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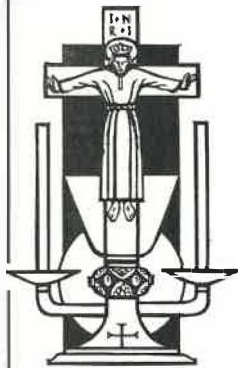
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Diary of a Vestryman

Repayment in Kind

(fiction)

by **Bill Andrews**

April 26, 1961. By last Sunday night, I had built up a pretty good case of self-pity.

I was, I decided, a badly exploited man in my role as junior warden of St. Martha's Church, Oakburg. In seven days I had done the following:

(1) I had spent three hours preparing for, and two hours participating in, a conference of our building committee with the architects of our new church.

(2) I had spent another two hours in a meeting of canvassers preparing for our blitz effort to raise the money for the new church, and I had spent all of Thursday and Friday evening out canvassing.

(3) I had participated in one vestry meeting, at which I was elected a delegate to our next diocesan convention.

(4) I was a pallbearer at the funeral of a former senior warden of the church.

(5) Sunday I ushered at the 8 a.m. Eucharist and was a godparent at a Baptism at the Family Eucharist.

(6) Financially, I had given my regular weekly pledge envelope, had pledged, to the building fund, \$1,000 over a three-year period, and had given a gift of \$25 to the work of an Indian priest who preached for us Sunday and told us of the desperate needs of thousands of his fellow Churchpeople — Dakota Indians — who are trying to adapt to city living.

As I told Sue, my wife, "Sometimes I feel that the Church is only a machine for soaking up my energy, time, and money."

Monday morning I woke up with a stomach-ache, took some bicarbonate, and went on to work. I felt progressively worse during the day and came home early. By nine p.m., I was in agony, and Sue called the doctor. By 11, I was in the hospital, and the last thing I saw before the hypo knocked me into blissful unconsciousness was Fr. Carter at my bedside, concluding a prayer and reaching out his hand to anoint me with the oil of Unction. Then the lights went out.

Sometime about dawn, my hospital room was busy with nurses, giving me shots and washing me. Sue was around somewhere, looking frightened. Through the fog of pain and drugs, I sensed the tension and I realized I might be going to die very soon. I grabbed Sue's hand desperately.

Then, very suddenly, the room was empty and quiet and calm, with only Fr. Carter beside me. He had a little stole

around his neck and a little silver thing in his hand looking like a watch case. I began to hear what he was saying, ". . . probably come out all right. But the operation is serious, and I want you to receive Communion. Do you have anything you want to get off your conscience?"

I had a moment of relative freedom from pain and relative clarity of mind. "Father, forgive me for the sin of ingratitude," I said. And he spoke the words of absolution, followed by a collect, *Sursum Corda, Sanctus*, and finally, "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul. . . ." and then, He was in my mouth, and the pain returned, but the fear did not, and the room was crowded again, and I was in a hall on a cart, in an elevator, and then a green door was opening and I saw Fr. Carter making the sign of the cross just as the door shut him from my view, and I saw a nurse move up to administer the anesthetic.

All that was yesterday. Today I have a sore belly, and I am no longer the center of great attention. I have to ring for service from the nurses. Sue called to say she



wouldn't be in this afternoon but would come during visiting hours in the evening. And it was the curate, not the rector, who called and gave prayers of thanksgiving for my good recovery from the operation.

But I don't mind not being the center of attention. I'm alive. And it is a glorious feeling to know that in my time of danger the Church was with me, Christ's priest was with me, Christ was with me.

I guess I was never overworked or exploited by my parish, after all. I've been repaid in kind, with interest!

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LETTERS

(Most letters are abridged by the editors.)

Reading and Writing

I have just finished reading the story of the survey conducted in Missouri by the Rev. Murray Kenney [L.C., March 26th]. I am amazed that such a high proportion of the clergy failed to read the pastoral letter sent out by the House of Bishops. I am sure that anyone has a right to be critical of such a pastoral (I was not), but I do think that the clergy set a bad example by being lawless in the Church. Canon 45 Sec. 2 (f) requires that such pastoral letters to the people be read at a service on the Lord's Day within one month of the receipt of same.

I suppose that because in the same canon it is required that certain records be kept in a parish register, such clergy feel that it is a "bore" and so they do not do it. Surely something must account for the inaccurate records I have seen in some parish registers.

(Rev.) DON FRANK FENN

Baltimore, Md.

Sacraments

James E. Sinclair [L.C., April 19th] apparently rejects the Sacraments of Confirmation, which the Church prescribes as a normative requirement for reception of Holy Communion (P.B., page 299); Penance, despite that the Church specifically ordains ministers to the faculty of absolution (P.B., page 546); Orders, Matrimony, and Unction contrary to their obvious esteem in the mind of the Church, which provides for each. It is always with awe that one contemplates the miracle of a Churchman continuing in his allegiance after renouncing five-sevenths of the Church's sacramental life.

Perhaps Mr. Sinclair means not to deny the efficacy of these sacramental rites, but only to object to the terminology which labels them as Sacraments. Such an objection would be hard to pursue since each of the five non-dominical sacramentals satisfies the definition of a Sacrament (P.B., page 292) if we allow (and how can we deny?), as sufficient ordinance of sign and grace, the precedence of apostolic practice, the prescriptions of ancient canon law, the tradition of the Undivided Church and, in the case of Penance and Unction, Christ's specific commission to remit sins and heal the sick.

CHARLES H. BUELL

Denver, Colo.

Inheritors

In your news item marked, "Five Inheritors," in the April 9th issue, you have quite accidentally reprinted some inaccurate information. The five bequests were left by my father, who died in January, 1960. The original source of this money was an inheritance of my mother, Charlotte Niven McKinney of Binghamton, N. Y., who died in 1955. It was entirely owing to my father's stewardship of a fortune he never expected to enjoy that it increased to such proportions. It was his concern for theological education, college work, and struggling parishes which dictated the disposal he made. Unfortunately, the bequests were announced in confusing "legalese" — whence came the mistake.

MARY NIVEN ALSTON

New York, N. Y.

Religious Movies

The Rev. Malcolm Boyd does us all a service by raising the questions contained in his article on "religious movies" [L.C., March 5th]. It seems, however, that he slips into that same narrowness which he condemns.

For instance, he rejects the "literal depiction of God's actions" as being somewhere between blasphemy and poor taste. Yet, what practical choice has the film producer? The Bible presents God's acts as being literal. Any spiritualization in the interpretation of those acts must be done by the reader of the Biblical story. And it is all too evident that the interpretations put upon those literal acts differ widely, even within the Church itself.

How can we expect a producer to present a Biblical story in such a way that it will have the greatest possible acceptance among men whose interpretations vary so greatly? It seems to me that the answer is that he should endeavor to be as literal as possible, thus leaving the spiritualization of the story to the viewer himself. He must either do that or refuse to deal with scriptural stories altogether. Judging from the films of this type that I have seen, the greatest distortion of the Biblical history has been committed at the points where the film has departed from literalness rather than where it has attempted to present a literal rendering of the accounts.

The real question is not "What is a religious movie?" but "Who is the religious viewer?" As St. Paul says, "Spiritual things are spiritually perceived." The unspiritual man will fail to see anything religious in the most "religious" movie, but the spiritual man will perceive the Word of God in every movie, whether it be "religious" or not.

(Rev.) DUANE H. THEBEAU

Vicar, St. Paul's Church

San Jacinto, Calif.

Hoods and Functions

In answer to the Rev. Eldred Johnston [L.C., March 19th], I wear my academic hood in church not as an ostentatious reminder to my congregation of my own "achievement" in earning the B.D. degree, but to symbolize the Church's achievement in forcing seminary training down my unwilling throat. St. Paul's "Not I but Christ in me" applies to all "achievements" of every member of the Body of Christ, not least of all to my own theological education, which was "achieved" by God laying a rather rough hand on me and thrusting me into one of His seminaries.

The Body of Christ is not a classless society of members all exactly alike. Rather each member, as St. Paul teaches, has a different function and responsibility. The different dress of the different participants in liturgical worship symbolizes their different functions in the Church.

The organist wearing her Bachelor of Music hood over her surplice on Sunday morning (a perfectly appropriate act) symbolizes her dedication of a musical education to the glory of God and His Church during hours of weekly practice. She isn't *better* than, say, the priest who has no music degree, she simply has a *different* function in the same Church.

(Rev.) ALEXANDER BLAIR

Vicar, Saint Anne's Church

El Paso, Texas

Continued on page 24

The Living CHURCH

Volume 142 Established 1878 Number 18

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

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THINGS TO COME

April

30. Easter IV
North American Conference on Church and Family, NCC's Department of Family Life, Green Lake, Wis., to May 5th

May

1. SS. Philip and James
Pennsylvania convention, Philadelphia
2. Consecration of Rev. Russell T. Rauscher as Bishop of Nebraska
Eighth Province (Province of the Pacific) synod, San Jose, Calif., to 4th
Chicago convention, Chicago, to 3d
Colorado convention, Denver, to 4th
Easton convention, North East, Md.
Lexington convention, Frankfort, Ky., to 3d
Missouri convention, St. Louis
South Florida convention, Orlando
Southern Ohio convention, Columbus, to 3d
Southern Virginia convention, Warwick, Newport News
- Upper South Carolina convention, Greenwood, to 3d
Wyoming convocation, Cheyenne, to 4th
3. Massachusetts convention, Boston
Western North Carolina convention, In-the-Oaks, N. C., to 4th
5. Bethlehem convention, Scranton, Pa., to 6th
Central New York convention, Oswego, N. Y., to 6th

April 30, 1961

BOOKS In Preparation

JESUS CHRIST THE LIGHT OF THE WORLD. Study Booklet in Preparation for Third Assembly, World Council of Churches, New Delhi, November 18 - December 6, 1961. Pp. 75 (illustrated). Paper, 50¢; 10-99 copies, 35¢ each; 100 copies, 25¢ each. Available from World Council of Churches, Rm. 439, 475 Riverside Dr., New York 27, N. Y.

This booklet has been issued to enlist the prayer-study of all Christian people in preparation for the Third Assembly, World Council of Churches, New Delhi, India, November 18th-December 6th of this year. It is a beautiful, thoughtful, and instructive book.

The substance of it is a section of eight Bible studies on the announced theme. These studies are furnished with well selected Biblical passages, stimulating questions, and sound suggestions for their use, principally in groups. It succeeds wonderfully in bringing into harmony the elements of the witness, the task, the future objective of the world Church, and the Bible's message.

Excellent pictures and charts show how that Light of the world is already shining brightly in the common devotion and effort of many kinds of Christian people. Not all the heroic service is being rendered in non-Christian countries; much is done in home lands, and this is fortunately not overlooked in illustrations and discussions.

A clergyman is not needed to teach this booklet. He might help. Lay people will be able to derive the intended value from it if they read the Bible passages indicated. I shall recommend it heartily to study groups in my parish.

FREDERICK A. SCHILLING

Books Received

MEDITATIONS ON THE OLD TESTAMENT. By Gaston Brillet, C.Or., translated by Jane Wynne Saul, R.S.C.J. New York: Desclee Co. Pp. 274. \$3.75.

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

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

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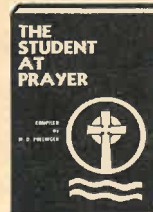
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Eric Colledge, Editor

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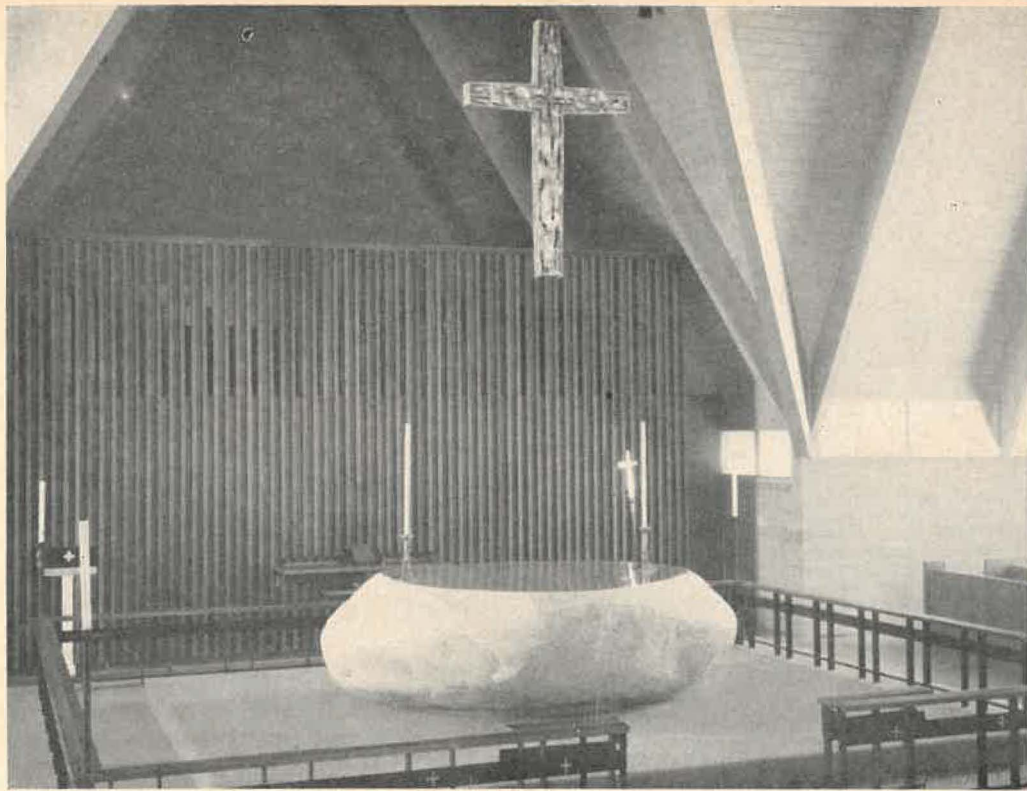
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And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Genesis 8:20-22



MONOLITHIC ALTAR

What might be termed an "altar in the raw" is the 16-ton piece of granite, polished on the top, that forms the altar of St. Alban's Church, Worland, Wyo.



The Rev. Bruce H. Cooke, rector of new St. Alban's, Worland, Wyo., which was dedicated April 17th.

The Living Church

For 82 Years:

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

Fourth Sunday after Easter
April 30, 1961

NATIONAL COUNCIL

Priority

by CHRISTINE FLEMING HEFFNER

A "wind of change" blew across the business of National Council, meeting April 18th to 20th at Seabury House in Greenwich, Conn.

One leaf in that wind was the adoption of a list of priority opportunities for 1963 and 1964 for several areas of the Church's work, to be included as an item in the recommended budget for the next triennium. This item, based on minimum recommendations by the chairmen of the departments, would include appropriations of \$1,139,849 in 1963 and \$2,067,000 in 1964 for the various fields.

A National Council officer expressed to THE LIVING CHURCH the hope that the appropriations might be expended in consultation with the Program and Budget Committee throughout the triennium. The Council's concern was that the Church's work in the later years of the triennium might be hampered in regard to opportunities which might arise. The nine priority areas, which might be increased or even superseded in urgency are: overseas work, theological education, work in cities and industry, women's work, social relations, work among Indians, intergroup work, college work, and work among the deaf and blind.

After the addition of priority suggestions for work in radio and television from the Department of Promotion, and youth work from the Department of Christian Education, the priority list was adopted by the Council.

The budget adopted to be recommended to General Convention was: for 1962, \$10,705,663; for 1963, \$11,788,312; for 1964, \$12,663,777.

Another kind of change was the transfer of the unit of Church vocations into the Home Department as the Division of Ministry and Vocations. Details of the new division's work were referred back to it for further consideration, with a suggestion that a closer liaison with the Joint Commission on Theological Education might be more carefully spelled out.

The Council adopted a resolution to memorialize General Convention to appoint a joint commission, consisting of five bishops, five presbyters, and five lay-



Coadjutor-elect Vander Horst

men, to study the canons regarding the quota system, and to recommend canonical changes necessary to change the existing system of giving by the dioceses, having in mind that the goal should be the giving by dioceses of one-half of their ordinary income. Bishop Bayne expressed the hope that the basis of this commission could be broad enough to effect changes in the basic system of the national Church's support by the dioceses.

NEWS FLASH: Bishop Gray of Mississippi collapsed at his desk about noon on April 21st. He was taken, unconscious, to the hospital. No further word as to his condition had been received by press time.

Another change appeared in the plans for a single presentation of the National Council's program to the General Convention, in what Bishop Warnecke of Bethlehem called a "great sweep," rather than in blocks of time allotted to the various departments.

Bishop Hallock of Milwaukee, reporting for the Department of Promotion, ex-

Continued on page 24

EPISCOPATE

Suffragan to Coadjutor

Suffragan Bishop Vander Horst of Tennessee was elected coadjutor of the diocese on the first ballot of a special convention at Christ Church, Nashville, Tenn., on April 19th.

Bishop Vander Horst received 74 clerical votes, exactly the number needed for election, and 116 lay votes, seven more than necessary.

Bishop Barth, the diocesan bishop of Tennessee, asked for the election of a coadjutor at the diocesan convention on January 18th [L.C., February 5th]. Bishop Barth is ailing, and has been hospitalized a number of times in the last several months. He has twice undergone surgery.

As coadjutor, Bishop Vander Horst will have the right of succession in the event that Bishop Barth should cease to be the Bishop of Tennessee.

Other clergy receiving votes in the election:

The Rev. Raymond T. Ferris, rector of Christ Church, Nashville, where the election was held: 20 clerical votes and 19 lay.

The Very Rev. George M. Alexander, dean of the seminary of the University of the South: six clerical and nine lay.

The Rev. Eric S. Greenwood, Church of the Holy Communion, Memphis: four clerical, nine lay.

The Rev. Donald G. Henning, Calvary Church, Memphis: three clerical, three lay.

Receiving one to three votes each were: the Very Rev. William E. Sanders, dean of St. Mary's Cathedral, Memphis, the Rev. Messrs Morgan C. Nichols, who is on the staff of St. Mary's Cathedral, and who was the executive secretary of the convention; W. Fred Gates, Jr., Columbia, Tenn.; Warren H. Steele, St. James', Memphis; William S. Ray, St. Paul's, Franklin, Tenn.; Tracy H. Lamar, St. John's, Knoxville, Tenn.; B. S. Sanders, Church of Good Shepherd, Fountain City, Tenn., brother of Dean Sanders.

Advance Notice

The consecration of the Rev. Russell R. Rauscher as Bishop Coadjutor of the diocese of Nebraska has been scheduled for Tuesday, May 2d in Omaha, Neb.

Chancellor Dies

Ludlow Sebring Fowler, chancellor of the diocese of New York, died of a heart attack on April 12th at the age of 64.

Mr. Fowler, a lawyer, was senior partner in the firm of Battle, Fowler, Neaman, Stokes, and Kheel, of New York City. He specialized in estate and corporation law. In his capacity of diocesan chancellor, he advised Bishop Donegan of New York on legal matters. He was appointed chancellor in 1956.

Mr. Fowler was graduated from Princeton University in 1917, and served as a Navy lieutenant in World War I. After the war he resumed study, and received his legal degree from the New York University School of Law.

His wife died in an automobile accident in 1943. Mr. Fowler has been in poor health since that time, according to the *New York Times*. He was a deputy to General Convention in 1958, and was a deputy-elect to the 1961 Convention.

He is survived by two sons, Ludlow Fowler, Jr., and Larned Fowler, two brothers, three sisters, and three grandchildren.

FAITH AND PRACTICE

The Truth and Revelation

"The Faith declared by the Church in the Creeds is not in question by the Church," said Bishop De Wolfe of Long Island in a pastoral letter directed to be read in the churches of that diocese on April 23d.

Bishop De Wolfe said his purpose in issuing the pastoral was to "assure the faithful in Long Island that no single bishop, be he the Presiding Bishop or the Archbishop of Canterbury, has the authority to revise the Faith of this Church, either by adding to it or subtracting from it. The Faith of this Church stands as it is declared in the Creeds. The doctrine, the discipline, and the worship of this Church, as set forth in the Book of Common Prayer and the canons, bind us all alike, bishops, clergy, and laity. But to the bishops especially belong the guardianship and the proclamation of the Faith 'once for all delivered to the saints.'"

Said the Long Island diocesan, in his pastoral letter:

"The Church has the mind of Christ, who is Himself the Truth. Christ's promise to the Apostles was that when 'the Spirit of Truth (God the Holy Ghost) is come, He will guide you into all truth.' God the Holy Ghost is come, and has guided the Church in the definition of the Faith. Such definition is contained in the Apostles' and the Nicene Creeds set forth in the Book of Common Prayer, and in the Creed of St. Athanasius, included in the Book of Common Prayer of the Church of England. Whether the Creed be said or sung, the *truth* the Creed pro-

claims is still nothing but the *truth*.

"Interpretation of such definition is the responsibility of the Church operating under the guidance of God the Holy Ghost. Up to the present time, the Church has never interpreted the definition so as to negate the doctrine of the Trinity, the birth of incarnate God the Son of a woman who was a virgin, the bodily Resurrection of the Lord Jesus Christ from the dead, or the essential dependence of the structure and operation of the Church upon bishops and the Apostolic ministry. Despite misleading headlines and press notices in many newspapers and magazines, the Faith declared by the Church in the Creeds is not in question by the Church.

"Sensational developments always get publicity. It is readily understood that statements by a bishop of the Church which appear to question or to negate the articles of Faith would be considered sensational by the press, both secular and ecclesiastical. What the Church's reaction may be to such an articulate questioner . . . is also sensational as far as publicity is concerned. Such publicity necessarily disturbs large numbers of Churchpeople who have been in the habit of taking for granted the Faith as defined by the Church.

"Relatively few Churchmen, perhaps, have been adequately trained to differentiate between human scholarship and divine revelation. The dogma of the Trinity, the mighty acts of Incarnation, of the Virgin Birth of incarnate God the Son, and of the glorious Resurrection of the Lord Jesus Christ from the dead, are not concepts of scholarship but insights made available by revelation, and by reality as recorded in reliable historical reports, notably Holy Scripture. In the course of history, scholarship has frequently failed to acknowledge the authenticity of revelation. On the other hand, revelation has maintained consistently that revealed truth cannot be contrary to reason. Individual scholars may suffer from blind spots in failing to grasp aspects of revealed truth. Historically the Creeds have been the bulwark of the Faith to protect the rank and file of Church members against the aberrations of individual scholars like Arius. In the Church's definition of the Faith, scholarship has found its proper sphere in being guided by God the Holy Ghost into appreciation and definition of all truth made available by revelation and historical experience. . . .

"The questions regarding the Faith raised recently testify to our need of informed laity and uncommitted clergy. Your bishop, therefore, urges both the clergy and the laity of this diocese to live up to the rule of Faith, namely: to believe implicitly the truth of Christ as defined in the Creeds, and to examine explicitly, as occasion may allow, the articles of Faith as this Church has received, and witnesses to, the same.

"Of our charity, we must pray that those who are assailed by doubt may be rescued and restored to faith by their response to the mighty operation of God the Holy Ghost. For those whose faith is not in danger, we should pray that they may continue to find their strength in quietness and in confidence. Down through the centuries, God the Holy Ghost has not misled the Church; nor has He given us the spirit of fear, but of power, and of love, and of a sound mind."

Chapel on Campus

The question of whether or not a chapel should be built for the Episcopal students of the University of California at Berkeley, Calif., figured in a dispute between Bishop Pike of California and the Rev. Robert S. Morse, chaplain at the university. Fr. Morse has been removed from his position, effective July 31st.

Fr. Morse said, according to newspaper reports, that he was one of the priests who opposed Bishop Pike's election to the episcopate, and added, "I was one of the leaders of the opposition to Bishop Pike's policies before he was elected, and I think he wants to smash the opposition."

Bishop Pike is reported to have answered:

"As any priest in the diocese who voted for others at the time of my election knows, Chaplain Morse's charge that I am now 'smashing the opposition' is palpably absurd."

Fr. Morse, according to reports, replied to this:

"Of course it's absurd. It's so absurd that I'm fired.

"You might say I was fired for two reasons. First, because Bishop Pike wants to get rid of or smash the opposition to himself. Second, I was fired because I wanted to build a chapel for the students."

A spokesman for the diocese of California told THE LIVING CHURCH that Fr. Morse's desire to build a chapel for university students has been occasion for debate for some time. The official policy of the diocese in its college work program, according to the spokesman, is to engage college students in the life of existing parishes. The action of the bishop in removing Fr. Morse from his post, he said, was taken after recommendations had been received from officials in the Church's college work on national, provincial, diocesan, and local levels.

It has been learned that Fr. Morse, without securing the permission of the Bishop and Council and the division of college work of the diocese of California, had formed a foundation and had undertaken to raise funds for the construction of a chapel at the university.

NATIONAL AFFAIRS

Bells of Portent

Bells are being cast for a carillon to be installed in the Gloria in Excelsis tower at the Washington Cathedral, Washington, D. C. The tower is scheduled for completion in 1964.

Money for the carillon was provided for in the will of Miss Bessie Juliet Kibbey, of Washington. In making the bequest in memory of her grandparents, Miss Kibbey left a list of texts to be put on the bells. The texts are from the Prayer

Book's Psalter selections for the 19th day, her birthday. The text for the largest bell will be "The Lord He is God," and the smallest bell will bear the words, "Amen, Amen."

The Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, explained the use of the bells.

He said:

"To me bells are placed in cathedral towers to mark for people events in their lives which portend the turning points, and therefore relate to their common underlying faith. In the case of the cathedral in the nation's capital, these would be national events of significance to our whole populace rather than local happenings of a single community. We are not a parish, but aspire to a national witness in behalf of the whole Church. Therefore, just as the pulpit and liturgy here should reflect and comment on the wider movements of our national history, so will the cathedral bells proclaim our Christian faith in God's providence and in the destiny of our people. I like to think of bells as evangelical, even missionary, in their role."

Dean Sayre said that he thought the carillon might appropriately be used to mark such national events as the inauguration of a president, and deaths and weddings of national significance, as well as word of war or peace.

JERUSALEM

The Stall of Nazareth

The Rev. Felix V. A. Boyse arrived in Jerusalem on April 15th, to take up his duties as principal of the newly established theological college, which is being organized in connection with the Collegiate Church of St. George the Martyr, cathedral of the Archbishop in Jerusalem. Formerly, Fr. Boyse was vice principal of Cuddesdon College, Oxford.

He earned the B.A. degree and the M.A. degrees at Cambridge University, with

Cambridge University, with highest honors. He was installed as residentiary canon, in the stall of Nazareth on April 16th.

The canonries in Jerusalem are named for significant places in the Holy Land. Other occupants, with their stalls, are: the Rev. Edward Every, Olivet; the Rev. A. Kenneth Cragg, Bethany; the Rev. Hugh R. A. Jones, Nain; the Rev. E. M. Bickersteth, Cana; the Rev. G. Alun Morris, Caesarea; and the Archdeacon in Cyprus, the Ven. W. B. Farrer. Other stalls not now designated are: Bethlehem, Damascus, Tiberias, and the Archdeaconry of Palestine.

Iranian Bishop

The Rev. Hassan Barnaba Dehqani-Tafti was scheduled to be consecrated the fourth Anglican bishop for Iran on April 25th in the Collegiate Church of St. George the Martyr, cathedral of the Archbishop in Jerusalem. Bishop-elect Dehqani-Tafti succeeds the Rt. Rev. William J. Thompson, who is retiring after an episcopate of 26 years. Bishop Thompson spent his whole ministry in Iran, having gone there in 1920 as principal of Stuart Memorial College, Isfahan, a post he held until his consecration.

The metropolitan of the province, the Most Rev. Angus Campbell MacInnes, was to be the consecrator, assisted by Bishop Cuba'in of Jordan, Lebanon, and Syria; the Rt. Rev. O. C. Allison, Bishop in the Sudan, and Bishop Thompson.

Bishop-elect Dehqani-Tafti is a Persian, and is reported to be the first of his nationality to be consecrated. Born of a Muslim background, he was baptized at the age of 18. He has been pastor of St. Luke's Church, Isfahan, since his ordination to the priesthood in 1950. Previously, he attended Stuart Memorial College, and later, Teheran University. In 1947, after completing his required military training, he prepared for the ministry in England.

He has written *Design of My World* (World Christian Books, Lutterworth Press), describing his conversion and his growth in the Christian life. The Persian hymnal contains many of his poems, most of which are poetical translations of Biblical verses which appealed to him.

The bishop-elect's wife is the youngest daughter of Bishop Thompson. They have three children.

WCC

Two Down, One to Go

The Synod of the Dutch Reformed Church of the Transvaal, the biggest of the three Dutch Reformed bodies in South Africa, has voted to resign immediately from the World Council of Churches. The Dutch Reformed Church of Africa, smallest of the three Churches, had already decided to withdraw [L.C., April 9th].

The three Dutch Reformed Churches took issue with the majority opinion on *apartheid* policies at a meeting in Johannesburg last winter of the South African member Churches of the WCC [L.C., January 1st]. At the time, representatives of the Transvaal Church, together with those of the Dutch Reformed Church of the Cape Province, gave some qualified support to certain majority statements, but there has since been an agitation within the Churches to repudiate those statements entirely.

A resolution passed by the Synod said that the Church accepted it as a duty to promote the highest interest of the non-white population and believed that the best way of ensuring this was to follow the historical policy of racial differentiation. At the same time, it exhorted Church members to develop a Christian attitude toward the non-whites in spiritual and temporal fields.

The Rev. J. C. Van Graan told the Synod that "our delegates at Johannesburg were caught in a web woven by imperialists from outside countries who wanted us to wrangle over things which should be left to the South African government to decide. To date we have only one man who could conquer the diplomats from abroad and that is the Prime Minister of our country, who walked out of the British Commonwealth."

However, the Rev. J. H. Louw warned that the Church must be careful before expressing itself on political matters. He said:

"Before we associate ourselves with the State, we must realize that not everything the State does is healthy. . . . How can we honestly know that what we speak, so also speaks God?"

The Rev. C. F. B. Naude, one of the most prominent members of the Church, said he still associated himself with the World Council of Churches' decisions.

Continued on page 21



Bishop-elect Dehqani-Tafti and family: A Persian in the episcopate.



The New Headquarters Building— Heart of the Missionary Program

A Statement from the Presiding Bishop

The new headquarters of the Episcopal Church that we are to erect is not just a building. This is the heart of the missionary program of the Church, for not until all our work can radiate from an efficiently operating center, where the Council staff and the Presiding Bishop can give adequate central direction and unified supervision, will the Church be as effective as it must be.

I can hardly emphasize strongly enough that this is a missionary need. It is a great missionary opportunity for us all.

Our present scattered operation is extravagant. It causes delays, inefficiency, and lack of co-ordination in our strategy and functioning. Strong, unified direction is essential, if the whole life of the Church is to be achieved, but under present conditions, efforts toward such cohesive direction are weakened and made extremely difficult.

Nearly 40 years ago the need for a new building was already urgent! In 1926 the National Council pointed out that obtaining a more adequate headquarters was a problem of the immediate future, and instructed the Presiding Bishop to appoint a committee to solve it. It was not solved immediately, and then momentous world events intervened. In 1956, those instructions were renewed, and our present plans are the result.

Because having adequate headquarters for our world-wide program is imperative, if we are to meet the world's urgencies today and tomorrow, I have agreed to work as national chairman of a committee receiving gifts and memorials to pay for the new building.

Every businessman knows that a successful operation must have adequate central direction and must be adequately housed in space that permits efficient, co-ordinated work. No progressive businessman, I believe, would condone the inefficient, loose-knit setup with which we

are struggling to carry out the mission of the Church.

For many years, we have let lack of space decide what we could or could not do, no matter what needed to be done. We have tried to keep things going, as best we could, while scattered about in four different locations instead of being able to go full speed ahead with all of our staff under one roof.

How serious is this all-over-the-landscape handicap? For the last decade our entire Christian Education staff has been in Greenwich, Conn., 35 miles away from our present main headquarters in Church Missions House, New York City, a necessity which has nearly severed its direct relation to the other departments. Unity of direction and efficiency have been reduced because the shipping and duplicating work has been several blocks away from our main building, where there is no room for it. Our storage facilities are in a warehouse in still another New York City location.

In addition, all our Church-related agencies are physically separated from the Council, in various other locations. Where there should be a close working relationship, the left hand scarcely knows what the right hand is doing, which for us is an undesirable state of affairs, contrary to scriptural injunction! The new building will remedy this disjointed procedure by bringing them together with us.

As we have previously said, there will be no general campaign in every parish and mission to raise funds for our new world headquarters. Consequently, it will be necessary for our committee to receive a great many larger gifts from those individuals who are able to give more than their normal parish and diocesan contributions. We shall welcome help from all Episcopalians, giving as much as they can.

Many dioceses and individuals, I am

sure, will want to make gifts as memorials to great Church leaders or to members of their families — for example, such great missionary leaders as:

Henry St. George Tucker (Presiding Bishop from 1938 to 1946),

Peter Trimble Rowe, first bishop of Alaska (1895-1942),

Daniel Sylvester Tuttle (Presiding Bishop, in the days when that office was filled by the senior bishop for 20 years),

Miss Julia Chester Emery and Mrs. Richard H. Soule who established the women's United Thank Offering in 1889.

It will be possible to designate specific sections of the building for such memorials: the chapel, the library, the lobby, a certain office, a particular department, etc. Information on memorial possibilities will be available from our diocesan chairmen and committees.

I know that Churchmen and women want our annual budget to be devoted to our whole mission program instead of being partially diverted for the next 20 years into loan payments that would include a huge amount in interest. By paying now in advance for this urgently needed building, we can avoid that burden of interest and use our yearly income solely for the work of the Church.

I count on our having the necessary four million dollars raised by the time General Convention meets in September. This is a primary missionary task in 1961, in order to co-ordinate and vitalize our entire mission to the world.

Arthur Lichtenberg

SPECIAL REPORT

The Men at the Top →

Sometime in the next two years, if plans can be carried out, the national staff of the Episcopal Church will be moving into new quarters at Second Avenue and East 43d Street in the midtown area of New York's east side.

The Presiding Bishop himself is chairman of a national committee to receive gifts and memorials for the 12-story building.

Consultant for this gigantic task is Mr. Robert Jordan, executive vice president of the Episcopal Church Foundation and formerly executive of the Church's national Department of Promotion. (The Foundation as such is not participating in the money raising.)

The Presiding Bishop and Mr. Jordan propose to save the Church the sum of \$2,604,800 by raising [see page 10] instead of borrowing \$4,000,000 toward the \$5,500,000 project. To borrow \$4,000,000 would mean paying out



Robert Jordan
How to save \$2,604,800.



Bishop Lichtenberger
How to gather up the loosely knit.

\$2,604,800 in 5½% interest over the next 20 years — in addition to repaying the principal sum.

Bishop Lichtenberger says he hopes to have most of the total cost of the new

building raised before General Convention meets in Detroit on September 17th.

The million and a half dollars needed in addition to the four million will come from existing resources.

The Business That Burst the Seams

Mr. Turner is a vice president of the National Council and chief executive assistant to the Presiding Bishop.

281 Park Avenue South, New York 10, N. Y., is probably the best-known address in the Episcopal Church. For it is to 281 that contributions, pledges, checks, complaints, publication orders, correspondence, and innumerable telephone calls to the national Church are addressed.

For 67 years 281 has housed the business operations of the international missionary work of the Episcopal Church. And for the last 41 — since the formation of the National Council — 281 has been the service center of the social and educational work of the national Church as well. It has been "the office" to eight presiding bishops and countless other dedicated servants — lay and clerical, male and female — of the national Church.

It's widely known that the Christian Education offices of the National Council moved in 1951 to Tucker House in Greenwich, Conn., because there was no room for them in 281. But it may not be common knowledge that the business operations of the National Council (not counting inventory storage) now occupy four

buildings in three cities (New York, Greenwich, and Evanston, Ill.) and that this has been so for 10 years!

And occupy the space they do — to overflowing! For example, the General Division of Research and Field Study occupies a "converted" house in Evanston and conducts all its laboratory work — the preparation of detailed maps and overlays, demographic projections, statistical charts, and the like for diocesan and parish studies — in the basement, not one square foot of which (including the converted coal bin) is not in constant use. At 281 the general files of the Presiding Bishop, the treasurer, and the departments are distributed between the basement and the gallery suspended between the second and third floors. The Unit of Evaluation can be searched out in the attic while the audio-visual laboratory and auditioning rooms hide in the cellar of Tucker House in Greenwich!

As early as 1926 the National Council was concerned about the physical working conditions of its officers and staff at 281. That and all subsequent Councils that have studied the problem came to the same conclusion: The existing arrangements for housing our national business operations are inefficient, inadequate, un-

economical, and a hindrance to good work.

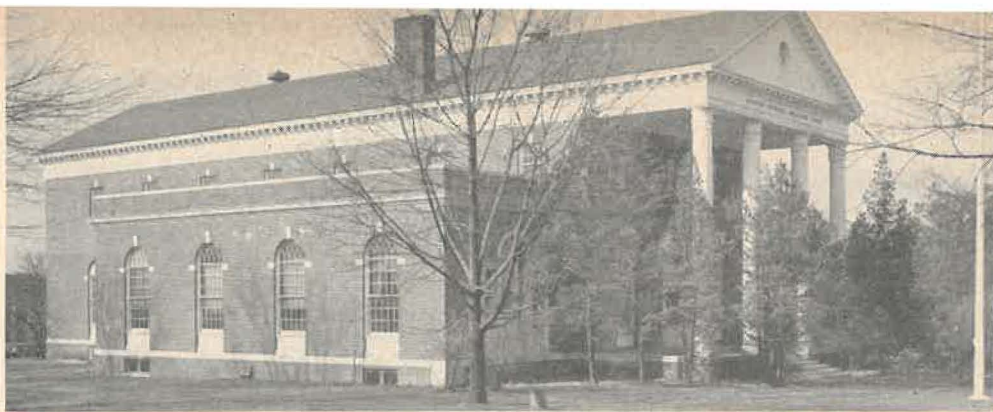
How come?

To understand "how come" it is well to take into account the situation that obtained when 281 was planned and built, the evolution since then of the national life and structure of the Episcopal Church, and the multiplicity of tasks that the Church through General Convention has given the National Council.

First, then, to 1894: During the centennial General Convention (New York, 1889) at the urging of the Board of Missions, the managers of the Domestic and Foreign Missionary Society were authorized and urged to proceed to build quarters to house the international missionary work of the Board and its Woman's Auxiliary. For the previous 69 years of the Society's existence various quarters had served, most recently Bible House on Astor Place in New York City.

The completion of the six-story Romanesque building (official name: Church Missions House) in December, 1893, was occasion for rejoicing on the part of the Board of Missions and indeed of all members of the Society, i.e. all baptized Episcopalians. On St. Paul's Day, January 25, 1894, in the chapel of this grand

by Warren H. Turner, Jr.



Episcopal Church Photos

National Council business operations now occupy four buildings, in three cities. In New York: Church Missions House, at 281 Park Avenue South (left), and stock-shipping room building on 23d Street (below). In Greenwich, Conn.: Tucker House (above). In Evanston, Ill.: A converted house occupied by the General Division of Research and Field Study (not shown).

new missionary center special services were held to mark the significance of this forward step in the life of the Church.

To appreciate the vision and foresight of those who built 281, you have to realize that in 1894 only one-sixth of it was needed for the use of the Board and its Woman's Auxiliary! An increase in work and staff of between 400 and 500% could have been absorbed with ease; today by shoehorn methods 281 accommodates barely 60% of the business operations of the National Council.

An important part of the planning was that much of 281 was to be occupied by tenants, both to produce a satisfactory income for the extension of missionary work and to provide for possible future expansion. This was a prominent point in the Advent and Epiphany Call which was issued throughout the Church to raise the \$315,000 necessary to erect the building. In 1894 three stores occupied the first floor, various commercial tenants occupied the top four stories, and the chapel, the library, the Board, and a staff of 18 were easily accommodated on the second floor. Some 26 years later, when the National Council moved in, the stores were the last surviving tenants; the 90 officers and staff filled to capacity all the remaining office space.

Now, 67 years is not an unusually long life for Americans. But a useful office building in the "super-sixties" in New York City is a rarity! During 281's lifetime the world and particularly America have undergone a nearly incredible revolution. And the Episcopal Church has not been unaffected. These are the 67 years in which America's population tripled and the communicant strength of the Episcopal Church more than quadrupled; in which Church "income" (exclusive of capital gifts) increased 17-fold, the Society's budget 13-fold! In these years the US suffered from two major depressions, two world wars, and two smaller wars. And during these years General Convention rearranged its work and restructured in a fundamental way the program and organization of the national Church.



It was in the year of 281's 25th birthday (1919) that General Convention "nationalized" under one body (the National Council) and one roof (281) great portions of the missionary, educational, and social work of the Episcopal Church. This typically American way of organizing national work remains today unique among major American Churches! One interesting result: Of all major Churches in America, the Episcopal Church has proportionally the smallest national staff. Another result of centralizing responsibility for "the unification, prosecution, and development" of work formerly done to varying extents by several previously independent bodies was an immediate crowding of 281. Absorbing these tasks and the people to carry them out so taxed 281's physical capacity that in seven years (1926) the Council called for new and larger quarters!

But, more significant in bursting 281's seams than either the mere passage of time or the evolution of our national Church structure (or both together) is the traditional response of General Convention to new or emerging opportunities. The Church is sometimes charged with irrelevance. It is only fair to point out that *that* General Convention which has *not* ordered new work to meet anticipated occasions for a relevant ministry is a rarity! Usually, as such opportunities have been seen and seized, the National Council has been asked or instructed to give

leadership, support, and staff to the new task, so that the number and variety of the tasks now done and of the skills needed to do them is impressive. So are the requirements for space in which to accomplish them, nearly 70,000 square feet!

Today the staff of the National Council numbers 275 people — 160 at 281, 65 in Greenwich, 13 in Evanston, and the rest in an inferior warehouse building on 23d Street in New York City. At 9:00 o'clock each weekday morning — by subway, ferry, commuter train, bus, and even jet — they come to their offices; they hope to close them at 4:45. "They" include three bishops, 40 priests, one deaconess, 90 laymen, and 140 laywomen. They serve in a host of capacities — as program officers, bookkeepers, typists, planners, switchboard operators, auditors, purchasing agents, editors, building engineers, writers, social workers, etc.

Some of the not-so-obvious businesses in which they engage are more conventionally described as: international banking, institutional management, custom-house brokerage, personnel administration, research, broadcast scheduling, accountancy, publishing, municipal planning, subscription fulfillment, exhibit design, public relations, travel agency. . . .

But the very complexity of 281's problems and work is one measure of the glad response of the Church to Christ's call to go forth with Him on many errands.

A DAY AT 281

On a typical working day these things might happen in National Council offices:

✔ One or two meetings involve eight or more people drawn from the length and breadth of the Church.

✔ Innumerable smaller conferences take place.

✔ An English overseas bishop calls to pay his respects to the Presiding Bishop.

✔ An overseas missionary bishop meets with the treasurer to complete the financial arrangements involved in buying a new mission site.

✔ A Church World Service representative comes to urge a director of Christian Social Relations to enlist the Episcopal Church in a new relief project in the Congo.

✔ A priest from the midwest seeks the help and counsel of the director of the Home Department in assisting the relocation of some Indian Episcopalians in his city.

✔ Two authors present first-draft manuscripts of a group-graded Church school teachers' manual to the director of Christian Education.

✔ The bishops of a diocese arrive to spend a week reviewing the first draft of the diocesan survey with the officers of the General Division of Research and Field Study — 14 volumes, mostly single-spaced reports and recommendations!

✔ A resettled German refugee comes to fill out papers to start bringing his parents to America.

✔ The chairman of the Joint Commission on Approaches to Unity confers with the Presiding Bishop on the proposed concordat with the Philippine Independent Church.

✔ A seminary senior files application for overseas missionary appointment; another requests appointment

through the Division of College Work to a university campus.

✔ A diocesan treasurer comes to learn from the comptroller ways of revising the diocesan accounting system.

✔ A priest discusses with the executive secretary of the Armed Forces Division plans to extend the ministry of the Church to the men and their families stationed at an Air Force base near his church.

✔ The "traveling auditor" returns to report on his audit of the books of five missionary district treasurers.

✔ The Presiding Officer of the Triennial Meeting of the Women of the Church and the chairman of the United Thank Offering Committee of the General Division of Women's Work come to plan the United Thank Offering presentation service in Detroit.

✔ An ecumenical exchange student comes to apply for an extension of his year's scholarship.

✔ A distinguished educator tapes an interview for "Viewpoint" in the recording studio.

This may suggest the wide variety of 281's business. What about its extent? Here are some suggestive statistics:

✔ On an average day in February (normally a "slow" month) 216 orders for materials were received from parishes and missions in the Church (checks enclosed!) for 38,300 printed books, pamphlets, etc., requiring 295 parcels to be mailed, thereby providing the post-office department with revenue in three figures!

✔ In a typical month, 145 orders are placed for office supplies and equipment, stationery, building and maintenance supplies for 281 and Tucker House, at a total price of over \$5,000. (In 281 alone 10 gallons of floor wax

and 8 gallons of liquid soap are needed each month!)

✔ During a typical year, acting in behalf of overseas districts and over and beyond their local buying, 281 places 200 purchase orders for such varied items as household, school, hospital, and dispensary supplies; building materials (including structural steel); machinery and parts; clothing and bedding. At least 95 shipments are arranged to not fewer than 20 countries via ocean freight, air freight, ordinary or air parcel post. The annual shipping bill alone is more than \$8,000.

✔ The treasurer's office maintains 4,000 active accounts, annually issues 35,000 checks and 9,000 receipts for contributions, pledges, etc. All this requires over 100,000 machine postings involved in the use and conservation of funds (including trust funds). Thus, the treasurer's office annually handles money totaling \$45,000,000 — in 20 or more currencies.

WARREN H. TURNER, JR.



Crowded conditions at 281: Corner of Promotion Department (right), lunch room (below), and library stacks (left below).

Episcopal Church Photos



Bishop Warnecke of Bethlehem is chairman of the committee to arrange for new housing for the National Council.

We were standing around chatting in the reception hall at Seabury House, during a recess in the National Council meeting in December of 1958, when the Presiding Bishop came up to me and said in his quiet manner, "Fred, would you be chairman of a committee to care for new housing to replace 281?" I frankly didn't know precisely what this meant. I knew that for nearly 40 years National Council had again and again discussed the replacement of 281. But I fortunately had no idea of the dimensions of the task! So I blithely said "Yes." It was the first meeting of National Council with our new Presiding Bishop and we all wanted to co-operate with him fully. Thus innocently I plunged into what has become a fascinating experience.

The Presiding Bishop promptly appointed a fine committee. From the National Council itself there was Mrs. William H. Hannah of Riverhead, N. Y., Mr. B. Powell Harrison, Jr., of Leesburg, Va., and myself. The Rev. Canon Almon R. Pepper, executive director of the Department of Christian Social Relations, and Mr. Lindley M. Franklin, Jr., treasurer, represented the staff at 281. Mr. Richard B. Goetze, our final member, is a devoted layman and a wise New York executive. The membership was purposefully kept geographically compact to provide for frequent meetings, and the committee has not changed in its membership since its appointment. Thus we have gained in experience and in respect and affection for one another.

A major issue confronted us at once. The National Council of Churches of Christ in America was erecting a new headquarters in New York City and was most anxious that we make it our own headquarters by becoming co-owners of the building. Three floors in this large building were tentatively reserved for the Episcopal Church. Since the building was even then nearing completion, we had to consider this invitation at once. We asked the National Council of Churches to present its case to us fully. We visited the building. Then we sat down to consider the proposition.

It was undoubtedly a fine building. Gifts to cover moving cost and furnishings for the Presiding Bishop's office were enticing inducements. Our participation in the building would be construed as a positive ecumenical gesture.

On the other hand, investment in the building would result in ownership of a fraction of a building rather than a whole structure. After 40 years we would own 13% of a building. We would in some measure lose our own identity and the impact of our own building. There was the possibility of problems involved in use of a common chapel. The very close-

A Bishop Tells

the Inside Story

by the Rt. Rev. Frederick J. Warnecke

ness to other Communion and to the National Council of Churches might become a disadvantage in potentially excessive involvement for our staff. A decision to enter into the Inter-Church Center would bind the Church for a long term of years. It would be extremely difficult to meet new conditions a generation hence that might demand a change in the location of our national headquarters. We reported to the National Council at its April, 1959, meeting that we did not favor entering into the Inter-Church Center, saying, "We do not feel that ecumenicity is necessarily or even wisely based upon cohabitation. We are not certain that 'the more we get together the happier we'll be.' We would emphasize that the concern of the Episcopal Church for unity and co-operation with other Churches is not dependent in any way upon a decision related to housing."

Then, scarcely catching our breath, we began to wrestle with the question of construction of our own building. The problem of geographical location was immediately faced. We seriously considered all sections of the nation. The committee visited Washington and Chicago. We found a strong diocesan chamber-of-commerce-like interest in having the new ecclesiastical pentagon, though no one could tell us precisely what effect for good it might have upon a diocese to have national headquarters in its midst! We decided upon New York City when a questionnaire to our staff revealed that most of the business of the staff took place in that city. For example, the Department of Promotion told us that they would still need an office in New York City for radio and television purposes if we located elsewhere. So despite cries from the golden west we decided upon New York.

One by one we faced many basic questions too numerous to mention here. Though we have given no publicity to this process we have had a deep sense of responsibility to consider all possibilities involved in the light of the good of the Church. For example, should the building be cathedral based? Should it be in a secluded suburban area or in the

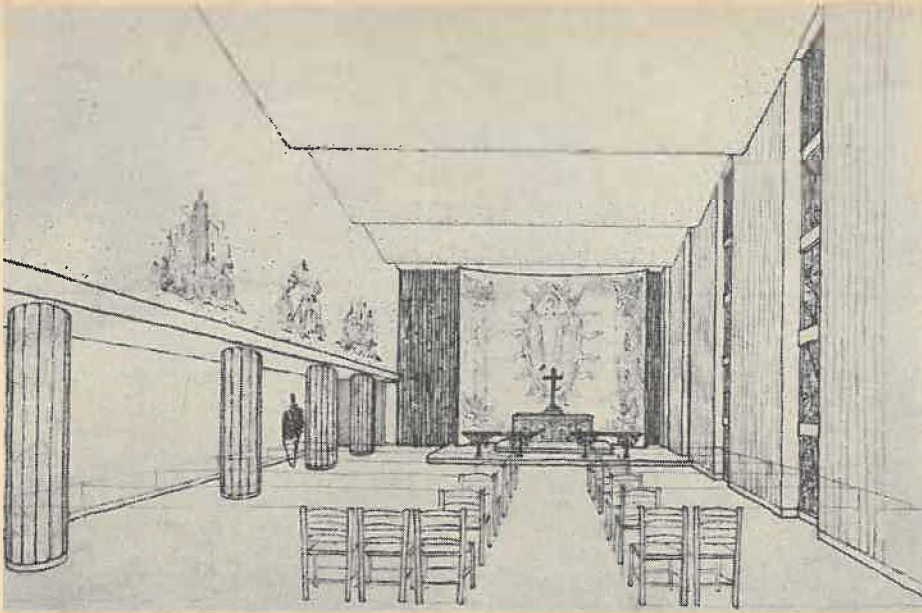


gin briggs
Messrs. Frederick J. Woodbridge (left) and
Lewis G. Adams, architects.
First there were 50 plans.

heart of the city? Should we purchase an old building and renovate it? And, always, what of cost and what of efficient functioning? At each meeting of National Council we made a progress report and sought its advice in many of these problems.

Ultimately, we began a search for a site in the heart of New York City. We pored over real estate maps. We piled into taxis and visited proposed plots. We walked about neighborhoods and almost were killed en masse at a busy corner where we were so engrossed in our discussion that we did not see a bus bearing down upon us! The bus driver began to speak in tongues, saw my collar, swallowed, crossed himself, and, I hope piously, called upon the name of the Lord.

A year's search and negotiations ended in the purchase of the property at Second Avenue and 43d Street. That area is rapidly developing and we were fortunate to find an acceptable plot within our limited budget. It is favorably located for transportation. It is just a block from the United Nations. Without being naive, we



Artist's conception of how chapel might look. Chapel will be open daily to public.

hope that our Episcopal Church flag will speak to the delegates going to and from meetings of the United Nations and remind them of the Church in the midst of American life.

During this period we also began consideration of architects, interior space planners, and builders. We had decided to assemble a team and work upon the so-called upset price plan. All too simply this means that we have so many dollars to spend to build a building. Ultimately, architect, builder, and owner agree upon a plan that is within this figure. Then if the builder can save in cost, still following plans and specifications, we share that saving with him. If costs increase, he is responsible for them. Best of all, however, the team works together from the very beginning. We believe that we have an all-American team! Our architects are Adams & Woodbridge of New York City. Their personal interest has been outstanding. Our interior space planners, Griswold, Heckel & Keiser Associates, have given time without stint to appraising our needs and to laying out the space in the new building efficiently. Our builder is George Fuller Company, represented by Mr. Gibson Dailey, whose experience has been invaluable. The legal counsel of the Church, represented by Mr. Philip Agar, has worked with us at every stage. All these are firms of integrity, ability, and national reputation. These gentlemen have thrown themselves into the task with tremendous gusto and imagination.

It has certainly been a task that required these qualities. Let it be emphasized that we are building an office building. A Gothic cathedral would not fulfill our needs! A parish house is not what we want! These are to be administrative offices in which the staff of National Council will work. Before all else, it must be an efficient, functioning office building. Its outward shape and size are in large

measure determined by our carefully ascertained needs, including expansion space, by the site on which we are building, and by the stringent New York City building code relating to height, setbacks, and like matters.

Nonetheless, we asked our architects to attempt to give the building a character relevant to its high purpose as the headquarters of the Episcopal Church. We wanted no applied crosses; no pseudo-Gothic decorations. Nor for that matter did we want the monotonous glass boxes that line many New York avenues today. We hoped for a relevant, functional building that somehow spoke of strength and of the spirit.

The problem was heightened by the obvious fact that it would be a smallish building among the giant New York skyscrapers. And since we are, as we stoutly maintained to a New York commission before whom we had to make an appearance, a "non-profit organization," we had to count our pennies! We wanted to build well and yet with economy. We could not afford unlimited expenditures for appearance alone. We faced again and again the question of whether a proposed expenditure might cut down future maintenance and upkeep and so be wise even though it added to immediate cost. Fifty plans, I am sure, were sketched and considered for the facade before ultimately one was accepted. We think it is a good one. The building will have warmth and texture. There is a decorative quality about it and yet it is not overly expensive to construct. It will be distinctive, not imitative. It will be reminiscent of the traditions of the Church in architecture and yet it is crisply contemporary. We like it!

A focal point in the character of the building will be the first floor. Here is the chapel. It will not be a parish church but a chapel for the staff, open daily to the public for prayer and meditation. We are

lavishing much thought and care upon the chapel to make it expressive of Christian Faith in our time. Tall, lancet abstract windows of stained glass in bold primary colors, set in concrete, will line the avenue frontage inside an arcade that is two stories in height. The altar will be freestanding and in sound Anglican tradition. We would hope that the chapel might be embellished with the finest art of our day, some of it perhaps coming from artists of our own Communion.

The remainder of the first floor, other than the lobby, will contain an attractive "Episcopal Church Information Center" which will blend into a Seabury Press bookstore. Here exhibits of the life, work, and Faith of the Church will entice the casual passer-by as well as those who have business in the building. Not only the Seabury Press but also many related though unofficial Church groups and agencies, such as the Brotherhood of St. Andrew and the Daughters of the King, have been invited to come into the new building. Space has been provided for such groups.

At the other extreme, high up on the roof (a functional not a Churchmanship decision!) there will be a penthouse apartment for the use of the Presiding Bishop. It will be gracious and "given to hospitality." It will supplement Dover House, the residence of the Presiding Bishop in Greenwich.

The committee has perhaps two more years of work before we can turn the keys of the building over to the Presiding Bishop and ask to be discharged. It has meant many, many meetings, long hours of discussion, time given to unfamiliar studies, to travel, and to correspondence. As chairman, I am deeply grateful to the members of the committee for their unflinching co-operation and concern in this task. For all of us it has been an exciting adventure in service to the Church.

As one stands at the corner of 43d Street and Second Avenue, where our building will be constructed, and looks to the east, the great mass of the Secretariat building of the United Nations closes the end of 43d Street just a short block away. Walking in that direction, one discovers that 43d Street ends on a height above the United Nations plaza. A wide flight of curving steps winds down to the plaza. On the granite wall of the embankment of these steps there is carved a verse of Holy Scripture. "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." When I first saw that inscription it seemed somehow to confirm to me the rightness of our new location.

We will be in the very midst of God's people in a great city, near a center of international life, by our presence speaking of God's peace to our world. God grant it may be so as 815 replaces 281.



Present Women's Work office: "We are not special."

gin briggs

Women's Work: Out of Isolation

by Theodora Sorg

Mrs. Harold Sorg of Berkeley, Calif., is a member-at-large of the General Division of Women's Work.

A good friend who is a clergyman asks me plaintively from time to time why women think of themselves as special. "There's always this talk about women's problems," he says, "and the woman's point of view. Why can't women just be people?"

It is precisely because women are people, because we are a large segment of the laity of the Church, that we are concerned with the building of new offices to house the National Council. There is a time honored phrase about "women's work" that is still valid, as we attempt to break out of the old stereotype of an organization that exists for and by its own purposes. We say, again and again, that we are "missionary-minded." But our

concept of the word missionary has grown to encompass all that the Church is doing to bring the Good News to a troubled world. So to us the new structure will be the center of the prayer and thought and planning and work that go into the fulfillment of that great commission.

The General Division of Women's Work, which is representative of all the women of the Church, has members appointed to almost every department of the National Council. These women bring their individual insights and contributions to the departments on which they serve, and take back the story of what is happening there to dioceses and parishes throughout the country.

Our executive director, Miss Frances Young, and the members of our staff are in close daily contact with all of the departments in order that what the women do may be a useful part of the total effort of the Church. We are a part of

the whole, and so we are concerned with the whole.

Consequently, we are interested in a building which will give adequate, functional, and efficient housing to those who give their full time to the work of the National Council. We have, for example, a particularly close relationship with certain officers of the Departments of Christian Education and Christian Social Relations, the Home Department, and the Unit of Church Vocations who are appointed to work in liaison with us. Communication with these officers is constant and essential to us. This communication has been difficult to maintain in the area of Christian education because that department has had to be housed out of the city at Tucker House in Greenwich, Conn. We will be grateful that our executive director and staff will be adequately housed in offices planned for the purposes for which they and, on occasion, we, use them. Good structures and good organization are tools, not ends in themselves. But a task can be better accomplished if it is not hampered by the constant irritations of crowding, physical discomfort, and dispersed personnel.

But most important to us, who are a part of this great Church which recognizes the validity of symbols, is the new building as a symbol of vitality and enthusiasm. We of the laity visit New York both officially and unofficially, and when we do we want to see the nerve center which is the source of so much of our own effort. It is good that this will be a place of which we may be proud, which will say to us and to all who see it, "This is a Church which is alive. It is able to make a real impact on the community, and on the larger community which is the world, in the name of our Lord."

For the women of the Church there is another symbol, implicit in the planning, which will be deeply satisfying. At last, rather than being on a separate floor, isolated, and set apart, our offices will be located centrally among the other offices. We hope that this will carry its own message. We hope that it will say, "We are not special. We are a part of the Church, concerned with its mission, involved in its task, seeking only to serve it in every way that we can."

ANGLICAN CYCLE OF PRAYER

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

April

30. Erie, U.S.A.

May

1. Exeter, England
2. Florida, U.S.A.
3. Fond du Lac, U.S.A.
4. Fredericton, Canada
5. Fukien, China
6. Gambia & Rio Pongas

Fr. Morrill is rector of St. Mark's Church, New Canaan, Conn.

Members of local parishes throughout the Church may view the new national headquarters building with understandable pride. Situated in a key location in a great city, the crossroad of travelers from all over the world, the well-conceived building will itself speak in clear terms of the vitality of the Episcopal Church and of its Christ-centered concern for all peoples.

But members of local congregations have other reasons for rejoicing in the new facility. For the first time in many years, those to whom they have looked for leadership will be "gathered together in one place."

The staff work of the National Council is very close, indeed, to the life and work of the local church. The vast majority of men and women who compose the staff have come from rich experiences in parish life, and theirs is the responsibility of planning, of leading, of being creative for the work of the local parish and mission, which they know so well. No program, no suggestion, no material, no training program of leaders is accepted or considered valid until it has been tested by the question, "Is this related to the needs of the members of the local congregation, and will it be of real assistance to them?"

In this, the new headquarters will play a significant role in the life of the typical parish and mission. For the concern of the staff of the National Council includes a concern for all people of a parish family from the very youngest to the oldest. There is a concern for them as individuals as they seek to learn the Prayer Book way of life, or as they fall away from it,

or as they have not yet come to know it. There is concern for them as individuals, as a parish family, and as groupings within the parish family. There is concern for their spiritual growth, concern for their ministry — both within the parish and beyond the borders of the parish. In the attempt to deal with these many concerns the National Council has developed a structure of organization of various departments and divisions each of which must speak to the members of a parish in terms of its own concern. Herein, the need for a common unity of conviction, purpose, goal, strategy, timing is obvious.

A significant portion of the function of the staff of the National Council is that of serving as a communications center be-

tween one parish and another. Many of the most creative approaches to the problems and needs of the members of the local parish are initiated on the local scene. Knowledge of these approaches reaches the whole Church through the interest of the national staff. The new headquarters will serve as a gathering place of ideas and people from many a local parish, to the strengthening of the whole Church.

You may, therefore, whether you are a priest or a lay person, think of the building of the new headquarters as of vital importance to the well-being of your own congregation, and as an extension of its work.

Perhaps you would ask, "How can the

A Priest Points Out

Benefits to the Parish

by the Rev. Grant A. Morrill

National Council staff and building are "unseen parish house and staff" adjacent to every parish church. (Shown here: former Presiding Bishop Sherrill and some of Council staff.)

ACU CYCLE OF PRAYER

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

April

30. St. Paul's, Plymouth, Wis.

May

1. All Saints', San Diego, Calif.; St. Mark's, Cocoa, Fla.; St. Mark's, Geneva, Ill.; St. James the Just, Franklin Square, N. Y.; St. James', Leesburg, Fla.
2. Advent, Boston, Mass.; St. Philip's, Gascons, Quebec, Canada
3. St. Paul's, Brookings, S. D.
4. St. Mary's, Flushing, N. Y.; Middlesex Chapter ACU, Westbrook, Conn.; St. Augustine's, Rhinelander, Wis.; St. Augustine's, Kansas City, Mo.
5. Christ Church, New York, N. Y.; Grace and Holy Innocents', Albany, N. Y.; Intercession, Stevens Point, Wis.
6. St. John's, Southampton, N. Y.; Cathedral of the Incarnation, Garden City, N. Y.; St. Michael's, Fort Worth, Texas; St. James', Long Beach, N. Y.



relatively small group which is the staff of the National Council serve the whole Church effectively?" The answer is two-fold. First, the national staff serves a parish or mission through its diocese or missionary district. Most dioceses and districts have formed counterparts to the various departments of the national staff, and these, combining their own resources with those of the national staff, bring the parish the benefit of both.

Second, the national staff reaches directly into the congregation, and it does it in three ways:

(1) Through leadership training programs, the various departments and divisions of the National Council frequently plan opportunities in which a member of a local congregation may be involved. Examples of these opportunities provided within recent months are the training of laymen in a knowledge of the program of the whole Church, especially as it relates to stewardship, clergy conferences; numerous training opportunities, led by members of the national staff in the area of education — adult education, Church school teacher training conferences, conferences for the leaders of young people. Members of many local parishes have been

involved in these and similar conferences. Thus, the staff of the National Council does reach directly into the local congregation in a significant way.

(2) The national staff reaches into the congregation through printed materials, which enable clergy and lay people to deal more effectively with the many areas of parish activity. I am thinking of the vast number of materials for Christian education — Church school materials, materials for adult educational study groups, program and study suggestions for work with young people, leadership training materials for the training of teachers and leaders of parish programs, etc. All this and more from just one department.

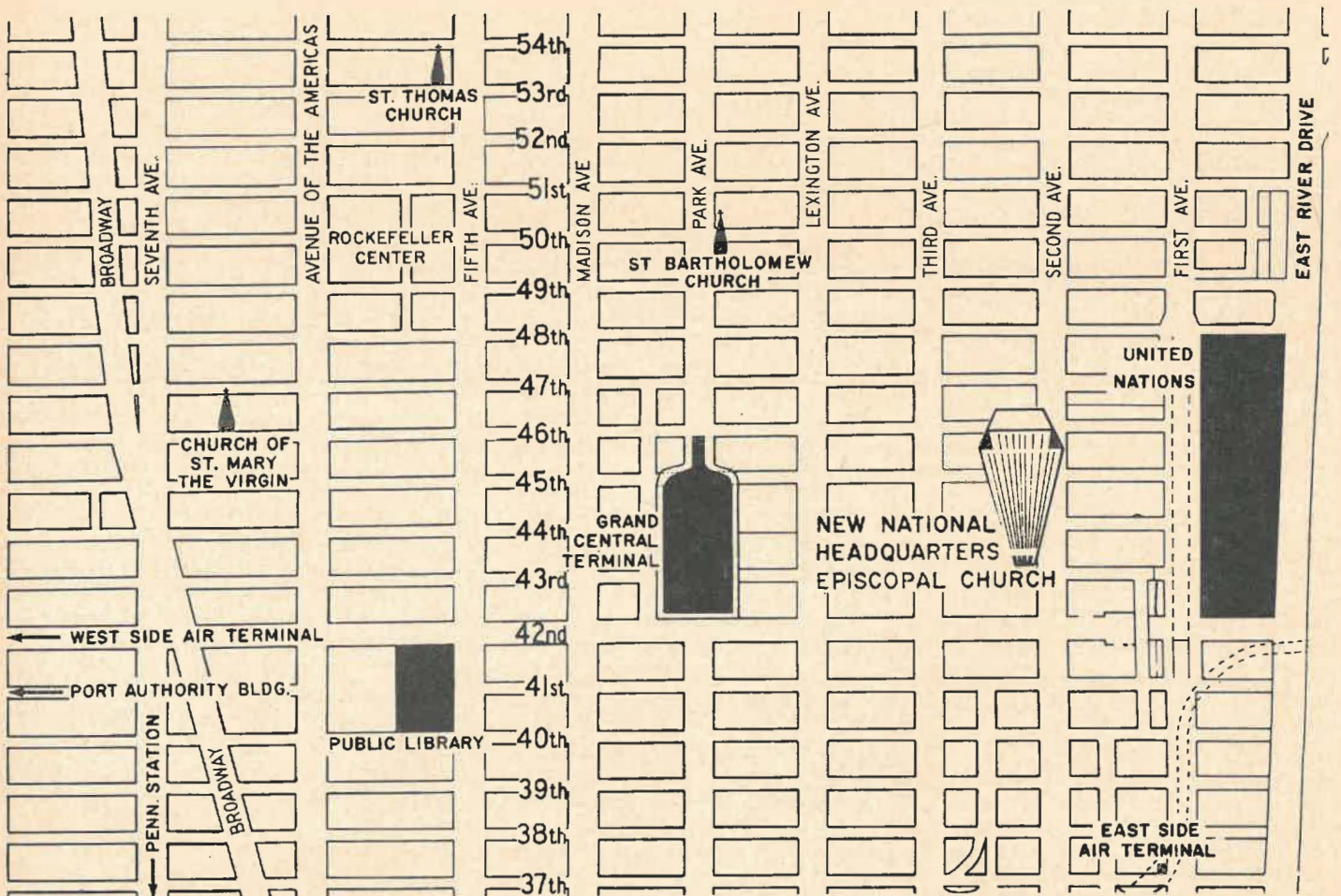
To mention but a few other materials out of the vast resources offered to us from other departments and divisions, there are abundant guides from the Department of Christian Social Relations which help the parish to deal effectively with the wider community and its problems — the world and social issues from which we dare not turn away. There is the Department of Promotion, offering materials which assist the parish with the teaching of stewardship, and the important work of evangelism through radio and television. There are the Overseas and Home Departments, keeping us in-

formed about the missionary work of the parish, and the needs in the various fields in which the Church carries on its domestic and foreign missionary work. There are the General Divisions of Women's Work and of Men's Work, each offering its large store of printed materials for the extension of the activity and education of men and women in the parish; that they may grow in the experience of the Christian Faith and be witnesses to it.

(3) The National Council staff reaches into the local parish through experimentation and consultation. Your parish could well be the scene of careful experimentation in the building of an educational program, or in an attempt to discover how the parish might better serve its particular function. An example of such an experimentation is that presently being carried on in several urban parishes by the Division of Urban-Industrial Church Work. If your parish is not used for experimentation, it may well be one that will benefit by it.

The National Council staff and building are therefore the unseen parish house and staff immediately adjacent to the parish house of your church. In it are carried on the research, experimentation, study, and planning which are so necessary to your developing parish program. The building of the new headquarters will furnish the facilities needed to help you meet your needs. This venture is vital to your parish, for it is an integral part of your parish.

At a world crossroads, will rise Church headquarters. Midtown location of the proposed new national headquarters of the Episcopal Church is convenient to transportation and major hotels as well as to many Church agencies and supply firms. Within the area of the map are American Church Union, Episcopal Church Foundation, Girls' Friendly Society, C. M. Almy, J. M. Hall, Sireta Mason, Leslie Nobbs, and (on 41st Street near the public library) the Morehouse-Barlow Co., with the largest Episcopal Church bookstore in the nation. Attractions of Broadway, Fifth Avenue, and Madison Avenue are nearby.





gin briggs

Second Avenue at East 43d Street, site of new Church headquarters. Photo shows present structures with "building to be demolished" signs in shop window. Site extends from corner at left to beginning of four-story white building at right. Only one block away is the United Nations. (See map p. 18.)

A Businessman's Viewpoint

by Hugh C. Laughlin

Mr. Laughlin is executive vice president of Owens-Illinois Glass Company and president of the Owens-Illinois Mill, Multiwall Bag and Paper Products Divisions. He is Fifth Province chairman for the Church's General Division of Laymen's Work, vice president of the American Committee for KEEP, and was an alternate to the 1958 General Convention. He and his wife helped found St. Michael's-in-the-Hills in Ottawa Hills Village, a suburb of Toledo, Ohio, and Mr. Laughlin was senior warden of the church in 1959. The Laughlins have two sons, one a postulant studying at the Church Divinity School of the Pacific, the other a sophomore at Kenyon College.

The new headquarters of the Church will, I believe, give a fresh impetus to the Church's mission, by increasing the effectiveness of its business and the strength of its witness to the world.

This conclusion is based on my strong belief that there is no substantial difference between what makes for efficiency and effectiveness in a Church headquarters and in a large-scale secular business. In business, we have found that having all headquarters departments together in the same building is necessary for the continuing interdepartmental co-operation re-

quired in almost every important activity. The same, I am sure, is true in the case of National Council enterprises, where all the Departments must work together for the same central purpose — evangelism. My experience in connection with my service on the General Division of Laymen's Work confirms this view, for one or more of the National Council Departments is usually involved in everything we undertake.

The centralization to be achieved in the new building will also prove of value to the many visitors from all over the world, who come to New York to do business with the Church. Most of these visitors must deal with a number of different units of the Council staff, but often they lack time for the travel from building to building or city to city required by the present decentralization.

From the standpoint of physical accessibility, I think the new location is ideal. Although I live in Toledo, Ohio, I will be able to get to the new building from my office about as fast as I can reach the headquarters of my own diocese, in Cleveland. The new building will be within walking distance of the East Side Airline Terminal and Grand Central Station, New York's principal railroad passenger terminal. Its nearness to UN headquarters and to other landmarks will make it a

stopping point for all Churchmen visiting the city.

Perhaps the greatest contribution that the new headquarters will make is to the improved productivity of the people who will work there. Countless studies by management consulting firms and individual business institutions show the great importance of the quality of office surroundings — adequacy of area, light, air conditioning, sound control, meeting facilities, etc. — to the quality and quantity of the work produced. I am convinced that the deepest dedication to the cause they serve cannot overcome the confining, dampening, and deadening effect of office conditions such as prevail at 281 on the people working there. Radical improvement of working conditions in the headquarters of my own diocese has resulted, according to those who work there, in increased quantity and quality of work.

The witness of the new building and location, both to the Church and the secular world, should be most beneficial to our over-all mission. The location is at one of the most important crossroads of the world, surrounded by the United Nations headquarters, the headquarters of important government missions and affiliated institutions, and the world-wide headquarters of many large business institutions. The worship in the chapel, the work of Christian service, the daily meetings on Christian subjects to take place there will have direct and meaningful impact on the secular world around the building as well as on the whole Anglican Church. The Episcopal Church will be saying, "Here is the greatest force of all time, a part of the Body of our Lord Himself, standing among you, using the most modern facilities God has given us, to make His Word heard and felt everywhere." The Church's image, to use a Madison Avenue synonym for witness, will be greatly improved by the substitution of beauty and functional efficiency for shabbiness and obsolescence.

From an investment standpoint, I am convinced that the National Council has made a wise decision on both location and type of building. The area is one in which many of America's strongest business concerns have recently built, or are building, their own headquarters. This is the best possible evidence that the Church's site is located in what will be an area of increasing real estate values for generations to come. The building will include a substantial amount of space not now needed for Council activities. This will be rented to Church-related groups, bringing welcome revenue and making the work of the renting organizations more effective. When and if the Church's activities expand, as I am sure they will, space will be available without resorting to outside buildings, the cost of which would be many times that of space within the Church's own headquarters building.

Steel and Stone and Fire

This is an age of architecture. The family man planning his home, the businessman planning his office, the manufacturer planning his factory — each starts nowadays on the premise that the architectural expression of his life and work must be tasteful, meaningful, and in a real sense powerful. What men build is a long-lasting and inescapable testimony to what they are.

Accordingly, we welcome the opportunity for the Episcopal Church in this generation to provide a fitting architectural embodiment of its national and international concerns — for missions, for Christian education, for Christian social relations. The new “Episcopal Church Center,” to be built on a wonderfully strategic



location in the heart of midtown New York, will bear witness to the world that the work of the Church is at least as important and relevant in our day as our homes and offices and factories and palaces of entertainment.

Articles in this issue by the Presiding Bishop and others tell the story behind the new building — why it is needed, how the project arrived at its present phase, what goes on in Episcopal Church headquarters, and what this program means to the parish priest and the man and woman in the pew. Our cover illustration is a rendering of the architect’s preliminary plans for the exterior. All these things seem to us to give promise of a really important forward step in the life of the Episcopal Church — a growth in self-understanding and maturity and unity of purpose.

The numbers “281” have not always represented integration and maturity in Church life. In fact, they have at various times in the past seemed to represent almost the opposite. Autonomous parishes and individualistic dioceses have tended to react with irritation to the concept that they were responsible for the success or failure of the projects commended to them by “that bunch at 281.” Churchpeople of differing schools of thought have been inclined to regard Church headquarters as a battleground for their particular Churchmanship emphasis, and as one on which the other side was winning too many skirmishes.

More than 40 years ago, the General Convention of

1919 brought the executive branch of the Church’s government into being by constituting the Presiding Bishop and Council to “administer and carry on the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be the executive head.” The name, “National Council,” was adopted three years later by the Convention of 1922. Each successive Presiding Bishop has sought to make the vision of General Convention come true in the hearts and minds of the people of the Church, but the concept that Churchpeople belong to the whole Church rather than merely to a particular parish in a particular diocese has been slow to win its way. Loyalty beyond these local expressions has tended to be to the Church Theoretical rather than the Church Militant — to an idea rather than an incarnation of the idea on earth.

Church headquarters is our headquarters. It is the means given to us, under divine providence, for doing our common tasks as Christ’s followers. As such, it partakes of the frustrations and imperfections and cross-purposes of our common life as members of the Episcopal Church, but it also partakes of the divine commission, the vocation to which we are called, the empowering of the Holy Ghost, and the bond of charity. The National Council is a spiritual fact as well as a material one.

The Church has been, so to speak, going through a long adolescence, in which its dissatisfactions with itself were projected upon its organized expression. The National Council has been too tall, too short; too weak, too strong; too fat, too thin; too everything we were and not enough of what we were not.

We believe that the Episcopal Church today has largely outgrown these frustrations and dissatisfactions. Naturally, there is always room for criticism and amendment and reformation and progress. The difference today, as we see it, is that we have a better idea of what we can do and less anxiety about what we cannot. There is a greater unity of purpose and confidence in ourselves.

In his article, Bishop Lichtenberger says that 281 has been hopelessly inadequate since 1926! The difference today is that when the Church finds 281 inadequate it sets about replacing the inadequate building with an adequate one. And this, we think, is a parable illustrating a change that has taken place in the minds and hearts of the people of the Church.

It is hoped that, without a highly organized campaign involving elaborate canvasses and quotas, Churchpeople will respond to their once-in-a-lifetime opportunity to take personal part in the erection of a building expressing and implementing the Episcopal Church’s dedication to its world-wide mission. The amount needed is four million dollars — not an impossibly large sum for a Church with over two million communicants. But averages mean nothing in an effort of this kind. The goal will be reached only by the sacrificial giving of those who have the vision to see how deeply meaningful Church headquarters is and will be in the total life of the Church; who understand that “the Church exists by mission as fire exists by burning”; who have grasped the fact that our mission is not to ourselves but to the world; and who see this building as flint and steel in the hands of God to strike His fire among men.

Dr. Lipphard and ACP

The words, "member of the Associated Church Press," are carried on the masthead of THE LIVING CHURCH and have been for many years. This is an organization of Anglican, Protestant, and Orthodox papers in the United States and Canada, with an aggregate circulation of about 17 million. The ACP, at its recent meeting in Chicago, bowed to the desire of its executive secretary, Dr. William B. Lipphard, to be relieved of his duties, and on this occasion we wish to pay honor to the distinguished service of a great editor and Christian.

Dr. Lipphard became executive secretary of the ACP in 1952 upon his retirement at the age of 65 from the editorship of the Baptist magazine, *Missions*. Although the ACP had been in existence for many years, starting out with the name, "the Editorial Council of the Religious Press," it had never had much of a program and served chiefly as the excuse for a handful of editors to meet in a Church basement somewhere once a year to pass a string of resolutions setting the world to rights.

The work of Dr. Lipphard's retirement has been to mold this almost nonexistent organization into a strong and growing fellowship of Church magazines. Its annual conventions in recent years have been attended by more than 100 editors and staff members, it provides syndicated articles for member periodicals, it conducts workshops in various cities for Church journalists, and in many ways it is growing into a strong and effective trade association.

Religious journalism itself has changed greatly in recent years. The mass magazines such as *Presbyterian Life* and *Together*, along with our own Church's new challenger in the field, the *Episcopalian*, have forged a

powerful new tool of religious communication. The regional or diocesan press of the Episcopal, Baptist, and Methodist Churches has improved enormously in editorial quality and circulation. Specialized publications serving official and unofficial group concerns (such as *Findings* and *American Church News* in our own Church) have gone far beyond the little bulletins that used to be produced to meet such needs. The only field in which Church journalism has slipped backward is the field of the unofficial magazines of news and comment. These grow fewer year by year. The Episcopal Church still has three — THE LIVING CHURCH, the *Churchman*, and the *Witness*. A fourth, the *Southern Churchman*, went down in a blaze of glory after a brief period with the new name and format of *Episcopal Churchnews*. But most Churches have no such magazines today. Some of them have been absorbed into official publications and others have given up the struggle.

In general, however, the present picture of Church journalism is one of strength, progress, and increasing professional competence. Through the Associated Church Press, as it has developed under Dr. Lipphard's leadership, the magazines are able to work with each other, learn from each other, and stimulate each other.

Dr. Lipphard's successor, Pastor Alfred P. Klausler, is amply fitted to carry the ACP forward to meet the needs and opportunities of the future. A Missouri Synod Lutheran, Dr. Klausler serves in his own person as a reminder of the comprehensiveness of the ACP, which includes Southern Baptist, Salvation Army, Unitarian, Universalist, Anglo-Catholic, and Orthodox papers as well as those of more standard Protestant background. One of the younger editors, he will bring to his part-time work with the ACP the same vigor, skill, and theological acuteness that characterize his regular work of editing the *Walther League Messenger*.

NEWS *Continued from page 9*

He said the policy that affected non-whites had to be Christian and acceptable to non-whites as well as whites.

"We move millions of people about as if they were mere commodities," he charged. "Unless we have the consent of the non-whites for what we do, we cannot hope for success. We cannot forsake our Christian principles in order to safeguard our own interests."

On the question of mixed races in the churches, S. A. Keyter, an elder of the Church, said, "If we are going to allow natives inside our churches, are we also going to allow them to sit with us at the table of the Lord? And when we go home, will we allow them to sit with us? You will not allow it; neither will I." [RNS]

IRON CURTAIN FILINGS

Burying Easter

Russian newspapers printed quantities of anti-religious comment during the Easter season in the USSR. The Russian

Orthodox Church celebrated Easter on April 9th.

The Russian papers, which have generally been silent on the subject of religion at Easter time, this year branded the feast "one of the worst superstitions of the past," and a festival "unfit for the toiling masses."

These attacks, however, did not deter Moscow worshippers from ignoring heavy rain to queue up for hours so as to find a place inside the churches. In Elokhovskiy Cathedral, a packed congregation witnessed the Liturgy celebrated by Patriarch Alexei, head of the Russian Church, assisted by Metropolitan Pitirim of Kolomna. Many members of the Moscow diplomatic corps occupied special places in the cathedral.

Some of the newspapers carried articles suggesting that the people, instead of celebrating Easter, establish a Soviet holiday to mark the beginning of spring.

In addition to the large-scale atheistic propaganda this year, another concrete measure to discourage "religious supersti-

tions" was undertaken by the state stores, which failed to stock up on "kulich," the traditional Russian Easter cake.

The stores, however, were crowded by customers demanding cottage cheese, eggs, and butter to bake their own cakes for the home celebrations known as "pashka prasdnik." [RNS]

MISSISSIPPI

A Moderate

The Rev. Edward H. Harrison, rector of St. Andrew's Church, Jackson, Miss., defined his position on racial matters in a sermon on April 16th.

Mr. Harrison's dismissal as rector was asked by several parishioners after it was learned that interracial meetings had been held in the church over the last several months [L.C., April 23d]. The disclosure was made when a tape recording of telephone conversations with two people who had attended the meetings was played at a meeting of the board of trustees of St.

Andrew's Episcopal Church Day School. The recording was obtained by a member of the board who had identified himself to the two as a free-lance writer.

"Let's bury once and for all the bugaboo of integrationists as far as this parish is concerned," said Mr. Harrison in his sermon, as reported by the *Jackson State Times*. "I believe my views are consonant with those held by a large majority of the congregation," he said. "I am both a segregationist and an integrationist. It depends on the definition of these words."

He explained that he is a segregationist in that he believes any person or group has the right to choose associates and members. "But I am an integrationist if the word's definition includes one who considers himself a moderate on race problems," he added.

He said that racial segregation should be based on "mutual trust and confidence" between Negroes and whites, and "not on the imposed will of the dominant race."

Mrs. Wallis Schutt, one of the two people who were questioned by the board members, subsequently told the *State Times*:

"There was no effort made to conceal the meetings. . . . There was absolutely no need to employ any deceit in questioning me about the meetings, for I would gladly have answered . . . honestly and fully as to the purpose and tenor of the group."

Mrs. Schutt is a Churchwoman and a past president of Jackson's United Churchwomen. She went on to say:

"My life is dedicated to the preservation of the highest ideals of the democracy in which I live, to the guarding of freedom and justice for all men, and for this end I will continue to work. [My interviewer] evidently has taken seriously a report made about me to the Citizen's Council in December implying that I am suspected of being Communist. . . .

"I know very little about Communism. I know a great deal more about the God to whom I owe my very being. I know that as long as I dedicate my life to His holy purposes, that by His grace I will be shielded from the Communists, and there is no chance that I will be used by them, but there is a chance that I may be of some small value in the fight against them. And I believe that by and through the grace and power of Almighty God I will be enabled to speak the truth and nothing but the truth to any and all persons with whom I come in contact."

CALIFORNIA

Incongruous Excitement

by ELIZABETH BUSSING

The throbbing beat of Caribbean *musica tipica*, including the calypso and tango, sounded an exciting albeit somewhat incongruous note through churches and schools of the diocese of California during the week following Easter Day.

The music was played on discarded oil drums by a group of high school students



San Francisco Chronicle

Colegio San Justo bandsmen: Oil drums at the cathedral.

from Puerto Rico — members of a "steel band" which visited San Francisco and northern California.

The bandsmen are students in the Colegio San Justo, an Episcopal missionary school of the secondary level at St. Just, Puerto Rico. The eight boys and their headmaster, D. J. Rieger, a former resident of Lakeport, Calif., arrived by air to appear as guests of the diocese by invitation of Bishop Pike of California and the diocese's department of education.

Like the Caribbean natives who discovered during the World War II that abandoned gasoline and oil drums of the military services could be cut and fashioned to produce a surprisingly mellow, pure musical tone, the San Justo students went to work on their arrival with acetylene torches and hammers to produce a dozen "instruments" on which they performed during their week's stay in the diocese. Many empty drums, the gift of a local oil company, were delivered to the recreation area of the Cathedral School for Boys at Grace Cathedral and were beaten into musical instruments to emit tones comparable to marimbas.

The students' visit was arranged to underscore the vital role missionary education plays in the program of the Episcopal Church, according to Bishop Pike. Colegio San Justo is 16 years old.

According to Mr. Rieger, the industrialization of Puerto Rico in the last decade has advanced so rapidly that "it has become obvious that the Church's real need there is for a first-class preparatory school that can ready young Churchmen for advanced study and future leadership of their people." He pointed out that while most students are self-supporting, gifts from mainland United States make possible scholarships for

the support of deserving boys who would otherwise be denied educational opportunities.

LOS ANGELES

New Public Relations Man

Walter R. Drew, of the Long Beach, Calif., *Independent* and *Press-Telegram*, is the new executive director of the department of public relations of the diocese of Los Angeles. He succeeds the late Robert C. Moriarty, who died on February 13th [L.C., February 26th].

The new director has been active in public relations, advertising, and editorial fields for the past 10 years. His new job will include the editorship of the *Episcopal Review*, monthly newspaper of the diocese.

Mr. Drew, a graduate of Northwestern University, is senior warden of the Church of St. Thomas of Canterbury, Long Beach.

NORTHWEST TEXAS

Mayor on the Vestry

Jack Seale started a three-year term on January 22d as a vestryman at St. Andrew's Church, Amarillo, Texas. On April 4th he was elected mayor of the city.

At 33, Mr. Seale is reported to be the youngest mayor in the history of the city of Amarillo. He is married and has five children.

JAPAN

Milestones

The senior priest of the Nippon Seikokai, the Rev. Peter Chuzaburo Daito, died on April 7th at the age of 88. Mr.

Daito, a graduate of the Philadelphia Divinity School, was chairman of the standing committee of the diocese of Tokyo.

Mrs. Tane Kanda Ohata, professor of sociology and dean of women at St. Paul's (Rikkyo) University, Tokyo, Japan, died on April 2d at the age of 57. Mrs. Ohata, who was one of the early medical social case workers in Japan, became dean of women at the university in 1952.

A Matter of Title

A news item in the February 26th issue of THE LIVING CHURCH referred to "the Rev. Augustine Takase of St. Timothy's Church, Tokyo." The reference should have been to "the Rt. Rev. Augustine Takase." Bishop Takase is rector of St. Timothy's.

ECUMENICAL

Canon Pawley in Rome

The Rev. Canon Bernard C. Pawley, treasurer of Ely Cathedral in England, has arrived in Rome to begin his duties as personal representative of the Arch-



RNS

Canon Pawley: Speaking Italian for Canterbury.

bishop of Canterbury to the Vatican Secretariat for Christian Unity [L.C., March 12th].

Canon Pawley, who speaks Italian fluently, is expected to remain in Rome until September. [RNS]

SCIENCE AND RELIGION

Distinctions

"What is the relationship of God to an experiment in physics?" asked Emerson W. Shideler, a philosophy professor at Iowa State College, during an Associated Church Press panel discussion at the Argonne National Laboratory. The ACP met in Chicago April 12th to 14th.

Dr. John Martin, a physicist at the

Argonne laboratories and a former Methodist missionary, replied that he felt there are great hazards in trying to separate life into compartments. He said that God is part of all of life, and he, for one, could not separate ultimate scientific truth from religious truth.

Dr. Martin and Dr. Shideler were participants in a panel "dialogue between science and religion" at the ACP meeting. Peter Day, editor of THE LIVING CHURCH, was moderator of the panel, which included scientists, a philosopher, and religious journalists.

Dr. Norman Hilberry, director of the Argonne laboratories, claimed there was a need for new techniques of communication to break down barriers between people. He said that, in our complex world, "everybody knows more and more about less and less," and that barriers result, not only between scientists and religionists, but among all sorts of people. "This is becoming a real hazard," he said.

Dr. Shideler said to this that "the problem really begins" only after people make clear what they mean.

Dr. Kyle W. Haselden, managing editor of the *Christian Century*, said that there would be no need for dialogue if differences between science and religion didn't exist. He said that such differences don't mean there are irreconcilable conflicts between the two, but he said the differences should be exposed.

Dr. Shideler suggested certain distinctions between them:

Religion deals with questions man asks about himself, while science deals with questions man asks about the world.

Scientific knowledge is neutral, while religion cannot be neutral.

Science looks at man in an objective, detached way, while religion has a subjective, personalized approach.

Dr. Haselden added, "Most of us as religionists operate on revealed truth, whereas the scientist operates on the discovered and the discoverable."

Dr. Shideler said that religion and science run into conflict when they deal with the same "content." He added, "Historically, science has won every battle," although he conceded that "there may be a relation between revelation and scientific discovery."

Mr. Day suggested that the search for historical truth is not the same as a scientific experiment. "History is a matter of what you observe, what you believe, how you evaluate the testimony of witnesses," he said. "It is different from physics."

The suggestion was made, in a general discussion, that science deals with means, and religion deals with ends, but that science should have goals that are religious.

The ACP, at its Chicago meeting, elected Henry L. McCorkle, editor of the *Episcopalian*, as one of its new vice presidents. Mr. McCorkle was named program chairman for the organization's

1962 meeting in New York City.

Other officers elected by the ACP are: president, Edwin H. Maynard, editor of the *Methodist Story*; executive secretary, Alfred P. Klausler, editor of the *Walther League Messenger*; vice president (besides Mr. McCorkle), Rev. James M. Flanagan, associate editor of the *Christian* (Disciples of Christ). [RNS]

RACE RELATIONS

Immense Tragedy

"There is a tragedy of immense proportions in the lag of Church schools behind public ones in the move toward desegregated education," said the executive director of the Episcopal Society for Cultural and Racial Unity in a recent statement. (The executive director is authorized to speak for the entire society by its board of directors.)

The Rev. John B. Morris, in his capacity as ESCRU head, was prompted to make the statement after Tulane University of Louisiana announced a policy of desegregation. The Rev. Mr. Morris took especial note of the University of the South, Sewanee, where, he said, "a Negro honor student now at the University of Georgia would not have been accepted" if he had applied. The University of the South is owned by 21 southern dioceses of the Church.

"The Church cannot bear this burden of failure much longer," the ESCRU leader said.

"Hope that [the university] might alter its policy of segregation is not sustained by their intention to award an honorary degree in June to . . . the editor of a newspaper avowedly white supremacist in outlook. Neither is their willingness to accept Negroes in the School of Theology an adequate advance in Tennessee where there are several desegregated public school systems."

A spokesman for the University of the South told THE LIVING CHURCH that there is no official policy of racial segregation in force at the university, that no qualified Negro applicant has ever been rejected, and that there have been five Negro students in the university's school of theology. He also pointed out that the newspaper editor referred to by the ESCRU leader is one of seven intended recipients of honorary degrees, including at least one advocate of racial integration.

IOWA

Flying Vicar

The Rev. F. Paul Goodland, vicar of Grace Church, Estherville, Iowa, is now the diocese's "flying vicar." Fr. Goodland rushed to the airport after Grace Church's Palm Sunday and Easter Sunday 10 a.m. services to board a waiting private plane, which flew him to Storm Lake, Iowa, for the noon celebration of the Holy Eucharist at All Saints' Church.

NATIONAL COUNCIL

Continued from page 7

plained proposed changes in the publication of *Churchways* to include 10 issues annually, rather than the present five, and a change in price from 25 cents per year to \$1.00 for a single subscription and 75 cents for a group subscription. Bishop Hallock said it was hoped that this change would make it possible to do away with some of the Council mailings.

Two actions revealed the Council's concern with public opinion on controversial public issues. One was the resolution that dioceses and parishes be urged to study and take appropriate action in respect to public aid to education, in the light of the resolution of General Convention of 1949 against the use of federal or state funds for the support of private, parochial, or sectarian schools; and the recommendation of a study document on the subject for parish use published by the National Council of Churches. In response to concern expressed that the study documents might be considered an official Church pronouncement on the subject, it was pointed out by Bishop Smith of Iowa that the documents were issued to help formulate a position.

Miss Frances Young, executive director of the General Division of Women's Work, reported that the proposed United Thank Offering grants, to be presented to the Triennial Meeting of the Women of the Church, have been selected from a list of top priorities given by the departments, on a system of over-all policy, rather than on the previous basis of small grants to all missionary districts.

Members of the Council were shown the film, "Operation Abolition."

The National Council evidenced concern for the decreasing receipts of the Church School Missionary Offering, and discussed means for overcoming this.

The Rev. Gardiner Day presented a response from the Overseas Department to certain recommendations of the Committee of Conference on Overseas Missions (the "Gray Committee"), saying he hoped the response would be printed in *THE LIVING CHURCH*. [Editor's Note: It will.]

The Joint Program Planning Committee presented resolutions, which were adopted, that all departments, divisions, and general divisions "review their present programs and future developments, in terms of their contribution to the extension of Christ's kingdom"; but that it be a continuing responsibility of the Joint Program Planning Committee, a staff officer committee of which the Presiding Bishop is chairman, to assure the incorporation of missionary and evangelistic emphasis into every aspect of the Council's life and work; and that the concern for evangelism be incorporated specifically into the presentation of the work of the Council to the General Convention. (More National Council news next week.)

LETTERS

Continued from page 4

Impact

I read with interest your lead news article and editorial concerning the retirement of the Rev. Samuel Shoemaker [L.C., April 16th]. To those of us who know "Sam," I am sure the word "retirement" is a relative term.

You mentioned the prolific writing and the radio career of the rector of Calvary Church, but there is another more intangible area where the greatest work of this man has been done.

I refer, of course, to the many individual lives which have been touched and changed by the Holy Spirit through the work of Sam Shoemaker.

At the time I attended theological seminary, there were no less than five men there who could trace some of their impetus to enter the ministry from contact with Sam. I personally can trace my decision to enter the Episcopal ministry, rather than another, to a meeting with Sam in 1953.

Sam is, and has always been, a controversial figure. With his intolerance of the false "piosity" of professional clericalism, and his outspoken criticism of a Christianity which is removed at any distance from a dependence on the immediate power of God, he has caused many to squirm.

I know that there are many who hesitate to acknowledge now their debt to this man—and yet I am equally sure that upon reflection they cannot help but realize the tremendous impact of his dedicated personality on their lives.

I am also sure that there are many who, like myself, entered the Episcopal Church in mind and spirit not because of its relevance in proclaiming the Christian Faith, nor even for the beauty of its "incomparable liturgy," but because it could contain a man like Sam Shoemaker.

(Rev.) FRANKLIN E. VILAS, JR.

Curate, St. Mark's Parish
New Canaan, Conn.

Thank you for your generous words about my ministry and forthcoming retirement. I am very grateful to you for both the news note and the editorial in your issue of April 16th.

May I say a further word about my "retirement"? I do look for a little more leisure than has been possible while carrying the responsibility of a parish, and the opportunity to go on writing. But I expect also to be free to meet more invitations to preach and take missions. It is rather a call to this kind of ministry than a retirement into inactivity which I anticipate in the years ahead.

(Rev.) S. M. SHOEMAKER
Rector, Calvary Church

Pittsburgh, Pa.

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PEOPLE and places

Appointments Accepted

The Rev. Vernon A. Austin, who has been serving as curate at Trinity Church, Ambler, Pa., will on July 1 become junior curate at St. George's Church, Schenectady, N. Y. Address: 30 N. Ferry St., Schenectady 5.

The Rev. Roger N. Brandt, formerly rector of St. Paul's Church, Pipestone, Minn., is now vicar of St. George's Church, LeMars, Iowa.

The Rev. Earl S. Estabrook, formerly vicar of St. Gabriel's Church, East Berlin, Conn., will on May 1 become rector of St. Paul's Church, Woodbury, Conn., often called the birthplace of the American episcopacy because Samuel Seabury was elected in the Glebe House there to be the first American bishop.

The Rev. L. Wade Hampton, formerly rector of All Hallows' Parish, Davidsonville, Md., is now rector of St. Ann's Parish, Smithsburg, Md.

The Rev. Troy A. Keeling, formerly assistant at St. Paul's Parish, Minneapolis, Minn., is now rector of All Saints' Parish, Minot, N. D.

The Rev. William E. Martin, formerly curate at St. Luke's Church, Dallas, is now rector of St. Paul's Church, Brady, Texas, in charge of St. Luke's, San Saba. Address: Box 1148, Brady.

The Rev. Thomas W. Underhill, formerly assistant minister at Christ Church, Cambridge, Mass., will be rector of St. Matthew's Church, Cincinnati, Ohio.

The Rev. Mr. Underhill, a graduate of the Boston University School of Theology, has been in charge of the program for youth at Christ Church. He also was stage manager of Christ Church's presentation of *The Play of Daniel*, given last June in Cambridge and Boston.

Ordinations

Priests

Philippines — On March 25, the Rev. Alejandro Ahab, assistant, Holy Nativity Mission, Lon-oy, San Gabriel, La Union, Philippines.

Deacons

Philippines — On March 25, Andrew Sacuy-ap, assistant, Epiphany Mission, La Trinidad, Benguet, Philippines.

Spokane — On March 25, Hervon L. Snider, Ph.D., to the perpetual diaconate; to be assistant at St. Mark's Church, Moscow, Idaho. Dr. Snider, who has been a member of the department of education at the University of Idaho in Moscow since 1949, will this year become head of the department.

Episcopal Church Annual Corrections

The Rev. Ralph Harper is rector of St. James' Church, Monkton, Md., not the Rev. Charles Eberhardt, as listed in the annual. The latter has never been rector of St. James', Monkton; he is priest in charge of St. James' Chapel, Parkton, Md.

The Rev. James Parker, who is rector of the Church of the Holy Trinity, Peru, Ind., is incorrectly listed in the annual as the Rev. L. W. Parker, 535 W. Sixth St. The correct address is 603 W. Main St.

(In January at its annual parish meeting Trinity Church, Peru, Ind., changed its name to the Church of the Holy Trinity.)

Religious Orders

The Rev. Raymond A. Gill, OHC, who has served nearly nine years at Holy Cross Liberian Mission, Bolahun, may now be addressed at the Order of the Holy Cross, West Park, N. Y.

Marriages

Miss Eleanor Thornton Harvey, daughter of the Rev. Benson Heale Harvey and Mrs. Harvey, of Easthampton, Mass., was married on the afternoon of Easter to Mr. Edward J. Tejirian, son of Mr. and Mrs. Joseph Tejirian, of Cliffside Park, N. J.

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THE LIVING CHURCH

Degrees

The University of the South has announced plans to award seven honorary degrees this June:

Bishop Gibson of Virginia, who is a member of the Joint Commission on Theological Education, president of the Overseas Mission Society, and chairman of a special committee on overseas theological schools, is to receive the honorary degree of doctor of divinity.

Prof. Eugene Kayden, a native of Russia and translator of Boris Pasternak's poetry, will receive the honorary degree of doctor of letters. He is a retired professor of economics at Sewanee.

The Rev. Massey H. Shepherd, Jr., professor of liturgics at CDSP and well known author, will receive the honorary degree of doctor of letters. Mr. Thomas R. Waring, editor of the Charleston, S. C., *News and Courier*, will receive the honorary degree of doctor of civil law.

The honorary degree of doctor of divinity will also be given to Bishop Temple of South Carolina; the Very Rev. J. Milton Richardson, dean of Christ Church Cathedral, Houston, and co-founder of the Episcopal Radio-TV Foundation in Atlanta; and the Rev. William S. Stoney, rector of churches at Hagood and Stateburg, S. C.

Living Church Correspondents

Mr. William D. Allred, 38 Palmer Ave., Bronxville 8, N. Y., is now correspondent for that part of the diocese of New York made up of Westchester County and its environs.

Mrs. Ben F. Helmer, 220 S. Fourth St., Escanaba, Mich., is now correspondent for Northern Michigan.

Other Changes

Mr. R. Henry Norweb, who spent 32 years in American diplomatic service before his retirement, has been elected to the board of trustees of Kenyon College. Mr. Norweb holds the honorary degree of doctor of laws from Kenyon. On the board he succeeds Mr. Robert A. Weaver, who will be trustee emeritus.

Resignations

The Rev. Canon C. Rankin Barnes will retire on April 30 as secretary of the National Council. Formerly addressed in New York and Brooklyn, he may thereafter be addressed at 2745 Barnson Pl., San Diego 3, Calif.

The Ven. Nelson R. Pearson, rector of St. Paul's Church, Woodbury, Conn., and archdeacon of Litchfield, has retired.

The Rev. William A. Simms, D.D., rector of St. Thomas' Church, Battle Creek, Mich., for more than 31 years, has retired. Address: 821 Jewel St., New Orleans, La.

Changes of Address

The Rev. Harry E. Allen, Jr., vicar of St. Mark's Church, Copperhill, Tenn., is on leave of absence. Address: 313 Bowwood Dr., Nashville 11.

The Rev. William F. Buchanan, Jr., assistant at Trinity Church, Portland, Ore., formerly addressed on Sixty-Sixth Ave., should now be addressed at 2512 N.W. Marshall St., Apt. 11, Portland 10.

The Rev. Dr. William P. McCune, retired priest of the diocese of New York, has moved in Columbus, Ohio, from Lexington Ave. to 1162 E. Broad St., Columbus 5.

The Rev. Sherman S. Newton, who is serving the Church of the Holy Nativity, Chicago, formerly addressed on S. Vanderpoel Ave., should now be addressed at 9324 S. Longwood Dr., Chicago 20.

The Rev. Scott I. Paradise and the Rev. Hugh C. White, Jr., who serve the Detroit Industrial Mission, should be addressed at 7109 W. McNichols Rd., Detroit 21.

Births

The Rev. Anson Dean Cole and Mrs. Cole, of the Church of St. John the Baptist, Granby, Colo., and Trinity Church, Kremmling, announce the birth of their first child, Caroline Elizabeth, on March 25.

Missionaries

Mrs. Ann Sheldon Fulkerson, a newly appointed missionary, has gone to the Panama Canal Zone for her first assignment. She will serve as house-mother at the Bella Vista Children's Home at Balboa.

The Rev. Kenneth E. Heim, senior missionary of the Episcopal Church in Japan, has returned to Tokyo after a leave of three months. He was at the

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Mrs. Lois Z. Kapp, a newly appointed missionary, has gone to Liberia, where she will be stationed at the House of Bethany at Robertsport.

The Rev. John Lloyd has left St. Andrew's Church, Yokkaichi, Japan, with his family for a three-month furlough in the United States. They will spend half of their time in New York and the other half in Virginia, returning to Japan by July.

DEATHS

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

The Rev. Chauncey Vorhis Kling, rector emeritus of Trinity Church, Troy, N. Y., since 1947, died in Salem, Va., on March 14th, at the age of 88.

Dr. Kling was born in Cobleskill, N. Y., in 1873. He was graduated from Hartwick Classic and Theological Seminary, Oneonta, N. Y., in 1889, with the degree of Bachelor of Divinity. He studied law and then spent eight years in the Lutheran ministry before studying for Episcopal Orders. He was ordained to the priesthood in 1907.

He served the Church in Bloomingdale, N. Y., in 1905 and 1906, at St. Paul's Church, Waddington,

N. Y., from 1906 until 1908, at Grace Church, Waterford, N. Y., in 1908, at Trinity Church, Tulsa, Okla., from 1913 until 1920, and at St. James' Church, Fort Edwards, N. Y., from 1920 until 1922. He was rector of Trinity Church, Troy, N. Y., from 1922 until his retirement in 1947.

He was a deputy to General Convention in 1940, 1943, and 1946. For 34 years he was chairman of the committee on constitution and canons of the diocese of Albany, and for 20 years he was a member of that diocese's standing committee, serving finally as its president.

He is survived by two daughters, Mrs. Kirk V. Conrad, and Mrs. J. H. Goodwin, a son, Otto P. Kling, four brothers, and three sisters.

Ruth Watts Edwards, widow of the late Rev. Evan Edwards, former rector of St. Peter's Church, St. Petersburg, Fla., died on March 12th at the age of 85.

Mrs. Edwards was born in Pikesville, Md. She is survived by her sons, Philip W. Edwards and Evan A. Edwards, Jr.

Argyll Rosse Parsons, prominent layman of the diocese of Western North Carolina, died in Asheville, N. C., on March 19th, at the age of 81.

Mr. Parsons studied at St. Paul's Cathedral School, Garden City, Long Island, N. Y., and was

graduated from Princeton University. As a member of all Souls' Church, Asheville, N. C., he served as a vestryman and senior warden, and was active in the work of the diocese. He was among the first licensed lay readers in the Asheville area.

Besides his wife, he is survived by a daughter, Mrs. H. J. Bailey, and two sons, Argyll R. Parsons, Jr., and Douglas Van Ness Parsons.

Carl Rankin, warden of St. Mark's Mission, Sewanee, Tenn., died on March 3d at the age of 65.

Mr. Rankin was a devoted communicant of the Church. For a reported half century he was employed by the University to the South, and in recent



years he has been custodian of St. Luke's Hall. His concern for the Negroes of his community prompted him to work for an educational building, so that the children of the area might learn more about God.

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

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.

PILGRIMAGE

ANNUAL PILGRIMAGE — Shrine of Our Lady of Walsingham, Grace Church, Sheboygan, Wis. Saturday, May 13, 11 A.M. (CDT). Luncheon reservations from the Pilgrimage Committee (\$1.50).

POSITIONS OFFERED

CANADIAN PRIEST offers supply in parish north-west states four Sundays July or August for use of rectory. Reply Box D-587.*

CHAPLAIN for hospital and prison ministry, working as one of a staff of chaplains. Resources of multiple-service Church agency. Good salary, housing, car allowance. Special and continuing training provided. Apply to the Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 225 South Third Street, Philadelphia 6, Pa.

JULY SUPPLY WANTED. Washington suburb. Rectory available. Reply: Rector, St. John's Church, Olney, Maryland.

PERMANENT POSITION — Housemother for handicapped children, Church home in the Virginia Blue Ridge area. Good salary. Reply Box A-572.*

PRIEST-ORGANIST, as associate for developing Central New York parish. Fine organ, three choirs, college and rural work. Reply Box P-573.*

SUPPLY PRIEST wanted, July, New Jersey, 15 miles from ocean. Pleasant house for man and wife. Honorarium. Reply Box P-581.*

WANTED Priest or Deacon as assistant to rector of rural parish in West Indies. \$2400 to \$3000 per annum and house rent. Passage paid. Pension scheme. Moderate Churchman. Reply: Rector, St. George, Barbados, W. I.

RUGGED PRIEST with imagination and concern for inner city work, to be on staff of vital and alive evangelical downtown parish in center city of one-third million metropolitan area. Small diocese. Thriving Church school with full-time Director Religious Education. Daily noonday services. Excellent plant extensively used by community. Good salary, housing, utilities and car allowance. Program needs hard work and devotion of man who will have backing of laity and rest of staff in parish of "all sorts and conditions of men." East coast. Middle Atlantic states. Interested? Interview? Write, giving personal and vocational background. All replies will be answered and considered confidential. Reply Box A-574.*

WANTED: Unencumbered mature women and unencumbered couples, under 60, good health, as houseparents in a private school for socially maladjusted teenage boys. No smoking or drinking. Undenominational school but an Episcopal chaplain conducts a Friday morning service in school chapel each week. Good starting salary plus full maintenance. For interview write or call Starr Commonwealth, Albion, Michigan. Phone: National 9-3988.

YOUTH DIVISION DIRECTOR for Brotherhood of St. Andrew. Youngish priest required who has had experience in youth work, beginning on part-time basis, eventually full-time. Reply Brotherhood of St. Andrew, 709 West Market Street, York, Pa.

POSITIONS WANTED

DEAN of a midwest Cathedral desires to make change. Prayer Book Catholic. Best of references. Reply Box C-569.*

JUNE GRADUATE, B.A. in Christian Education, female, single, 21, interested in Christian Education, has practical experience in parish educational programs. Northeast. Reply Box W-584.*

LADY ORGANIST-DIRECTOR, teacher in Episcopal college, available as summer organist. Southeast preferred. Reply Box A-577.*

LIBERAL ARTS college graduate: Philosophy-Religion major; desires position as Director Religious Education or teaching in Church related school. Reply Box S-583.*

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

ORGANIST, EPISCOPALIAN, graduating leading Conservatory in June, desires employment at that time. Reply Box D-585.*

PACKAGE DEAL for small parish. Combined secretary-music director. Can take dictation. Music degree: organ and liturgical music, especially plain chant. Catholic parish preferred. Reply Box E-568.*

PRIEST, age 64, married, healthy, active, good preacher, pastor, administrator, experienced Christian Education. Prayer Book Catholic. Available now. Reply Box J-579.*

PRIEST, married, 30, presently assistant in large western parish, desires experience preferably in eastern states as rector or assistant. Present rector would be glad to recommend. Reply Box B-576.*

PUBLIC RELATIONS, Advertising Manager, large corporation with administrative, writing, editing, speaking experience, earnestly desires to devote whole life to Christ and spread of His Church. Thirty-six, married, two children. Prayer Book Catholic. Lay reader, Brotherhood St. Andrew, vestry, etc. Would welcome opportunity anywhere in Anglican Communion in Church or affiliated organization where work might permit time for formal studies. Reply Box P-582.*

SUPPLY WANTED, east coast, month of July or August in exchange for use of rectory or stipend. Reply Box H-571.*

SUPPLY WANTED, east coast, July or August; rectory, stipend. Reply Box S-586.*

VACATION: To supply and live in rectory during July in Delaware-Easton-Washington area. Rev. G. M. Ottson, Box 305, Columbus, Neb.

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

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CHURCH DIRECTORY

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

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

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

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

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

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
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

BALTIMORE, MD.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys: MP & 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 Morning 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 Lorge, 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

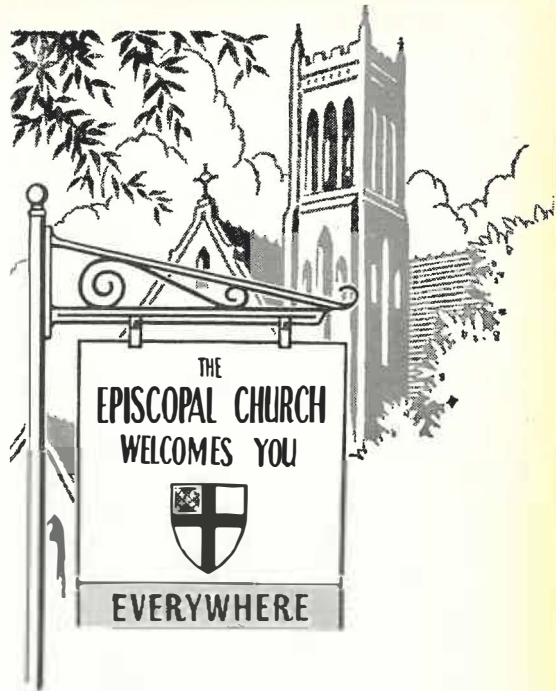
5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

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



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

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

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

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

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, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
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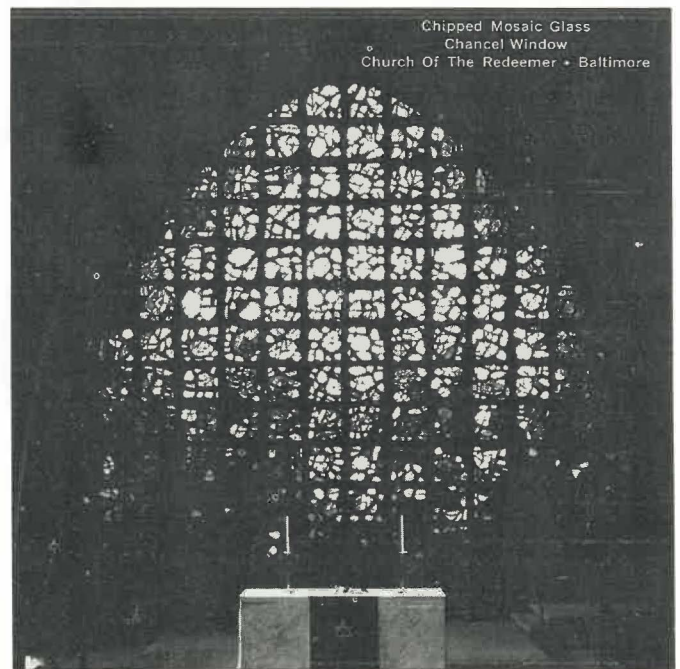
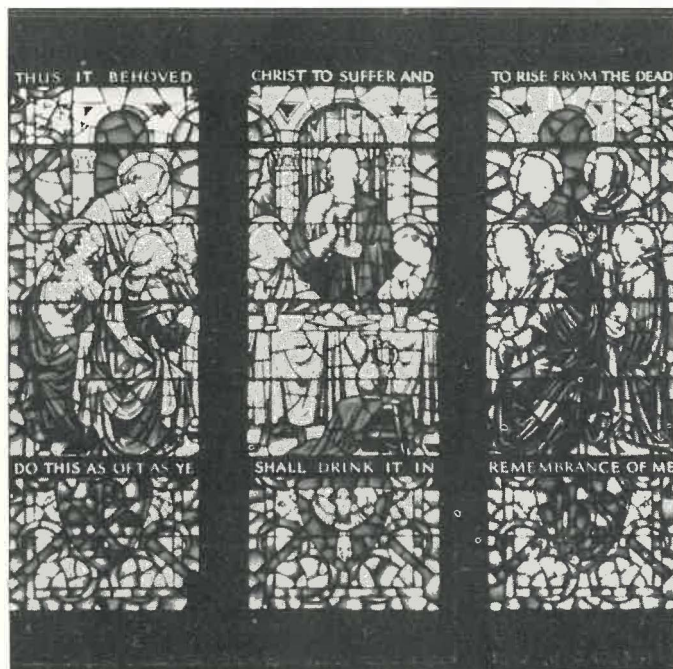
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