

The Living CHURCH

May 21, 1961

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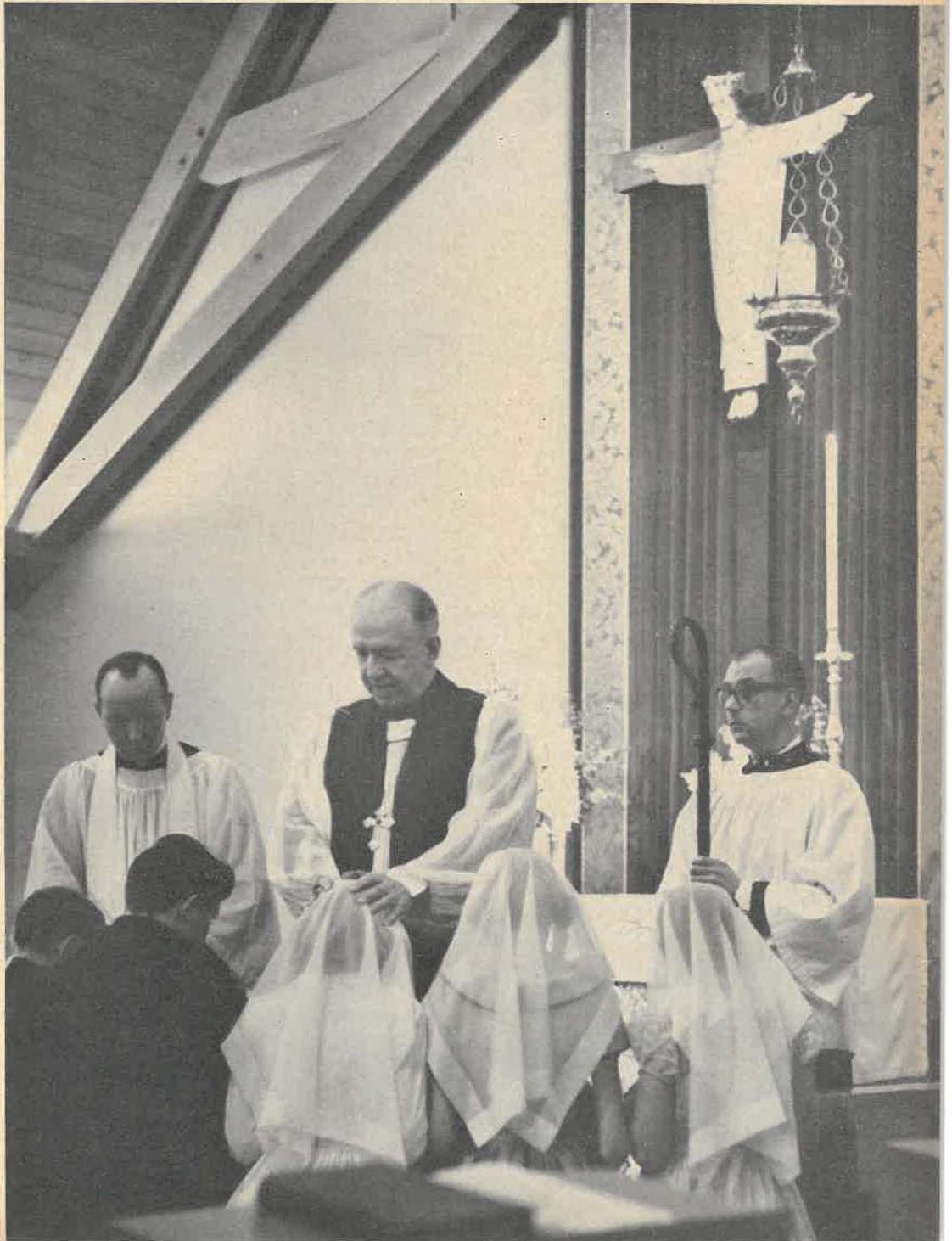
Confirmation: A Symposium

Page 14

A Source of Irritation

Cayford Holt

Bishop Gray of Connecticut confirming: Is the preparation adequate?



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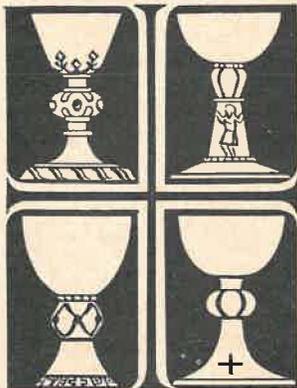
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TALKS WITH TEACHERS

Should

I Teach Again?

The parish leaders assume that all the teaching staff will teach again. At this season, as we round out the last weeks of the school year, there are these thoughts hovering around the Church school:

The rector (or person in charge of recruiting the staff) thinks: *I hope nobody drops out. This is about the time when they begin to tell me not to count on them for next year. I know I ought to speak to each one — or write them a strong letter of praise and challenge them to carry on. They should be reënlisted now, before summer, and given their new books. Yet, if they are not quitting, I can do that in early September.*

A number of the teachers are thinking: *I wonder if I should tell him now. I want to be free on Sundays; I'm not much good at this, anyway. There are parents who should be doing their share. I hate to tell him. I know he expects me to teach again.*

Actually, in any parish that is really working at its program of religious education, the recruiting of the staff for the next year and the planning of replacements and new assignments is a job that goes on through May and June — and, if need be, through the summer.

Before the rector comes to you, or makes the sweeping announcement that he counts on everyone to carry on, you might meditate a little. In the first place, it is a high honor to be asked to share in this most important sphere of the Church's work. Yet conflicting thoughts occupy your mind.

Why should you quit? You tell yourself, "I'm not much of a teacher. I tried hard last fall, and prepared well, but the children don't respond very much. Oh, I like them all right. I love them, really. But we are in a rut. The same old plan every Sunday. They don't do their memory work.

"Whenever I do spend a lot of time getting up a lesson, things go nicely, but I can't do that every week. And nobody ever visits. I was promised some advice on the new course, but nobody has made any appointment. No praise. Even some good criticism would be a help — I'd know they were watching. Worst of all, I don't think that my kids have learned anything permanent all year. I'm just no teacher."

Why should you teach again? More

sincere thoughts: "I really have learned a lot this year, just by having to work through the course. At least I know my weak spots, and what *not* to do. In a way you might call me an experienced teacher. I have no illusions, and I now realize what these children need. Somebody has to teach them. If I quit, it would be running away. When I accepted, 'way back there, I felt a spiritual thrill at being called to teach the Faith. Underneath, I still feel that. I was *called* (if only drafted to fill a vacant class, to please the rector, who was desperate). Yes, this may be my Christian *vocation*. At least I can make a fresh start, and work harder next fall. Yes, I'll tell the rector and make him feel easier. And I'll ask for my textbook, and study it during the summer."

Those who must recruit teachers may make their appeal to three normal feelings:

First, to *loyalty*. This is too often poorly phrased, "For my sake. I'm desperate. Those junior-highs need you!" Or "You ought to take your turn," as though it were an unpleasant chore, to be passed around. The real appeal to loyalty is to that latent spiritual desire to be of service, for Christ. In making the challenge, the rector, if wise, says, "Say your prayers over it, and let me know in a day or so."

Second, to *ability*. You are invited because it is known that you have education, culture, zeal, a way with children, vigor, or just plain personality. Of course you don't know enough, but do parents, when they start? This is a central appeal: Teachers are people. Teaching, more than most human effort, is the use of personality to touch the lives of others. Knowledge comes, and skills are acquired. But the base is a personality — sturdy, mature, and forthright.

Third, to the satisfaction of *achievement*. When the year's work is over, you really have accomplished something in the lives of these children, in spite of some failures. They have grown through a year of Church life with you. And those who have taught long years can testify to the deep satisfaction that comes. The rewards of a teacher are the lives he has touched, and his own spiritual growth.

If the rector comes to you, which argument will make the greatest appeal? You know you *should*. You know you *can*. You know you will be blessed with a *success* that is not of this world. Can you refuse?

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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Receipt Nos. 2059-3028, May 3-9 681.50

\$4,245.75

The Living Church

LETTERS

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

Fraternal Invitation

The Rev. Ray Holder's recent article on the seminaries is to be commended for ventilating an increasingly urgent and serious problem [L.C., April 23d].

However, because of a serious inquiry, the point should be clarified for your readers that his suggestion of a merger of Bexley Hall, Nashotah House, and Seabury-Western has never, to my knowledge, been discussed either by the authorities of these institutions or by the Joint Commission on Theological Education.

We at Seabury-Western are not necessarily repelled by the idea of union with our brethren who inhabit lonely, remote, woodland glades in southern Ohio and Wisconsin. The idea just never occurred to us. Perhaps the fault is ours. If so, we ask their pardon and extend them this fraternal invitation to come home!

(Very Rev.) CHARLES U. HARRIS, D.D.
President and Dean, Seabury-Western Theological Seminary
Evanston, Ill.

Study Suggestion

I read with interest your report of the statements of Robert Welch, Dean Sayre, and Dean Lea [L.C., May 7th], and though I am not a member of the Birch Society, and know none of its members, I am quite concerned with the threat which Communism poses to my right to worship Jesus Christ. Your report, and similar reports by you and other journals, are, in my opinion, unnecessary and tend to do more harm than good.

By keeping Robert Welch continually before the public on one pretext or another, the press gives him a forum which he otherwise would not have and thereby unjustifiably enhances his importance and effect. The publicity provides him with an opportunity to increase the membership in his society and hence its potential power.

Moreover, and here I can speak from personal experience, the tendency of such publicity is to embarrass and thwart the efforts of those citizens not connected with the Birch Society or sympathetic to Mr.

ANGLICAN CYCLE OF PRAYER

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

May

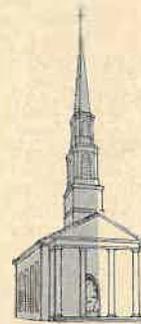
21. Open
22. Hokkaido, Japan
23. Honan, China
24. Hong Kong (Victoria)
25. Honolulu
26. Huron, Canada
27. Ibadan, West Africa

May 21, 1961

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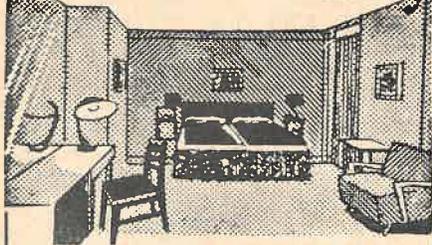
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Welch, who are trying to tell the country that it is indeed in grave danger — a danger largely occasioned by our refusal to face the demonstrable facts about Communism. The cause of democracy would be better served, in my opinion, if you would devote an occasional column to reprinting Marxist classics such as *How To Be A Good Communist* by Lui-Shao-Chi.

May I suggest that the proper point of departure for any agitation on this subject is the study of the Marxist classics themselves and related documents which can be had by anyone for a total cost of about \$10 from the Superintendent of Documents, Washington 25, D. C.

COURTNEY SHANDS, JR.
St. Louis, Mo.

Memorial Fund

On the death of John B. Midworth [L.C., April 2d], the Church lost not only a priest who had devotedly served the dioceses of Maryland, Vermont, and California, but one who had also given creative leadership to the whole Church and distinguished service to the Department of Christian Education, especially in the field of group life laboratories.

For the benefit of many priests and laymen throughout the Church who knew Fr. Midworth, gained from and respected his service to the Church, I thought it would be appropriate to inform your readers through this column that the wardens and vestry of St. Francis' Church, San Francisco, have set up a memorial fund. The principal purpose will be to aid in the education of Fr. and Mrs. Midworth's four children.

Parishioners have responded very well to this opportunity to honor Fr. Midworth's memory in this constructive way and gifts from other parts of the country will be gladly received. Checks should be made out to "St. Francis' Church — Memorial Fund" and be mailed to the church at San Fernando Way and Ocean Avenue, San Francisco.

(Rt. Rev.) JAMES A. PIKE
Bishop of California
San Francisco, Calif.

A Point of Weight

In your otherwise excellent news story concerning the Rev. Malcolm Boyd's resignation as chaplain of Colorado State University because of his disagreement with the Rt. Rev. Joseph S. Minnis regarding what constitutes the meaning of evangelism [L.C., April 23d], you seem to have omitted a point which I feel is of primary importance.

Fr. Boyd, in his published accounts, stated that he resigned not only because of the bishop's criticism of the "Espresso Nights" held at St. Paul's house, and his reference in the diocesan journal that "you can't think of yourself as a beloved son of God, and, at the same time, go around with matted hair, a dirty body, and black underwear," but also because of the bishop's comment about the "puny minds of modern intellectuals." The latter point carried great weight in Fr. Boyd's decision.

Fr. Boyd, in tendering his resignation, stressed a responsibility of the Church. He said, "One simply cannot speak of the puny minds of modern intellectuals." Intellectuals, as other types of persons, are loved by Christ and are not to be discriminated against. In fact, the Church has always, in its best traditions, safeguarded the integrity

and the right to speak the truth of its intellectuals."

I believe that this point, which you omitted in your news story, is of such importance that I am writing to bring it to your attention and that of your readers.

ANN L. GAVIN
Fort Collins, Colo.

In your comment on Dean White's letter [L.C., May 7th] you say: "THE LIVING CHURCH at the time ascertained that the Sacrament of Penance was not administered by Fr. Boyd in the tavern. This was made clear in the news story." I wonder.

In almost universal popular usage the phrase "to hear confessions" implies the administration of the Sacrament of Penance. Following are verbatim excerpts from a long news story in the *Denver Post* of February 13, 1961. "He preached in a tavern and heard confessions during a jazz concert." "He heard about a half dozen confessions while the jazz peeled on." "I heard about a half-dozen confessions over the jazz music. People needed to speak and be heard. They needed to have layer upon layer of guilt taken away." "None of these statements is, in any way, qualified or explained.

It seems to me that Dean White is quite justified in understanding, as I did, that the Sacrament of Penance was administered.

(Rev.) FRANK R. MYERS, Ed.D.
Retired priest

Fort Collins, Colo.

Editor's Comment: The news story to which we referred was THE LIVING CHURCH's news story. Secular papers cannot be expected to deal precisely with theological questions.

Sensible Approach

Your feature article, "Christian Burial, a Concern of the Parish" [L.C., April 9th], is an excellent one and speaks forthrightly to an area that needs to be confronted by all Christian peoples.

The folks in Christ Church are to be commended for their sensible and faithful approach to a matter that is too often ignored or else handled in a manner that hardly suggests Christian burial.

(Rev.) WILLIAM C. WRENN
St. Matthew's Mission
Brecksville, Ohio

Editor's note: If enough requests are received, we shall be happy to reprint.

Vestments

The article, "Vestments — The Styles Change," by the Rev. Canon Edward N. West, provides a rather unusual view of the question and one wonders whether the author is more preoccupied with matters of architecture than with matters of ecclesiastical vestiture. Many of us who are preoccupied with the latter subject would not pretend to deny that both architecture and vestments — with many other matters — are alike influenced by the temper of the times and, indeed, may themselves in turn come to exercise some influence of their own on the temper of the times.

So that the casual reader may not feel
Continued on page 21

The Living CHURCH

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and the Thought of the Episcopal Church.

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SPECIAL FEATURE

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THINGS TO COME

May

21. Whitsunday
22. Whit Monday
23. Whit Tuesday
24. Ember Day
26. Ember Day
27. Ember Day
28. Trinity Sunday

June

8. Annual meeting of the Confraternity of the Blessed Sacrament, Cleveland.
4. First Sunday after Trinity
5. NCC's International Communications Workshop, Los Angeles, to 16th The Anglican Society's Conference on "Prayer Book Studies," Evanston, Ill., to 9th
7. Meeting of NCC's General Board, Chicago, to 8th
11. Second Sunday after Trinity
18. Third Sunday after Trinity

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

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

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May 21, 1961

Diary of a Vestryman

Diocesan Convention

(fiction)

by Bill Andrews

Wednesday, May 17. When I went to my first diocesan convention as an alternate, I was awed and confused by what I saw. I was, my more sophisticated friends told me, inclined to be impressed by the platitudinous speech and to overlook the significance of an apparently minor amendment to a routine motion.

For better or for worse, I'm now an "old convention hand." I found it flattering that the bishop remembers my name and that a number of the clergy and the chancellor of the diocese spoke of their pleasure that I had recovered from my operation in time to attend this year's sessions.

Big news of the convention came in the bishop's charge when he asked for our assent to the election of a bishop coadjutor. I confess it came as something of a shock to me to think of his retirement, for I have never known another bishop since my conversion to the Church. But he is 69, and retirement draws near. Convention, of course, approved his request and left it up to him to call an electing convention sometime next fall.

One of the dubious pleasures of being no longer a "freshman" is a committee assignment. My committee was resolutions, and for the most part we were content to write thank-you notes in resolution form: to our bishop for his years of self-sacrificing leadership, to the women for breaking the United Thank Offering record for the diocese in the year just past, to the chapter and congregation of our host church, the cathedral, for their hospitality, etc., etc., etc.

However, we did have two issues that produced some debate in the committee. One was in the form of three different proposals for memorials to General Convention on the name of the Church. One proposal was that we change the name to the American Catholic Church; a second was that we change it to the Episcopal Church, simply dropping the word "Protestant." Still a third proposal urged that no change be made. After quite a debate, in which I did not join, we polled the committee and found no position had a majority. We reported this to convention floor, and the proposal for the name "Episcopal Church" finally carried by a small majority. I voted with the majority.

The second issue was a resolution calling for complete desegregation of all institutions sponsored by or accredited by the

diocese. This is no issue at St. Luke's Hospital or Manderson Homes or the camps or any of the other institutions directly under diocesan control, since all are now open to all Churchmen. But there are two privately owned but Church-accredited boarding schools, which have no non-white students at present. Their representatives appeared before the committee, contending that the resolution put them in a false light, that they really did not discriminate against Negro applicants, and that anytime it appeared that properly qualified Negro students could be happily adapted to the life of the schools, they would, of course, be admitted. The rector of St. Simon the Cyrene pointed out that each of the schools had rejected the applications of Negroes of above-average scholastic ability, and the schools' representatives simply said they had to have the right to consider the whole personality of each applicant.

We approved the resolution with only one dissenting vote and convention passed it over a handful of "nays."

During the lunch today I sat with a couple of lay members of the cathedral chapter and they steered the conversation around to the forthcoming election of a bishop coadjutor. "This is one time we have the obvious candidate right at home," one of them said. "We don't have to go scouting around for an outsider we don't know. Dean Mason is certainly the man — born and raised in the diocese, a distinguished speaker, a great pastor. I say, if we have any sense at all, we'll elect him on the first ballot next fall!" The other cathedral layman echoed his sentiments, adding only two facts — the charming graciousness of Mrs. Mason, and the fact that the cathedral budget has tripled in the 14 years that Fr. Mason has been dean. I was quite impressed.

Driving home to Oakburg with my own rector, I mentioned the conversation. He laughed, and said, "The dean is a good man, but let's wait and see who else is nominated before we commit our votes!"

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.

May

21. Church of the Holy Cross, Dallas, Texas
22. Trinity, Detroit, Mich.; St. Mark's, Mendham, N. J.; Grace, Hartford, Conn.
23. Grace, Newark, N. J.
24. All Saints', Los Angeles, Calif.; St. Andrew's, East Williston, N. Y.; Trinity, Bristol, R. I.
25. St. Paul's, Denver, Colo.; Church of St. John the Evangelist, Flossmoor, Ill.; Grace, White Plains, N. Y.
26. Grace, Glendora, Calif.; Church of the Advocate, Philadelphia, Pa.; St. Augustine's, Whitefish Falls, Ontario, Canada; St. James', Port Daniel Center, Quebec, Canada
27. Church of the Saviour, Atlanta, Ga.; St. Luke's, Stephenville, Texas; Church of St. Stephen and the Incarnation, Washington, D. C.; Church of the Holy Communion, Paterson, N. J.



Whitsunday, 1961

O God, who by the mystery of this day's festival dost sanctify thy universal Church in every race and nation, shed abroad throughout the whole world the gift of the Holy Spirit; that the work wrought by divine goodness at the first preaching of the Gospel may now also be extended among believing hearts; through Jesus Christ our Lord.

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William Bright (trans. from Gelasian Sacramentary)

The Living Church

Whitsunday
May 21, 1961

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and the Thought of the Episcopal Church.

EPISCOPATE

On the First Ballot

Suffragan Bishop Noland of Louisiana was elected bishop coadjutor of the diocese of Louisiana on the first ballot of a special session of the diocese's convention. The convention met on May 10th in Christ Cathedral, New Orleans.

Bishop Noland received 81 out of the 86 clerical votes cast, and 54½ out of the 55¾ lay votes. Other nominees included the Rev. Scott F. Bailey, rector of All Saints' Church, Austin, Texas; the Rev. John Jenkins, of St. Martin's School, Metairie, La.; and the Rev. Philip Werlein, rector of St. James' Church, Baton Rouge, La.

Bishop Jones announced that the administrative duties of the diocese would be shared equally between himself and the bishop coadjutor.

EUROPE

Crown in the Vatican

Queen Elizabeth II of England, temporal head of the Church of England, visited Pope John XXIII, head of state of Vatican City, on Friday, May 5th. The Queen was accompanied by her husband, Prince Philip.

The visit was Elizabeth's second to the Vatican. Ten years ago, as Princess Elizabeth, she called on Pope Pius XII.

The Queen and her husband talked privately with the Pope for nearly 30 minutes, according to press reports. In greeting the royal couple, the Pope is quoted as having said, in French, "Your presence here, with his royal highness the Duke of Edinburgh, crowns in the happiest way the series of manifestations of friendship which have marked since the beginning of this century relations of the United Kingdom and the Holy See." Elizabeth is the third British monarch to have visited the Vatican since the English Reformation. King Edward VII made the visit in 1903 and King George V did so in 1923.

The Pope had set up for the occasion a special exhibit which included letters of Henry VIII and the Stuarts, and the theological treatise which earned Henry VIII and his successors (including Elizabeth) the title, "Defender of the Faith." The title was awarded by Pope Clement

VI for Henry's defense of the doctrine of transubstantiation.

After the Queen and the Pope had shaken hands and exchanged gifts, the royal couple departed, while the Pope waved good-bye.

[In the Calendar of the Roman Catholic Church, May 5th is the feast of St. Pius V. Pope Pius V, in 1570, excommunicated Queen Elizabeth I of England.]

SOUTH AFRICA

Deadlock

The 300 delegates to an elective assembly of the diocese of Johannesburg had to abandon attempts to choose a successor to the Rt. Rev. R. Ambrose Reeves, former Bishop of Johannesburg, because 130 non-white delegates refused to accept any nominee they considered "unsympathetic to the non-whites."

Four names were submitted to the assembly, but they were not made public. A two-thirds vote of the assembly is necessary for choice.

The deadlock of the assembly means that the new bishop will be chosen by Archbishop de Blank of Capetown and the other bishops of the Province of South Africa.

It is reported that English-born nominees failed to get the necessary vote of the assembly, and that the non-white delegates refused to support South African-born nominees on the ground that they were likely to be unsympathetic to the non-whites. [RNS]

NEW YORK

Alternatives

The Rt. Rev. R. Ambrose Reeves, former Bishop of Johannesburg, who has been making a speaking tour of the US under the auspices of the National Council, told a meeting of the Overseas Press Club in New York City recently that there is no chance of a peaceful administration in South Africa until its present *apartheid* (racial segregation) policy is changed.

"Unless that happens," he said, "the chances are that the sporadic outbursts of violence that have occurred in the past will increase in frequency and intensity.

Though events are moving so swiftly in Africa that it would be unwise to rule out a full-scale revolution entirely, it is, I believe, a very remote possibility."

Bishop Reeves said that "massive international pressures" on the South African government offer the only alternative to possible violence over its racial segregation policies.

"It is understandable that many governments hesitate to go to such lengths, both because previous experience of such action has not always been very encouraging and because such interference constitutes a form of war," he said.

While admitting that such action would be "evil," the bishop maintained that "the choice is between evils." If massive international pressure "prevents a bloody catastrophe in South Africa," he said, "I believe such pressure should be applied."

Bishop Reeves observed that events in South Africa "ought to be a call to all white people everywhere to adjust their



thinking and, even more, their emotions in relation to those of other races."

"Any new deal for South Africa," he said, "must be the result of a joint endeavor undertaken by representatives of the various racial groups. I labor this point because all white people need to learn that Africans, Indians, and Coloreds [people of mixed blood] in South Africa would rather run their own lives badly than have them well ordered for them by other people. The drive behind all the ferment in Africa is the urge for liberation." [RNS]

NATIONAL AFFAIRS

Food for Peace

President Kennedy has appointed Bishop Pike of California to the newly-created American Food for Peace Council.

Churchman Charles P. Taft, mayor of Cincinnati, Ohio, was also appointed to the advisory body.

The council, which will guide the na-

tion's Food for Peace program, will include representatives of Catholic Relief Services, Church World Service, the American Friends Service Committee, American Jewish Joint Distribution Committee, Lutheran World Relief, Mennonite Central Committee, Unitarian Service Committee, and Seventh-day Adventist Welfare Service.

Other agencies which have been invited to appoint representatives include CARE, Boy Scouts of America, Girl Scouts of America, Four-H Clubs, League of Women Voters, Rotary International, and Kiwanis International.

The council will advise Dr. George McGovern, administrator of the Food for Peace Program, and help develop public information on world hunger and "enlist support for an attack on world hunger."

[RNS]

AFRICA

Celebration

Ambassadors from British Commonwealth nations and US government officials attended a special service celebrating the independence of Sierra Leone, Africa's newest nation, at Washington Cathedral. Sierra Leone received its independence April 27th, and took its place as the newest member of the British Commonwealth.

The Rev. William H. Fitzjohn, charge d'affaires of the new republic's embassy in Washington and an ordained minister of the Evangelical United Brethren Church, and the Rev. J. K. Crispin Renner, associate chaplain at Howard University, Washington, who is the treasurer of the Sierra Leone Student Union, took part in the service. The Sierra Leone Student Union is an organization of students from the republic who are attending American colleges. More than 50 students from eastern universities attended, many dressed in native costume.

[RNS]

Dr. James H. Robinson, pastor of the Church of the Master (Presbyterian), New York City, the Rev. Canon Bayard S. Clark of Washington Cathedral, Dr. Fitzjohn, and Mr. Renner, flanked by the cathedral choir: For the new republic.



WASHINGTON

Canon Resigns

The Rev. Luther D. Miller has resigned as canon precentor of the Washington Cathedral. He has been associated with the cathedral for 16 years.

Canon Miller was made an honorary canon of the cathedral in 1945, the year he became chief of chaplains of the United States Army. He held the rank of Major General. In 1949 he retired from the army and was made a cathedral canon. He became canon precentor in 1952.

Canon Miller's military career embraced both world wars. He was the recipient of the Legion of Merit, the Asiatic-Pacific Campaign Medal with six battle stars, the Philippine Liberation Medal with two battle stars, the Bronze Star medal, and the *Croix d'Officier de la Legion d'Honneur*.

He holds the degree of doctor of divinity from Trinity College, Virginia Theological Seminary, and Colorado College. In addition, he holds the degrees of doctor of humanities and doctor of laws.

ORTHODOX

Guests

A Serbian Orthodox congregation, said to be the first in Washington, D. C., has accepted the invitation of the Washington Cathedral to hold services there until it can build its own church.

Services are currently being conducted every other Sunday by the Rev. Peter Bankerovich, an assistant at St. Sava's Church in New York City, according to Religious News Service. More than 300 people attended Easter services.

For Tradition

The Greek Orthodox Church's Holy Synod, in an encyclical letter strongly condemning a crime wave in Greece, said

it was studying measures the Church can take to combat it.

Addressed to all Greek parents, the letter said the current increase in crime was due to objectionable films, beauty contests, and "bad books and magazines."

The synod appealed to parents to set an example for young people by living in the "traditional Greek way." [RNS]

WCC

Mixed Feelings

Archbishop Iakovos of the Greek [Orthodox] Archdiocese of North and South America, one of the five presidents of the World Council of Churches, has said he has "mixed feelings" about the application from the Russian Orthodox Church for membership in the WCC [L.C., May 14th].

The archbishop said he would be happy to vote for the admission of all Churches behind the Iron Curtain into the WCC if he were sure their intentions were "purely religious," but added:

"I wouldn't like the [WCC] to become an instrument for either Roman Catholic propaganda or . . . Soviet propaganda. I would like the [WCC] to stay as it is and to get stronger — stronger in spiritual power and not in temporal power."

[RNS]

ENGLAND

Ambiguity

by the Rev. DEWY MORGAN

"Yes — no — maybe" is the answer, as far as the Convocation of York is concerned, to the question of the relation of the Church of England to the proposed new Church of Lanka (Ceylon).

First of all, the York Convocation decided to recognize the proposed new Church as part of the universal Church. Then the lower house decided against entering into full communion, while the upper house vetoed a proposal for limited communion.

After five hours of debate, the matter was deferred to the October meeting of the Convocation.

At the meeting of the Convocation of Canterbury, Bishop Allison of Chelmsford said, "If now, after all this care and encouragement, this Convocation should decide against full communion with Lanka, it would be a terrible setback to reunion, indeed it might be a deathblow to the reunion movement for many years to come."

Bishop Moorman of Ripon, on the other hand, counseled a "wait and see" attitude, saying that the acceptance of the scheme would seemingly be the death warrant of the Anglican Communion.

Taking note of the ambiguous action of the Convocation of York, the Convocation of Canterbury also decided to defer the matter until October.

RNS

CONVENTIONS

NEW YORK

Warning

Bishop Donegan of New York warned Churchpeople to avoid becoming involved in the activities of the John Birch Society and "other societies with programs equally dangerous."

He spoke at the annual convention of the diocese of New York, held at the Cathedral of St. John the Divine, New York City, on May 9th.

The bishop was applauded when he said, "Such programs are dangerously subversive in the true meaning of that word and we warn all Churchpeople to avoid becoming involved in their activities."

He also called attention to a stand of the National Council "against the use of federal or state funds for the support of private, parochial, or sectarian schools."

The bishop suggested that "the educational leaders of all faiths in . . . every community . . . meet in a series of conversations" to establish a program promoting educational excellence and growth in faith and moral character.

After the address, the delegates endorsed a resolution backing this suggestion and calling for exploration of "any avenues of coöperation that appear to be consistent with the principle that public funds not be used for religious indoctrination."

Later, the delegates passed another resolution approving the bishop's statements on aid to education.

Bishop Donegan announced a grant to the diocese of \$500,000 from the Myron and Anabel Taylor Foundation. He said the income will be used for the upkeep of the conference center at Tuxedo Park.

Concerning the John Birch Society, the bishop said:

"The recent success of the John Birch Society in achieving nationwide publicity for its program ought not to be exaggerated nor should it be minimized. And there are other societies with programs equally dangerous. . . .

"To call such programs which sow the seeds of suspicion and ill will 'conservative' is a misnomer. They endeavor to reverse our American tradition of democratic opportunities and civil rights, paralyze our federal government from taking action to promote the general welfare, and in other ways to turn back the clock in defiance of our national history and experience."

The nation is in a "critical moment of unparalleled difficulties and perplexities," he continued, and "faces complicated agonizing decisions." He said, "Inevitably, mistakes and blunders will be made even by the best intentioned."

"Equally insidious and frustrating," he added, "is the view held by some people that all our troubles and problems are exclusively the result of a network of

subversive activity . . . reaching into the highest levels of our national government . . . and, they claim, into the ranks of our religious and educational leadership."

Turning to his suggestion of conversations among educational leaders of various faiths, Bishop Donegan said:

"If such an approach were made in a spirit of mutual trust, humility, and patience, ways would be found to accomplish this objective which would not in any way jeopardize the fundamental American principle of separation of Church and state.

"Each one of us must accept his share of the responsibility for the spiritual and moral nurture of our young people as they develop intellectually. We cannot leave the matter to be decided on purely secular grounds, nor can we allow the spiritual nurture of our young people to become the center of public controversy to be settled only on the basis of political expediency."

He urged "continuation and expansion and strengthening of such experiments as released-time religious training."

The convention acted on several resolutions.

Among these was a decision to do away with its present system of voting at conventions, in favor of a system of simple majority votes.

Another resolution followed a decision that the canons allowed only men to be elected to the Council. The delegates asked the next convention to consider amendment of the canons to allow the election of women.

The delegates also voted to recommend to the National Council, the Committee on Program and Budget of the General Convention, and the General Convention itself, "that they give serious consideration to the recommendation of the Joint Commission on Society and Alcoholism that the National Council augment its staff for a more efficient administration of its alcoholism program."

A resolution calling for the convention to accept full membership in the New York State Council of Churches was tabled. Currently the diocese is only affiliated with the council.

However, a resolution supporting participation in the National Council of Churches and the World Council of Churches was passed.

BETHLEHEM

Enfolding the Elderly

Bishop Warnecke of Bethlehem, in his address to the diocesan convention meeting at the Church of the Good Shepherd, Scranton, Pa., May 5th and 6th, proposed that the diocese of Bethlehem "lead in initiating conversations with the parallel bodies of other Churches in northeastern Pennsylvania . . . to discuss coöperation in institutional work" in the area.

He suggested that "it might be wise" if one Church would spend its efforts in serving young people, another in service to the elderly, and another in a ministry to the chronically ill. "Our limited resources," he said, "would be better used, not wasted in competition." The bishop pointed out that his was a proposal for coöperation, not for Church unity.

The convention voted to authorize the bishop to get in touch with various Protestant Churches in the diocese's area, with a view to coördinating institutional services now provided separately. This action was in line with Bishop Warnecke's proposal.

Turning his attention to the problems of elderly people in our society, Bishop Warnecke said:

"We who are younger often think too narrowly of this situation as one primarily of housing. The first opportunity for the Church is to unfold senior members fully in the life of our parishes. Often they are ignored or shunted into special programs. We patronize them or coddle them rather than accept them as a part of the Christian parish family. Granted that the elderly are frequently demanding and sometimes difficult to get along with, few of us have done all we could to give a continuing rich spiritual experience to them. Few churches really embrace the elderly in their fellowship. They should have full access to worship and the Sacraments. Their prayers should be sought. Their skills should be used creatively. Their leisure time should be put to purposeful use."

The bishop also called attention to a "distinct rise in America of reactionary groups of the extreme right." Pointing out that there is an "honorable and legitimate conservative position," Bishop Warnecke said:

"But these reactionary groups go far beyond legitimate anti-Communism and conservatism. Under the umbrella of anti-Communism they shelter an extraordinary group of viewpoints. They are anti-income tax, anti-labor, anti-Supreme Court, anti-Social Security, anti-foreign aid, anti-Negro, anti-United States, anti-the Democratic Party, and anti-the Republican Party. And they are anti-religious as well."

He defended the right of the National Council of Churches to make statements on matters of human concern, saying that "when the Church ceases to have such matters burning upon its conscience it will not only be irrelevant to life, but it will be a traitor to Jesus Christ."

One of the convention delegates absented himself from the convention proceedings in protest against parts of Bishop Warnecke's address. He was elected to an official body of the diocese by the convention delegates, most of whom, it is reported, did not know of the man's action. On the closing day of the convention most of the delegates rose to their feet in thanks and appreciation to the bishop for his address.

The convention passed a resolution reaffirming its strong opposition to Commu-

nism, Fascism, and "every totalitarian philosophy, rejecting the activities of agents and sympathizers of such ideologies," and encouraging members of the Church to study the Christian Faith more fully so as not to be misled by "the false propaganda of such heresies." A proposed memorial to General Convention asking the establishment of a commission charged with bringing the Church "more effectively into the struggle with Communism" was defeated.

Bishop Mosley of Delaware was the speaker at the convention dinner.

The convention:

- ✓ Adopted a program budget of \$166,718.
- ✓ Defeated a resolution calling for lay administration of the chalice at Holy Communion.
- ✓ Defeated, on a voice vote, a resolution advocating a change of the Church's name to "The Episcopal Church in the United States of America."
- ✓ Approved a resolution supporting the bishop and the board of trustees of the Church Home for Children in Jonestown, Pa., in their plans to change the program of the home to provide care for emotionally disturbed teen-age girls.
- ✓ Admitted the Church of the Prince of Peace, Dallas, Pa., as a parish.
- ✓ Admitted Trinity Church, Mt. Pocono, Pa., as an organized mission.
- ✓ Selected St. Luke's Church, Lebanon, Pa., as the site for the 1962 convention.

ELECTIONS. Standing committee: Rev. Chester Harris, W. L. Chamberlin. Executive council: clergy, Chester Harris, H. A. Doersam, Richard Aseford; laity, Byron Miller, Philip Otis, Frank Gaydosh.

COLORADO

Repeal Requested

A resolution that would make it mandatory that all officers in church and church-sponsored organizations be communicants canonically resident in the diocese was defeated by delegates to the convention of the diocese of Colorado, held May 2d and 3d at St. John's Cathedral, Denver, Colo.

The delegates also defeated a proposal that women be allowed to serve as delegates to diocesan conventions and as members of vestries and bishop's committees.

An amendment to Colorado's canon defining the term, "communicant in good standing" was passed by the convention. The amendment adds a definition which was "inadvertently omitted" (to use the term in the amendment) when the canon was adopted. The opening clause of section one of the canon is now changed from:

"All baptized members of the Church who have been confirmed by a bishop of the Church or received into communion with the Church by a bishop of the Church. . . ."

to:

"All baptized members of the Church who have been confirmed by a bishop of the Church or, having been confirmed outside the Church by a bishop whose Apostolic

Orders the Church accepts as valid and authentic, received into communion with the Church by a bishop of the Church. . . ."

The reason for the change, as advanced by some of the delegates, is to provide a better model for those jurisdictions who are following the lead of the diocese of Colorado by adopting a similar canon.



A series of resolutions were passed, to be offered for adoption by General Convention, in regard to the repeal of Canon 36. If General Convention were to adopt the resolutions, Canon 36 would be repealed, and all priests and deacons who have been ordained under its provisions would be required, within one year of the repeal, to decide whether or not they will "conform to the doctrine, discipline, and worship of this Church." Those who decided for conformity would be recognized as being "for all purposes a minister of this Church." Those deciding for nonconformity (or those not stating a decision) would be under sentence of deposition.

Resolutions calling for changes in the methods of determining assessments and quotas in the diocese were tabled.

Bishop Minnis, in his address to the convention, likened the times in which we live to those of the prophet Amos, saying that "our aim is something beyond the Ten Commandments — it is something beyond Sunday observance. Our end is to be acceptable in the sight of God."

ELECTIONS. Standing committee: clergy, Donald Behm, R. D. Bruce, Charles Pitkin, Eric Smith; laity, Karl Arndt, S. C. Black, J. N. Carson, Martin Ohlander. Deputies to General Convention: clerical, R. D. Bruce, A. B. Patterson, Jr., Charles Young, Charles Pitkin; lay, Karl Arndt, William Millett, Martin Ohlander, Chapman Young, Jr.

SPOKANE

Future Restriction

The convocation of the missionary district of Spokane, meeting in Spokane, Wash., on April 19th, spent most of its afternoon session disposing of a number of resolutions, most of them on controversial subjects. Among the resolutions which were either tabled or defeated were one in favor of capital punishment, one condemning the political views of the National Council of Churches, and one on Church unity. A resolution was adopted advising caution in showing the film, "Operation Abolition," as was another approving congressional investigations of subversive groups. One result of the afternoon's work was a new rule of order restricting the introduction of resolutions in future sessions.

Bishop Hubbard of Spokane, in his address to the convocation, drew attention to the district's achievement of complete self-support in January, and its percentage increase of communicants. He said that the communicant gain owed

much more to Confirmations than to influx of communicants into the district. He mentioned classes in mission congregations which had been prepared by laymen.

Bishop Emrich of Michigan, addressing the convocation banquet, called for greater flexibility in meeting the needs of a time of rapid change.

ELECTIONS. Executive council: Charles Alison, William Foster, C. Clement French, William Murken. Deputies to General Convention: Rev. Ernest Mason, C. Clement French. Council of advice: Rev. Ernest Mason, Rev. Eric Jackson, Rev. Spaulding Howe, H. Ross Osborne, Paul Ellis, C. Clement French.

CHICAGO

Blandishments

The 1961 convention of the diocese of Chicago passed a resolution warning against the "insidious blandishments" of extremist groups. The resolution, which was passed on a voice vote without audible dissent, was acted on by the convention during its meeting on May 2d and 3d in Chicago. The resolution was introduced by Dean Harris of Seabury-Western Theological Seminary. It said:

" . . . As we condemn with vehemence the threat to our Church and society of Marxist ideology and the Communist party, so do we condemn the John Birch Society with its indiscriminate insinuations against many thousand Christian clergymen and other prominent Americans of unquestioned patriotism . . . and [condemn] the demagogic means by which it seeks to further its illiberal purpose."

The delegates voted to accept the full diocesan share of the national Church's missionary budget, in the amount of \$258,063. The entire year's budget of the diocese is \$760,738.



A resolution requesting the 1961 General Convention to change the name of the Church to "The American Episcopal Church" was adopted. The convention defeated a proposal to rescind a resolution previously passed requesting that General Convention repeal Canon 36.

In his charge to the convention, Bishop Burrill said that the Church must be "alert to stand firm for the fullness of the Faith and yet be ever ready to exercise Christian love and affection for our separated brethren." He continued:

"We live in exciting and dangerous days when men may attempt to precipitate us into unwise and hasty decisions. Man will never reunite the Church by clever plans or ingenious devices. Reunion will be achieved only by God the Holy Ghost leading us all into deeper understanding of the truth found only in our Blessed Lord."

Bishop Burrill called the scheme of Church union in Ceylon the "most challenging" of all present proposals for the reunion of "a Catholic Church, such as

Continued on page 16

Report of the Joint Commission on the Work of Deaconesses

As charged by General Convention, the Joint Commission on the Work of Deaconesses considered the matters of adequate pensions and salaries for deaconesses. In addition, the Commission expressed itself on the use of older women in the office and the presentation of the work of deaconesses to the Church at large.

At the four meetings of the Joint Commission on the Work of Deaconesses, the major concern was centered on complying with the resolution adopted by the General Convention of 1958:

Resolved, The House of Deputies concurring, that the Joint Commission on the Work of Deaconesses be requested to consider the needs of deaconesses whose pension needs are not provided for by the National Council or Pension Funds and present to the next General Convention a definite plan of pensions for such deaconesses.

Five areas of concern received careful study and consideration at the four meetings held by the Commission during the triennium:

1. Supplemental aid to deaconesses who are now or will be retired during the next triennium.
2. A pension plan for deaconesses now in service.
3. The sub-standard level of salaries generally offered to deaconesses.
4. A broader program of training at the Central House for Deaconesses.
5. Presentation to the Church at large of the work entrusted to deaconesses.

Supplemental Aid to Retired Deaconesses

At one of its meetings the Commission had for its information the results of a questionnaire prepared by the National Council's Department of Christian Social Relations, July, 1959, giving factual information about the number of deaconesses; about whatever provision for retirement they now have; and about the cost of pensions obtained from the Church Life Insurance Corporation.

The figures from the Church Life Insurance Corporation indicated that in order to provide paid up annuities for the deaconesses over age 65 to bring them an income of \$1,250 a year, \$711,600 would be required. The cost would be \$198,000 for a single premium to provide an annual annuity sufficient, when added to the present income of each of the 55 deaconesses between 65 and 95, to bring the income of each to an annual annuity of \$1,250.

The Commission is agreed that it would be impractical to raise capital funds in this amount from the Church.

According to the study made by the

Department of Christian Social Relations and a subsequent study by a sub-committee of the Commission there are, as of February, 1961, 81 deaconesses.

Of the 51 deaconesses over age 65: 34 have no social security benefits, the social security of the other 17 deaconesses averages \$70 monthly; 12 receive National Council retirement allowances; eight receive, or on retirement will receive, small parochial or diocesan pensions; 25 have no retirement provision set up by their employers and receive, or will receive, inadequate social security benefits, if any; 15 receive allowances from the Retiring Fund for Deaconesses; six have private means; 11 continue on salary for full-time services.

Two below age 65 are disabled.

In view of these facts the Commission suggests that the retired deaconesses be provided for on the basis of need by the Retiring Fund for Deaconesses, as at present. This is currently being augmented by a grant from the United Thank Offering. In order to take care of the needs of the retired deaconesses, even on a minimum basis, the income of the Retiring Fund will have to be augmented during the next triennium. The Commission hopes that a grant for this purpose may be made either by the United Thank Offering or from the budget of the National Council.

Pensions for deaconesses have been the subject of frequent discussion at meetings of the General Convention and elsewhere, and have as frequently been tabled. The Church cannot continue to ignore her responsibility for an Office which she canonically recognizes. . . . In the opinion of your Commission it is immoral to ignore this responsibility any longer. . . .

As in the case of providing annuities for the deaconesses over age 65, your Commission is agreed that it would be impractical to raise capital funds . . . from the Church in order to provide annuities on reaching age 65 or 68.

For the deaconesses in active service the Commission therefore makes the following suggestions:

A. Establish the age of retirement at 68 rather than at age 65.

B. Get the parishes, dioceses or institutions employing deaconesses to pay a

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St. Andrew's by-the-Sea, San Diego, Calif.
Font, furnace, fire.

LOS ANGELES

Font and Fire

A 75-year-old baptismal font mistakenly placed over a floor furnace caused an early morning fire on April 12th which destroyed a good part of St. Andrew's by-the-Sea Church, Pacific Beach, San Diego, Calif.

The church, which was built in 1891, now occupies its third site, having been moved twice. Its original cost was \$1,996.58, including furnishings. In its pre-fire state, it was insured by the Church Fire Insurance Corporation for \$70,000. The rector, the Rev. Bert A. Anderson, Jr., says that the parish has outgrown the old building, and that a new one should be built.

CALIFORNIA

Office to Parish

The Rev. Canon Richard Byfield, executive assistant to Bishop Pike of California, has accepted a call to become rector of All Saints' Church, Palo Alto, Calif.

He will succeed the Rev. Oscar Green, who is retiring after 35 years as rector of the parish. Canon Byfield will assume his new duties in September.

In a letter to all members of the parish, Philips B. Patton, senior warden, described Canon Byfield as "a young, liberal, and courageous priest whom the vestry has come to admire and respect highly."

Bishop Pike, in a statement accompanying the announcement, said:

"Canon Byfield's call to become rector of All Saints' Church in Palo Alto deprives me of a close and valued colleague and one who was effectively 'on the job' when I came to the diocese of California. . . .

"With Canon Byfield's assumption of his duties as rector of All Saints', I am pleased to announce that I shall appoint him as chaplain to the bishop in order to assure the continuance of the fine consultative relationship which has been established between us."





The minimum is found in the minister.

PREPARATION FOR CONFIRMATION

Bishop Mosley

What do you consider the minimum age for Confirmation? Why?

I do not believe that this question is a matter of life or death; there are more important issues to be settled in these soul-sized times. Nevertheless, the practical decision has to be made.

Those who would present young people in their early years for Confirmation maintain that this is justified because the child needs the sacramental grace that comes from full membership and participation in the life of the Church. On the other hand, those who believe in Confirmation at a later date argue that a greater maturity creates a greater understanding and hence greater commitment to the Church.

Not feeling strongly about the matter, one way or the other, I have sided with those who seek a more mature commitment. In the parish I preferred age 13 and in this diocese the norm is 12.

What do you consider minimum preparation for Confirmation: for children? for adults?

Minimum preparation for both children and adults, it seems to me, should provide all the attention necessary to bring into focus the candidate's family, school, church, vocational, social, and other living experiences that he may be led to a wholehearted commitment to Jesus Christ. I do not know how to do this. I am not sure anyone knows. And certainly, ultimately, it is not we but God Himself who does it.

I have seen some ministers (both clerical and lay) who were very good at bringing others to a place where they could make this commitment. Some were strong on formal instruction, others on the glories of worship, still others on pastoral care and individual attention. But all of them had two qualities that made them successful: They were in love (1) with God Himself, and (2) with the person they hoped to lead to Him.

I believe these are the two minimum requirements for Confirmation preparation.

Other preparation is also required, of course, and if it is of high quality, the more the better.

I think it would begin with worship itself and not only instruction about it. It would continue with the sharing of every possible added fact and insight regarding the story of God's plan and action for our salvation, as we know it through the Church, in secular history, and in the contemporary world, and as we see it from warm personal experience. It would conclude by helping the candidate to appreciate the "lore" and to use the tools of the Church.

How long to teach it? I can only say it should be long enough for the candidate to reach out for and accept the grace that God offers through His Son in all of this — or long enough for him to know that he doesn't want any part of it.

In short, we should press for a decision.

Moreover, the decision should be presented as a costly one. It should cost as much as the whole person, whatever his age, can bring to such a decision. It should cost in prayer and personal devotion; it should cost in witness and service; it should cost in study and understanding; and it should cost money.

Whenever a candidate for Confirmation is taken in cheaply on any of these scores, we have not been faithful.

What do you consider minimum preparation for adults to be received from the Roman Church?

I do not think there is an essential difference between preparing a person for reception and preparing one for Confirmation. After all, there is nothing in this world or the next that is more important than our knowing Him, loving Him, serving Him, and being His.

Part of the Church's mission is to share

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A Syn

the Rt. Rev. Bishop

the Rt. Rev. Wi Bishop

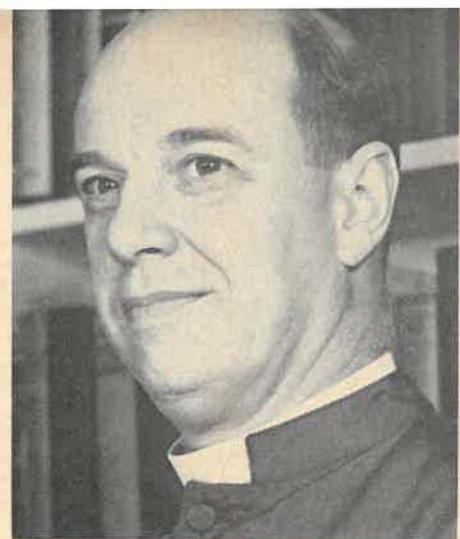
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TION



Intensive instruction and extensive experience.



Offices in the Prayer Book, questions in class.

Bishop Lewis

What do you consider the minimum age for Confirmation? Why?

I do not think a firm minimum age for Confirmation can be set. Children differ. It's a matter of real desire and spiritual apprehension rather than just book learning. I favor comparatively young Confirmation, i.e., in the 10-12 year bracket rather than older, as I think this provides the gifts of the Spirit before the instability of adolescence develops. But I would never recommend Confirmation for a really young child unless there were strong family support to help him keep up his Church life.

What do you consider minimum preparation for Confirmation: for children? for adults?

Minimum preparation I would hope to be 13 weeks of intensive instruction. Obviously this does not cover the Christian Faith, but should be added to an extensive experience of prayer and worship.



Because of a shorter attention span I think probably children need more and shorter instruction periods than do adults. The same material should be available for both. I still value the fact that I had to memorize much material from the catechism before my own Confirmation, although I do not require it in the diocese.

What do you consider minimum preparation for adults to be received from the Roman Church?

For adults to be received from the Roman Church I recommend the same preparation as for any others. I think it is important that they discover the measure of our relationship with Rome and our agreement in the historic Faith. I am also far from satisfied with the level of understanding found in most Roman Catholics,

Bishop Welles

I consider the minimum age for Confirmation to be nine (with rare occasions when eight is proper) because children



who attend the Holy Communion with their parents every Sunday can fully participate as communicants with profit to themselves, the family, and the Church by the time they are nine or ten.

The minimum preparation for Confirmation for both children and adults is that which the Church provides; the Offices of Instruction printed in the Book of Common Prayer. In my own parish ministry I always added a number of class sessions for both children and adults (taught separately) on the Holy Bible, the Hymnal, Church history, the Book of Common Prayer (including worship, prayer, and doctrine) and the obligations of stewardship and personal evangelism, but the minimum is to be found in the Offices of Instruction.

In every case, I think opportunity should be given for asking questions in class and in private conference with each individual before Confirmation.

The minimum preparation for adults being received from the Roman Church should consist of instruction in the history, contents, and use of the Book of Common Prayer; the history of the Church of England, the Anglican Communion (in brief), and of this Church; together with the points of doctrine, discipline, and wor-

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Three bishops discuss

a matter of concern

to the whole Church.

Continued on page 20

Remove the Splinter

Should the name of this Church be changed to "the Episcopal Church in the USA?" Letters to the editor have been debating this issue in our columns recently, and it appears to be certain that proposals along this line will be made in the next General Convention.

The change consists of dropping the word "Protestant" from the name of the Church as it appears on the title page of the Book of Common Prayer and the Constitution and Canons. Various people have different reasons for desiring — or opposing — the change. The Episcopal Church is the only religious body of any size in the United States which retains the word "Protestant" in its title. The others have followed the modern trend toward succinctness.

However, in a Church in which Catholic and Protestant trends of thought are held in balance, there is bound to be some anxiety about anything which seems to have possibilities of upsetting the balance. If the word "Protestant" is dropped, is there reason to fear that the Church is moving in the direction of popery?

Our firm belief is that nothing of the kind is in the



minds of those who advocate the change of name, except perhaps for a few extremists (fewer today than they were a generation ago), who are no more likely to be able to push the Episcopal Church Romeward with the revised title than with the present one. There is a larger group which wishes to emphasize the Catholic heritage of the Church more strongly, and frankly believes that changing the name will be a step in this direction. Most of those who hold to this position do so wholeheartedly within the traditions and teachings of the Church, including the Protestant elements.

We believe that the change of name, with its accompanying emphasis upon the distinctiveness of the position this Church holds in Christendom, will actually tend to increase, rather than to decrease, the freedom and constructiveness of inter-Church relationships at all levels — local, diocesan, and national. Many Protestants, seeing that our Church designates itself as "Protestant," think that the priest or layman who believes in the apostolic succession and the Real Presence

is not a true Episcopalian, but a member of an intransigent minority in his Church. When an Episcopal representative in the local council of Churches refuses to go along with joint Communion services or crusades against wine and beer, he is thought to be betraying his "Protestant" heritage. Our kind of Protestantism is quite genuine, and bred in our bone. But it is not the same as the general Protestant consensus represented by the majority of non-Roman Churches in this country.

One example of the problem came up a few years ago when the National Council of Churches published a pamphlet entitled *What Protestants Believe*, by Hugh T. Kerr. Dr. Kerr, a Presbyterian, is a well-qualified expert on what Protestants believe, but this particular pamphlet contained a number of vital points on which Episcopalians would not agree with Protestantism generally.

There is no reason whatever for the National Council of Churches to make sure that everything it publishes represents all its members. It has been highly instrumental in assisting the Orthodox to develop inter-Orthodox Sunday school materials, and as the number of Orthodox bodies represented in the NCC continues to grow, the NCC might well publish a pamphlet entitled, "What the Orthodox Believe." The Protestant Churches affiliated with the NCC would not feel that they were being compromised by such a publication. Nor, in fact, were the Orthodox compromised by Dr. Kerr's pamphlet.

But the pamphlet was embarrassing to Episcopalians because of the simple fact that the Episcopal Church has a word in its title which is the same as the word in the title of the pamphlet. If we were determined to be precise, we might name the Church "the Partly Protestant Episcopal Church," or "the Protestant (In Some Respects or In a Certain Sense) Episcopal Church." Otherwise, causes of irritation will continue to come up again and again in the course of our efforts to cooperate with those whose Protestantism represents a position about which a pamphlet can be published.

We believe that the ecumenical movement is a God-given movement in the life of His Church, and that Episcopalians should be participating in it at every level. And we believe that the Episcopal Church will be able to make its contribution to that movement much more vigorously and wholeheartedly — and much more winsomely — if the word "Protestant" is dropped.

The Christian vision of today — in Protestant Churches as well as in others — has far transcended the rampant pan-Protestantism that once was so characteristic of inter-Church co-operation in this country. The headquarters building of the NCC is not called the Protestant Center, but the Inter-Church Center. There is no thought on the part of Protestant Church leaders of repudiating the things for which their fathers suffered (sometimes at the hands of Anglicans), but there is a new willingness to listen to Christians of other traditions and to learn from them. There need be no fear that greater clarity on the part of Anglicans about their own contributions to the life and thought of Christendom will erect barriers between us and them.

A hand with a splinter in it is not in as good condition to work as the same hand with the splinter removed. We think the Episcopal Church will do better work for the body of Christendom if this source of irritations and pinpricks is removed from its name.

Prayer Book Revision

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

One of my peculiar occupational hazards is that of being exposed to all our different Anglican Prayer Books, as I go to and fro in the earth. Being an American, the Prayer Book I know best is that of the Episcopal Church; and left to my own devices, I would simply command that every Anglican Province adopt it forthwith, since it is probably used in heaven anyway. (Note: This remark is not intended to be taken with utter seriousness.) Living for the most part in London, as we now do, my family and I have grown accustomed to the 1662 Book of Common Prayer, with its rich and sometimes perplexing variations, additions, and subtractions.

As to most Americans, the Holy Communion liturgy in the 1662 book seems to me curiously bobtailed. One has the feeling that the Holy Communion is received in the middle of the Prayer of Consecration, not as the summit and conclusion of it. And one must make all sorts of minor accommodations, as with the Prayer of Humble Access, said before the Consecration, which requires a quite vivid devotional adjustment. (But here I can remember the pre-1928 American Book, which followed the same order.)

A Bond of Unity

But one quickly grows accustomed to such differences, even finds them enhancing and invigorating. And what chiefly concerns me at the moment is the way — despite the differences and through the differences — the Prayer Book is recognizably a bond of unity among all our Provinces.

How deeply does the Anglican Communion owe its unity to the Prayer Book? How deeply should it? The Committee on the Prayer Book, of the 1958 Lambeth Conference, dealt with those questions somewhat provocatively. The report pointed out that Anglican unity really existed "because we are a federation of Provinces and dioceses of the One, Holy, Catholic, and Apostolic Church, each being served and governed by a Catholic and Apostolic ministry, and each believing the Catholic Faith. These are the fundamental reasons for our unity."

Then the Committee went on to speak of a unity "at a less profound level," derived from our sharing a common history

and tradition, of which the Prayer Book in its various forms was probably "the most powerful symbol." Doubtless this lesser unity is an aid to the common life of the Churches of our Communion, but it is hardly essential to that unity.

All this is surely sensible and wise. But it does not help us immediately in dealing with the pressing problems of Prayer Book revision. And these problems are pressing, in many parts of our fellowship. The Church of England perhaps is most aware of the need for revision. Although it has met the necessities of legal paralysis with courageous liberty, the result has been a confusing variety of rites, which cannot — so the Lambeth Committee thought — be felt to be an ideal solution.

Product of New Knowledge

But the desire for revision is not born simply in discontent with old rites. It is a product of the flood of new liturgical knowledge and understanding, in the face of societies radically different from that in which the Prayer Book was originally written. And it is found in every part of our Communion, to some degree at least. The latest major Prayer Book revision is that of the Canadian Church, completed barely a year ago. The Japanese Church similarly has only recently prepared an extensive revision. And such proposals are in the air wherever one goes.

In revision, how closely are we bound to follow a normative liturgical pattern? Is there any such pattern? I think the answer to the second question is easier than to the first. There is a normative pattern of Prayer Book worship now, with the exception of the Holy Communion service. We do not read the same psalms or lessons, necessarily, on the same day; in some cases we have alternative Collects, Epistles, and Gospels. But there would be no confusion in moving from one Province to another, when it came to Matins or Evensong, or to Holy Baptism or Ordination. Such differences as exist are minor ones; the great patterns of congregational partnership and of a balanced form of public, vernacular worship are identical.

Only in the Holy Communion service is there a substantial variation. There are two great families of rites. Some litur-

gies — as those of Scotland, America, South Africa, India, and Japan — stem in general directly from the first Prayer Book of 1549 in their form. Others — those of England, Wales, Ireland, Australia, and New Zealand — follow the order of the post-Elizabethan-settlement book as finally adopted in 1662.

This variation between the two rites is more than merely a verbal one. It reflects a profound theological dispute about the Eucharistic Sacrifice, which was bitter indeed in the tug of war of the Reformation. But little in history has changed more radically than this once-basic disagreement. Both sides have learned immeasurably over the years — learned about each other — learned new perspectives on the Reformation itself — learned more about the actual teaching of God in Holy Scripture. Now the historic argument seems almost a museum-piece. Indeed, the Lambeth Committee felt that "as the result of new knowledge gained from Biblical and liturgical studies the time has come to claim that controversies about the Eucharistic Sacrifice can be laid aside . . . and the way prepared for the making of a liturgy in God's good time which will in its essential structure win its way throughout the whole Anglican Communion."

But, if this be so, the first question must then be asked as to how closely we are bound to find and follow such a normative liturgy. I know I do not have a single answer satisfactory to myself, here. Ideally, yes; I should like nothing more than to be able to go anywhere in the world, and follow the same words and actions in the same order, in whatever language and culture. But the important thing is not liturgical identity, in word and form. Such identity could be no more than a cultural fashion — a sort of club ritual — and any such shallow uniformity might stifle the very creative freedom all of us long to have in our various Churches.

Agreement in Eucharistic Liturgy

The important thing is not that the words be identical, but that what they express be held in common. Why should words written for 16th-century Englishmen or 18th-century Americans, say, necessarily be the words 20th-century Malaysians must use? I'm not arguing against a single, universal, Anglican Prayer Book. I'm only saying that it wouldn't be the answer to every problem at all. It is far more important that there be agreement as to the Eucharistic liturgy — the acts we are to do, the things we are to ask God to do, the understanding of what our Lord Himself is doing.

I think this is what the Lambeth Committee was pleading for, when they asked that a "Committee representative of all parts of our Communion . . . be asked to work toward the production of an outline of the structure of the Holy Com-

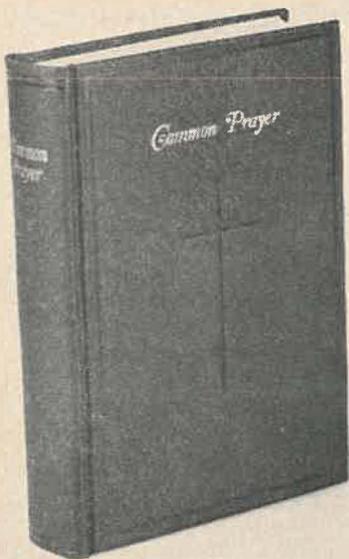
munion service." Presumably such an outline could then serve to guide Prayer Book revision throughout our Communion.

The Committee recognized that there would be difficulties in such a plan. Of course there would, for it would require a reëxamination, in great depth, of inherited patterns of Eucharistic worship and devotion which could not help but be challenging and even painful at times. Yet it is hard to imagine any corporate exercise within our household which would bring greater blessings, in new understanding both of one another and also of the great common act on which our unity as a Communion is based.

And the end result would not be a victory for one rite or the other. It would be, it should be, a new formulation which would include what both rites, in their beginnings, were seeking to preserve and teach.

It is to be hoped that such a central group may soon begin to function. For what they would be doing, I think, would not be at all a mere bit of denominational tidying-up. True, they would be leading the whole of our Communion to a more united worship than what we now have. But precisely because the Eucharist is not ours, but His who is the Lord of the whole Church, such ways as we find to reconcile and heal old divisions and establish a more profound brotherhood in the liturgy, would be gifts to the whole body of Christians of every allegiance, everywhere.

This is the secret of all Prayer Book revision, I think. As long as we seek it merely for our own convenience, unity, intellectual satisfaction, or whatever, we are bound to miss the point. It is only as we understand liturgy as an obedience to Christ and a doing of His truth, that our worship is purified of narrowness and provincialism. It is more than a form of words that gives unity to the Anglican Communion.



American Prayer Book: "Probably used in heaven."

CONVENTIONS

Continued from page 10

our own, with Protestant denominations." He said, "I hope the General Convention will study the resolution of our Joint Commission on Ecumenical Relations with great care and I pray that God the Holy Ghost will lead us into a right judgment."

The convention passed, on first reading, a constitutional amendment designed to give the laity more voice in selecting bishops. Under the proposed amendment, a preliminary nominating ballot would be acted on by the clergy and laity of an electing convention, voting by orders. The clergy would then, guided by the preliminary ballot's result, elect a bishop, and the laity would then vote whether to approve the clergy's choice.

Minimum annual stipends for mission clergy of the diocese were set at \$4,000 for unmarried men, and \$4,500 for married men.

The Church of the Holy Family, Park Forest, Ill., was given parochial status, and the Church of the Holy Name, Dolton, Ill., was admitted as a mission.

ELECTIONS. Diocesan council: clergy, Gordon Lyall, J. Robert Orpen, Jr., Louis Sigman, William Willoughby, C. Walton Fitch (one year); laity, Thomas Shaughnessy, Henry Johnson, Charles Robson, Theodore Switz. Deputies to General Convention: clerical, Edwin Badger, Jr., Howard Kennedy, Walter Klein, James Montgomery; lay, Hamilton Newsom, Kenneth Timm, Stuart Ullmann, Walter Underwood. Alternates to General Convention: clerical, William Hanner, Vernon Jones, Samuel Martin, James Parker; lay, George Eisele, Robert Glauber, Richard Harewood, Thomas Jones. Standing committee: Rev. Dudley Stroup, Edwin White, Walter Underwood (one year).

KANSAS

Duty to Speak

"I do not agree with those who say that the Christian Church should make no pronouncements on social, economic, or political questions. The Christian has a duty to speak out on these subjects," said Bishop Turner of Kansas at the convention of his diocese, held on April 16th and 17th at Grace Cathedral, Topeka, Kan.

Bishop Turner pointed out that only General Convention or diocesan conventions can speak for the Episcopal Church. He was speaking because of the concern of some Churchmen about statements that have been issued by officers of committees of the National Council of Churches.

The convention passed a resolution setting aside the loose offerings of all the congregations of the diocese of Kansas on Whitsunday this year to be sent to the Presiding Bishop for use in the building of the new national Episcopal Church Center. The convention accepted, as a parish, Christ Church in Johnson County, Kan., a church which has been in existence only two years.

The bishop called the convention's at-



Philadelphia Bulletin

Bishop Hart of Pennsylvania discusses convention agenda with Dr. Long.

tention to St. John's Church, an urban parish in Wichita, Kan. The vestry of that parish has decided to keep the church in its downtown location and carry on an urban ministry. Bishop Turner said that he had assured the rector, wardens, and vestrymen that financial aid will be forthcoming if it should be needed.

The convention also:

- ✓ Recommended continuance of a committee to investigate plans for group life insurance and major medical care for the clergy.

- ✓ Passed on first reading an amendment to the diocesan constitution which will provide for rotation in the membership of the standing committee.

- ✓ Passed a resolution requesting the 1961 General Convention to "undertake those steps it deems necessary to make the structure and frequency of meeting of the General Convention conform to the needs of the modern Church."

ELECTIONS. Standing committee: clergy, Andrew Berry, Henry Breul, G. H. Collingwood, Jr., Boyd Latimer; laity, James Cooper, Corlett Cotton, Eugene Wentworth, Park Wilcox.

PENNSYLVANIA

Retirement

The Rev. Charles H. Long, who has been secretary of the diocese of Pennsylvania and of its conventions for 20 years, received a gift of \$1,000 from the clergy of the diocese during the meeting of the diocesan convention on May 1st and 2d in Holy Trinity Church, Philadelphia. Dr. Long will retire on July 7th, his 72d birthday.

The convention asked General Convention to recognize the year 1962 as the 175th anniversary of the bringing of the episcopate to Pennsylvania by Bishop White.

The convention also went on record as favoring "prayerful and careful consideration of proposals which would tend to



reduce the size of the General Convention with such provisions for appropriate representation of larger dioceses as may be practicable and increase the frequency of the meeting of the General Convention."

Another resolution directed to General Convention was passed, favoring amendment of Article X of the Church's Constitution so as to allow authorization of trial use of proposed revisions of the Book of Common Prayer undertaken by General Convention.

The convention also:

✓ Heard Bishop Armstrong, Coadjutor of Pennsylvania, report that \$775,000 had been received in the diocesan campaign for capital funds.

✓ Voted to postpone for a year action on a fund drive to build a new hospital for the chronically ill.

✓ Voted to embark on a major medical plan for parish clergy.

✓ Admitted the Church of the Prince of Peace, Philadelphia, and Trinity Church, Gulph Mills, Pa., as parishes.

✓ Adopted a budget of \$314,000 for 1962.

ELECTIONS. Standing committee: Rev. James MacColl, Jr., Francis Chesterman. Alternates to General Convention (Pennsylvania's deputies were elected last year): clerical, Charles Long, James MacColl, William Alberts, Thomas Parker; lay, Frederick Drayton, Henry Dolan, Sydney Dexter, Charles Rockey. Executive council: Rev. Francis Davis, Rev. John Roak, Loring Dam, George Hopkins.

AROUND THE CHURCH

The annual **St. George's Day** service was held at the **Cathedral of St. John the Divine, New York City**, on April 23d. Participants included members of various associations from the British Commonwealth nations and members of several St. George organizations. Messages were read from Queen Elizabeth, Governor Rockefeller of New York State, and Mayor Wagner of New York City.

Noah Brokenleg, a Dakota Indian from Bonesteel, S. D., has been elected president of the Society of the Celtic Cross, a student-faculty organization at the **Church Divinity School of the Pacific**, Berkeley, Calif.

The Rev. **Leslie L. Fairfield**, vicar of St. Luke's Chapel, Eastport, Md., has been named temporary chairman of the newly-formed **Anne Arundel County Council of Churches**. The council consists of representatives of 12 Churches, including Episcopalians, Methodists, Lutherans, and Presbyterians. Purposes of the council are to provide means of carrying out cooperative ventures of the Churches, to study the religious needs of the area and devise plans to meet such needs, and to maintain fellowship and cooperation with other local, state, national, and international councils. [RNS]

DEACONESSES

Continued from page 11

minimum salary of \$3,000 a year and housing.

C. Get them to set aside an amount equal to approximately 10% of the salary and housing, and use it to purchase from the Church Life Insurance Corporation as much of an annuity for each deaconess as the 10% will buy, as of the age of the deaconess at the time the plan goes into effect.

D. See to it that all deaconesses are covered by social security.

This program would mean that the older active deaconesses would get a very small annuity, but at least the Church would have a plan under way. When these deaconesses retire, the small annuity could be supplemented on the basis of need by the Retiring Fund for Deaconesses. The younger deaconesses would build up a larger annuity, and as time went on the demands on the Retiring Fund would hopefully decrease.

This would put the matter of pensions squarely on the shoulders of the employers of deaconesses, where it should be, and would avoid the necessity of raising a capital fund. It would not provide for the deaconesses as liberally as we would like, but at least it would take care of the most pressing needs, and it would mean that as time went on, and if we get more younger women coming into the Order of Deaconesses, the deaconesses would eventually have pensions which, when added to social security, would give them a livable retirement income.

The Commission realizes that there would be no teeth in this plan to make employers pay on the annuities, but our hope would be that a resolution of the General Convention recommending the plan would have considerable moral force, and that it would enable the deaconesses themselves to insist on this kind of an arrangement at the time they accept positions. [A plan is] suggested by the Church Life Insurance Corporation implementing this idea. . . .

Broader Program of Training of Deaconess Candidates

At the present time there is a widespread move on the part of older men to study for Holy Orders. Similarly the Church may well regard the older women as potential workers in the canonically established Office of Deaconess. The Church today needs dedicated women for teaching in her parochial schools and in administering programs caring for children and for the aged, in and out of institutions.

Women who in their earlier years were trained in social work, teaching, nursing, etc., would in many instances simply need refresher courses in their special fields. To deaconess candidates, the Central House for Deaconesses in Evanston, Ill.,

offers facilities for such study and guidance at nearby National College of Education, and Northwestern and Loyola Universities. To meet current needs of the Church your Commission calls attention to this source of power and recommends that older women with specialized training be encouraged to consider Church work in the diaconate of women.

Publicity and Promotion

The Central House for Deaconesses is the headquarters, the nerve center of the corporate life of the deaconesses of the Church. While the two deaconesses on the staff of the Central House travel extensively by invitation to speak on the vocation to the Office of Deaconess, it is nevertheless a fact that far too few Church members know anything about the diaconate of women. The deaconess vocation is rarely mentioned, and yet this vocation can supply a ministry that the Church should use more widely.

For the purpose of making known to the Church the life and work of deaconesses, your Commission recommends for your consideration:

A. That the ministry of deaconesses be presented by a deaconess annually at each of our seminaries. The Commission has requested the deans of the seminaries to extend an invitation to a deaconess of the Church to speak to their students explaining the functions that may be entrusted to a deaconess.

B. That deaconess speakers present the deaconess vocation to Church groups at the parochial and diocesan levels.

C. That the names of competent deaconess speakers may be obtained by contacting the Central House for Deaconesses in Evanston, Ill. . . .

The Commission recommends the adoption of the following resolutions:

Resolved, The House of . . . concurring, that the General Convention goes on record as approving the proposed pension plan for deaconesses suggested by the Church Life Insurance Corporation. . . .

Resolved, The House of . . . concurring, that the General Convention recommends to every parish, diocese, institution or other Church agency employing a deaconess, that they pay a salary of at least \$3,000 a year, together with adequate living quarters and proper provision for travel and other expenses; and be it further recommended that every such Church body employing a deaconess see to it that she is covered by social security.

Resolved, The House of . . . concurring, that Canon 51 be amended by the addition of a new section to be numbered "Section 12" to read as follows: Each diocese, parish or other agency of the Church employing the regular services of a deaconess shall make provision for a pension upon her retirement at the expense of such employer through the

"Pension Plan for Deaconesses" provided by the Church Life Insurance Corporation, and administered by the Retiring Fund for Deaconesses, a membership corporation of the State of New York, or through some other pension plan providing equivalent or better benefits and equivalent or better guarantees of a dependable retirement income approved by proper authority.

Resolved, The House of . . . concurring, that the report of the Joint Commission on the Work of Deaconesses be accepted and that the Commission be continued.

Resolved, The House of . . . concurring, that the sum of \$1,000 be appropriated for the expenses of the Joint Commission on the Work of Deaconesses during the coming triennium.

G. FRANCIS BURRILL; DONALD J. CAMPBELL; C. AVERY MASON, chairman; LOUIS M. HIRSHSON, vice chairman; DEAN T. STEVENSON; KILLIAN A. STIMPSON; RUTH JOHNSON, secretary; SARAH M. CHAPMAN.

(Mr. William A. Shands is a member of this Commission but did not participate in the formation of this report.)

NORTHERN MICHIGAN

Canterbury Dedication

On Sunday, May 7th, Bishop Page of Northern Michigan dedicated the new Canterbury House for students and faculty of the Michigan College of Mining and Technology, Houghton, Mich.

The house, located at the edge of the college campus, was purchased in 1960 through the efforts of members of Trinity Church, Houghton, as part of the parish's observance of its centennial year. The Division of College Work of the National Council also gave help. Pledges were also received from interested persons in the diocese of Northern Michigan.

At present, Canterbury House contains

facilities for meeting, eating, reading, and studying, as well as a guest room, an office, and a chapel where weekly services are held by the Rev. Herman Page, rector of Trinity Church and chaplain to college students. The Rev. Mr. Page is Bishop Page's son.

Canterbury House is operated and managed by the Episcopal Association of the Michigan College of Mining and Technology, which is made up of members of Trinity Church and others in the diocese.

ARMED FORCES

Chaplain at Poitiers

The Rev. Robert Newton Stretch has been appointed by the Most Rev. Arthur Lichtenberger, Presiding Bishop, to be the representative of the National Council's Armed Forces Division in southwestern Europe. He will assist the Rev. Canon Frederick A. McDonald, of the Pro-Cathedral of the Holy Trinity, Paris, France, in ministering to the Church-people attached to the US military establishments in Europe.

Fr. Stretch served as a Navy chaplain for 14 years, and holds the rank of commander in the Naval Reserve. In 1957 he was released from active duty to teach at the Iolani School in Hawaii. He has served as vicar of St. John's Church, Kula, Maui, Hawaii, since August, 1960.

He will make his headquarters near the US Army Supply Center at Poitiers, France.

Nathaniel Latham Bost, an acolyte at the Church of the Good Shepherd, Wilmington, N. C., received this year's Billy Halyburton award for outstanding Christian character. The award is in memory of a World War II hospital corpsman who was killed on the battlefield while shielding a wounded man with his own body. Nat is described by his rector as "my most dependable volunteer helper." The award was presented by Dr. William Mebane of Wilmington.



Fr. Stretch: The work of the Lord in Europe.

SEMINARIES

Nashotah Appointees

The appointment of two new faculty members has been announced by the dean of Nashotah House, Nashotah, Wis.

The Rev. James R. Brown will begin his duties as associate professor of Old Testament on September 1st. Fr. Brown was born and educated in England, and has specialized in Old Testament and Semitic studies. He has studied at the Hebrew Union College in Cincinnati. Since 1956 he has been rector of St. George's Church, Drummondville, Quebec, Canada. He is married and is the father of two children.

The Rev. Wilford O. Cross, until recently professor of religion and ethics at the University of the South [L.C., April 16th], will on September 1st become professor of ethics and moral theology at the Nashotah seminary. Dr. Cross was born in England, and was educated in the United States. He was graduated from the University of Illinois, and received the Ph.D. degree from Columbia University. He exercised a parochial ministry from 1934 until 1950, when he joined the faculty of Daniel Baker College. He served as president of that college from 1951 until 1953, when he joined the faculty at the University of the South.

LONG ISLAND

"Mr. Brooklyn" Dies

John Cashmore, 65, president of the borough of Brooklyn, collapsed and died on May 7th. He was a communicant of All Saints' Church, Brooklyn, N. Y.

Mr. Cashmore was affectionately known as "Mr. Brooklyn." He entered public life at the age of 23, and was borough president since 1940. His funeral was attended by many New York area public figures.



INTERCHURCH

Armenians Honor Bishop

Bishop Scaife of Western New York was guest of honor at a dinner given by the diocese of the Armenian Church in America on April 23d in New York City.

Bishop Scaife, who is chairman of the Joint Commission on Coöperation with the Eastern Churches, spoke on the topic of "partnership" in all walks of Christian life. "Great relationships in life are all partnerships," he said. "Our religion represents the highest of all partnerships, sharing in the life and creative purposes of God. . . . We are working together with God, just as the Armenian Church and the Episcopal Church have always worked together and will continue to do so always, please God."

Archbishop Manoogian, primate of the Armenian diocese, called Bishop Scaife a "link of unity and love between his Church and those of the Eastern Orthodox Faith." Giving the American bishop an episcopal ring, Archbishop Manoogian said:

"You have been an eloquent voice for Christian unity and love, and our Church deeply appreciates your friendship, and as a token of fraternal love it gives me great pleasure to present to your Grace this episcopal ring, the work of Armenian artisans."

Bishop Bentley, vice president of the National Council, represented the Presiding Bishop.

SOUTH DAKOTA

Costly Steps of Expansion

Bishop Gesner of South Dakota has announced the undertaking of a state-wide fund-raising campaign for the missionary district of South Dakota.

In announcing the launching of the campaign, Bishop Gesner said, "The willing acceptance of responsibility by the church leaders named to head this campaign shows we are ready to take steps on a larger scale than we ever dared before, steps that are costly in time, effort, and devotion. Through the Centennial Challenge Fund Campaign, we will experience a renewal of our unity and dedication which will strengthen and enrich every phase of our life."

The fund will have the dual purpose of serving as an episcopate endowment and a loan fund for expansion, improvement and renovation of present missions. [RNS]

NEW ZEALAND

Melanesian Martyr

The centennial anniversary of the Rt. Rev. John Coleridge Patteson, first bishop of Melanesia, was celebrated in the islands diocese toward the end of February.

Bishop Patteson is regarded by the peo-



**Bishops Gowing and Hill
A pilgrimage to Mission Bay.**

ple of the Sölon Islands area as a martyr. He was murdered in 1871 by a Melanesian native as a result of mistaken identification.

John Coleridge Patteson, an Englishman, was educated at Eton College and Oxford University. He went to the Melanesian islands in 1855, aboard the "Southern Cross," and was consecrated Bishop of Melanesia in 1861, at the age of 34. He became much loved by the islanders, of whom he once wrote:

"How can a Melanesian be raised out of his natural acquiescence in his own inferiority if he sees that he is always treated as an inferior?"

"Treat him as an inferior, and before long he will resent it by an ill-mannered assertion of his independence; he will be insolent and vain and headstrong because we have not taught him self-respect; he will succeed only in imitating the worst points in our character; he will become selfish, conceited, and obstinate.

"But treat him as an equal, take your full share of work with him, let him feel that he is not divided from you — and there is hope, a sense of freedom, and manliness, and self-respect."

Bishop Patteson's death was a result of the activities of "Blackbirders" — white men who abducted natives into virtual slavery on island plantations. One such slaver, in 1871, kidnapped five boys on the island of Nukapu by telling the natives that he was Bishop Patteson. When the Bishop landed, he was clubbed to death by the uncle of the boys. Native women washed Bishop Patteson's body and prepared it for burial, and the body was buried at sea.

The bishop had been teaching native boys every day aboard his ship, and on the morning of his death he had told them of the martyrdom of St. Stephen. He concluded his lesson with the words,

"This might happen to any of us, to you or to me. It might happen today."

The centenary commemoration featured an outdoor celebration of the Holy Communion by Bishop Gowing of Auckland at the site of the first St. Paul's Church, in Emily Place, Auckland, New Zealand. Later, Bishop Gowing was joined by Bishop Hill of Melanesia and several other of the clergy and laity of the area in a pilgrimage on foot to Mission Bay, where the mission ships of the islands used to anchor.

Auditor's Report

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1960, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgements of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1960, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —	
Received, published, and distributed in 1960	\$ 3,453.10
Received and published in 1960 and distributed in 1961	18.00
	<hr/>
	\$ 3,471.10
Donations received and distributed from November 1, 1914, to December 31, 1959, as reported in our letter of March 18, 1960	535,078.61
	<hr/>
	\$538,549.71

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

PRICE WATERHOUSE & Co.
Milwaukee April 28, 1961

CONFIRMATION

Continued from page 13

BISHOP LEWIS

especially lapsed ones, so I would make no difference between them and other adults. I would never recommend presenting anyone in whom there was not already a well-established habit of Churchgoing. In my experience it is most rare that Confirmation produces regular Church attendance where there was no habit previously established.

Do you think Confirmation preparation in the Church as a whole is adequate?

I think that Confirmation preparation in the Church as a whole is exceedingly spotty — that it is excellent in some places, lopsided in others, and negligible in some.

How do you think post-Confirmation lapses can be avoided — in young people? in adults?

The department of the laity of the diocese of Olympia spent six or eight weeks studying the problem of lapsed communicants and came up with some very interesting findings which we made available through the Division of Laymen's Work. If there were any simple answer to this question, which might be included in a few sentences, I certainly would be glad to share it with the Church, but I know of none. Good preparation helps but it is not sure-fire. The relevance of the Church to the lives of our people I am sure plays a part, and this of course varies from parish to parish. The parable of the sower suggests to me that the problem will be with us as long as we work on this earth.

BISHOP WELLES

ship in which the Roman Church differs from this Church.

Do you think Confirmation preparation in the Church as a whole is adequate?

Confirmation preparation in the Church as a whole is very much better than it was 30 years ago when I was first ordained, but is still not adequate. The increasing concern of the clergy with this need for more adequate Confirmation preparation is the best human hope for continuing improvement.

How do you think post-Confirmation lapses can be avoided — in young people? in adults?

As long as young people and adults retain free will, post-Confirmation lapses cannot be completely avoided, and there is no single panacea. The two most helpful ways of avoiding lapses: the whole family attending the same celebration of Holy Communion each Sunday, and the individuals having regular, responsible activity in the parish life, as acolyte, junior altar guild member, usher, choir member, teacher, organization officer, vestryman, and the like.

BISHOP MOSLEY

this in season and out, not only with confirmands but also with those to be received, with those being prepared for Holy Matrimony or Holy Baptism, or with those who can be reached on any other occasion.

Every life incident is another invitation to the loving minister (both clerical and lay), to teach winsomely with care and patience. The reception of Roman Catholics is only one of many opportunities.

Do you think Confirmation preparation in the Church as a whole is adequate?

From one point of view, preparation for Confirmation can never be "adequate." No matter how effective it might become, we would want it to be better; no matter how great our understanding as teachers or learners, it will never be sufficient.

True enough, if I focus my attention on the Church's failures and weaknesses, I might say that they are partly caused by poor Confirmation preparation. I have heard this statement made by others and have probably made it myself. But how can one be sure of such a neat cause-and-effect relationship?

Sometimes I see particular congregations that do not take seriously their opportunities to inspire and to educate their candidates for Confirmation. This is a



tragic sight. It isn't difficult to imagine that there may be many more congregations like them. But most of the congregations I know best do fairly well in fulfilling their obligations here.

The main weakness even in these lively situations is the welter of materials that are used. "Every man for himself" is the watchword when it comes to the books, workbooks, handbooks, manuals, pamphlets, and other resources used, in addition to those that are prepared (sometimes well done) by the minister himself. Such a confusion of materials would lead me to believe that at best their quality is uneven.

If a national standard were prepared, I can imagine that no congregation would follow it precisely, while some would not follow it at all, but it could be a helpful guide to many and probably would be welcome.

How do you think post-Confirmation lapses can be avoided — in young people? in adults?

Some lapses are inevitable in the life of growing young persons. As they move from childhood to maturity, from high school to college, from a new job to successive promotions, from beginning a marriage to raising a family, many of them will surely have sufficient cause to

change their minds about being an Episcopalian or even about being a Christian.

To a lesser degree, we can expect some adults to go on such pilgrimages also.

We should note, however, that such people who have left us for thoughtful reasons will more readily welcome the idea of returning to us if they have left with our goodwill, our affection and our respect for their intellectual difficulties. We must try to meet their intellectual concern, while they are in the Church and after they have left it, with candor, understanding, and in the spirit of free inquiry. We ought to be able to recover some of them and keep some others from leaving us if we act always upon the wonderful truth that we are a Church that welcomes free rational inquiry and which permits a variety of individual interpretations about even such basic and essential symbols of our Faith as the Apostles' and Nicene Creeds.

There are also lapses for the practical reasons of geography and Churchmanship.

As he settles in various parts of the country a confirmed Episcopalian can find himself isolated from an Episcopal congregation and at least a temporary lapse can be the consequence — until he moves again.

The same movement of our people brings differences in Churchmanship into sharp focus. As they move about they are sometimes repelled by congregations that represent an extreme form of Churchmanship with which they have been unfamiliar or which they know well enough but do not care for. It is no secret that we have lost Episcopalians on this account. To reduce this loss we can take two steps: First, our teaching of confirmands can help them understand and respect the varieties of Churchmanship; and second, the extremes of Churchmanship, particularly as reflected in public worship, can be brought to a more central position. As a matter of fact, the trend today seems to be in this direction.

There are also lapses for conscience's sake. All men know the burden of guilt, although none of us is fully conscious of all that this burden compels us to do and to be. But certainly we know that it can move a man to run away from the Church, particularly if the congregation or the ministers (clerical or lay) are judgmental or authoritarian or unforgiving. But if we are so harsh in our dealings with our brothers, pushing them away from us with cold respectability, the only help for us is to know the warmth of divine forgiveness ourselves. A little more of this might add considerably more to our lives than just the lapsed.

Above all else, however, lapses will be less frequent if our candidates are prepared to make a wholehearted and costly commitment to Jesus Christ and His Church. Anything less than this invites a shallow response.

LETTERS

Continued from page 4

that some of the points brought up by the article are matters of general agreement, I should like to raise some questions.

Would Christ have worn the *himation* — a garment of Greece and perhaps of Rome — or the *simlah* (or *abayeh*) (John 19:23), a garment of Palestine?

The chasuble was indeed a poncho-like garment which, in a later period, came to have a sculptured look, but it cannot be inferred from this that the basic form of the garment changed, but at most that its length became rather greater.

It is not generally or even commonly agreed that considerations of administration of Communion were in themselves the cause of the alterations in the shape of the chasuble, but it is so agreed that changes in the material of the chasuble and the introduction of embroidery, etc. made necessary some modification in the size and shape of this vestment.

Regarding the nature of this alteration: In view of the variety of ways in which the chasuble came to be worn and cut in both the East and the West, it may fairly be asked by whom it is "generally agreed . . . that both the East and West instinctively chose the forms which reflected their basic building styles."

The fiddle-back is not obviously a garment calculated "to give . . . breadth" and certainly the development of this degenerate form of the chasuble is coincident with (and, one would assume, caused by) the use of heavy fabrics stiff with embroidery, etc.

Finally, one should not accept the dictum that the classic chasuble "simply (doesn't) work in a church where the Sacrament is delivered into the hands of kneeling people" without having first tried it for oneself.

May I say that the degree to which the former part of the article may be open to question is only matched by the excellence of the latter part.

(Rev.) G. S. BURCHILL
Headmaster, St. John's
Parish Day School

Tampa, Fla.

Capital Punishment

The thoughtful and qualified editorial commendation in the April 9th issue of *THE LIVING CHURCH* of the pamphlet *Capital Punishment* was heartening.

In the light of the pamphlet's foreword, it doesn't seem to me that the right of the state to take human life was raised — what was questioned was the propriety of the state's exercising that right.

In the concept of the "just war," etc., the state indeed has the right to take human life if . . . ; and in the case of capital punishment it becomes so *iffy* that it is not practically relevant.

Is an execution murder, "lawful killing," or, possibly, both? It is premeditated, it is directed against a specific individual, and it is too often "with malice" — to quote your editorial, it "often seems to satisfy a lust among us ordinary citizens for violence and vengeance." The question is whether, in the instance of capital punishment, the "right" of the state is right or wrong, and whether St. Paul would have used his overworked words to justify this right unqualifiedly —

e.g., the Castro firing squads, which prompted a Cuban Roman Catholic bishop to say, "Only God has the right to give and take away life."

Certainly, as you point out, the maudlin sentimentality which today surrounds the one inevitability of life could hardly be used as an argument to justify a practice which for the same maudlin sentimentalism we euphemistically call capital punishment.

While I'm at it, your perceptive editorial of February 26th, "Why Fake It?" deserves wide circulation.

(Rev.) ARTHUR C. BARNHART
Executive Secretary, Department
of Christian Social Relations
Diocese of Pennsylvania

Philadelphia, Pa.

Name of the Church

Whether one likes the idea of a Civil War Centennial or not, it is interesting to recall words of Bishop Green to the convention of the diocese of Mississippi in 1862: "I can but deeply regret that, in giving a name (The Protestant Episcopal Church in the Confederate States of America) to our new organization, one had not been chosen expressive of our Apostolic and Catholic character, in place of that which seemingly ranks us as among the many sects of which the last three centuries have been so prolific."

(Rev.) PALMER CAMPBELL
Champlain, Va.

I have read with varying emotions the letters in your magazine concerning the name of the Church, finding some interesting, some naïve, and some humorous. Even though I know it will meet with this same reaction from your readers, I would like to submit my entry into the "name game."

In formulating a name, I think two rules should be paramount:

(1) The name should be meaningful to those *in* the Church and should not be required to satisfy the sensibilities of the uninitiated.

(2) The name should be accurate, briefly expressing the doctrine, tradition, and geographic extent of the Church.

The first rule requires an attitude of thought which I think any Churchman can assume. The second requires precise terminology which is not so easy to come by.

The doctrine of the Church is best summed up in the notes of the Creed — One, Holy, Catholic, and Apostolic — but it would be awkward to use all and inadequate to use less than all these terms in the name. Therefore, to express the Church's doctrine, I submit the word "Orthodox" which sums up all four notes, avoiding the incorrect word "Protestant," which, at its best, is purely negative, meaning non-Roman, and the inadequate word "Episcopal," which emphasizes the Church's form of government and only vaguely suggests her apostolic heritage. [Orthodox] also links us with the apostolic tradition of the Early Church whose orthodoxy distinguished it from the heretics. Our tradition also encompasses the Medieval and Reformed Churches. To express this later tradition, I suggest the word "Western." This word will distinguish us from the Eastern Orthodox by describing our ritual, ceremony, and general attitude by a term used in this context for many centuries. My suggestion then is

The Western Orthodox Church of America (or the United States).

I do not see any objections to this name since it expresses the nature of our Church in familiar and traditional terminology and expresses the conviction of every Churchman that our Church confesses the Orthodox Faith of Christianity in the context of Western society.

DAVID B. TARBET

Austin, Texas

The name "Protestant Episcopal" apparently is as unsatisfactory to most of the members of this Church as it is to me. From the recent letters published in your columns, it would appear that the sooner the Church eliminates it, the better. The only problem is what are we to be called afterwards. "The Episcopal Church" eliminates merely one of the offending words, and immediately classifies us with the Methodist and African Episcopal sects who while possessing "bishops" disavow the Faith of the Creeds and the Prayer Book. The American Episcopal Church or the Anglican Church of America, both recent suggestions, are equally unacceptable from a mission standpoint, especially in Latin America, where our appropriation of the adjective, "American" for citizens of the "Estados Unidos del Norte" is already a bitter lingual irritant as any high school Spanish student well knows. After all, they also are Americans.

The only practical answer to me is the one suggested by the Creeds and Prayer Book — The Holy Catholic Church in the United States. As the only self-governing, national, Catholic church in this country, it seems the



only possible answer. True, it will irritate many, but it is accurate, concise, credal, and consistent with our published formularies; after all, we believe — and say so — in the Holy Catholic Church, not in the Protestant Episcopal Church nor the Anglican Church in these United States — or elsewhere!

HERBERT L. POTEET
Lt. USAF

Whiteman AFB, Mo.

Popular but Incorrect

One is somewhat chagrined to see [L.C., April 23d] that *THE LIVING CHURCH* apparently has succumbed to the now popular but ever incorrect "Rev. Smith." It is hard to understand this in your usually accurate and decorous publication (somewhat like the New York *Times* writing of "the Hon. Kennedy"). Pray tell us it is not now to be "Most Rev. Lichtenberger."

J. A. JEWETT

Pittsburgh, Pa.

Editor's note: We really haven't succumbed — just goofed.

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PEOPLE and places

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The Rev. Will Augsburg, formerly rector of St. Peter's Church, Tollville, Ark., is now vicar of St. John's Church, Munising, Mich., and the Church of St. James the Less, Harvey. Address: 219 Elm St., Munising.

The Rev. Peter Chase, formerly an assistant on the staff of the Cathedral of St. John the Divine, New York, is now a canon residentiary of the cathedral.

The Rev. John A. Dirks, Jr., formerly assistant at St. John's Church, Seattle, Wash., is now serving St. David's Church, Friday Harbor, Wash., one of the four congregations of the San Juan Island Mission in the diocese of Olympia. Address: Box 525, Friday Harbor.

The Rev. Elbert B. Hamlin, formerly rector of All Souls' Church, Waterbury, Conn., is now rector of St. John's Church, New Milford, Conn. Address: 7 Whittlesey Ave.

The Rev. Robert Lee Howell, formerly rector of the Church of the Good Shepherd of the Hills, Mason Parish, Mission Home, Va., is now assistant rector at St. Paul's Church, Alexandria, Va.

The Rev. George V. Johnson, Jr., formerly rector of St. Bartholomew's Church, North Augusta, S. C., is now chaplain-missioner of the Mobile Chapel of the diocese of Upper South Carolina. Office address: Box 1705, Columbia, S. C.; residence: 1707 Maplewood Dr.

The Rev. Edward D. Leche, formerly assistant rector at St. Luke's Church, Vancouver, Wash., is now vicar at St. Paul's Church, Port Gamble, Wash. Address: Box 172, Port Gamble.

The Rev. Donald R. Lillpopp, formerly priest in charge of St. Mary's Church, Palmer, Mass., is now curate at Immanuel Church, Bellows Falls, Vt.

The Rev. Ernest T. Lottsfeldt, formerly vicar of Christ Church, Anacortes, Wash., in charge of St. Aidan's, Camano Island, is now vicar of All Saints' Church, Seattle, Wash. Address: 5150 Cloverdale, Seattle 18.

The Rev. James L. O'Dell, formerly assistant rector at Trinity Memorial Church, Binghamton, N. Y., is now assistant rector at Trinity Church, Syracuse, N. Y. Address: 523 W. Onondaga St., Syracuse 4.

The Rev. William H. Powell, formerly rector of St. Peter's Church, Williston, N. D., is now vicar of the Church of the Good Shepherd, Lakota, N. D.

The Rev. Curtis E. Ross, formerly vicar of St. Michael's Church, Noblesville, Ind., is now assistant rector at St. John's Church, Sharon, Pa. Address: 969 Mayfield Rd., Sharpsville, Pa.

The Rev. Edward W. Stiess, who has been associate rector of Grace Church, Silver Spring, Md., and chairman of the department of Christian education in the diocese of Washington, will on September 1 become director of Christian education for the diocese of Bethlehem. He and his family will live at Glen Summit, Pa., in a home owned by the diocese; his mailing address will be: R. D. 3, Mountain Top, Wilkes-Barre Pa.

The Rev. Mr. Stiess will be the first director of Christian education for the diocese of Bethlehem. He will also have responsibility for the diocesan conference center in Glen Summit Springs and the summer camp in Tunkhannock.

The Rev. Dr. Carl N. Tamblin, formerly rector of St. Luke's Church, San Francisco, is now rector of St. Stephen's Church, Seattle, Wash. Address: 4805 E. Forty-Fifth St., Seattle 5.

The Rev. William G. Workman, who has been rector of St. Barnabas' Church, Falmouth, Mass., will on September 1 become canon precentor of the Washington Cathedral.

Ordinations

Priests

Minnesota — On April 22, the Rev. Leo J. Billerbeck, who has been assistant at St. Paul's Church, St. Paul, Minn. He will instead be priest in charge of St. James' Church, Moberidge, S. D.

Missionaries

The Rev. George Ross left St. Michael's Church, Taira, in the diocese of Tohoku, Japan, on April 19 with his family for a three-month furlough in the United States. They will be staying in Utica, N. Y.

Mr. Thorfief Thompson, Jr., left Japan recently after teaching at St. Michael's School, Kobe, for the past two years. He will return to Texas, traveling by way of India.

Col. George Warren arrived in Japan with his family the middle of April. He will teach at St. Paul's University, Tokyo. Col. Warren, now retired from the Army, was in Japan after the war. He recently finished four and a half years of duty in the Pentagon.

Travelers

The Rt. Rev. Kenneth D. Anand, Bishop of the diocese of Amritsar, India, left for Canada recently, with Mrs. Anand.

Miss Barbara Churchwell, senior student at the Nursing School of St. Luke's Hospital, New York, represented her school at a student nurses' meeting in Australia.

The Rev. Hugh Farrell, non-parochial priest of the diocese of Olympia, may be reached at 5 Townsend St., Dublin, Ireland, during May; from June through September, at 2 Bedford Pl., London, W. C. 1, England. His permanent address remains the same: 615 Cleveland St., Oakland 6, Calif.

The Rev. Canon Y. Y. Huang, and Mrs. Huang, of the cathedral in Singapore, were in Japan for a month recently to see the work of the Japanese Church.

Armed Forces

Chaplain Robert M. Elder, formerly at Camp Pendleton, Calif., is now on the staff of Destroyer Division 253, FPO, San Francisco. He will continue to receive some of his mail at General Delivery, Hyde, Md.

The Rev. Edward S. Winsor, rector of St. Paul's Church, Portsmouth, R. I., has become a U.S. Air Force chaplain at Dow Air Force Base in Maine.

Marriages

The Rev. Canon Edward A. Heffner and Mrs. Heffner announce the marriage of their daughter, Virginia Norma, to Mr. Robert Roy Blackburn at All Saints' Cathedral, Milwaukee, on April 29. Canon Heffner officiated at the marriage, and the Nuptial Mass was celebrated by Bishop Hallock of Milwaukee. Mr. and Mrs. Blackburn will live in Overland Park, Kan., a suburb of Kansas City.

Births

The Rev. Carl E. Bergstrom and Mrs. Bergstrom, of St. Thomas' Church, Auburn, Mass., announce the birth of a son, John Walter, on March 21.

The Rev. Samuel W. Hale, Jr., and Mrs. Hale, of St. John's Church, Athol, Mass., announce the birth of a son, Daniel Manning, on April 13. Daniel is the 12th grandchild for the Rev. S. Whitney Hale and his wife, who are now living in Marlboro, N. H.

The Rev. Ned J. Heeter and Mrs. Heeter, of St. Matthew's Parish, Hyattsville, Md., announce the birth of their first child, Richard Andrew, on April 15.

The Rev. David W. Kirkpatrick and Mrs. Kirkpatrick, of the Church of the Transfiguration, Bat Cave, N. C., announce the birth of their first child, a daughter, on April 18.

The Rev. Harold Louis Wright and Mrs. Wright, of the Church of the Resurrection, East Elmhurst, L. I., N. Y., announce the birth of their third son, Geoffrey Lloyd, on March 21.

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DEATHS

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

The Rev. Frederick William Golden-Howes, retired priest of the diocese of Florida, died on March 2d in St. Augustine, Fla., at the age of 77.

Mr. Golden-Howes was born in Norfolk, England. He studied at Columbia University and Kansas Theological Seminary, and was ordained to the priesthood in 1915. He served churches in Oklahoma and Texas until 1928, and was dean of Christ Cathedral, Mexico City, Mexico, from 1928 until 1934. He has been an honorary canon of the missionary district of Mexico since 1934.

In 1934 and 1935 he was dean of Christ Cathedral, Salina, Kan. He assisted at St. George's Church, New York City, from 1935 until 1937, and assisted at the Church of the Incarnation, New York City, from 1937 until 1941. He was *locum tenens* at Trinity Church, St. Augustine, Fla., from 1941 until 1945. From 1945 until 1953 he was rector of St. Peter's Church, Fernandina, Fla. He was priest-in-charge of the Holy Cross and St. Timothy's Missions in Jacksonville, Fla., in 1953 and 1954, and was a diocesan missionary in Jacksonville from 1954 until he retired in 1956.

He was the author of various poems, articles, and Mexican stories.

He is survived by his wife, Florence Billings Golden-Howes.

The Rev. Carl Morrison Truesdale, rector of Zion Church, Morris, N. Y., since 1949, died in an Albany, N. Y., hospital on April 28th, while still unconscious after an operation he had undergone four

days before, for a brain tumor. He was 59 years old.

Fr. Truesdale was born in Northbridge, Mass., in 1901. He studied at Rhode Island State College, Burdett College, and St. Stephen's College, and at Virginia Theological Seminary and Nashotah House. He was ordained to the priesthood in 1935.

He was vicar of the missions in Lincoln County, Nev., from 1934 until 1937, and was rector of the Church of St. John the Divine, Burlington, Wis., from 1937 until 1941. He was a chaplain in the U.S. Army from 1942 until 1946. Fr. Truesdale served as priest-in-charge of Christ Church and associated missions at Pottersville, N. Y., from 1941 until he became rector of the Morris church in 1949. He was permanent chaplain of the 99th Infantry Division Association.

Helen Alta Ireland Aldworth, wife of the Rev. Edward L. Aldworth, Lt. Col., USAF, retired priest of the diocese of Atlanta, died in Avon Park, Fla., on February 17th.

Mrs. Aldworth was active in church and community affairs in the areas served by her husband in his ministry. She was the founder of the Riviera, Fla., public library. Col. Aldworth, who refers to himself as "semi-retired," has served churches in Michigan, Illinois, Georgia, and Florida. He served with the Air Force during World War II and the Korean action.

Dorothea Lucy Schwenk Bussingham, widow of the late Rev. Alfred Clarence Bussingham, died in Los Angeles on April 11th at the age of 69.

The Rev. Mr. Bussingham served churches in the states of Kentucky, Virginia, and California before he died in 1957. Since his death, Mrs. Bussingham has been living with three of her sisters.

She is survived by five sisters, Miss Emily Ann Schwenk, Miss Elsie Schwenk, Mrs. Louise Weber, Mrs. Christine Angel, and Mrs. Pauline Pangburn; and two brothers, George and Herman Schwenk.

Lauren Duane Carr, daughter of a vestryman at St. John's Church, Memphis, Tenn., died on April 30th, in a two-car crash, in Nashville, Tenn. She was 19 years of age.

Miss Carr, who was a freshman at Vanderbilt University, was active in the affairs of St. Augustine's Episcopal Chapel on the Vanderbilt campus. Her father, Dr. Duane M. Carr, is a thoracic surgeon.

She is survived by her mother and father; two sisters, Mrs. Hal P. Bailey, Jr., and Mrs. H. W. Sprague, Jr.; and her grandfather for whom she was named, Lauren Duane Carr, who is 101 years old.

Gertrude Wilson Tuton, mother of the Rev. John W. Tuton, rector of Trinity Church, Asheville, N. C., died at Towanda, N. C., on April 17th.

The Rev. Mr. Tuton served churches in Baltimore, Md., before becoming rector of the Asheville parish in 1947.

John H. Wieland, senior warden of St. Paul's Church, Chicago, died on April 27th.

Mr. Wieland had been a vestryman for a number of years. He was elected junior warden in 1959, and was elected senior warden last January. He was a member of the Brotherhood of St. Andrew.

Mr. Wieland, who was an industrial engineer for the United States Steel Co., is survived by his wife, Joan Wieland, and two daughters,

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LAKE MICHIGAN COTTAGE, July, \$250. Saugatuck. Three bedrooms, 1½ baths. Rev. C. B. Upton, 1240 Park Place, Quincy, Ill.

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

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

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

AUGUST SUPPLY PRIEST (Prayer Book Catholic) in return for use of rectory in suburban Tampa. Only regular duties, two Masses on Sunday. Within easy distance of gulf and Bay beaches. Write: Rev. G. L. Graser, Rt. 3, Box 193, Tampa 5, Florida.

VACANCIES exist for teachers of maths, science and social science at St. Mary's School for Indian Girls, Springfield, South Dakota. Write or call Headmaster, Springfield 156.

WANTED: ASSOCIATE-RECTOR. To assist in advancing growth of Bergen County church, in commuting town 45 minutes from New York City. Write: Rev. Herbert Lewis-Jones, Rector, Church of the Annunciation, 644 Centre Street, Oradell, New Jersey.

WANTED: Organist and Choir Director, South Florida parish, two choirs and Parish Day School. Reply Box J-598.*

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 priest is on the staff. Good starting salary plus full maintenance. For interview write or call Starr Commonwealth, Albion, Michigan. Phone: National 9-3988.

POSITIONS WANTED

ANGLICAN CHURCHWOMAN desires house-mother post; Connecticut, New Jersey, New York. Reply Box T-593.*

EXPERIENCED PRIEST available June 10. Middle west preferred. For full information write or phone the Rev. S. H. N. Elliott, St. John's, 152 West El Dorado, Decatur, Ill.

ORGANIST-CHOIRMASTER, M. S. M. desires Eucharist-centered parish; fine background in liturgical music and corporate worship. Reply Box B-596.*

RESOURCEFUL LAYMAN, 37, successful background in public and private schools, welcomes inquiries from rectors and school boards seeking to develop academically superior Church-related school. Reply Box H-597.*

SUPPLY WANTED — Eastern seaboard, August, in exchange for use of rectory and stipend. Reply Box S-595.*

TEXAS PRIEST available for supply first four July Sundays. Western mountain states, United States or Canada preferred. Reply Box M-599.*

YOUNG PRIEST presently curate in charge of Christian Education and youth work, would like to share full ministry with an experienced rector. Reply Box M-594.*

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

RETREATS

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

VACATIONS

ROBINWOOD INN, Jackson, New Hampshire. White Mountain Vacation Center. Write for descriptive literature. The Doerflers.

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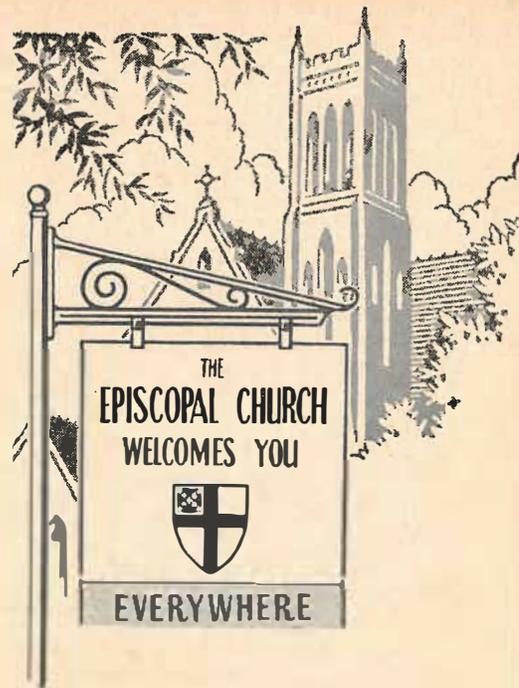
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CHURCH DIRECTORY

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.



LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 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

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

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

BALTIMORE, MD.

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

Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D. 46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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

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

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

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

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

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

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; Fri
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

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30;
C Thurs 8:45, Sat 4:30-5:30, 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

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