auditorium. A symphony orchestra will be set up with a theoretical dividing line down the middle — but it is only theoretical. Therefore, the stereo effect you get from the Ping Pong School of Engineering is largely phony. What's more the engineers themselves can't agree on what stereo is or how to capture on records that big non-directional sound you hear in a concert hall. The result is that in most cases stereo is chaos, a gimmick, and an excuse for charging a buck or so more for a record.

Happily, the situation is improving, but not as fast as the development of amplifiers, pickups, and speakers would demand.

Really good stereo equipment is costly. It must be able to reproduce the entire range of audible sound from about 30 cycles per second to the point where the family dog takes off — roughly 20-thousand cycles a second. Even a moderately low-cost outfit is incapable of reproducing such an extreme range, and that would seem to cover most of the mass-produced stuff on the market. It certainly can't be had for \$79.95.

Recently I explored the field for the best possible results at the lowest possible price consistent with truly fine sound. It left me in a state of shock to discover that the very minimum requirements would add up to better than \$300. The prices jumped sharply with better quality. For example, the finest stereo cartridge and stylus costs in excess of \$80; the absolute minimum can be had for just under \$30. The prices then range all the way down to about \$10, and the quality goes down right along with the price. The same was true of all other components. You'll get only what you pay for, and sometimes not even that. And may I add here, I'm a strong advocate of the component system for a lot of reasons.

What's the remedy? I would recommend urgently that unless you are prepared to lay out \$400 or better for good stereo, you will be lots better off to settle for one good amplifier, one good speaker

— one really good channel all the way through. Then, as the pocketbook (and your wife) allows, add the other amplifier and the other components. You'll cut the immediate cost, and you'll end up with a better system.

There's another possible answer: I urge it on only those “do-it-yourself” addicts who know which end of a soldering iron gets hot. There are two or three reputable companies which build the components in kit form. Kits can be had for everything from speaker cabinets to turntables at about half the price of the factory-wired units.

Some of these kit-built jobs are quite good. Most, according to some of my friends who have put them together, are relatively easy to assemble if you take reasonable pains. They won't match the superfine quality of equipment by the custom builders, but they won't cost as much either. And they are infinitely better than the \$199.95 mass-produced outfits you find around most stores.

Two other sources of good equipment: There is a firm which deals in rebuilt trade-in components, among which you'll find most of the best trade names, Bell, Altec-Lansing, Bogen, Fisher, and others. Also there are three or four mail-order houses who will gladly give you a package price on any outfit.

As for records, don't, please don't, buy any platter wearing the tag “stereo” just because of that label. In the first place it will cost you a dollar or more for something that may be only more noise, not necessarily better sound. A good monaural recording is better than the same number done in bum stereo. Moreover, a good mono will sound much better when played through a good stereo system, so the mono record will never be a loss even when and as stereo recording improves and replaces mono. Even my old 78-rpm's, some of them dating back 40 years, sound better when played back on my stereo equipment.

How much of that expensive “high fidelity” can you really hear? That depends on the individual — and oddly enough, on your sex. A really keen ear can hear sound up to 18 or 19-thousand cycles (vibrations) per second, a few can hear a little above that. The average is probably not much more than 10 to 12-thousand cps. Your ability to hear, particularly the high frequencies, will gradually deteriorate as you get older. But if you happen to be a female you'll be able to hear more and higher frequencies than a male of the same age. That is pretty generally true; women have much more sensitive hearing than men. Which may account for a lot of things, gentlemen.

If you have any inquiries, address them to “For the Record,” in care of THE LIVING CHURCH, 407 E. Michigan St., Milwaukee 2, Wis. Enclose a stamped, self-addressed envelope, please.

# LETTERS

(Most letters are abridged by the editors.)

## National Council Architecture

I record my disappointment with the plans for the new national headquarters of the Church's National Council, soon to be erected on East 43d Street in New York City.

An architect associated with the plans has termed the design as being "crisp and strong." Perhaps he has different sketches to look at: The ones I have seen suggest strongly that the whole effect will be unbelievably dull and flat. It is difficult to see how such an unimaginative plan can be regarded by the architect as suggestive of the "ecclesiastical tradition of the Episcopal Church."

In an age when so much creative work is characterizing the architectural field, I am appalled at the ease with which the National Council is prepared to spend \$5,000,000 on so uninspired a building as this one appears to be. There are so many committees and commissions in the Church telling us how the Church should conceive and inspire creative arts. Surely there is a committee tucked away on some dusty shelf that would come up with better plans than these. At the very least it would seem to me that an open competition involving our architects would more than likely produce amazing results.

(Rev.) EDWARD F. OSTERTAG  
Rector, St. Luke's Church  
Fort Collins, Colo.

## A Drawing for Bishops

It is high time that we change our methods of selecting bishops. When we meet to choose a bishop we pray for the guidance of the Holy Spirit, but almost before "amen" is said everyone is pushing for his own candidate and politics are at work. We do not seem to trust the guidance of the Holy Spirit.

I suggest a return to the Biblical system employed by the Apostles themselves. Names of godly candidates might be placed upon an altar and after earnest prayer a drawing might be made which the faithful could accept as God's choice. I can well imagine the ridicule with which my suggestion will be greeted in many quarters. I make it in all earnestness — we need to regain the faith of the early Church.

(Rev.) NICHOLAS M. FERINGA  
Headmaster, St. Paul's School  
Garden City, N. Y.

## Why Fake It?

I disagree 100% with your February 26th editorial, "Why Fake It?"

The House Un-American Activities Committee is doing a wonderful job and there are many Episcopalians who think the same way.

JOHN J. LEVULIS  
New York, N. Y.

Thank you most warmly for your editorial in the February 26th issue on the House Un-American Activities Committee. It says just the right things — by which I guess I mean, all the things I would want to

March 19, 1961

## THE NEW BOOK BY ROBERT C. DENTAN

# The Design of the Scriptures

• A new kind of guide to the Scriptures, conveniently arranged by central theme rather than by individual books. This book will provide the reader with a good working knowledge of Biblical theology. Ideal for supplemental reading, religious discussion groups and all adult Bible study courses. Contains a bibliography and index of Scripture passages. \$5.00

NOW AT YOUR BOOKSTORE

McGraw-Hill

TEACH • TEACH • TEACH •  
TEACH • TEACH • TEACH •

**AMERICAN & FOREIGN  
TEACHERS' AGENCY**  
*Founded 1877*

Positions in independent schools for beginning and experienced teachers of top qualifications. Boarding and day. Nation-wide. Also Episcopal Teachers' Division.

*Call, phone, or write*  
551 Fifth Ave., New York 17, N. Y.  
Ailsa W. Fulton • Frances J. Hilde

TEACH • TEACH • TEACH •

**Clergy and Choir  
VESTMENTS**  
**ALTAR HANGINGS AND LINENS**  
Chasubles - Albs - Amices - Copes  
*All Embroidery Is Hand Done*  
Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments  
**J. M. HALL, INC.**  
14 WEST 40th ST. NEW YORK 18, N. Y.  
Tel. CHickering 4-1070

**TENTH ANNUAL ALASKAN  
TOUR FOR EPISCOPALIANS**

June 28 — S.S. "Princess Louise" — Includes Alaska and the Yukon, plus American and Canadian Rockies, Ranier National Park, Pacific Northwest, Lake Louise and Banff.

*Write for free literature on "Alaska for Episcopalians" to:*

**CAREFREE TRAVEL, INC.**  
540 No. Michigan Ave.  
Chicago 11, Illinois  
No Obligation



**R. GEISSLER, INC.**  
252-17 Northern Boulevard  
Little Neck 63, N. Y.

**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE-BRASS-SILVER  
FABRICS + WINDOWS

NEW CATALOG AVAILABLE



When Writing Advertisers Please Mention  
**THE LIVING CHURCH**

**LESLIE H. NOBBS**  
Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture  
536 MADISON AVE. NEW YORK CITY

**Raise MONEY Quickly** EASY PROFITS TAKING ORDERS FOR  
**CORRESPONDENCE NOTES**  
EACH WITH A  
**PHOTO of your CHURCH**



**FREE  
SAMPLES  
RUSH  
COUPON!**

• CLUB, SCHOOL, HOSPITAL, ETC.

Wonderful fund-raising idea! Attractive Boxes of 24 sheets and 24 envelopes are quickly, easily sold for only \$1 per box. Generous profits for your Group. Friends, neighbors buy on sight. For Free samples and tested Money Making Plans, rush coupon now.

SPALDING PUBLISHERS, Dept. LC,  
1020 W. 94th St., Chicago 20, Ill.

Please rush FREE samples, details.

Name \_\_\_\_\_

Address \_\_\_\_\_

Town \_\_\_\_\_ State \_\_\_\_\_

say! It is the more timely since real pressures are being organized in many communities to secure some kind of Church endorsement for the film, "Operation Abolition." I am especially dismayed that the serious concern of non-Communist students should be so grossly misrepresented as a part of the Communist conspiracy.

(Rev.) JOHN M. KRUMM  
Chaplain, Columbia University  
New York, N. Y.

### Significant Package

I want to thank you for the excellent and stimulating issue of February 19th. It was packed with significant articles — all calculated to arouse a concerned layman.

(Miss) VERA L. RUBEL  
New York City

Appreciation and congratulations for an excellent issue, February 19th.

Your presentation of the meeting held by the Overseas Missions Society, with that important address by Bishop Bayne, should give all members of the Church a serious concern for our missionary witness. This did more for me than "The Gray Report." Perhaps because that report was neither "black" nor "white," but that typical Anglican color, I just could not get interested.

My personal thanks also for the printing of Bishop Pike's address to the convention of the diocese of California, another indication of your intelligent and fair reporting of the things that make news — "good news."

(Rev.) W. OWINGS STONE  
Rector, St. John's Church  
Barrington, R. I.

### Food to Eat but Not for Thought

In our local ministers' association, we have a bylaw which says that no public policy announcement may be made without 100% of the membership approving. This has worked very satisfactorily.

Many of us are disturbed about the public policy making of the National Council of Churches of which the Episcopal Church is a member. The NCC has no right to create policy and take stands on controversial issues which may or may not reflect the opinions of the several Churches making up the Council. Such policy making is embarrassing to many of us. Individually, we are loyal to our own particular Church and heed only its proclamations.

If the National Council of Churches continues to make public statements on controversial issues, we should withdraw therefrom. The Council's duty is to administer food and relief in the name of Christ and to be a place for discussion of member Churches. When it goes beyond this fundamental prerogative, it defeats its own purpose.

(Rev.) DAVID C. TRIMBLE  
Rector, St. Luke's Church  
Prescott, Ariz.

### Clergy Wanted in New Zealand

I have been impressed by the suggestion of Bishop Bayne, executive officer of our Anglican community, that it would be a good thing within our Communion to have

an interchange of clergy. He has stated that it might well be that at this historic juncture the Protestant Episcopal Church, of all our members, can most readily produce priests for service overseas. Emboldened by his statements I wrote to him asking whether some of the clergy of the Episcopal Church might entertain the possibility of serving for a time with the New Zealand Church.

As it happens I am vicar of one of our larger parishes within the diocese of Waiapu on the east coast of the North Island and our Bishop is Acting Primate of the Province of New Zealand. If my geography is correct, Gisborne is the parish and city in New Zealand nearest to America, so we have bonds as Pacific neighbors as well as our brotherhood within the one Church. We have about 3,000 Church families within the parish which is coterminous with the local community and the focal point of the east coast; therefore it provides a sphere where clergy can study and work for a whole community which is given to hospitality and set amid one of our old established sheep farming areas.

In my correspondence with Bishop Bayne I asked if he would be able to commend the idea of some Episcopal clergy being invited to serve the Church here in Gisborne. He expressed the view that some young priest might well respond most warmly to the idea of coming to New Zealand. It is on his advice that I write you, and he said that he was sure you would be glad to print such a letter as this. He hoped the scheme might bear fruit as it was "certainly an exciting possibility." I am interested in the project as it is a fact that we need additional clergy in New Zealand and more especially here in Gisborne.

It is my hope that you will publish this letter in your valuable paper and that it will catch the attention and imagination of young American clergy who might care to get in touch with me for further information (Box 235, Gisborne, New Zealand).

(Rev.) T. V. PEARSON  
Vicar of Gisborne  
Gisborne, New Zealand

### Don't Run Away

In reference to your editorial, "Don't Run Away" [L.C., February 26th], I want to register my strong objection to your immature and irresponsible viewpoint. It shocks me to think that anyone could seriously believe any member of the ACU guilty of disloyalty to the Episcopal Church, and it would have been much better if this editorial had not been written in such a manner.

(Rev.) G. COLYER BRITAIN  
Rector, Church of Saint John the Baptist  
Wausau, Wis.

Continued on page 19

### THE LIVING CHURCH RELIEF FUND

Homeless Boys in Seoul, Korea	
Previously acknowledged in 1961	\$10.00
H. G., Rochester, N. Y.	6.00
H. F., Schenectady, N. Y.	10.00
L. B., Bethesda, Md.	5.00
G. B., Trenton, N. J.	25.00
	\$56.00

Korean Lepers	
Previously acknowledged in 1961	\$207.00
L. S., Philadelphia	5.00
	\$212.00

## BOOKS

### Renewal of the Metropolis

**THE SUBURBAN CAPTIVITY OF THE CHURCHES.** An Analysis of Protestant Responsibility in the Expanding Metropolis. By Gibson Winter. Doubleday. Pp. 216. \$3.50.

Many books are being written these days about the metropolis and quite a few about the church in the city. Many of these books begin with the inner city as a point of reference. Gibson Winter's *The Suburban Captivity of the Churches* is different in that it examines the city and the city's churches from the standpoint of suburbia. Suburbia is not, of course, without its analysts these days; but the author, a clergyman of the Church and a trained sociologist as well, brings to his writing significant sociological insights which, emanating from a trained theological mind and expressed with the high-potential suburban area in mind, make of this an extremely important work.

That the "metropolis will be the principal field of Christian mission in the immediate future," that the "metropolis now dominates the life and culture in the United States," are the theological and sociological assumptions of the book. One characteristic of the metropolis, to which he understandably pays much attention, is its "desperate struggle for stable communal areas" of which "the racial schism of the metropolis is a symptom." Analyzed under the title of "The Exodus," Protestantism's move to suburbia has something of "the outward tide of middle-class movement."

Mr. Winter observes that the "suburbanization of the major white denominations has enormously increased the physical distance between the Protestant churches and the working class people." Statements such as, "For the moment Christianity is resting its case with the bourgeoisie" and "... the religious revival has been principally a middle-class affair for the major denominations" should be disturbing to those who think of the massive growth of the churches in suburbia as an evidence of the vitality of mission.

This is the sort of a book which presents a problem to the reviewer. One wants to quote so many of the scintillating sentences. This is a book which leaders and everybody interested in the Church should read and which thoughtful readers will mark up like mad. Talking about that, I'd like to warn the readers that they are going to be upset by some of the things the author says about the real reason for the "sacrifices of time and energy in the organizational drudgery."

The Living Church

# The Living CHURCH

Volume 142      Established 1878      Number 12

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

## STAFF

**Peter Day**, editor. **Christine Fleming Heffner**, managing editor. **Jean Drysdale**, assistant to the editor. **Ray C. Wentworth**, news editor. **Rev. F. C. Lightbourn, S.T.M.**, literary editor. **Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D.**, associate editors. **Lila Thurber**, assistant editor. **Patricia Williams**, editorial assistant. **Warren J. Debus**, business manager. **Marie Pfeifer**, advertising manager. **Roman Bahr**, subscription manager.

## ADVERTISING REPRESENTATIVE

**Allan E. Shubert Company**, 3818 Chestnut St., Philadelphia 4. **Chicago**: 154 East Erie St. **Miami Area**: Dawson Co., 1206 Chamber of Commerce Bldg., Miami 32, Fla. **Los Angeles**: 1850 N. Highland Ave.

## THE CHURCH LITERATURE FOUNDATION

**Rt. Rev. Donald H. V. Hallock, \*†** Bishop of Milwaukee, president. **Rt. Rev. Charles F. Boynton, \*†** Suffragan of New York, vice president. **Peter Day, \*** secretary. **Joseph Carson, \*** treasurer. **Rt. Rev. John P. Craine, †** Bishop of Indianapolis. **Rt. Rev. Gerald F. Burrill, †** Bishop of Chicago. **Rev. Frs. William E. Craig, †** **Dudley J. Stroup, \*†** Messrs. **Jackson Bruce, \*†** **Harry P. Leadingham, \*** **Clifford P. Morehouse, †** **Robert D. Jordan, †**

\*Director

†Member

## DEPARTMENTS

Big Picture	6	For the Record	2
Books	4	Letters	3
Deaths	23	News	7
Editorials	17	People and Places	22
		Vestryman's Diary	21

## FEATURES

Is Suburbia Incompetent?	<i>Blanche Taylor</i>	12
Violent Hands	<i>Joseph Wittkofski</i>	14
Selling the Church	<i>Sallie V. Dunkle</i>	16
Canticle, St. Joseph's Day	<i>R. D. Mumford</i>	18

## THINGS TO COME

### March

19. Passion Sunday
25. The Annunciation
26. Palm Sunday
27. Monday before Easter
28. Tuesday before Easter
29. Wednesday before Easter
30. Maundy Thursday
31. Good Friday

### April

1. Easter Even
2. Easter Day
3. Easter Monday
4. Easter Tuesday
9. Easter I
16. Easter II
23. Easter III

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

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

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

**THE LIVING CHURCH** is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

**SUBSCRIPTION RATES:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

of the local church. This he calls "secularized penance." Wait till the women's guild gets hold of this one!

To those who are puzzled (and that means many of us) about the growth of the sects in face of the statistical slide in organized Protestantism, the author offers a most interesting explanation. A sect, he says, "offers an alternative community of identity for the dispossessed in the American society; it creates a bridge out of the world rather than a bridge into the American way of life."

Stating that "the churches bear a heavy burden of responsibility for the failure of the metropolis to become a community," he makes certain practical suggestions as to the renewal of the metropolis. But in all of these realistic and sometimes ruthless evaluations, he holds fast to the potential of the Church. "The Church is justified, fulfilled, and sanctified to the world by the gift of the Spirit" — this is the sort of thing he says. And the book closes with the statement, "To recognize the nature of the Church as a divine gift is to find courage and hope for the task ahead — the renewal of the metropolis."

The author says, "The Protestant Episcopal Church has maintained its geographical parishes with fair consistency in urban areas — its church buildings are rarely sold, since the property is under the control of the bishops." This last statement — that the property is under the control of the bishops — is rather strong language for that "consent of the Bishop," etc., of which Canon 25, Sec. 3, speaks in this connection. I am sure, too, that many communicants in the diocese of Los Angeles wish that the title of the diocese of California was, as the author records it, "The Episcopal Diocese of San Francisco."

Dr. Winter has made an interesting, intriguing, and important contribution to the literature on the mission of the Church. The bibliography is a long one.

G. PAUL MUSSELMAN

**GRACE AND GLORY.** By **E. L. Mascall.** Morehouse-Barlow. Pp. 90. \$2.25.

This deceptively simple and direct book by Fr. Mascall carries a great deal more weight than its frail size might at first indicate. Starting with some words of St. Augustine, the author takes the saint's superb vision of heaven from *The City of God* and expands it into a pattern for our life in this world. Concerned in good part with the nature of our love for God, Fr. Mascall reaches several interesting conclusions.

Working through the time-worn arguments about whether or not a man can love God disinterestedly or only for his own small sake, the author points out that "our ultimate attitude to God cannot be solved simply by consideration of knowledge and love." No — something more

must be added. That "something" is readily available to us if we have the discipline to use it. The highest overt expression of our love for God, Fr. Mascall shows us, is *praise*, for in praise alone can man rise above his own self-bound interests.

This, of course, has deep significance for all who pray. How easy it is to ask for things. But how many of us have accustomed ourselves to the higher task of calling out the glory of God for no other reason than that it is there and we love to acknowledge it? Perhaps Fr. Mascall's fine book, the spring selection of the Episcopal Book Club, will help us to this greatest act of worship.

ROBERT H. GLAUBER

## In Brief

**EXCESS PROPHETS.** A Book of Cartoons by **W. Bolte Gibson** and **Henry C. Beck.** Trenton Printing Co., Inc., 1200 Southard St., Trenton 8, N. J. Paper, 50¢ (special prices on quantity orders). A 6th book of cartoons by authors of the Fun in Church books, it contains a number of cartoons that can rightly be described as "choice" — like the one about the "first drive-in confessional in the diocese" (p. 19).

**MORE CHURCH CHUCKLES,** by the cartoonist who created the book "Church Chuckles," **Charles Cartwright.** Kregel Publications, Grand Rapids 6, Mich. Paper, \$1. *More Church Chuckles* would be funny if it were not for the appended moralizing paragraphs.

**MINISTER'S FEDERAL INCOME TAX GUIDE.** 1961 Edition, Covering 1960 Returns. By **Sidney D. Rosoff**, with the Editors of *Pulpit Digest.* Channel Press, Inc., 159 Northern Blvd., Great Neck, N. Y. Pp. viii, 149. Paper, \$2. The 1961 edition of a guide which publishers claim is "used by one of every three ministers in the United States!"

**THE SPLENDOR OF GOD.** Prayers and Devotions for Private and Corporate Use. Seventh Edition, Revised and Enlarged. Seabury Press. Pp. 80. Paper, \$1. The seventh edition, differing little from the sixth, of a booklet originally gotten out over 30 years ago by **Edward S. Woods**, later Bishop of Lichfield, England.

In the seventh edition an index is added, and many of the Bible quotations are given in the RSV wording.

## Books Received

**LONELY BUT NOT ALONE.** By **H. R. H. Wilhelmna**, Princess of the Netherlands. Translated from the Dutch by **John Peereboom.** McGraw-Hill. Pp. 247. \$5.95.

**THE LIMITS OF REASON.** By **George Boas.** Harpers. Pp. 162. \$3.75. (Religious Perspectives — Volume Three.)

**O** GOD, who dost employ in the adornment of thy temple the skills of artists and craftsmen: Grant that, as we rejoice in the beauty and proportion, the symmetry and grace, of the outward and perishable, so our minds may be drawn to that which is eternal in the heavens, looking unto Jerusalem which is above, where with thee and the Holy Ghost thy Son Jesus Christ liveth and reigneth, world without end. *Amen.*

F.C.L.

Altar and altar cross, St. Giles' Church, Northbrook, Ill.  
(diocese of Chicago; Rev. Edwin H. Badger, Jr., rector).



# The Living Church

For 82 Years:

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

Passion Sunday  
March 19, 1961

## MISSIONS

### Strategists

The Most Rev. Arthur Lichtenberger, Presiding Bishop, has appointed an advisory committee on evaluation and strategy of the mission of the Church.

Bishop Hines of Texas is chairman of the group, the establishment of which was requested by the National Council at its December, 1960, meeting [L.C., December 18, 1960]. The advisory group is the outgrowth of the report of the Committee of Conference on Overseas Missions, of which Bishop Gray of Connecticut was chairman.

Bishop Lichtenberger has named three members of the National Council to the new committee: Bishop Hines, Mrs. Theodore O. Wedel, of Evanston, Ill., and the Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn. The Rev. Mr. Ferris was a member of the "Gray Committee."

Other former members of the Gray Committee, now appointed to the advisory group, are: the Very Rev. C. Julian Bartlett, dean of Grace Cathedral, San Francisco; Bishop Doll, Coadjutor of Maryland; and Clifford P. Morehouse, vice president of the Morehouse-Barlow Co.

Other members of the advisory group will be the Very Rev. Almus Thorp, dean of Bexley Hall, and David L. Sills, Ph.D., lecturer in sociology at Columbia.

## NATIONAL COUNCIL

### Californian Elected

The Most Rev. Arthur Lichtenberger, Presiding Bishop, has announced the election of the Rev. Canon Charles M. Guilbert as secretary of the National Council. He will succeed the Rev. Canon C. Rankin Barnes, who will retire April 30th [L.C., March 12th].

Canon Guilbert, who is rector of St. Clement's Church, Berkeley, Calif., was elected upon nomination by the Presiding Bishop. He is completing a three-year term as Council representative from the Eighth Province, and is chairman of the Council's General Division of Laymen's Work and a member of the Department of Promotion.

Canon Guilbert was born in Mexico in

1908. He was graduated from the University of Chicago, and was graduated *magna cum laude* from Seabury-Western Theological Seminary. He was ordained to the priesthood in 1937. He was headmaster of the Indian school at Ethete, Wyo., in 1936, and was vicar of Trinity Church, Ashland, Ore., from 1937 until 1940. From 1940 until 1943 he was vicar of St. James' Church, Coquille, and St. John's Church, Bandon, Ore. He was dean of St. Stephen's Cathedral, Portland, Ore., from 1943 until 1949. During that time he was also a member of Oregon's diocesan council, chairman of its department of Christian education, an examining chaplain, and vice president of the board of trustees of St. Helen's Hall, Portland. From 1949 until 1956 he was director of the departments of promotion and Christian education of the diocese of California, as well as editor of the *Pacific Churchman*. He has been rector of the Berkeley church since 1957. From 1949 to 1957 he was diocese of California correspondent for THE LIVING CHURCH. He has been a deputy to General Convention three times.

## EPISCOPATE

### "He Has Done Well"

The Rt. Rev. Richard Bland Mitchell, 73, Bishop of Arkansas from 1938 until 1956, and brother of Bishop Mitchell (retired) of Arizona, died in Sewanee, Tenn., on March 7th. His death was caused by a bronchial infection and complications.

Bishop Mitchell was born on July 26, 1887. He studied at the Sewanee Military Academy (then called the Grammar School), and remained in Sewanee to receive the bachelor of arts degree from the University of the South, and the degree of bachelor of divinity from the university's graduate school of theology. The university later awarded him the degree of doctor of divinity. He was ordained to the priesthood in 1913, and served a number of churches in Mississippi.

He was a visiting Church worker in the Far East in 1914, and the next year he was called by the president of the General Board of Missions to head an emergency fund campaign. He was associated with the Board of Missions until 1920, when he became the corresponding



Canon Guilbert: New National Council secretary.

secretary of the Nation-wide Campaign (forerunner of the Every Member Campaign). In 1923 he became executive secretary of the National Council's Field Department, where he stayed until 1928.

When he resigned, in 1928, to spend two years as director of the University of the South's expansion fund, THE LIVING CHURCH wrote:

"The resignation of the Rev. R. Bland Mitchell . . . marks the end of the creative period of what was once the Nation-wide Campaign. . . . We shall miss Mr. Mitchell in his accustomed work, which he has done so well."

He was rector of St. Mary's Church, Birmingham, Ala., from 1929 until his call to the episcopate in 1938. In that year, the Arkansas convention elected him on the first ballot to be their bishop. He served as Arkansas' bishop until he retired in 1956.

Bishop Mitchell was active in the affairs of the University of the South, having served on the board of regents (three times), on the board of trustees, and as chancellor. He served the national Church, too: he was a member of the Joint Commissions of Rural Work and Program and Budget, and was a member of the National Council from 1946 until 1952. He has lived at Sewanee, Tenn., since his retirement.

He is survived by his brother, the for-

mer Bishop of Arizona, by his wife, Vivien McQuiston Mitchell, a son, Richard Bland McQuiston Mitchell, a daughter, Mrs. Robert C. Thweatt, and six grandchildren.

## **DALLAS**

### **Appeal and Rejection**

Bishop Mason of Dallas has rejected an appeal from a group of 30 laymen that he take immediate steps to sever the Church's relationship with the National Council of Churches. The group said that the NCC is "socialistic."

The charge was made by the laymen, mostly physicians and dentists, in a letter to the bishop drafted at a meeting which hoped to start a grass roots movement to withdraw the Episcopal Church from the NCC.

The letter was signed by Dr. C. F. Hamilton of Dallas, spokesman for the group. It cited the NCC's recent endorsement of federal aid to education and medical care for the aged through Social Security as evidence of the Council's alleged "socialistic tendencies."

"We can no longer sanction the actions of this group which purports to speak in our behalf and which is hastening us on our way toward the total welfare state — complete socialism," the letter said.

In an interview, Bishop Mason said: "It is quite obvious that people differ on these subjects, such as federal aid to education and medical aid to the aged. But the policies of the NCC are not binding on any member Communion. That's in the Council's constitution."

He pointed out that the General Convention is the only body with authority to withdraw the Episcopal Church's support from the NCC.

Dr. Hamilton said that the 30 laymen present at the meeting in his home came from different Episcopal churches. He said the group hoped to meet with Bishop Mason to discuss the appeal. [RNS]

## **MICHIGAN**

### **United Action**

Two Presbyterian ministers, by official action of the Detroit Presbytery of the United Presbyterian Church in the U.S.A., have joined the staff of the Detroit Industrial Mission. The Industrial Mission is under the sponsorship of the diocese of Michigan.

The presbytery took formal action to dissolve its own five year old Industrial Project to permit the Rev. Messrs. James M. Campbell and Jesse E. Christman to continue their efforts in this field as a part of the Industrial Mission.

The Detroit Industrial Mission was founded some five years ago by the Rev. Hugh C. White, Jr., under the direction of Bishop Emrich of Michigan. The goal of the Mission is to "engage the structures

of industrial society in a realistic, continuous fashion, and to do so in such a way that bridges may be built between the world of work and the world of the Church."

The staff of the Mission already includes a Congregational clergyman [L.C., July 17th]. A Roman Catholic layman serves on its board of directors.

Mr. Campbell and Mr. Christman have been working for three and a half years as hourly rated workers on an automobile assembly line in Detroit. They will continue to work in that capacity as part of the Industrial Mission's effort to meet the whole range of industry.

## **ARIZONA**

### **The Facts**

In reference to an item in the February 26th issue of THE LIVING CHURCH, in which is reported a Religious News Service story that the diocese of Arizona will investigate possible Communist infiltration in the National Council of Churches, Bishop Kinsolving of Arizona has written:

"The facts are that the department of Christian social relations of this diocese has been reorganized to evaluate resolutions presented by one parish of the diocese which criticized the NCC for undue political activity. This department may well evaluate criticisms and accusations of subversiveness leveled against the Church or the National Council of Churches or any other relevant agency.

"The undersigned supports the National Council of Churches of Christ as strongly as he condemns Communism, and welcomes the chance to defend the Council."

## **RACE RELATIONS**

### **Appeal Lost**

The Florida Supreme Court has upheld the conviction of the Rev. Theodore R. Gibson, Episcopal priest and an official of the National Association for the Advancement of Colored People in Miami, Fla., for refusal to reveal membership lists of the NAACP in Dade County when ordered to do so by a state legislative committee [L.C., January 15th].

Fr. Gibson had been sentenced to six months in jail and fined \$1,200 for disobeying the committee, which was allegedly investigating Communist infiltration in the NAACP. A further appeal, to the United States Supreme Court, is planned.

## **SOUTH CAROLINA**

### **Workman Dies in Church**

A painter fell 18 feet from a scaffold in a Charleston, S. C., church on March 4th, and died of head injuries. Cole Blease, 50, was working in St. John's Church, under construction in Oakland, according to an Associated Press report.

## **NORTHWEST TEXAS**

### **Vicar's Caution**

A group of Amarillo, Texas, citizens have voiced objection to a "Great Decisions" series of discussions being held in the public library of that city. The Rev. Edward P. Miller, vicar of St. Peter's Church, Amarillo, is a discussion leader, as is William B. Davis, a parishioner of St. Peter's.

A number of citizens, including members of the John Birch Society, an anti-Communist organization, asked the city commission to bar the discussions from the library, contending that leftist influences were involved. The commissioners voted four to one in favor of permitting the discussions, having heard a legal report that their only alternatives would be to close the library entirely, or rule it out as a meeting place for groups of all types. The dissenting vote was cast by Commissioner Jack Seale, a vestryman of St. Andrew's Church, Amarillo, and a mayoralty candidate.

The "Great Decisions" program, which is sponsored by the Foreign Policy Association-World Affairs Center, has in Amarillo included discussions on the topics: "Deadlock over Germany" and "Soviet Challenge and World Leadership."

The John Birch Society, a national organization, is reported to have some 16 chapters in Amarillo, with 12 to 20 members in each.

A book which has been written by the society's founder, Robert Welch, is reported by the Milwaukee Journal [July 31, 1960] as trying to prove that former President Eisenhower is a "dedicated, conscientious agent of the Communist party."

The Rev. Mr. Miller preached a sermon on March 5th in which he warned of the dangers of extremism to either the right or left.

After discussing the threat of Communism, he said:

"But another threat faces us today which is just as dangerous, and it comes from the opposite extreme. There is in our nation an organization in opposition to Communism which is extremist. . . . The organization of which I speak is called after a loyal American patriot, murdered in Korea by Chinese Communists. It is called the John Birch Society. Perhaps you have heard about it, or even been asked to join it. From the pulpit, I can only caution you not to do so. . . .

"[Both threats] commit the same error: that of denying freedom to any who would disagree with them. . . . To disagree with members of this society is, in the mind of some of them, tantamount to being a Communist. The same is true on the other side: to be in opposition to Communism is to be in line for liquidation. . . .

"The storm rages about . . . the Church. . . . There are those in our community who would destroy the Church in their zeal to rid the community of another menace."



Suffragan Bishop MacAdie within (below) and without Newark's store-front center.



## FOND DU LAC

### Fire and Redemption

Bishop Brady of Fond du Lac has sent a letter to the priest and parishioners of St. Thomas' Church, Menasha, Wis., expressing regret for the \$150,000 fire which recently destroyed the church [L.C., March 12th]. Pointing out that "the Church is much more than things in a building," the bishop went on to say:

"... we know that God moves in strange ways His wonders to perform. For the past several years each of us has been very conscious of the fact that St. Thomas' congregation was fast outgrowing the capacity of the church building. The fire was a tragic thing, but let us be sure that God, through this fire, is leading St. Thomas' to even greater service for Him and for the redemption of men."

The church, which serves the communities of Neenah and Menasha, Wis., is addressed at Menasha, although the rectory is in Neenah. Property next door to the present church, which has been pur-

chased as the site of intended expansion, is partly located within each city. The parish had insured its property to 90% of its value. Plans have been under way for some time for the construction of a larger church on the new property.

## NEWARK

### Downtown Worship

A store-front center on Bergen Avenue welcomes shoppers and business people of Newark, N. J., from 11:00 a.m., to 2 p.m., each weekday during Lent. A choir office is read between 12:10 and 12:30 p.m., and on Fridays a celebration of the Holy Communion follows. All are invited to participate.

A bulletin available at the center says:

"The Episcopal Church is . . . uniquely a synthesis of Catholic experience and of Protestant criticism of that experience. This explains that in the life of the Episcopal Church you will find people from many varied denominational backgrounds, and people of every national and racial origin expressing their love of God together. This has given us a quality of freedom to our Church's life; it has meant that we are 'The Roomiest Church in Christendom.'"

A decision will be made after Easter whether to continue the project.

## PITTSBURGH

### Detention Recreation

The undercroft of St. Peter's Church, Pittsburgh, Pa., has been made over into a recreation center for children at Pittsburgh's Detention Home.

The project was the idea of the Rev. Donald Veale, rector of the parish, who was able to get politicians, business men, social workers, nuns, and many others to make the project a co-operative effort.

The new center includes a kitchen, where detained girls will be taught home economics by nuns from a nearby hospital, and a workshop where boys can make

things with their hands. Other facilities also are available.

Mr. Veale has been praised by Bishop Pardue of Pittsburgh, and by Bishop John J. Wright of the Roman Catholic diocese of Pittsburgh, as well as by many others. Mr. Veale is chaplain in the juvenile court, representing the Pittsburgh Council of Churches.

## PENNSYLVANIA

### Extra Commandment

Churchman Albert N. Brown, commissioner of the Philadelphia police department, told a group of men and boys that even decent people seem to have added an 11th Commandment — "Don't Get Caught."

Mr. Brown spoke at the Church of the Redeemer, Bryn Mawr, Pa., at the annual Communion breakfast in honor of Washington's birthday. The talk was broadcast by radio to 11 other churches in the diocese of Pennsylvania.

"Society is failing because individuals are failing in their responsibility to uphold moral standards and to protest against improper influences," he said.

Mr. Brown suggested that the public should support such things as more adequate facilities for juvenile delinquents and near-delinquents, more severe penalties for careless, reckless, and drunken driving, and closer supervision of habitual offenders.

## SOUTH FLORIDA

### Evangelism and Nostalgia

The diocese of South Florida has begun a "spiritual campaign" to strengthen the spiritual life of the Church. Training sessions in evangelism are being conducted by and for the laity for the furtherance of this aspect of Church life.

Bishop Louttit of South Florida said:

"The diocese down here is one of the fastest growing in the entire Church. During the [past] decade we started more new congregations (79) and added more communicants (26,181) than any other diocese or missionary district in the Church. Only Los Angeles added more baptized persons and a larger number to its clergy roll.

"In the face of this I still maintain that the Church is not growing rapidly enough and I [call] on our people for a real evangelistic effort. If the world needs saving, which I assume are basic premises of the Christian Faith, then obviously the Episcopal Church is not doing the job it should.

"We are not too concerned about the few Episcopalians who come here and find us too 'Low' and attend the Roman Church, or the few who find us too 'High' and prefer to worship with our Presbyterian or Methodist brethren.

"We are much concerned about the many of all Faiths who move down here, having retired from business or profession, and apparently seek also to retire from religion. And it concerns us that too many who

change their residences seek to make their nostalgic memories of a congregation back home their only religious practice. In other words, we are much concerned about the vast number of folk who for all practical purposes are unchurched and uncommitted to our Lord and Saviour Jesus Christ, and by God's grace will bend every effort to win them to Him."

#### NORTH CAROLINA

### Mission to the Gentiles

Two Christian Jews spoke at recent meetings at St. Luke's Church, Spray, N. C., and gave a dramatized talk on the Jewish Seder, or home ritual of the Pass-over.

The Rev. Messrs. Samuel Kalmus and Alexander Marks are associated with the American Board of Mission to the Jews, Inc., of New York City. Mr. Marks, who was confirmed by a Church of England bishop, spoke on topics including "The Arab and Jewish Conflict," and "The Atonement of Moses and the Atonement of Christ," during the five days the two men were at St. Luke's. He also spoke over a local radio station.

Mr. Kalmus sang at the beginning and end of each broadcast, and also sang for the meetings at the church.

On Sunday afternoon, January 29th, Mr. Kalmus and Mr. Marks gave their Seder demonstration in the auditorium of the Leaksville-Spray Junior High School. They were assisted by four of the children of the Spray parish, and spread the table with the wine glasses (grape juice was used for the occasion), phylacteries, bowls of bitter herbs, an egg, and a lamb bone.

The two men, in ceremonial robes, explained such details of the Passover feast as the use of the sop (*matzoth* wafer dipped in wine) to indicate the bond of loyalty and friendship between the giver and the receiver.

The Rev. Warwick Aiken, Jr., rector of St. Luke's Church, said:

"The five days of services were quite help-



Canon Carmichael and the "Dixieland Six": Mixed reactions in St. Louis.

Globe Democrat

ful to our people, and to many others in the community as well, for these men brought before them in a vigorous way the need and the product of Jewish evangelism in a day when too many are thinking in terms of, 'Let the Jew be a good Jew, and he will be all right before God.' Mr. Aiken quoted a former rabbi as having said that "the Jew cannot understand his Passover apart from Christ, and the Christian cannot fully understand his own Holy Communion service without some knowledge of the Jewish Pass-over."

#### MISSOURI

### Jazz at Vespers

"Jazz at Vespers" in Christ Cathedral, St. Louis, Mo., brought mixed reactions [L.C., March 5th]. On the whole, comments were favorable among those who had attended the service, according to reports received by THE LIVING CHURCH, but some letters and telephone calls have been received at the cathedral office criti-

cizing the event. The Rev. Standrod T. Carmichael sponsored the service.

A jazz combo, "Singleton Palmer and his Dixieland Six," played a group of selections in the place of the sermon at Evensong on February 12th.

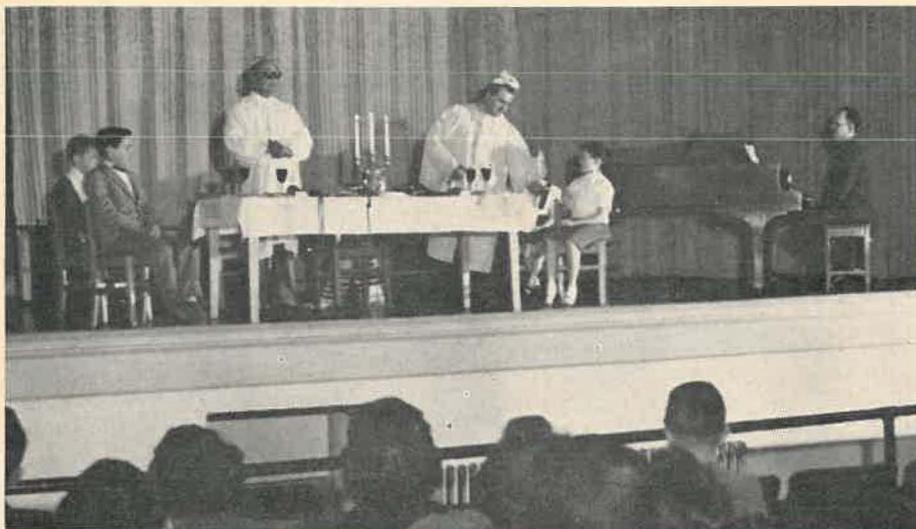
"Jazz at Vespers" was one of a series of Sunday evening programs directed toward rediscovering a communication between the Church and the world.

A post card from a critical St. Louis resident took Canon Carmichael to task saying that "your jazz project is as sinful as Satan himself. . . . Don't deceive yourself or the people. Shame on you."

Mail for Bishop Cadigan of Missouri and Canon Carmichael contained many letters of appreciation as well as of criticism. A member of the St. Louis symphony orchestra said: "I wanted to congratulate you on this novel move. . . . Such a personal art form, used in this setting, should by association make people realize that religion is an essential part of life (to me the whole foundation) instead of something to be left upon a shelf. . . ."

"I am certainly impressed with that Episcopal cathedral downtown," said a member of another Church. "A rabbi in the pulpit in the morning, a jazz band playing before the high altar in the evening, and *The Play of Daniel* that night." Rabbi Ferdinand Isserman of Temple Israel, St. Louis, preached at the cathedral as part of an annual Brotherhood Week observance. *The Play of Daniel*, a 13th century religious play, was performed by the George Herbert Society and the St. Cecilia Society of Trinity Church, St. Louis.

At the present time no plans are being made for presenting "Jazz at Vespers" in the near future. It is hoped that sometime next year Evensong can be sung with jazz music being used for the canticles and for the versicles and responses.



Adams Photo Studio

Mr. Kalmus and Mr. Marks at Seder demonstration, assisted by children of Spray, N. C., parish.

# INTERNATIONAL

## NEW ZEALAND

### Primate Chosen

The Most Rev. Norman Alfred Lesser, formerly Bishop of Waiapu, has been installed as Primate of the Province of New Zealand. He replaces the late Most Rev. Reginald Herbert Owen, who retired in 1960 [L.C., March 12th].

Archbishop Lesser was elected February 28th and installed March 2d.

In an address to the General Synod, Archbishop Lesser said that unity among the Churches would be the vital issue before that body.

## SOUTH AFRICA

### Bishop Reeves Resigns

"While I am most reluctant and distressed at having to end my episcopate in South Africa as a result of the action taken by the South African government, I am convinced that it is in the best interests of the work of the Church that I should do so without further delay."

With these words, the Rt. Rev. Richard Ambrose Reeves, Bishop of Johannesburg since 1949, announced his resignation. Bishop Reeves fled the country on April 2, 1960, after collecting eyewitness accounts of a massacre at Sharpeville [L.C., April 17, 1960]. He later returned to the Union of South Africa, only to be deported two days after his arrival [L.C., September 25, 1960].

In a statement to the press, Archbishop de Blank of Capetown paid tribute to Bishop Reeves for the "service he rendered to his own diocese and the whole province since his consecration in 1949. His wisdom, insight, and concern for social justice, his love for the underprivileged will never be forgotten, and South Africa is immeasurably poorer for his going."

Archbishop de Blank said that Dr. Reeves' resignation will be seen by many as a victory for the anti-Christian forces in South Africa. "The forcible removal of a bishop cannot be characterized otherwise than as an act of religious persecution," he said.

D. M.



Mr. Covell (second from left) with Roger Dierkes, his senior warden, the Presiding Bishop, and Bishop Emrich of Michigan: Planning a year abroad.

## CENTRAL BRAZIL

### Emancipation

Bishop Bentley, director of the Overseas Department of the National Council, is reported to have told the three Brazilian bishops that "the emancipation of the Episcopal Church in Brazil, in regard to its canonical subordination to the Episcopal Church in the U.S.A., should be designed and programmed as soon as possible."

Bishop Sherrill of Central Brazil reported the statement at the convocation of the missionary district of Central Brazil, which was held at the Church of the Most Holy Trinity, Sao Paulo, Brazil, February 23d through 26th.

Bishop Sherrill reported "with thanks" the gifts of buildings and lands of two chapels. Both of the gifts involve a transfer of the Church's work from Church of England chaplaincies for English-speaking people to the Brazilian Episcopal Church. The bishop said that the gifts signify a proof of union of all the members of the Anglican Communion, regardless of language or nationality, in the purpose of following the Communion's mission as the Church of Christ.

The Rev. Joseph G. Moore, of the National Council's General Division of Research and Field Study, spoke to the assembled Churchmen. The district is embarking on a self-study survey program.

Bishop Sherrill reported the suggestion of the district's finance group that "we communicate to the authorities of the Church in the U.S.A. the imperative necessity of acquiring real estate instead of spending such large sums in rents."

## INTERCHURCH

### Transatlantic Swap

The Rev. David R. Covell, Jr., rector of St. Thomas' Church, Trenton, Mich., is planning to serve the parish of St. Thomas the Apostle, London, England, for a year beginning next October. His place in Trenton will be taken by the Rev. B. H. Peter Hawkins of the London church.

The exchange was announced by the Most Rev. Geoffrey F. Fisher, Archbishop of Canterbury, and the Most Rev. Arthur Lichtenberger, Presiding Bishop.

This will be the second such exchange under the Wates-Seabury plan, which was begun in 1960 to acquaint parish priests with each other's Church and country, to give them understanding of each other's situations and problems, and to use them as ambassadors of goodwill between English and American Churchpeople.

## ENGLAND

### Methods Differ

by the Rev. DEWI MORGAN

Those who pontificate on the best way to cure South African evils might well hesitate after reading the correspondence columns of the London *Times* in the week beginning February 26th.

In the Tuesday paper there was published a letter from Archbishop de Blank of Capetown, asking that South Africa be allowed to remain in the British Commonwealth. Only in this way, said the archbishop, could effective moral pressure be exercised to remove the evils of apartheid.

A reply was printed on Friday, from Bishop Reeves of Johannesburg, saying that "past experience suggests such influence will probably be negligible." He said that he himself had asked that South Africa be allowed to remain in the commonwealth, but that he had changed his mind: "To retain South Africa in the commonwealth may well precipitate a titanic head-on clash between white and non-white, and be the first step in the dissolution of the commonwealth itself," he said.

Letters from the bishops of Exeter and Manchester, published in the same issue, supported the request for the exclusion of South Africa from the commonwealth.



The three men in the foreground of this photo taken at Central Brazil convention are, from the left: Dr. Moore, the Rev. Curt Kleeman (of the district), and Bishop Sherrill.



In the midst of mortgages and tricycles, St. David's parishioners, starting with the very young, recognize nothing so important as the Church. Here Church school class in session (taught by Mrs. Gerhard D. Hubbard, and observed by the Rev. Ernest Blair, one of two perpetual deacons).

The viewers-with-alarm among us have written and spoken thousands of words during the last few months on the problem of carrying the work of the Church to Suburbia. One would believe, if one took the flood of eloquence seriously, that Suburbia was incompetent to solve its own problem of providing worship facilities for itself and its children. However, if St. David's, Topeka, Kan., is typical of the spirit which leads suburban communities to meet their own needs, the Church can stop viewing with alarm and begin to point pride.

Nine years ago, on February 25, 1952, the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas, took an appraising look at the housing developments on the southwestern edge of his see city, and met with a group of 15 laymen in a condemned school building to conduct a service and to discuss the organization of a mission. Six weeks later he appointed the Rev. Harry R. Heeney vicar of the new St. David's Mission.

The congregation continued to meet regularly in the school building until the Faith Lutheran congregation offered the use of their church for an early Sunday celebration of the Holy Communion. Meanwhile, land had been secured, plans had been drawn for the first unit of their long-range building program, the parish house, and on December 12, 1952, the first service was held in St. David's own house of worship.

From that first meeting, in February, 1952, until the present moment the people of St. David's have never wavered in their endeavors. It is the policy of the congregation to avoid being busy for the sake of busyness. Their parish program is one of worship and study. There are no vast money-making projects. The women are too busy calling on newcomers to manage rummage sales, card parties, or, as one woman said, "embroider tea towels to sell to one another." In the last five years St. David's parishioners have had three professionally directed financial campaigns, and their giving is sacrificial.

## Is Suburbia Incompetent?

Is it necessary to carry the work of the Church to Suburbia, or is the work of the Church already there?

by Blanche M. Taylor

One building now serves St. David's as church and parish house. Parishioners delayed building on new church (see opposite page) until \$90,000 debt was paid and mission could pledge \$19,600 to diocesan expansion fund.



The mission achieved parish status at the end of its third year of life. It has grown from the group of 15 founders to a communicant strength of 481. The original plan of service was the parish Communion, but the growth in numbers and the limited space available have made it necessary to modify this plan and conduct three Holy Communion services every Sunday morning.

But other missions have flourished; what is so special about St. David's? Only this: Here is a congregation composed almost entirely of young couples, starting out in housing developments exactly like those surrounding every other American city — almost every front step is adorned with a perambulator and/or a tricycle; practically every home has it mortgage; wives do all their own work and help each other with baby-sitting chores; husbands ride to work downtown in car pools and come home at night to cut the grass or put in an hour or two working on some other do-it-yourself project around the place. With the exception of a very small handful of executives, this is a congregation of wage-earning young people. *But from the beginning they have recognized that nothing in their lives is as important as their Church.*

They never blinked at an initial mission debt of almost \$90,000. They have rung doorbells and brought the unchurched to their services in the parish house. They have presented to the bishop for ordination to the perpetual diaconate two dedicated young men who now have charge of the Church school, make calls on the sick, and, in the absence of the rector, conduct burial services. At present two members of the congregation are candidates for Holy Orders.

They have made that simple New England type parish house of brick with white trim serve all their needs, regardless of inconveniences. As one of the founders said with a chuckle, "Sometimes when you pull a Prayer Book out of the rack on the back of the chair in

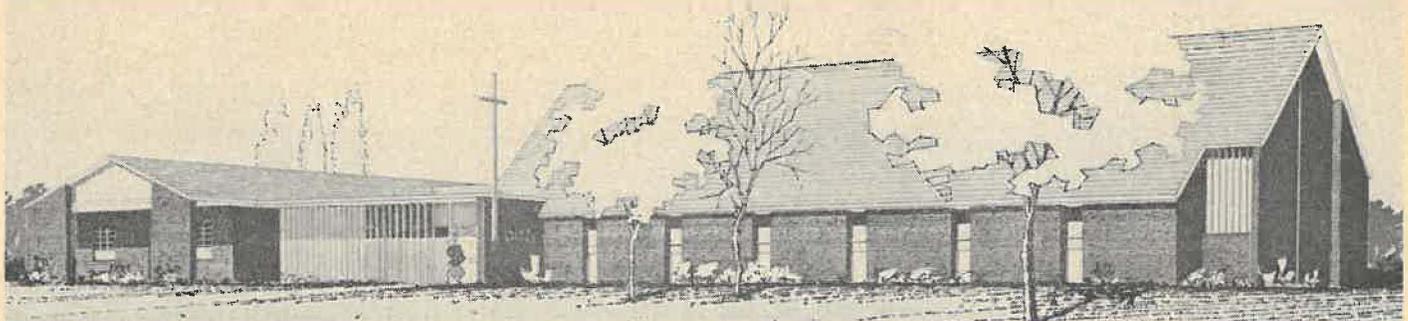
*Continued on page 19*



When you pull a Prayer Book out of a rack at St. David's church-parish hall, sometimes some cookie crumbs come with it. Above, with sliding doors to sanctuary closed, the rector, the Rev. Henry H. Breul, visits with parishioners during coffee hour. Below, with sliding doors open, he faces some of his 481 communicants (nine years ago there were 15).



Architects' (Kiene & Bradley) drawing shows proposed new church and harmonizing changes in existing structure. Mission has had three professionally directed financial campaigns in last five years.



Anglicanism may be rapidly approaching the ordained purpose for its existence. As a result of the growing generosity of mind among the divided elements of the Christian commonwealth, the prospects of reunion seem within the realm of possibility.

For many generations, heresy has been considered to be far more grievous than schism. Now it is generally realized that no Christian has ever "known the mind of the Lord"; every member of the Christian community, in some way, is at least a material heretic. Heresy truly offends faith which will pass away, but schism stands against that charity which abides forever. The Holy Spirit seems to have laid violent hands upon the Anglican Communion, in spite of its often reported weaknesses, to force it to its destiny.

Recently, the Roman Catholic bishops of Holland explained that the second Vatican council would promote "the inner purification and reformation of the life of the Church." This may mean a reformatory activity like that of Trent, or it may approach nearer to the Anglican idea of Christian reformation. Several decades ago, any hope of reunion between Rome and non-Roman Christianity seemed beyond all possibility. But the Holy Spirit has clearly been exercising Himself within as well as without Latin Christianity. Many official and semi-official news releases reveal the changing climate to be found within the Roman Communion. Unlike the prospects of the ill-fated Halifax-Mercier conversations,\* the situation today suggests that the reunion of Canterbury and Rome may well occur within the present generation.

A recent article by Fr. Gregory Baum, O.S.A., consultor of the Roman Secretariat for the Unity of Christians, possibly indicates the widening view to be found in areas of the papal curia. He reflects upon the sacramental life, the spirit of faith, the firmness of hope, and the amplitude of charity to be found among non-Roman Christian people. Then he makes what to many will be a startling statement: "We know that salvation and holiness will come to Protestant Christians if they follow what is authentically Christian in their denominational traditions."

As he looks to the great theologians outside the Roman Communion, Fr. Baum writes that their criticisms should be taken seriously since the Church needs these appraisals. Then, at this point, Fr. Baum unconsciously touches upon a major difference between the Church Catholic and the Communions thereof. Roman Catholic scholars are shocked by the idea that the Catholic Church can be corrupt. As the Church is the Body of Christ, they are completely correct. The Book of Common Prayer, however, seri-



RNS

Dr. Ramsey (left), Archbishop-designate of Canterbury, says he will encourage, as has the present Archbishop, Dr. Fisher (right), greater fraternization between Roman and Anglican clergy.

## Violent Hands

*"Reunion of Canterbury and Rome may well occur within the present generation."*

by the Rev. Joseph Wittkofski

ously considers the possibility of corruption within the Catholic Church. We can observe the activity of the Holy Spirit, which reconciles the two viewpoints when Fr. Baum writes, "While we believe that the Catholic Church has received the fullness of Christ, we also

believe that we are sinners, that we have not lived up to this fullness, that we have presented a one-sided picture of it, have overemphasized certain aspects of divine truth and neglected others."

In pursuit of this idea, the brilliant scholar suggests that popular Mariology

\*Cardinal Désiré Mercier met with Lord Halifax to try to establish contacts between Roman and Anglican Churches (1921-25).



Wide World



RNS

In the papal curia, proponents of a purely spiritual role for organized Christianity scored a temporary victory, but Popes Pius XI (left) and XII (right) reversed the field.

is out of proportion with the place of the Blessed Virgin in the Gospel. Actually, some sound Protestant criticism brings out the correct Catholic teaching of Mary's total dependence upon her divine Son.

Fr. Baum subsequently considers the centralization of authority in the Roman Communion. Here, again we can see the hand of God in our Anglican experience. The world-wide Anglican Communion has demonstrated that Catholicism can successfully endure without centralized authority. The current centralization in the Roman Communion, Fr. Baum holds, is not essential to the Church's divine structure; he thinks there exists much sentiment, among members of the Latin hierarchy, for decentralization. Many, the writer suggests, believe that the bishops should have freedom to adapt their churches to the needs of the peoples in the environment in which they exist.

For the past century, there has been a known struggle within the papal curia between the proponents for involvement in world politics and those who preferred a purely spiritual role for organized Christianity. Under Pope Pius X, the more spiritually minded seemed to have

had a temporary victory. But Pius XI and Pius XII reversed the field. A complete decentralization of authority, today, would dissipate much of the dread of those who fear that the Roman Church, with its monolithic structure, might tend to make the Kingdom into one of this world.

When Dr. Fisher, as Archbishop of Canterbury, made a courtesy visit to Pope John, he revealed a Christian humility by which he surely will be highly exalted. At this point of our Christian experience, it seems obvious that those in high places are called upon to forget their prerogatives and develop more of the *Servus Servorum Dei* attitude of mind. Fr. Baum reports this frame of mind in Pope John: "Our present pope is fully aware that many barriers which prevent others from understanding the true nature of the Church are barriers which we have put up ourselves."

The Church gains more and more strength, as Christian humility and love send deeper roots into the soil of its human environment. There has been some criticism of our own Bishops' Pastoral Letter of 1960. This, however, is part of the same developing picture. There is a

genuine Catholic quality in this writing which will probably make it into one of the great Christian documents of our time. Careful study of this Pastoral Letter produces the feeling that the Bishops of Chalcedon are issuing a commentary on their own labor. The breathing of the same Holy Spirit can be sensed in both assemblies of bishops.

Because they indicate a deep yearning in the area of Christian unity, the Blake-Pike proposals are valuable. Yet, as a result of their clearly implied contradictions, they appear to be out of the main stream of current developments. Two examples from the proposals indicate the faulty approach. In the first place, the proposed Church is to accept the historic ministry but this principle is nullified by the idea that the Church is to become a brotherhood without a hierarchy. Secondly, the Apostles' Creed and the Nicene Creed are basic in the scheme of union but the same creeds are not to be imposed upon the members of the Church. Obviously, such proposals, representing advances in Christian thinking, should be regarded with utmost charity but they also indicate a real need for objective study of facts in Christian history.

Present developments seem to point out that the Spirit of God is pulling the Anglican, Orthodox, and Roman Communions into real visible unity. Then, eventually, evangelical Protestantism, under the promptings of the Holy Spirit, will make its way into the visible household of the faith.

Dr. Ramsey, Archbishop-designate of Canterbury, in urging greater fraternization between Anglican and Roman clergy, has indicated that he intends to follow in the footsteps of his illustrious predecessor. In the contacts and discussions, perhaps both groups of clergy will find that Cardinal Newman was right when he claimed a Catholic meaning for the 39 Articles.

Although, at this moment, the reunion of Catholic Christianity is paramount, the wider unity of all Christendom cannot be ignored. Humbleness of spirit, sincere affection, and enlarging understanding crave greater cultivation on every level and in every sphere of the Christian congregation. The temper of the times requires an ending for prejudice, blindness of mind, and self-seeking.

The history of the Church too often reveals Churchmen using earthly political means to advance a segment of divided Christendom while, at the same time, on all sides, politicians have used the Church for the sake of selfish interests. Although, in our time, the emotional attachments to our separate Communions may be great, these cherished feelings must give way to loyalty for the One, Holy, Catholic, and Apostolic Church of God. "Behold, now is the accepted time; behold, now is the day of salvation."

# Selling the Church

**Having fallen into the trap  
of trying to sell the life  
of a parish on the basis  
of a big-company type  
image, we may forget  
the trademark of the Church.**



by Sallie Vandeventer Dunkle

*The author was the 2d prize winner in the 1945 Living Church Essay Contest.*

Sentences which begin "The trouble with the Church is. . . ." have become so common to my ear that they come under a heading of "sentences I never finish hearing." There is no trouble with the Church, but only with those of us who may be sore spots within the Body.

Recently, however, an intense young man shocked me into a current of thought with such a sentence. This young man was raised in the Church, is above average in intelligence, and has a promising future in the large corporation for which he works. He sees nothing ludicrous in saying, "The trouble with the Church is that it hasn't built a Corporate Image and sold it to the public."

It is all too easy to bog down in the semantics involved here. We can say that the Church does have a Corporate Image in the doctrine of the Church as the Body of Christ — that the Church is itself a Corporate Image. We can answer that the Church has not built a Corporate Image because the Church is God's creation, not something built by men. The Church does not sell itself because it is a gift of God and not an end in itself. There are probably many more such answers, more or less in nutshell form, but they beg the point which is, "What is the Corporate Image and why does the young man attach so much importance to it?"

A Corporate Image (and I give it the dignity of capital letters because the young man does) is built from the gold of ideas. It is chiseled with words that are hammered by bright-colored pages and carefully shaded voices. An awe inspiring amount of God-given talent is involved in constructing this modern golden

calf. Using this talent for the honest selling of an honest product is an honorable occupation. Our social structure depends on a competition in which the use of words is a very important skill. Sinfulness comes when we use our skill with words to distort and the Corporate Image of most corporations is a distortion.

## "Big X Is There For You"

Through the Corporate Image, X Company is presented to its employees and future employees as a big happy family of brothers and sisters. One college senior who had been going through the pressures that various companies use to obtain good talent said that he wasn't sure whether he was to be employed or married. The togetherness concept has replaced the paternalistic attitude of another era because of the evolution of unions and psychology and perhaps the very size of the companies. X Company emphasizes the teamwork within production and research groups, and the president is a fellow employee of the stockholders. The company magazine may carry a "Message from the President" now and again when it is deemed necessary to add a small touch of paternalism to the togetherness portrait. Employees are assured that wherever they go members of X Company's family will be there to help them — in debt or investment, in finding the right place to live in a new community, in meeting the right people and finding the right service organizations in which to offer their services. "In sickness and health Big X is there for you!" is an appropriate motto.

The noble purpose which holds this company family together with happy bonds is the joy of offering the rest of

the world the products of X Company. Financial remuneration is secondary to providing others with the products. This can be a very proper ideal except that the products of a company with a Corporate Image to sell are overwhelming products. The products will make the consumer happier, secure his future, relieve his anxieties, and remove all need for physical strain. It seems that companies today sell Al Capp's Shmoo. "There is nothing that the Shmoo cannot do."

## 24-Hour Work Day

What the employee must give back to the Image in return for these benefits depends on where he is in the company's hierarchy and where he intends to go professionally. The demands of the Image are felt primarily by the management group, increasing as one climbs the ladder. Any company has the right to expect and demand a full day's work for a full day's pay. The higher the salary the more the company has a right to expect from the employee in talent, time, and effort. But does the company have a right to say that even its highest paid employee works for the company 24 hours a day? Many companies do say exactly that and they mean more than just that a man may be on call if he is needed. These companies say that a man's time with his family, in his recreation, his politics, and in his community is a loan from the Image and should be used according to the standards of the Corporate Image.

One rising executive approached the rector of the Episcopal church in a community and told him that his family wanted to become Episcopalians. He explained, very frankly, that the reason was that his transfer to the community had been a promotion, and the large majority of the executives on his level and above were Episcopalians or Presbyterians. He had decided on the Episcopal Church because that parish had no Boy Scout troop. His company encouraged its employees to work in Scouting and he wanted to start a troop in the parish. It is possible that the company had told this man where he should live in the community, how he should register to vote, and what clubs he and his wife should join. He may also have been told, or had indicated to him, how he should dress. Men have found that their entire wardrobe changes with a promotion.

The change in clothes can go from slacks and sports jackets to suits to tailor-made suits and even to suits made by a specific tailor. And his wife soon learns where she is to buy her clothes or have them made. This external compliance is indicative of the expected internal conformity. If we are to believe several of the latest novels, this internal conformity will be far-reaching.

Usually men are given to understand

*Continued on page 20*

## Store-Front Image

We rejoice to see the advent of another store-front Episcopal church [see page 9]. There are too few of these. And we sincerely hope that the one in Newark will continue its ministry after Lent is over.

However, the kind of store-front church that is needed even more than that which offers opportunity for worship and refreshment to the shoppers and businessmen and women in the downtown area is the store-front church in the depressed area.

Other Churches have come into such areas, and made use of whatever facilities are available, in order to preach the saving Word of God to the people who live and work in the vicinity, people who live far from the handsome edifice of St. Cuthbert's-by-the-Country-Club, and who would not feel at home in it if they got there. The reasons why they would not feel at home there are many, and none of them has to do with personal inferiorities or superiorities. It is simply an alien environment.

But the Church, which should be an alien environment to the society it lives in, should be alien to no human soul. It is well for her beauty to reflect the beauty of holiness, but too often it reflects mostly the luxury of the homes of her members. And to those who have to struggle to keep a roof over their heads, a million-dollar building fund drive sounds like Hollywood. To those whose children cannot go to school for lack of shoes, a deep carpet may feel like a foreign soil. Yet when we think in terms of church buildings, we think in terms of what is really luxury.

Strangely enough, the vast and costly cathedrals have less tendency to repel the underprivileged than the wealthy parish church. Or perhaps it is not so strange — the ancient cathedrals were built by and served the people who lived in the poor houses around them, and there is in the very impersonalness of these structures a catholic embrace of all people in all times. They obviously belong to God, rather than to the people who frequent them, while the parish church so often seems to be the private property of its parishioners.

The real problem is that the corporate image of the Church is still that of a carriage-trade institution. We will not erase this image from the public eye until we have erased it from our own.

We have subsidized youth work in colleges — and we certainly should — but what of the young people who do not go to college? If the Church has any concern for them it has seldom been articulated, and certainly it is not a part of any overall program. How many parish organizations charge dues, even though they are presumably open to all the baptized? Women's organizations in parishes frequently do this, along with men's clubs and young people's groups. The explanation is that anyone can afford to give a quarter, or a dollar. But there are people to whom a quarter is a

loaf of bread, and if they are not members of the parish — why aren't they? The dues themselves will not keep them out so effectively as the attitude of mind that makes the charge of dues acceptable.

The Church's corporate image should be the image of Christ, a carpenter and itinerant preacher who had not where to lay His head. Is it, instead, the image of the bank president, or the college professor, or even the young suburban couple who are buying the house and the deep freeze and the car on time payments?

For too long the Church's approach to the poor has been that of the Lady Bountiful, handing out food and old clothes through the back door.

Let him who has give to him who has not, but let him give as to his brother. Let the layreaders in the suburban church set up shop in the slums in a store-front church, saying "Welcome, come join with us, and share the redemption Christ has brought to us sinners."

## Who Are "We"?

Relations between the National Council of Churches and the conservative-minded among the laity of the various Churches have not been especially good for a long while and appear to be getting worse. While some of the increased tempo of lay opposition is the result of the efforts of organized groups, a good bit of it seems to be spontaneous, unforced reaction to NCC pronouncements and resolutions.

The charges of Communist infiltration into the National Council of Churches are not worthy of being taken seriously. We have seen documentation of such charges, and can testify that most of the alleged Red-liners listed in such documentation are not now active in the NCC and some of them never have been. Others of them would be regarded as party-liners only by the kind of mentality that lists Dwight and Milton Eisenhower in such a connection.

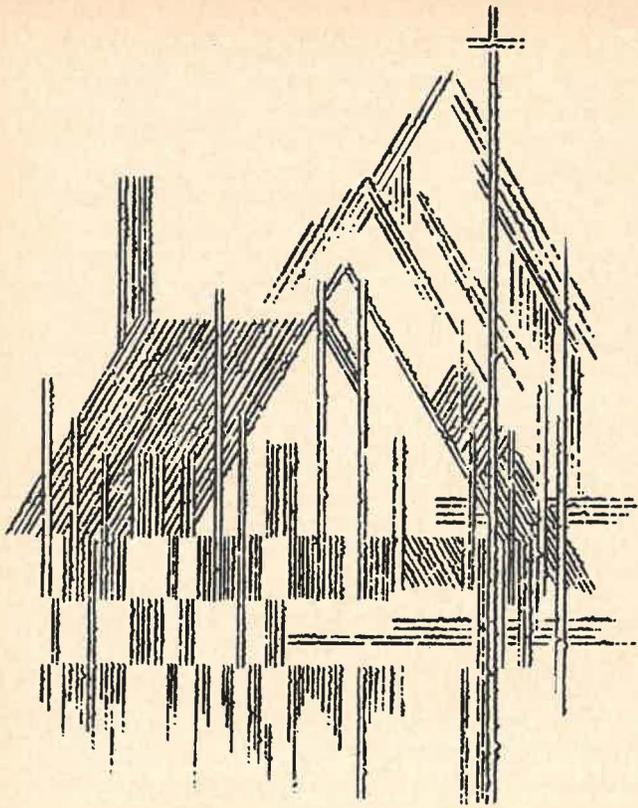
On the other hand, many laymen and a fair number of the clergy are irritated by the readiness of the NCC to make pronouncements and pass resolutions on political issues on which Church opinion is sharply divided. When the Council's General Board says, "We advocate," "we recommend," or "we demand," the rejoinder naturally arises, "What do you mean, 'we'? I don't!"

To some extent, this difficulty is the result of compressing a thoughtful report and recommendation into a few paragraphs in a newspaper or magazine. We have read the full text of the Council's action on medical care for the aged; a conflict of meetings prevented this editor from attending the General Board session which adopted it, but if he had been present he would have voted in favor of it as a sound, well-reasoned presentation of the case, not tied to any particular piece of legislation. Still, the question arises: "Who are 'we'?" Whose opinion is represented by the votes cast in favor of such a resolution? And the answer to this question is not made easier by accounts of the meeting which says that the National Council of Churches, representing so many millions of American Christians, says thus and so.

At present, there is no doubt that the NCC is charged

*Continued on page 20*

# A Canticle for Saint Joseph's Day



*Last year the members of Saint Joseph's Church, Grand Prairie, Texas, observed their saint's day by painting, carpentering, cleaning, and generally polishing up their church building and grounds. This activity is reflected in Mrs. Mumford's "Canticle," which she says is "adapted with apologies." March 19th fell on a Saturday in 1960, and Mrs. Mumford reports that many families turned out for the observance, which began with the Eucharist and breakfast. The building replaces one lost in a fire in April, 1956. Vicar of the mission, which is 8 years old this month, is the Rev. Harry C. Keeton. Mrs. Mumford is Church school superintendent.*

**O** all ye works of the Lord, bless ye the Lord: praise Him and magnify Him forever.

O ye angels of the Lord, bless ye the Lord: praise Him and magnify Him forever.

**O** let the earth bless the Lord: let it praise Him and magnify Him forever.

O ye mud and dirt, bless ye the Lord: praise Him and magnify Him forever.

O ye cement and sand, bless ye the Lord: praise Him and magnify Him forever.

O ye shrubs and flowers, bless ye the Lord: praise Him and magnify Him forever.

O ye lawn mowers and rakes, bless ye the Lord: praise Him and magnify Him forever.

O ye hoes and shovels, bless ye the Lord: praise Him and magnify Him forever.

O ye hot water heaters, bless ye the Lord: praise Him and magnify Him forever.

O ye cups and saucers, bless ye the Lord: praise Him and magnify Him forever.

O ye coffee and cream, bless ye the Lord: praise Him and magnify Him forever.

O ye committees and meetings, bless ye the Lord: praise Him and magnify Him forever.

O ye newsprint and masking tape, bless ye the Lord: praise Him and magnify Him forever.

O ye leaky walls and watery floor, bless ye the Lord: praise Him and magnify Him forever.

O ye gasoline and shoe leather, bless ye the Lord: praise Him and magnify Him forever.

O ye typewriters and mimeograph machines, bless ye the Lord: praise Him and magnify Him forever.

O ye pens and papers, bless ye the Lord: praise Him and magnify Him forever.

O ye filing cabinets and bookshelves, bless ye the Lord: praise Him and magnify Him forever.

O ye books and pamphlets, bless ye the Lord: praise Him and magnify Him forever.

O ye hammers and nails, bless ye the Lord: praise Him and magnify Him forever.

O ye paint and paintbrushes, bless ye the Lord: praise Him and magnify Him forever.

O ye saws and sandpaper, bless ye the Lord: praise Him and magnify Him forever.

O ye People of God, bless ye the Lord: praise Him and magnify Him forever.

O ye Family of Saint Joseph, bless ye the Lord: praise Him and magnify Him forever.

**L**et us bless the Father, and the Son, and the Holy Ghost: praise Him and magnify Him forever.

ROSEMARY DAVIS MUMFORD

The Living Church

front of you, cookie crumbs come out with it, but those days are numbered."

Two years ago plans for the new church building were approved. However, the diocese had just completed a campaign for funds for missionary expansion, and the people of St. David's said, in effect, "We have been given our start, thanks to the bishop and the diocese; now we will delay building our own church until we have repaid, not only our outstanding debt to the diocese, but also our fair share of the new expansion fund." St. David's faith pledge to the diocese was \$19,600. St. David's honored this pledge. On October 9th last year, at a service of thanksgiving and rededication, Mr. J. Hambleton Abrahams, senior warden, presented to Bishop Turner a check for \$2,000, and St. David's Church was entirely debt-free.

To be sure, the present rector, the Rev. Henry H. Breul, laughingly reminded his parishioners that this happy state was temporary, for the parish plans to plunge itself immediately into its long delayed, church building program, and that means more sacrifice. The new church will carry on the modified New England type of construction established with the first unit. It will seat 350 persons in chairs or 400 after the pews have been installed. Some 60 more can be accommodated in the narthex. Ground was broken March 5th.

We asked the rector who really should have the credit for master-minding this achievement, and he began by naming his wardens and vestrymen, the treasurer, the perpetual deacons, the six lay readers, the altar guild, and then gave up. It is an almost 100% effort on the part of a congregation which puts worship first.

From 15 to 481 communicants; from a debt of approximately \$90,000, plus a \$19,600 commitment to diocesan missions, to debt-free status and up-to-date diocesan pledge payments — that is St. David's. If this be representative of American Suburbia, let's not worry too much about the Church's future there.

**ACU CYCLE OF PRAYER**

**March**

- 19. St. Paul's, Harrisburg, Pa.
- 20. Church of the Good Shepherd, Jupiter, Fla.; St. Andrew's, Lambertville, N. J.
- 21. St. Anne's, DePere, Wis.; St. George's, Milwaukee, Wis.
- 22. St. Thomas', Farmingdale, N. Y.
- 23. St. Elizabeth's, Philadelphia, Pa.; St. Mary's, Middlesboro, Ky.
- 24. St. Andrew's, Brooklyn, N. Y.; St. Peter's, Redwood City, Calif.; St. Mary's, Los Angeles, Calif.; St. James', Port Daniel Centre, Quebec, Canada; St. Katherine's Chapel, Baltimore, Md.
- 25. Church of the Annunciation, Brooklyn, N. Y.; St. Aidan's Mission, Miami, Fla.; St. Mary's, Charleroi, Pa.; Grace, Freeport, Ill.; Calvary, Idaho Springs, Colo.; St. Mary's, Denver, Colo.; Church of St. Mark the Evangelist, Fort Lauderdale, Fla.; St. Mary's, Jersey City, N. J.

**Georgian Bay Suffragan**

Allow me to point out an error in a paragraph headed "Milestones" in your issue of February 12th, relating to the consecration of the Rt. Rev. Harold F. Appleyard, which took place in St. Paul's Cathedral, London, Ontario. Bishop Appleyard's appointment is not "Bishop of the diocese of Huron," but as Suffragan Bishop of Georgian Bay, in the diocese of Huron, with special responsibility in the northern part of that diocese. The Rt. Rev. G. N. Luxton continues as Bishop of Huron.

(Rev. Canon) SPENCER H. ELLIOTT, D.D. Calgary, Alberta

**The Dragon in the Canvass**

Hurrah for Bishop Warnecke in urging that quotas be abolished [L.C., February 26th]. Here is true episcopal leadership giving guidance to souls as well as pocketbooks. It is of a piece with an article you published November 20, 1960, showing how a parish can flourish without being artificially limited to the restrictions of a budget.

However, Bishop Warnecke does not go far enough. The Every Member Canvass itself as it has been practiced in recent years is in reality primarily still another fruit of promotionalism. It was a product of the reorientation of Church giving after 1919, and brought a needed change from haphazard missionary, diocesan, and parish support to include the responsibility of every member of the Church. But rallying people of a parish by dinners, posters, captains, and lieutenants to call on their fellow worshippers in order to tell them what they should already know if they are responsible Christian stewards is as false as the other secular techniques he derides. Every responsible Church member should rebuke rector and bishop for the insult of being subjected to such campaign technique. Canvass every member of the fringe, yes, but for purposes of evangelism before money raising. Proclaim the Gospel, not the budget.

Furthermore there is another obsolete factor of which we could be well rid, namely, the divided budget and divided pledge envelope, already abandoned by many parishes. Although this also helped develop a missionary consciousness at first, as a method it has also had its day. Christ's work is one and our giving should reflect that. Also the financial structure of a diocese should reflect the same oneness, for Christ's work is not optional or voluntary when put forth by the Church as necessary.

As the Bishop of Bethlehem girds to slay the dragon that lurks in the quota, let him also set out to slay the dragons that lurk in the divided budget and in the Every Member Canvass.

(Rev.) DEWOLF PERRY

Rector, St. John's Parish Waterbury, Conn.

**Six Bishops in California**

May I earnestly ask that you prepare and publish a map of the state of California showing bounds of the four dioceses, with names of bishops and their suffragans or coadjutors, if any, if convenient?

Recently I have been amazed at the num-

ber of persons, some of them Episcopalians, who think that Bishop Pike is Bishop of All California. I have tried to explain that his jurisdiction covers only approximately the San Francisco Bay area.

CARLETON CLYMER

Denver, Colo.

**Editor's Note:** State of California includes three dioceses, one missionary district (see cut). One town, Alturas,



Three dioceses plus one missionary district minus one town equal the Church in California.

in the northwest corner of the diocese of Sacramento, has a mission, St. Michael's, which is served by the district of Eastern Oregon because of the town's greater accessibility to Eastern Oregon.

Bishops are: diocese of California — Bishops Pike, diocesan, and Millard, suffragan; Los Angeles — Bishops Bloy, diocesan, and Curtis, suffragan; Sacramento — Bishop Haden, diocesan; San Joaquin — Bishop Walters, diocesan.

**No Hoods, Please**

It is with real satisfaction that I note the increasing tendency of the priests of our Church not to wear academic hoods in divine services. There might be one or two occasions during the year, such as Theological Education Sunday, where a hood might be significant. But ordinarily I think it is out of place. As well might an attorney appear in court wearing his hood, or a physician in his office wearing his. If one is educated, the people have their own ways of finding out without this advertisement.

A number of recent surveys have shown that the laity feel there is already a chasm between themselves and the clergy. Why widen it by ostentation?

Our Lord said of the scribes and pharisees: "All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments."

(Rev.) ELDRED JOHNSTON

Rector, St. Mark's Church Columbus, Ohio

## WHO ARE "WE"?

Continued from page 17

by the Churches with responsibility for study and co-operative action in the fields of social and economic and international affairs. This assignment, formerly given to the Federal Council of Churches, remain the responsibility of the body into which the Federal Council was merged just as much as overseas relief remains the responsibility of the NCC because it has incorporated Church World Service.

We do not think all the right is on one side and all the wrong on the other side. People who have been blessed with a good supply of this world's goods can expect the Church of Jesus Christ to provide them with reminiscences of our Lord's command, "Go, sell what you have, and give to the poor." People in the tradition of St. Ambrose, St. John Chrysostom, St. Martin, St. Augustine, and others of the great leaders of the Church in the past can expect Christianity to become involved in political issues. God cares about the world just as much as He does about the Church, and His followers have to be concerned with His world in the light of their experience of Him. Yet, a representative co-operative body needs to discipline its programs to that which represents genuine representation and co-operation. Prophecy is an inescapable function of Church life, but it may not be a function of a particular organ of Church life.

There is a real need for clarification and communication on this subject. We hope that it may be arrived at in an atmosphere of mutual understanding and good will.



Milton Mann — Jack Tar Hotel Photo  
When the NCC speaks, whose opinion is represented? (Cut shows NCC General Assembly in session in San Francisco in December, 1960).

## SELLING

Continued from page 16

that the reason for this conformity is that it shows a good team spirit and that the rest of the world can see how well this family gets along together. The rest of the world sees the Corporate Image reflected by the employees. The Image must be very precarious indeed if such drastic means are necessary to keep the Image alive. The creators seem to believe that the slightest trace of nonconformity will bring the whole Image crashing down around their heads. It really isn't a golden calf, then, but a straw figure. It cannot possibly crash but will only drift apart aimlessly in the tiniest breeze of dissent. In fact, the only thing which holds the Corporate Image together is the company's sales record, and if that slips the Corporate Image must be altered to fit this new need. There would be something terrifying about changing a demi-god were it not for the fact that the builders of the Image believe they have failed to build it correctly the first time. The builders are held to their creation by a glue of guilt.

Here we see a god being created to fit a corporate body — in the legal sense of the term. At the same time the members of the body are being shaped by the Image. The corporation is taking over aspects and functions of the Church. This is a grave danger in itself, but even more dangerous is the suspicion we sometimes have that the corporation is doing a better job than we are, at least in the methods used.

Many parishes fall into the trap of "selling" the life of a parish on the basis of an Image. We may sell a technically excellent Church school or an active young people's group. We project our bazaars, dinners, size of the choir, and all the hum of the parish house as symbols of our success. We promise a comfortable social life within the parish, attention to the newcomers from our well organized "lay callers" group, and coffee after the services. These activities are good — very good — but they present a fearful temptation to build a Corporate Image of the parish and to sell the "life" of the parish rather than to offer the Gospel. We try to compete with the Corporate Image on its own ground. Perhaps we can fight the Devil with his own fire without being burned, but we cannot build a bigger straw figure.

The Church does not make the same promises that X Company makes. The Church militant can promise, here and now, only what it has experienced in its history. There has been peace, prosperity, and happiness in its history — even Christian joy — but the day before or the day after has not been so pleasant. There has been pain, persecution, and martyrdom. There has been financial sacrifice and poverty — by force as well as by choice.

The Church has been and is the poor, the old, the sick, the unsociable. Far from promising a lovely home in a good section of town, the Church may be found in the most miserable surroundings. She has been and is homeless with her buildings turned into museums, stores, and even barracks. Her promises for this life are very unattractive beside those of X Company. All of our potential "selling points," if outward show is a selling point, are actually a means for achieving death — the Church dies militantly to rise triumphantly.

The young man was exactly right when he said that the Church hasn't built a Corporate Image and sold it. He was wrong when he said that this is "the trouble with the Church." The Church is troubled when the members see it from the point of view of X Company. "The trouble" with us is that we, like the young man, sometimes forget that our trademark is the Cross.

## KITTENISH QUOTE

Said Bishop Minnis of Colorado, who was recently given a lion cub by the Colorado Episcopal Churchmen [L.C., February 26th]:

*The lion cub is a charmer in her own right. She has a kitten's ways, but her physical "ways" amount to 40 pounds at the moment. As you have read, this lion is mine to have and to try to hold from this day forward. . . .*

*The Denver Zoo is to be the future home of Katherine Rose. . . . Please go to see her. If you will get as close to her cage as they will allow you to get and mention that you know me, I have no doubt that she will welcome you with a wide open, fang-showing grin. It would be, really, a great joy to have her around the house, much as one would have a dog or cat, but one has to realize that what is now just a 40-pound kittenish creature in another year will weigh 300 pounds and may ultimately grow to be close to 400 pounds. I saw her mother . . . and she is a beautiful specimen of lioness, and I know that this cute little Katherine Rose will grow to be as regal and as queenly as her mother is now.*

(From the Colorado Episcopalian)

Katherine Rose



The Living Church

## Weather: Unsettled with Squalls

(fiction)

by Bill Andrews

March 15, 1961. Two weeks ago, when St. Martha's vestry unanimously chose an architect for our new building, we all felt very good about the decision. After long and acrimonious debate, we had finally come to a harmonious solution.

But this relaxed mood of satisfaction was short-lived. We forgot that it is one thing to convince a vestry of a dozen men and quite a different thing to convince a parish of several hundred souls.

Since the parish learned about the decision to put architects to work, the following things have happened — to my certain knowledge:

(1) Bethany Guild has passed a formal resolution asking that a committee of women be formed, with veto power over all matters of interior arrangement and decoration.

(2) The Couples' Club has passed a



resolution asking the vestry to hold up on planning a building for the present site until it has explored the possibility of securing a more convenient and spacious site. Getting this resolution through one of our parish's less serious-minded organizations was a bit of high-binding by about four couples who are anxious to minimize the inconvenience of traveling two miles to get from the eight o'clock service to the golf club on a summer Sunday morning.

(3) The rector has been told by three elderly ladies that it is his Christian duty to make sure that the new church looks just like the old one, only bigger and with air conditioning. In two cases, the demand was coupled with a threat to cut St. Martha's out of will.

(4) Two men of the parish, one of whom comes to church almost every Easter, have indignantly told the senior warden that it is ridiculous to hire an expensive architectural firm — since each of them has a talented nephew or son-in-law who will do the job better and cheaper, and who needs the business.

(5) The junior high youth group has expressed its desire for a basketball court.

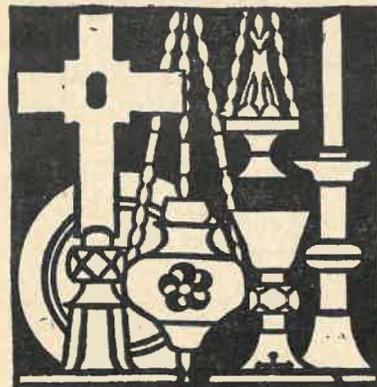
(6) At church on Sunday, seven men urged me strongly to be sure we got adequate parking. I was tempted to reply that I would try hard to remember that — and also to remember that we needed a good furnace and a tight roof.

But mostly, during the coffee hour after the family Eucharist Sunday, people wanted to see the plans. I suspect there is a widespread feeling that, since we decided on an architect two weeks ago, only the grossest feet-dragging by the vestry explained the absence of complete floor plans and handsomely rendered elevation drawings.

"After all," said Mrs. Hastings, "you can't expect the parish to buy a pig in a poke."

Democracy is frightening sometimes!

## OSBORNE



### CHALICES & CIBORIA

Send for book No. LC1C

### EVERY KIND OF CHURCH SILVER and METALWORK

Send for book No. LC2G

Kindly state probable requirements

117 GOWER STREET  
LONDON · WC1 · ENGLAND

**UP TO 40% DISCOUNT** **MONROE FOLD-KING FOLDING TABLE LINE**

Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating. **BIG NEW 1961 CATALOG FREE** Color pictures. Full line tables, chairs, table and chair trucks, platform risers, portable partitions, bulletin boards. 53rd year. **WRITE TODAY**  
**THE MONROE CO., 20 Church St., Colfax, Iowa**

## CHURCH Candles

Beeswax Candles  
Vesper Lights  
Sanctuary Lights and Lamps  
Votive Lights



Write for price list and illustrated folder  
**WILL & BAUMER CANDLE CO., INC.**  
Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

## LINEN CHASUBLES

in Liturgical Colors  
Hand Embroidered  
Crease Resisting Linen

**MARY MOORE**

Box 394L

Davenport, Iowa

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen  
1837 Church Vestment Makers 1961  
Over One Hundred Years

**COX SONS & VINING, Inc.**  
131 East 23rd Street, New York 10, N.Y.



When Writing Advertisers  
Please Mention  
**THE LIVING CHURCH**

### KNEELING HASSOCKS

Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

**BERNARD-SMITHLINE CO.**  
252-17 Northern Blvd.  
Little Neck 63, N. Y.



## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

Minimum rate: \$2.00 an insertion

For details on rates, see page 23.



# SCHOOLS

FOR BOYS

## THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve  
College Preparatory

Wholesome surroundings on an 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.  
Headmaster  
Post Office: Box 662, Paoli, Pa.

## SAINT PETER'S SCHOOL

Peekskill New York  
Boys, grades 9-12. College preparatory. Graduates in 39 colleges. Small classes. Corrective reading. Self-help plan. Music, drama. Inter-scholastic sports program. 80-acre campus. Secondary Schools Admission Test required. Summer school. For catalog write:  
Frank L. Leeming, Hdm., Phone PEekskill 7-5200

FOR GIRLS

## ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:  
Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

## MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:  
Sister Mary Joseph, O.S.H., Prin., Box B, Versailles, Ky.

## ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under directors of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, art.

Sister Superior, St. Mary's School  
Peekskill 9, New York

NURSING

## SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

THE LIVING CHURCH — — \$10.00 a Year

# PEOPLE and places

## Appointments Accepted

The Rev. Curtis T. Allen, formerly vicar of St. Michael's, Tarboro, N. C., is now rector of St. Mary's Church, Middlesboro, Ky. Address: Box 646.

The Rev. Canon Edward W. Baxter, of the diocese of Lexington, who has been serving St. Clement's Mission, Ringwood, N. C., is now in charge of St. Mark's Church, Roxboro, N. C.; St. Luke's, Yanceyville; and Christ Church, Milton. (The church at Ringwood will again be served from Enfield.) Canon Baxter will continue to live in Warrenton, N. C.

The Rev. Richard A. Fealock, formerly assistant at St. Andrew's Church, Liberal, Kan., in charge of the church at Meade, is now serving missions at Minneapolis, Kan., Bennington, Beloit, and Belleville, with address at 142 S. Eighth St., Salina, Kan.

The Rev. Philip S. Harris, formerly rector of St. James' Church, Milwaukee, is now rector of the Church of St. Mary Magdalen, Villa Park, Ill. Address: O-S-416 Summit Ave.

The Rev. Dr. Smythe H. Lindsay is now special assistant on the staff of St. Stephen's Church, Coconut Grove, Miami, Fla. Fr. Lindsay is also editor of *Episcopal Church Day*, and *Our Church Times*.

The Rev. Ernest K. St. Johns, formerly curate at St. Timothy's Church, Detroit, has for several months been vicar of St. Paul's Church, Elk Rapids, Mich., in charge of St. Sebaldu's, Bellaire. Address: St. Paul's Church, Box 385, Elk Rapids.

The Rev. Robert Findlay Thomas, formerly rector of the Church of the Holy Comforter, Burlington, N. C., is now vicar of Christ Church, Elizabethtown, and Holy Trinity Church, Brandenburg, Ky.

The Rev. Robert C. Walters, formerly curate at the Church of Our Saviour, Akron, Ohio, is now curate at St. James' Church, Cleveland. Address: 5607 Whittier Ave., Cleveland 3.

## Missionaries

After furlough in the United States the following persons have returned to work abroad: Bishop Richards of Central America, to Costa Rica; Mr. and Mrs. Edward J. Englerth, with their young daughter, and Dr. and Mrs. John H. Gay, with their young son and daughter, to Cuttington College, Suacoco, Liberia. Mrs. Sara L. Merry has also joined the Cuttington staff after having spent her first term in the field at the House of Bethany, Robertsport, Liberia.

## Armed Forces

Chaplain Robert S. Ellwood, USNR, formerly addressed at the Chaplains' School at Newport, R. I., may now be addressed: 1st Marine Division, FMF, Camp Pendleton, Calif.

## Changes of Address

The Rev. Arthur H. Benzinger, vicar of the Church of the Holy Spirit, Veradale, Wash., formerly addressed at 13525 E. Eighth Ave., Spokane 63, may now be addressed at 15319 E. Eighth Ave., Veradale, Wash.

The Rev. Charles Howard Perry, who recently became canon to the Ordinary and assistant to the Bishop of Sacramento, may now be addressed: Office: 1318 Twenty-Seventh St., Sacramento 16; residence: 4621 Cottage Way, Sacramento 25.

## Ordinations

Priests

Lexington — On December 17, the Rev. John Harmon Smith, vicar, Church of St. Michael the Archangel, Lexington, Ky.

Philippines — On February 24, the Rev. Constancio Manguramas, assistant, Church of St. Francis of Assisi, Upi, Cotabato, Philippines.

## Births

The Rev. David T. Agnew and Mrs. Agnew, of the Church of the Incarnation, Salina, Kan., announced the birth of their sixth child and third daughter, Mary Bartow, on February 4.

The Rev. J. Fletcher Lowe, Jr. and Mrs. Lowe, of Seneca and Pendleton, S. C., announced the birth of their first child, John Fletcher, III, on February 8.

The Rev. James R. Moodey and Mrs. Moodey, of the Church of the Nativity, Manor Park, New Castle, Del., announced the birth of a daughter, Meredith Campbell, on February 14.

The Rev. Roy S. Turner and Mrs. Turner, of Lawrence, Kan., announced the birth of a son, Roy Stanford, Jr., on February 21.

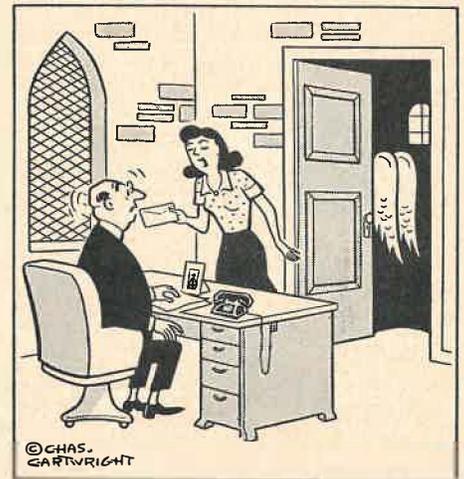
The Rev. E. Judson Wagg, Jr., and Mrs. Wagg, of Grace Church, Hutchinson, Kan., announced the birth of their third son, Gregory Allen, on January 29.

## Diocesan Positions

Dr. Milton Hopkins, of Roslyn, N. Y., editor-in-chief of the school department of Holt, Rinehart and Winston, Inc., has been appointed by Bishop DeWolfe of Long Island as chairman of the 1961 Episcopal Charities appeal. Dr. Hopkins was vice chairman last year, under the leadership of Mr. Robert C. Hattersley, of Glen Head, advertising executive of *Fortune*.

## Women

Mrs. John L. Dunkle, Jr. has given up her professional work at St. John's Church, Dover, N. J., but will continue to serve on the volunteer teaching staff. [See Mrs. Dunkle's article, p. 16.]



© CHAS. CARTWRIGHT

"Special delivery air mail!"



© CHAS. CARTWRIGHT

"How's business, Reverend, sinful enough to suit you?"

The Living Church

## DEATHS

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

The Rev. Robert Batten Jewell, rector of St. Thomas' Church, Lyndhurst, N. J., died by drowning on January 19th. He had been attending a clergy conference at Asbury Park, N. J. He was 35 years old.

Fr. Jewell was born in Rochelle Park, N. J., in 1925. He was graduated from the University of the South in 1956, and attended the seminary there. He was ordained to the priesthood in 1957, and had served as vicar of the Church of the Incarnation, West Milford, and the Church of the Good Shepherd, Ringwood Manor, N. J., before becoming rector of the Lyndhurst church a few months before his death.

He is survived by his wife, Helen Heidersbach Jewell, and a son, Michael Jewell.

The Rev. John Robert Vance McKenzie, 59, rector of St. Luke's Church, Caribou, Maine, died of a heart attack, Sunday, February 26th, while preparing for the second service of the day. He had celebrated the Holy Communion at 8:00 a.m.

Fr. McKenzie was born in Fredericton, New Brunswick, Canada, in 1901. He studied at the University of New Brunswick and at the General Theological Seminary, receiving the degree of bachelor of sacred theology. He was ordained to the priesthood in 1930. He served as vicar of Emmanuel Church, Springdale, Conn., in 1930 and 1931; as rector of St. Paul's Church, Huntington,

and Trinity Church, Nichols, Conn., from 1931 until 1938; and as rector of Christ Church, Canaan, Conn., from 1938 until 1944. He was rector of St. Matthew's Church, Worcester, Mass., from 1944 until 1959, when he went to Maine. He served on the board of missions of the diocese of Western Massachusetts from 1944 until 1954.

He is survived by his wife, Eleanor Mulroney McKenzie, a former national president of the Girls' Friendly Society, and by two sons.

The Rev. William Dunlopp Orr, rector of St. Ann's Church, Amsterdam, N. Y., since 1935, died on February 23d of a cerebral hemorrhage, at the age of 56.

Mr. Orr was born in Newton, Mass., in 1904. He was graduated from Trinity College, and studied at the Episcopal Theological School. He was ordained to the priesthood in 1931. He served as assistant at St. Paul's Church, Albany, N. Y., from 1931 until 1934, and as assistant at St. Andrew's Church, Ann Arbor, Mich., until he went to the Amsterdam church.

He was active in civic affairs in Amsterdam, having served on the school board and the hous-

ing authority, and as president of the Concerts Association for many years.

He is survived by his wife, Aileen Elizabeth Bingham Orr; two sons, John D. Orr, and Peter D. Orr; and two daughters, Margaret D. Orr and Elizabeth D. Orr.

The Rev. Willis Jones Parker, non-parochial priest of the diocese of Newark, died on January 20th at the age of 64.

Fr. Parker was born in Pittston, Pa., in 1896. He was graduated from Lehigh University in 1921, and studied at the General Theological Seminary. He was ordained to the priesthood in 1924. After assisting at Grace Church, Brooklyn Heights, N. Y., he served as rector of All Saints' Church, Millington, N. J., from 1929 until 1938, and as vicar of the Church of St. Mary the Virgin, Ridgefield Park, N. J., from 1935 until his withdrawal from the active ministry in 1947.

He is survived by his wife, Marjorie Kelleman Parker, and a daughter, Mrs. Edia W. Wright.

Carlton M. Greenman, treasurer of the diocese of Oklahoma for 33 years, died at Edmond, Okla., on January 11th.

At the time of his death, Mr. Greenman was executive secretary of the Severin Supply Co., of Oklahoma City. He was a member of St. Paul's Cathedral, Oklahoma City, since 1915.

He is survived by his wife, Fannie Greenman, and by a daughter and two sons.

Julia Hunter Woodward Nichols, wife of the late John W. Nichols, Suffragan of Shanghai, 1934-1939, died in Palo Alto, Calif., on January 25th.

Surviving is a son, William Ford Nichols.

## ANGLICAN CYCLE OF PRAYER

### March

19. Central New York, U.S.A.
20. Central Tanganyika, East Africa
21. Chekiang, China
22. Chelmsford, England
23. Chester, England
24. Chicago, U.S.A.
25. Chichester, England

# CLASSIFIED

advertising in **The Living Church** gets results.

### BOOKS

**OUT-OF-PRINT BOOKS.** We locate religious, scholarly, fiction, non-fiction. No obligation to buy. Long-Lost Books, Box 138, Cambridge 38, Mass.

### CHURCH APPOINTMENTS

**CHALICES,** Ciboria, Pyxes, Sterling silver. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

### CHURCH FURNISHINGS

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

### COOKBOOK

**ATTRACTIVE Cathedral Cookbook,** 300 Pages, \$2.25. Mrs. Jonathan Sherman, 120 Cherry Valley Road, Garden City, New York.

### FOR SALE

**BRAND NEW sterling silver chalice and paten** in fitted case. Reply Box F-541.\*

### LIBRARIES

**MARGARET PEABODY Free Lending Library** of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

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

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

### POSITIONS OFFERED

**CURATE,** active parish. Opportunity for a full ministry. Write: The Rev. Arthur R. Cowdery, St. Thomas' Church, Rochester 18, N. Y.

**SUMMER SUPPLY priest** for metropolitan New York parish, simple sun Mass, for July or August or both. Living accommodations for single person. Stipend \$250. Reply Box T-547.\*

**ASSISTANT PRIEST** for large midwestern parish for April 1, 1961 through May, 1962. Furnished apartment, reasonable stipend, car allowance, average duties. Prefer single priest; retired priest acceptable. Reply Box T-542.\*

**UNMARRIED CURATE** for active Manhattan New York parish. Catholic churchman, must sing the Mass, counseling, full pastoral ministry. Needed as soon after Easter as can be arranged. Reply Box T-546.\*

**DIOCESE OF ADELAIDE (South Australia)** — Applications are invited for the newly created position of Director of Education. Applicants should be in Priest's Orders. General oversight and organizing of four departments — Adult Education, Youth, Church and State Primary Schools and Sunday Schools. Car provided, traveling allowance and rental allowance in addition to stipend. For further information apply: Secretary, Diocesan Board of Education, 18 King William Road, North Adelaide, South Australia.

### POSITIONS WANTED

**PRIEST,** Anglo-Catholic, socialist, seeks opportunity for prophetic team ministry with laymen or other priests. Good references, parish experience. Reply Box P-550.\*

**PRIEST** — forty-one. Married, family. Good pastor. Enjoys youth work. Moderate churchman. Growing parish or assistant in large parish. Prefers south or southeast. Reply Box C-548.\*

**CALIFORNIA SUPPLY WANTED,** month of July, in exchange for rectory. Prefer beach area. Reply: Rev. James Peters, 2526 Gentry, Wichita, Kansas.

**MATURE WOMAN,** college graduate, life-long Episcopalian, experienced hostess, housekeeper, dietitian, seeks position at Conference Center or Church-centered institution. Available now. Just completing nine years in similar work. References. Reply Box A-549.\*

**PRIEST,** just completed locum tenens large parish, wants permanent cure remaining seven and half years' active ministry where experience, vitality count. Good preacher, teacher, administrator. Reply Box J-551.\*

**PRIEST ADMINISTRATOR** — Inquiry solicited from institution desiring fully Christian administration. Reply Box C-537.\*

**PRIEST,** 20 years' experience, 7 years present parish, desires change. Considered good pastor, preacher, administrator. Active diocesan and community affairs. Reply Box K-543.\*

**ORGANIST-CHOIRMASTER** wishes to make a change. Many years' experience. Reply Box L-540.\*

**PRIEST,** 29, single, now rector of 250-family Catholic parish in east, desires change and a new challenge. Completed rebuilding program. No territorial preferences. Reply Box C-538.\*

\*In care of **The Living Church, Milwaukee 2, Wis.**

### RETREATS

**LIFE ABUNDANT MOVEMENT** — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, 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) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

**THE LIVING CHURCH** reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**

# GO TO CHURCH DURING LENT

**LOS ANGELES, CALIF.**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 Rev. James Jordan, r  
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
 Daily 9; C Sat 4:30 & 7:30

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. Near Civic Center  
 Rev. James T. Golder, r  
 Sun Masses: 8, 9:30, 11 Daily (ex Fri & Sat) 7:30,  
 Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

**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

**ST. PAUL'S** Rock Creek Church Rd., N.W.  
 Rev. E. Pinkney Wroth, r  
 Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

**CORAL GABLES, FLA.**  
**ST. PHILIP'S** Coral Way at Columbus  
 Rev. John G. Shirley, r; Rev. James R. Daughtry, c;  
 Rev. Ralph A. Harris, choirmaster  
 Sun: 7, 8, 9:15, 11; Daily; C Sat 5

**EUSTIS, FLA.**  
**ST. THOMAS'** Lemon & Mary Sts.  
 Rev. Eugene L. Nixon, r  
 Sun 8, 10, 11; Thurs & HD 10

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

**COCONUT GROVE, MIAMI, FLA.**  
**ST. STEPHEN'S** 2750 McFarlane Road  
 Rev. Don H. Copeland, r  
 Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday  
 8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

**MIAMI, FLA.**  
**HOLY CROSS** 36 St. at N.E. 1st Ave.  
 Very Rev. Frank L. Titus, r  
 Sun 7:30, 9, 11; Fri 10, 7:30

**ORLANDO, FLA.**  
**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
 Very Rev. Francis Campbell Gray, dean  
 Sun 6:30, 7:30, 9, 11; Daily 7:10; 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 & 9:30 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

**ALL SAINTS CHAPEL** 211 W. Madison  
 Episcopal Church Loop Center  
 Wkdays: MP & HC 7:45; HC 12:10 Mon, Tues,  
 Thurs, Fri; Lit & Ser 12:10 Wed

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

**EVANSTON, ILL.**  
**ST. LUKE'S** Hinman & Lee Streets  
 Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
 Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
 (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
 C Sat 4:30-5:30, 7:30-8:30 & by appt

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
 Chapel of St. John the Divine  
 Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**DAVENPORT, IOWA**  
**TRINITY CATHEDRAL** Main at 11th & 12th  
 Sun 8, 9:30, 11; Mon, Wed, Sat 9; Tues, Thurs 7;  
 Fri 12:05

**HOULTON, MAINE**  
**GOOD SHEPHERD** 116 Main St.  
 Sun HC 8, MP 9:15, HC 11, EP 7; Lenten Wed: EP,  
 Lit, Ser 7:30

**BALTIMORE, MD.**  
**MOUNT CALVARY** N. Eutaw and Madison Streets  
 Rev. MacAllister Ellis, Rev. Donald L. Davis  
 Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
 C Sat 4:3-5:30, 7:30-8:30

**BOSTON, MASS.**  
**ALL SAINTS'** at Ashmont Station, Dorchester  
 Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr  
 Sun 7:30-9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7  
 ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

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

**LAS VEGAS, NEV.**  
**CHRIST CHURCH** 2000 Maryland Parkway  
 Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.  
 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

**HACKENSACK, N. J.**  
**ST. ANTHONY OF PADUA** Lodi and So. Main Sts.  
 Rev. Harry Brooks Malcolm  
 Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;  
 Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri  
 7; Lit & B Tues 7:45; Sta & B Fri 7:45; C Sat 7:30

**NEWARK, N. J.**  
**GRACE** Broad and Walnut Streets  
 Rev. Herbert S. Brown, r; Rev. George H. Bowen, c  
 Sun: Masses 7:30, 9:15 (Sung), 11 (Sol), MP  
 10:40, EP 5, Daily: Masses 7:30, Wed also 12:10,  
 Fri & HD also 9:30; MP 7:10, EP 5:10; Tues Sta,  
 Meditation, & Adoration 8. C Sat 11-12, 5-5:30,  
 7:30-8

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

**ELMIRA, N. Y.**  
**GRACE** Church and Davis Sts.  
 Sun MP 7:15, HC 7:30, 9 & 11; EP 8; HC Tues,  
 Thurs 7, Wed, Fri 9:30, HD as anno; Daily EP 5:15;  
 C Sat 5-7; Healing 1st Mon 7:30

**NEW YORK, N. Y.**  
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
 112th St. and Amsterdam Ave.  
 Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
 Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

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

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

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

**HEAVENLY REST** 5th Ave. at 90th Street  
 Rev. John Ellis Large, D.D.  
 Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
 Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
 87th Street, one block west of Broadway  
 Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)  
 7:30; Wed 8:30; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
 46th St. between 6th and 7th Aves.  
 Sun: Low Masses 7, 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. C. O. Moore, c  
 Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
 ex Sat; Wed & Sat 10; C Sat 5-6

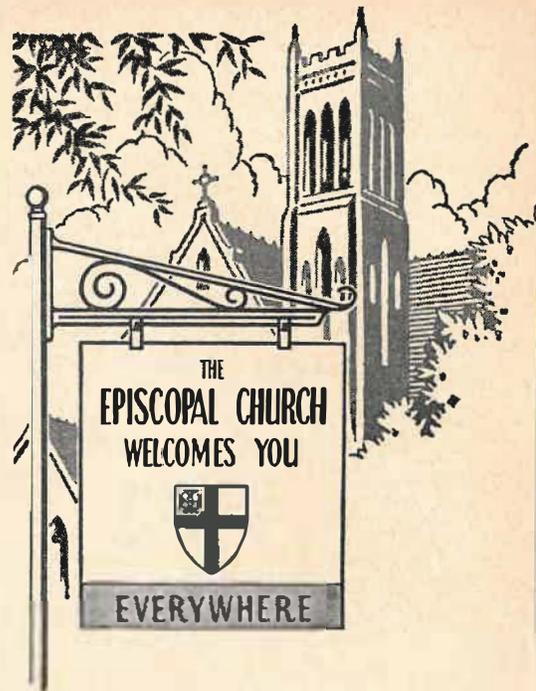
**ST. THOMAS** 5th Avenue & 53rd Street  
 Rev. Frederick M. Morris, D.D., r  
 Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
 8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

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

**TRINITY** Broadway & Wall St.  
 Rev. Bernard C. Newman, S.T.D., v  
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
 MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
 EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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

**CHAPEL OF THE INTERCESSION**  
 Broadway & 155th St.  
 Rev. C. Kilmer Myers, S.T.D., v  
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
 minutes before HC, Int 12 noon, EP 8 ex Wed  
 6:15, Sat 5



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

**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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
 Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass  
 and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat  
 9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
 Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
 Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
 Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
 C Sat 4-5, 6:30-7:30 & by appt

**SCHENECTADY, N. Y.**

**ST. GEORGE'S** 30 North Ferry St.  
 Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul  
 Parker, B.D., assoc. r; Rev. Georg T. Snell, B.Div.,  
 ass't  
 Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S of  
 Rel 8:55; Children's Service 10; H Eu daily 7 ex  
 Mon & Thurs 10, HD 7, 10; Daily MP 9, EP 5:30;  
 C Sat 4:30-5, 8-9 & by appt

**SOUTHERN PINES, N. C.**

**EMMANUEL** East Massachusetts Ave.  
 Rev. Martin Caldwell, r  
 Sun 8, 9:45, 11; Daily 10 & EP 5 ex Wed 8

**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 Fri 4:30-5:30,  
 Sat 12-1

**RICHMOND, VA.**

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

**YAKIMA, WASH.**

**ST. MICHAEL'S** Yakima & Naches Ave.  
 Rev. R. Riley Johnson, r; Rev. Frank Palmer, ass't  
 Sun HC 8, MP 9:30, 11, EP 7:30; Wed HC 10:30,  
 EP 7:30; C by appt

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