

The Living CHURCH

June 4, 1961

25 cents

Page 7:

Presbyterian Overture

Page 7:

Letter to Justice

"... And we have seen and do
testify that the Father sent
the Son to be the Saviour
of the world. . . ."

(From the Epistle for the
First Sunday after Trinity)

"The Christus," statue
in Mansfield Memorial
Park, Mansfield, Ohio.



11528

BOOKS

Always a Rebuke

A FAITH OF OUR OWN. By **Austin Farrer.** With a Preface by C. S. Lewis. World Publishing Co. Pp. 219. \$3.75.

It seems almost an impertinence to review this book, since it is difficult to imagine that what the author set out to do could possibly have been done better. It is a book of 30 short meditations on the Christian life written by an acknowledged master in the realm of theology and Biblical scholarship. Yet the style throughout is simple and clear to the point of perfection.

Dr. Farrer writes with a quite disarming charm. Again and again the reader finds himself delighted and amused by some simple but apt illustration, only to realize with an uncomfortable shock a moment later, "But it is me that he is talking about, and my shortcomings that he is exposing on this page." Who, for instance, could read chapter 7, "Thou Shalt Love the Lord," without finishing its brief seven pages humbled and penitent? This is as it should be, for the Word of God, even at its most comforting, is always a rebuke.

A Faith of Our Own is a book which

all Christians should read, clergy and lay people alike, and not only read, but re-read with thoughtful attention. But let the priests beware. So deceptively simple a book may seem to them particularly designed for the laity. They should, however, but compare these short chapters with the normal sermon, and see what trouble and care has gone into the style, so that profundity of thought comes dressed in the most lucid prose. This is a rebuke indeed!

DENIS BALY

INVITATION TO BIBLE STUDY. By **Miles Woodward Smith.** National Bible Press, 24th and Locust Streets, Philadelphia 1, Pa. (1960). Pp. 112, vi, 96 maps. Style No. A040, \$5.95.

There are better books on the Bible than this one — at least better treatments of the individual topics (e.g., history of Bible translations, synoptic problem, concordance to the Holy Scriptures, etc.) here brought together. Yet as a quite elementary introduction to the Bible, based on the King James Version, *Invitation to Bible Study*, by Miles Woodward Smith, will serve to get many persons started who perhaps otherwise would never make the attempt. Thus it will live up to its title as an "invitation."

There is a certain pietistic tone, not quite congenial to Episcopalians, that

crosses out now and then in this book. Despite this possible defect, however, Dr. Smith shows himself well acquainted with the broad facts of the transmission of the text, etc., and many will find him a helpful guide in exploring these matters.

FRANCIS C. LIGHTBOURN

In Brief

PRAYERS FOR CHURCH WORKERS. Edited by **Kendig Brubaker Cully.** Westminster Press. Pp. 109. \$2. A collection of a number of prayers arranged under such categories as "For Guidance," "For Families," "For Children," "For Schools of Learning," "For Days of the Christian Year," "For Anniversaries," etc. Material drawn from various sources, ancient and modern, including the Book of Common Prayer. Should fill a real need. [For sample prayer, see p. 6.]

THE TROPICS FOR CHRIST. Being a history of the diocese of North Queensland. By **E. C. Rowland.** Published by diocese of North Queensland, 1960. No price given, but information presumably is available from Bishop of North Queensland (Dr. Ian Shevill), Bishop's Lodge, Townsville, N. Queensland, Australia. For those who wish to know all about the diocese of North Queensland this is presumably the authoritative source. Has several interesting illustrations.

AT THE SEASON OF ORDINATIONS—

TAKE HEED that the persons, whom ye present unto me, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

Book of Common Prayer, p. 530

Our Bishops will make this charge in respect to over 350 young men to be presented for ordination to the Diaconate within a few weeks.

The Seminaries are the Church's main agencies for guaranteeing that this grave responsibility is fulfilled. Support for these schools is a crucial need in the Church's life and work.

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Same Children or Same Course?

Here is the perennial question raised in every parish as one year's work ends, and plans are being made for next fall: Shall a given teacher be asked to teach the same course, using the same textbook, again, or shall this teacher be asked to continue with the same children, requiring him to become acquainted with a new course?

This cannot be answered by any single decision of policy for a single department, and certainly not for an entire school. Persons and circumstances change year by year. The teacher may well ask himself, "Should I do this same course over again, with new children? Or shall I move into the next grade with this same class which I have grown to know during this past year?"

Let's examine some of the factors, real and theoretical. First, the argument for teaching the same children claims:

The teacher who has had a successful year knows this group of children well. If all has gone well, there is a bond of affection and of confidence. Methods and procedures are familiar. Beneath the routine of the lessons some deeper insights have begun. Toward the end of the year the teacher may feel, "We are just becoming a real group. We are getting somewhere. We are just ready to take up some new material, to try out some new experiences together. We are just starting! The rest of the year was just warming up. What a pity to lose all this for the sake of some arbitrary curriculum scheme!"

Sensitive parents often realize this. Says a mother, "Miss Williams has been such a wonderful influence on my child. Won't you let her continue with the same class?" When there is only one really fine teacher in a small school this is accentuated.

Better with Repetition

The argument for teaching the same course to a new group of children goes:

If a teacher has mastered a new text, with its subject matter and methods and outlook, he has spent a great deal of time planning and experimenting. He knows he can do it better if he repeats it at once. His notes are fresh, he knows what worked and what did not. He is aware of the real over-all purpose and goal of the year.

Is it fair or efficient to ask teachers to master a new course every year? One of our hopes in looking forward, at long last, to a standard curriculum was that each year's course would stand out, that children moving to another parish would find the same lessons for their age, and

that our children everywhere would go through the same training, guided by a standard (though constantly revised) series of lessons.

For this we would develop experts in each grade, teachers who became perfect in each course through teaching it year by year. Such teachers would also come to know the age of childhood they serve. When you teach third grade year after year, you become experienced in what to expect from third grade children. Although each year's group may differ, the same general characteristics are recognized. You know how poorly they read or write, what their concerns are.

Each year such a teacher will improve. There is, of course, the danger that he may coast along, relying on his last year's notes, becoming over-confident, failing to prepare afresh each week. Yet he knows his subject, his area of the Faith. And he can train observers assigned to work under him.

Christian Growth within the Cell

Teachers who continue with the same children for two or even for three or four years grow with their pupils. Such teachers are much in the place of parents — always moving on to new problems, but never giving up. Indeed, the teacher takes on the function of the godparent, those pledged persons who, in the Church's scheme, have agreed to have the child trained in the fundamentals. If these be only "the Creed, the Lord's Prayer, and the Ten Commandments" we might simplify and standardize our courses much more easily. But if we realize that people, and especially growing children, need the strong, loving influence of a truly Christian friend, we will make more and more of the personal relations of the teacher with his pupils. The class becomes the cell in which the Christian life grows.

This matter is partly theoretical, and depends always on local factors. Clearly, some teachers should be allowed to go on with the same group. And some teachers should be assigned a fresh group, and asked to use their experience in the same text another year. Yet our parishes are in a state of flux. Of the ten children in this year's class, we discover that some have moved away, and new ones arrived. No group is ever the same through the years.

When a teacher goes on with the same pupils, it tends to stabilize the teaching. It is the pastoral ideal for the parish priest, who serves the same people (but with steady losses and additions) year by year. They grow older and wiser together.

XPEIAZETAI BOHOEIA*



*He Needs Help

The walls of Demetrios' house in the slums of Athens are cracked. Icy winds blow right on his face while he sleeps. His blanket is threadbare. He eats one meal a day—bread dipped in oil.

Demetrios' mother has tuberculosis and is hospitalized. His father, a rag man, earns \$13 a month. Demetrios does not pray for a blanket or more food. He prays to grow up quickly so that he can help his parents.

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LETTERS

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

Native Bishops

To your editorial on new bishop for Cuba [L.C., May 14th], let me say: Bravo! Why do we have to wait for political upheavals to force our hands to give our brethren in foreign lands natives as their bishops? Mexico did it first; now it may take a Castro revolution to do it in Cuba. Why not beat the dictators to the draw and give all non-US districts one of their own in all executive positions? If we do not trust them, let us be plain about it and say our *mea culpa* loud enough that we will be forced to amend our lives.

To Cuba in September we should be able to say *Cubano, si*; any other nationality, *no*." Then, the shout will echo around the world in Puerto Rico, Central America, South America, the Philippines, and people once more will know that we mean what we say about other people's self-determination, even by erecting true national Churches.

Finally, when these people see that we are willing to help them financially, even though we do not control their administration, they will come to realize that we do it out of true Christian love and for no other reason.

(Rev.) JOSEPH GREGORI
Rector, St. Thomas' Church
Sioux City, Iowa

More Simple, Direct Books

The Truth And The Life, published for the American Church Union, is a book that I read with great interest, and for ordinary people it is the best book I have seen in a long time. Two book reviews [L.C., April 16th and May 14th] have demonstrated what the book itself claims: that it is not written for scholars, but is written to give the Church's teaching to the ordinary people, by men who day by day spend their time explaining the Church's teaching to the ordinary people of the Church, rather than carrying on academic debates with scholars.

The book seems to be resented, as though it is some sort of affront for a book to be addressed to the simple people of the Church like the lawyer who recently told a priest who was enamored with some of the recent theories: "Well, Father, I won't argue with you, but I'd rather just take the Church's teachings straight, the way the Church has always taught them."

Is it not needed to publish books giving the teachings of the Church straight, and in terms which an ordinary person can understand, or must book-Christianity be some sort of esoteric gnosticism directed only to professors of the philosophy of religion? In my parish, we have an unusually high number of doctors of philosophy, college teachers, and high school teachers, but even so, I have not found anyone who was vitally concerned with existentialism, or any ism except Catholicism. Christianity got along very well for many centuries without the speculations and guesses of the Bultmanns,

Tillichs, Barths, etc., and most people would give a tremendous yawn of boredom when faced with a "fearless confrontation and assessment" of these eccentrics. Few people are interested in the difference between Platonic and Aristotelian methods of reasoning.

Give us more simple, direct books in ordinary language, written by men who face God's people day after day. Give us clear and definite explanations of the Faith, as it was before the "Bultmanns, Tillichs, and Barths," as it is now, and ever shall be, world without end. The disparagement of the book by your two professors of the philosophy of religion is perhaps the best commendation the book could receive. The only drawback to the book is its price. If it could be republished for \$1, it could be a tremendous aid in the propagation of the Faith.

(Rev.) ROY PETTWAY
Rector, Church of Our Saviour
Atlanta, Ga.

Habit

The cover picture of a sister of the Community of St. Mary [L.C., May 7th] attracted me. And the article "Why the Nun-Power Shortage?" interested me.

Having experienced and sensed the "Peace of God" by attendance at retreats at St. Mary's retreat house, Santa Barbara, observed the life and work of the Sisters of the Holy Nativity in whose house I was an honored guest (and any woman is honored by the graciousness of the sisters), I read the article with interest.

Now, I feel that the sister of St. Mary who wrote this article was having gentle fun in her comparison of "an airline hostess uniform" but I do feel that some change in practicability in the nun's habit would perhaps contribute to the development of "praise and prophecy."

The brothers have it all over the nuns when comfort of the head is in question. Why not, if glasses and/or hearing aids are needed, have the headgear so arranged that these assistants can be used effectively? Then, too, why not allow the use of protective gloves when the sisters are doing certain domestic tasks?

Now, when it comes to politics — and there was some of that in print — I consider the comment of the well-known columnist, Raymond Moley, that, "a Roman Catholic by inheritance and choice, I do not go for information to a priest or for political advice as their training does not qualify them for that." And to that I agree. Amen!

JESSIE M. ROBB
Los Angeles, Calif.

Editor's Comment: See page 15.

Puerto Rican Music

Allow me a correction to your news item, "Incongruous Excitement" [L.C., April 3d], by Elizabeth Bussing.

Neither the calypso nor the tango are types of Puerto Rican typical music, and the same thing can be said about the "steel bands." These are as exotic to the Puerto Rican culture as they are to the US culture.

The typical Puerto Rican music is the *decima*, the *aguinaldo* and the *seis Chorroa*. These are types of musical composition of ancient origin, yet still modern as from their aristocratic birthplaces, palaces of kings and nobles, they have come to form part of the

more democratized and popular stream of culture. The *decima* is one of the most difficult metrical forms in Spanish poetry. The *triple*, *cuatro* and guitar are the typical string instruments, and the *maracas* and *güiro* are used as percussion. The strings are European in origin and the percussion are Indian.

The musical contribution of Puerto Rico to the world is universally acknowledged. Composers like Tavárez, Morel-Campos, Pedreira, Mislán are recognized and acclaimed the world over. Virtuosos like the Figueroa brothers, Sanromá, Angel del Busto, Elías López, Arturo Somohano, and the singers like Antonio Paoli (whom Europe rated above Enrico Caruso), Graciela Rivera, Rina de Toledo, are typical exponents of the quality of Puerto Rican musical culture. Anatole France once said, after hearing a *danza* by Campos and inquiring about the composer, "Puerto Rican, born in an island? Impossible, he deserves to have been born in a continent!"

No, steel bands and calypsos are not what can be termed typical (*musica típica*) of the autochthonous Puerto Rican culture, although they can well be very typical of the Colegio San Justo.

(Rev.) RAUL H. MATTEI
All Saints' Episcopal Junior College
Vicksburg, Miss.

The Only Book

How could you write an editorial on the name of the Church [L.C., May 21st] and fail to mention the only book — a masterly one at that — on the subject, Robert W. Shoemaker's *Origin and Meaning of the Name "Protestant Episcopal"* (New York: American Church Publications, 1959)?

WALTER HAMILTON
Chicago, Ill.

Exchange Christians

I have been in the ministry for less than one year. During this time I have become painfully cognizant of the predominating ignorance of the laity regarding the Faith and discipline of the Church. However, there is always present a small minority of educated and dedicated souls within each parish. I add the word "dedicated," because I have discovered that most of our educated lay people are also dedicated to the life within the Church.

The problem confronting the Church is ignorance. Ignorance ought not be condemned but educated! For ignorance in most instances breeds prejudice and unhealthy skepticism. Those who are in ignorance usually are the first ones to criticize others who do not do as they do, inside or outside the Church. Obviously, it is the clergy's duty to *proficiently* educate the Church's laity. How is this to be done?

There are as many methods in education as there are teachers (how true within the Episcopal Church)! I should like to suggest one method hitherto never mentioned, that of an exchange program, whereby Christians from one Church could visit another for a determined period of time, so that those participating would become well acquainted not only with their own faith, the knowledge of which would be needed in order to explain their respective faith to others, but with the

Continued on page 20

The Living CHURCH

Volume 142 Established 1878 Number 23

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

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THINGS TO COME

June

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
- Executive board meeting of NCC's Division of Christian Life and Work, Chicago, to 6th.
7. Meeting of NCC's General Board, Chicago, to 8th
11. Second Sunday after Trinity
13. Meeting of NCC's Commission on Higher Education, Lake Geneva, Wis., to 19th.
18. Third Sunday after Trinity
24. Nativity of St. John the Baptist
25. Fourth Sunday after Trinity
29. St. Peter

July

2. Fifth Sunday after Trinity
4. Independence Day

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

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

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

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

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

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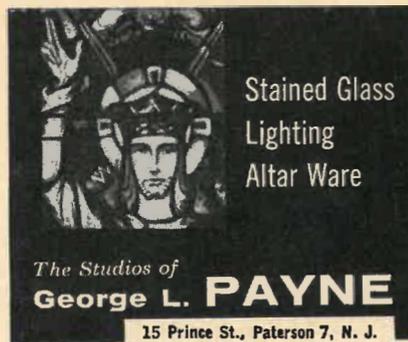
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Celtic Cross

The Church Divinity School of the Pacific, Berkeley, Calif., has been given a Celtic cross by the 1961 senior class.

The Celtic cross is the symbol of the student-faculty missionary society at the seminary and represents the connection of the Episcopal Church with the Episcopal Church of Scotland. A special dedication ceremony was scheduled for Alumni Day, May 31st.

The cross has been mounted on the southeast wall of Shires Hall, marking the new academic building as part of the Christian community.

O God, of unchangeable power and eternal light:
Look favorably on thy whole Church, that wonderful
and sacred mystery; and, by the tranquil operation
of thy perpetual providence, carry out the work of man's
salvation; and let the whole world feel and see that
things which were cast down are being built up,
and things which had grown old are being made new,
and that all things are returning to perfection
through him from whom they took their origin, Jesus
Christ, thy Son our Lord. *Amen.**

*Used in *Prayers for Church Workers*, edited by Kendig Brubaker Cully [see p. 2], who attributes it to *Prayers New and Old* (Forward Movement Publications). But its ultimate source appears to be the Gelasian Sacramentary (5th - 6th cent.).

The Living Church

First Sunday after Trinity
June 4, 1961

For 82 Years:

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

SOUTH AFRICA

Intimidation Protested

South Africa Churchmen have written an open letter to the South African minister of justice, F. C. Erasmus, protesting "intimidation" by the security police of the country.

The letter, signed by the dean of Capetown, two archdeacons, and the chancellor and three canons of the Capetown cathedral, expressed approval of a statement by the "officer commanding the Western Cape Province police command that anyone who is threatened or intimidated over the Republican Day period should report to the nearest police station." (South Africa, having withdrawn from the British Commonwealth, was scheduled to become a republic on May 31st.) The letter went on to say:

"But we venture to ask for a definition of 'intimidation' and whether it covers the activities of your special branch.

"Many of us, together with the rest of Christendom, support and wish to propagate the [UN] Charter of Human Rights. Since Russia (together with South Africa) has not signed this charter we feel we can hardly be prosecuted under the Suppression of Communism Act. On the other hand, we should be most reluctant to spend 12 days as your guests without being given the opportunity of saying this. [A recently-passed bill gives police the right to detain suspects without bail or trial for 12 days.]

"In our opinion, and we do not think we stand alone, the raiding of ministers' houses (such as of the late secretary of the Christian Council of South Africa and of a canon of the Capetown cathedral) in the early hours of the morning by your security police, is intimidation.

"If it is your intention that all criticism of the government's policy should be silenced for the next twelve months, would it not be more honest, more direct, and more helpful to say so openly?

"Then at least we should be able to decide whether to obey God or man."

Emigration and Prayer

The Episcopal Churchmen for South Africa, in a recent newsletter, requested prayers for the people of South Africa and Southwest Africa, for the Church there, and for the sufferers and perpetrators of *apartheid*.

The ECSA reported that Africans, Coloreds (people of mixed blood), In-

dians, and whites are leaving the Union of South Africa. Businessmen, the report said, are building up funds outside the country, and stricter controls on travel, money exchange, and importation have been imposed by the government.

The newsletter went on to say that demonstrations and a general work stoppage were planned for May 31st, the day scheduled for the formation of the new republic.

The ECSA, which has its headquarters in St. Thomas' Chapel, 229 E. 59th Street, New York 22, N. Y., has suggested this prayer for use by those who are concerned about the Church and people in South Africa:

Almighty God, our heavenly Father, we pray for the indwelling of Thy Holy Spirit in the Church of South Africa. Give them, we beseech Thee, an understanding of Thy will. Strengthen their hearts and minds so that they may ever be a great witness to Thy love and reconciliation in these times of great stress. Endue them with the constancy of Thy Holy Spirit, that they may never lose sight of Thy love and mercy for all mankind. In Jesus Christ's name we pray. Amen.

Bishop for Johannesburg

The Rt. Rev. Leslie Stradling, Bishop of Southwest Tanganyika, has been chosen as Bishop of Johannesburg, South Africa. He will succeed the Rt. Rev. R. Ambrose Reeves, who resigned the Johan-

nesburg see after he was deported from the Union of South Africa [L.C., March 19th].

Bishop Stradling was chosen by South African bishops after an elective assembly failed in an attempt to select a successor to Bishop Reeves. The assembly became deadlocked when English-born nominees failed to get the necessary vote of the delegates, and non-white delegates refused support for South Africa-born nominees on the ground that they were likely to be unsympathetic to the non-whites [L.C., May 21st]. [D.M.]

CHURCH UNITY

Overture

The General Assembly of the United Presbyterian Church in the United States of America voted to invite the "Protestant Episcopal Church meeting in General Convention in Detroit . . . to join with us in an invitation to the Methodist Church and the United Church of Christ to explore the establishment of a united Church, truly Catholic, truly Reformed, and truly Evangelical."

The General Assembly, meeting in Buffalo, N. Y., May 17th to 24th, adopted an overture from the Church's Albany Presbytery which cast in official form the proposal put forth by Eugene Carson Blake, Stated Clerk of the Gen-



Presbyterians assembled in Buffalo, N. Y.: Great hopes for unity.

RNS

eral Assembly, at Grace Cathedral, San Francisco, on December 4, 1960 [L.C., December 18, 1960].

The wording of the overture, which passed with only a handful of dissenting votes in the 900-member Assembly, was changed from the text of the petitions circulated prior to the General Assembly. The original text had the phrase, "... negotiate the establishment of a united Church," rather than the word, "explore." The words "truly evangelical" were added to the overture, as well. Dr. Blake explained this addition by saying that some representatives of the four Churches had expressed the opinion that it was necessary to add these words to the resolution in order to make it acceptable to all concerned.

Negotiating Committees

The second paragraph of the overture, however, stated that "each Church giving or accepting the invitation is asked to authorize by its own procedures a committee of nine persons to negotiate a plan of union." No comment was made on the difference between "explore" and "negotiate" during the discussion and debate. In response to reporters' questions following General Assembly passage of the overture, Dr. Blake said that he thought the procedure of exploration and negotiation was the logical procedure and the substitution of the word "explore" in the first instance in no sense "watered down" the proposal.

During floor debate an attempt was made to amend the overture by inserting a clause which would call for recognition of "the others as true Churches of Christ possessing a valid ministry." The intention of this amendment was to impose the condition that only upon agreement as to the validity of each other's orders would conversations between the Presbyterian and Episcopal Churches be continued.

Opponents of this amendment argued that the committee representing the Presbyterian Church was fully competent and qualified to deal with this matter, as well as all others concerned, without imposing any preconditions on them. The amendment was defeated by substantial majority.

"On the Spot"

In the course of debate various spokesmen expressed concern about whether or not this proposal would "put the Episcopal Church on the spot," and were assured that there was no intention of so doing but that the proposal had to be implemented in some specific way, and the meeting of General Convention in Detroit was the first available opportunity for another Church to discuss the matter.

One commissioner (delegate) noted that the whole matter of Christian unity must concern all Churches. He reminded his hearers that "the Eastern Orthodox Churches have been Christian Churches

for nearly 2,000 years without the benefit of Calvinistic theology."

In his closing remarks before the vote, Dr. Blake said that the action which the General Assembly was being asked to take did not commit it to any particular plan, that it was only exploratory.

When asked what he thought the proposal's chances were at General Convention this fall, Dr. Blake said simply, "I have great hopes."

The General Assembly is composed of commissioners (delegates) elected by each of the 213 presbyteries in the United Presbyterian Church in the USA. It includes an equal number of clergymen and laymen, and meets annually. Its officers include a Moderator, who is elected annually, and a Stated Clerk, who is elected for a five-year term and may be reelected.

The nine members of the negotiating committee appointed by the United Presbyterian Church in the USA are the Rev. James McCord, president of Princeton Theological Seminary; the Rev. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA; the Rev. Floyd Filson, faculty member of McCormick Theological Seminary; the Rev. Raymond Kearns, Jr., pastor of Broad Street Presbyterian Church, Columbus, Ohio; the Rev. Kenneth Neigh, general secretary of the Presbyterian Board of National Missions; the Rev. Donald Spencer, pastor of Hebron Presbyterian Church, Pittsburgh, Pa.; Janet Harbison (Mrs. E. H.), ruling elder of Second Presbyterian Church, Princeton, N. J., and associate editor of *Presbyterian Life*; John Little, provost of San Francisco Theological Seminary; and James Tunnell, ruling elder of Westminster Presbyterian Church, Wilmington, Del.

CUBA

Last to Return

Miss Eleanor Clancy, the last of US missionaries in the Church in Cuba, has returned to the States.

Miss Clancy, who was principal of the Sarah Ashhurst School at Guantanamo, Cuba, is visiting with relatives. She is reported to have no definite plans for the future.

Bishop Blankingship of Cuba, who was consecrated bishop of the Cuban Church in 1939, recently returned to the US in the company of his wife. He has announced his intention to retire on December 31st [L.C., May 14th].

MISSISSIPPI

Coadjutor Needed

Bishop Gray of Mississippi has issued a call for a special meeting of the diocesan council [convention] to approve his request for the election of a bishop coadjutor for Mississippi. The convention is to

meet on June 19th at St. Andrew's Church, Jackson, Miss.

Bishop Gray is gradually resuming his activities after a recent illness and an assault on his person [L.C., April 30th and May 7th], but he has decided that he needs episcopal assistance.

NORTHWEST TEXAS

Bells in Santa Fe Country

by PATRICIA MASTERMAN

Sturdy old brass bells that once sounded over the huffing of mighty locomotives now signal the church services throughout the diocese of Northwest Texas.

Oldtimers say the railroads built this country. And none among them will claim fondness for the honk of a diesel engine compared to the clear authority of an old locomotive bell.

But progress demanded diesels for the Atchison, Topeka, and Santa Fe Railway, and the old steam engines have been retired. Some steam locomotives have been enshrined on grassy yards of Santa Fe depots to stand as reminders to adults and curiosities to children.

As the steam engines have left active service, however, their bells have continued to resound. The management of the Santa Fe has arranged to give these bells to congregations all over "Santa Fe country."

Ringing still for *Santa Fe*, (the "Holy Faith"), these bells bear the railroad's emblem, a cross within a circle, which now takes on the deeper significance of a symbol of God's everlasting love.

At least 10 Episcopal churches are among the churches of many denominations which now use Santa Fe bells. Ralph



Rev. Mr. Miller of St. Peter's, Amarillo, and a Santa Fe agent: Ringing for the Holy Faith.

W. Ater, a public relations representative for the railway and a member of St. Andrew's Church, Amarillo, said that bells have been given to St. Paul's Church, Lubbock; St. Peter's Church, Borger; the Church of the Good Shepherd, Brownfield; the diocesan conference center at Amarillo; St. Stephen's Church, Ft. Stockson; St. Stephen's Church, Lubbock; St. Peter's Church, Amarillo; St. John's Church, Snyder; and St. Mark's Church, Plainview, Texas; as well as the Episcopal youth camp at Valmora, N. M.

ENGLAND

Family Affair

by the Rev. DEWI MORGAN

There will be no national appeal for donations toward a presentation to Dr. Fisher on his retirement as Archbishop of Canterbury, it has been decided. A letter has been sent, however, to all members of the Church Assembly as well as to prominent Anglican organizations suggesting that gifts would be accepted. In this way there will be a "family" presentation.

It has been suggested that Dr. Fisher is likely to use such a gift for future world travel, when, as an elder statesman, he will be able to cement the links he has so assiduously forged among the Churchmen of the world.

Valedictory

In a farewell sermon at Canterbury Cathedral on Whitsunday, the Most Rev. Geoffrey Francis Fisher, retiring Archbishop of Canterbury, described the Church of England as "both alive and lively."

He said the Church was "lively, alert in imagination, action, and enthusiasm with a breath of inspiration from the Holy Spirit."

In other portions of his sermon, Dr. Fisher said:

"I am so content to live in the Church of England, so thankful for it, for what it has done to me and to so many others, for what it has done for England and what it has done and is doing for other people and other Churches in many parts of the world.

"It is as Catholic and apostolic as any particular Church can ever hope to be. It has erred and errs as every particular Church always must err in its presentation of the Faith of Christ and in its applications of that Faith to the life of its members and of the world.

"But, taught by scripture and warned by the tradition of Church history, it is always reforming itself nearer to that robust holiness which Christ imparts in some manner to every part of His Church; it is always reaching out to promote, so far as it can, in its own members and now, happily, among all the Churches, a true unity of spirit, faith, and order in the one universal Church of Christ. . . .

"Our joy is not chiefly, often not at all, in what is done or achieved; our joy is in the

doing of it, if possible, with others like-minded with ourselves doing their part too. And the joy is not simply in the doing of it, but in the doing of it as well as we can — not merely in the living of life, but in living it as well as we can.

"Such joys in so many forms and with so many people I have known in my years as Archbishop . . . as elsewhere over all the Anglican community we have tried together in that Anglican Communion to offer ourselves a reasonable, holy, and lively sacrifice to God."

The next day, in an appearance on television, Dr. Fisher said that differences between the Roman Catholic and other Churches were dissolving rapidly.

"It can't be said officially in a document," he said, "but as we talk with Roman Catholics here, as Roman Catholics and Reformed Churches on the continent talk together, they find their differences somehow dissolving as they look forward together to a new prospect. That is what is happening daily." [D.M.]

Fresh Life and Gaiety

by the Rev. DEWI MORGAN

"On all occasions," said Princess Margaret to a recent meeting of the Church of England Youth Council, "I have been encouraged by the extent to which, in many places, young people of all kinds are taking part in the Church and bringing fresh life to the Christian community

by their vigor and sincerity — and gaiety, which is, to my mind, an essential part of Christianity."

NEWS FLASH: Bishop Burrill of Chicago was injured, and two other people were killed, in a two-car crash on US highway 54 in Peotone, Ill., on May 25th.

Bishop Burrill was driving north, through heavy rain, after addressing a meeting of clergy in St. Paul's Church, Kankakee, Ill., when a southbound car, driven by Mrs. Robert Schweizer of Kankakee, swerved into the northbound lane. Mrs. Schweizer and her husband, who was a passenger in the car, were killed. Bishop Burrill suffered lacerations of the face and hands, and lost two teeth. At press time he was believed to be recovering nicely.

ECUMENICAL

Sweet Voices of Unity

At a dinner celebrating the feast of St. George, Archbishop Richard Cardinal Cushing of the Roman Catholic archdiocese of Boston was the guest of Metropolitan Antony Bashir, Archbishop of the Syrian Antiochian Orthodox Archdiocese of New York and all North America. The two prelates joined in urg-

Continued on page 16

NEWS FEATURE

Report of the Joint Commission on Evangelism



The Joint Commission on Evangelism was created by the General Convention of 1958 "to study the field of evangelism and to make recommendation as to ways and means of making the evangelistic effort of this Church more effective." The Commission will submit to General Convention in September resolutions to put into effect its recommendations.

While all Christian people know in general what evangelism is, it may be helpful at the outset of our report to give a few simple definitions.

In the well-known study on evangelism in the Church of England, entitled *Towards the Conversion of England*, the following definition, with which we should

also like to associate ourselves, is given: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church."

The purpose of evangelism, as we see it, is threefold:

1. It is to draw unchurched people into active Christian life in the fellowship of the Church, with commitment to Jesus Christ as Lord and Saviour.
2. It is to strengthen the spiritual lives of those already in the body of the Church and to deepen their dedication to our Lord and His Church.
3. It is to send Christian people forth, in the power of the Holy Spirit, into the world so that the Gospel may be brought to bear on every aspect of individual and corporate life.

It is axiomatic that the task of evangelism involves both clergy and laity.

The Episcopal Church and Evangelism

The several "whereas" clauses introducing the General Convention Resolution [creating the Joint Commission on Evangelism] make two basic assumptions, namely, that evangelism is a weak point

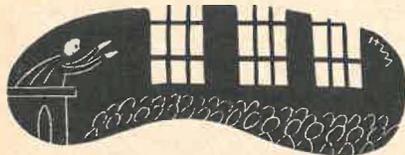


in the program of the Episcopal Church and that laymen in particular are eager to receive training and help that will enable them to take their rightful place in the task of evangelism.

Our studies and activities point to the truth of both of these assumptions.

We are convinced that because "there is no continuing body of this Church charged with the special responsibility of furthering this needed work," the evangelistic effort of our Church is seriously weakened.

If a bishop, parish priest, or layman needs help with a Church school problem, he may seek it from the Department of Christian Education at Greenwich, and



he will receive counsel and material in abundance. If he wants to raise more money for his church a simple inquiry to the Department of Promotion at "281" will bring a spate of helpful materials and ideas.

But if he wishes to initiate some movement whereby more people can be won for Christ and His Church, to whom at our national headquarters may he appeal for guidance and material? To be sure, he may address a "To whom it may concern" letter to "281," and in due course he would no doubt receive some literature and suggestions from the General Division of Laymen's Work, but since evangelism is not the main thrust of this Division and [it] deals with only one aspect of the many-sided subject of evangelism, their suggestions may be quite inadequate. It is only to be hoped that at this point it will occur to him to seek help from the Department of Evangelism of some Church body like the Presbyterian or the Methodist, from whence he will receive precise directions and an abundance of materials but, of course, from the viewpoint of that particular Church.

Our Church — and the Unitarian — are the only major non-Roman Churches without some kind of national department of evangelism.

It was these considerations, among others, that led us, in a letter dated October 13, 1959, to suggest to the National Council that it consider the establishment of a Department of Evangelism. We have since come to feel that this suggestion was premature, that even now the Episcopal Church is not ready for this major step, and hence, as will presently be seen, our recommendations do not include the establishment of a Department of Evangelism at this time.

In any event, our suggestion was given careful study and consideration, but feeling that the work of evangelism was "now

in large part being done by the presently existing Departments, General Divisions, and Units of the Council, and can by them be further amplified," the National Council at its April, 1960, meeting voted not to establish a Department of Evangelism.

The matter has since then been "further amplified" to the extent of the passage of the following resolutions at the April, 1961, meeting of the National Council:

Resolved, that the National Council requests all Departments, Divisions, and General Divisions, to review their present programs and future developments in terms of their contribution to the extension of Christ's Kingdom into every area of life, and be it further,

Resolved, that it shall be the continuing responsibility of the Joint Program Planning Committee, a staff officer committee of which the Presiding Bishop is chairman, to assure the incorporation of this missionary and evangelistic emphasis into every aspect of the Council's life and work at home and abroad.

While we note this development with gratification, it still remains true that on the national level, "there is no continuing body of this Church charged with the specific responsibility of furthering this needed work" of evangelism, and we record our unanimous opinion that this state of affairs is one of the reasons why the evangelistic effort of this Church is less effective than it should be.

Our studies have also turned to the matter of evangelism on the diocesan level. Of 74 dioceses responding to one of our inquiries, as our interim report showed (*THE LIVING CHURCH*, September 6, 1959), only 33 had a "continuing body" specifically charged with the work of evangelism. However, a number of other



dioceses reported that the work of evangelism was handled through various diocesan departments, but with few exceptions it seemed clear from our survey that as regards evangelism, the dioceses, generally speaking, were leaving much undone that ought to be done.

Of the 74 dioceses responding to our inquiry, 61 had expressed a desire to exchange information on the subject of evangelism. Generalizing from these requests, we then proceeded to ask the bishops of the 113 dioceses and missionary districts of the Church to appoint some clergyman as chairman for evangelism in his particular diocese or missionary dis-

trict, even if this chairman were to function only as a liaison between his bishop and the Joint Commission on Evangelism, so that at the least he could be the recipient of materials on evangelism. As a result, 101 bishops appointed chairmen, seven wished to defer their appointments until later, and only five failed to respond.

We then assembled virtually all available materials on evangelism from our own and other Christian bodies, and produced a report on the techniques in evangelism in our own Church and in others. This report was sent to these diocesan chairmen in a packet of nineteen carefully selected pieces of evangelistic literature, including six from our own Church. The heavy correspondence that ensued indicated these were well received and have been found helpful. One valuable by-product was that we were thus able to bring to the attention of nearly every diocese and missionary district several pieces of literature of considerable merit that hitherto had had circulation only within their own dioceses. . . .

The Laity and Evangelism

We have also directed our efforts toward determining whether . . . the laymen of this Church are increasingly desirous of instruction and help in ways of witnessing which will present Christ persuasively to those who do not know Him.

Our studies do indeed verify that an increasing number of the lay people of our Church are eager to receive training and guidance in order that they may bear witness to their Faith.

Several considerations have led us to this conclusion.

For one thing, the members of this Joint Commission have conducted three pilot conferences in evangelism for laymen in widely separated areas of the country, in Wilmington, Del., in Topeka, Kan., and in Morganton, N. C., and in every conference the laymen spoke not only of their desire to witness for Christ and His Church but also for their need for guidance and training. As one articulate layman put it, following the conference he attended, "We have almost unlimited human resources in the millions of laymen and women who, if properly inspired and directed, could reverse the modern pagan and godless trend abroad in the world."

For another thing, reports and "on-the-spot" observations of five provincial synods and of seven diocesan clergy conferences, all on the general theme of evangelism, bear out the fact that laymen in increasing numbers are eager for training in evangelism.

Furthermore, other Church bodies are meeting with success with their laity. It has been reported to us that the Methodist Church has about a thousand men across the country, dealing, most of them full-time, with the training of laymen and with other aspects of evangelism. Over

4,000 clergy in the United Presbyterian Church have received intensive training to be teachers of evangelism and its techniques. Among the southern Presbyterians, we are told that 30,000 people, most of them laymen, are serving on committees alone, in connection with their "Presbyterian Mission to the Nation." Thousands of Lutheran laity are being trained on "How to win people to your faith."

Since it can be said unequivocally that Episcopal laymen are as interested and concerned as those of other Churches, the success of the other Christian bodies in the enlistment and training of their laity certainly indicates similar results could be



achieved in our Church, to the winning of many for Christ and His Church and to the renewal of still others already members. "But," to quote the same layman again, "There appears no over-all policy, aim, plan, or direction, nor any person or agency authorized to act or speak for the Church in the broad area of evangelism."

In the November 6, 1960, issue of *THE LIVING CHURCH*, a number dedicated to evangelism, there was a brief article written by the Presiding Bishop. Among other things, Bishop Lichtenberger wrote:

"Everywhere in the Church these days people are talking about evangelism. . . . This is all to the good. A proclamation, or promulgation, of the Gospel is a necessity within the Gospel itself. 'I take no special pride in the fact that I preach the Gospel,' said St. Paul. 'I feel compelled to do so; I should be utterly miserable if I failed to preach it.' Evangelism takes place through the life of a Christian by the work of the Holy Spirit just as naturally as a good tree bears good fruit, if we do not ourselves prevent it. But of course we do prevent it. Every one of us by his Baptism and Confirmation is called and equipped to be an evangelist. But how many of us really are? Is the Episcopal Church in the true meaning of the word an evangelistic fellowship?"

On the basis of our studies, we of the Joint Commission on Evangelism would have to answer that question, "By and large, no!" Indeed, the National Council's own General Division of Research and Field Study, whose surveys of thousands of parishes and missions and of scores of dioceses and missionary districts make it perhaps the most knowledgeable group in the Church, would also have to answer the Presiding Bishop's question with a

similar negative; for the General Division of Research and Field Study has been critical of the thrust of evangelism and has recommended an increased emphasis upon it in the case of every diocese and missionary district it has surveyed.

It would be presumptuous of the nine members of the Joint Commission after but five meetings in three years (though each of us did considerable homework in addition!) to say to the 1961 General Convention that our recommendations will turn the negative answer to the Presiding Bishop's question into an affirmative, but we believe that if the comparatively modest recommendations we now make are adopted, the Episcopal Church will at least be taking a step in the direction of an affirmative answer. . . .

Recommendations

While we do not feel that our studies at this juncture would justify a recommendation that a Department of Evangelism be set up in the National Council at this time (a step that someday in the future may well have to be taken, however), we cannot overstate our conviction that it is both essential and urgent that there be speedily created some "continuing body of this Church charged with the specific responsibility of this needed work" of evangelism.

We therefore strongly recommend the creation of the office of a Secretary to the Presiding Bishop for Evangelism.

While we would not wish to limit the freedom of such a Secretary to the Presiding Bishop for Evangelism by writing too specific a "job description" of his office, an outline of his tasks might well include the following:

1. To promote, encourage, and correlate evangelistic efforts through the Departments, General Divisions, and Units of the National Council.
2. To assist dioceses and missionary districts with their programs of evangelism.
3. To serve as a coordinator of various evangelistic efforts.
4. To have literature on evangelism available together with outlines and procedures on successful evangelistic efforts.
5. To prepare a list of clergy and laity who are especially adept and trained for various evangelistic efforts and to assist in the training of others.
6. To represent our Church at various inter-Church meetings and conferences on Evangelism and to be our contact with other Christian bodies in matters relating to evangelism.

While his office would be small, in terms of size and staff, we believe it would be of such importance that the Secretary to the Presiding Bishop on Evangelism should be given the status of a staff officer in the National Council. . . .

We further recommend the continuance of a Joint Commission on Evangelism but would hope that its work could be completed within the next triennium so that it could be discharged in 1964.

If the office of a Secretary to the Pre-

siding Bishop for Evangelism is established, then the Joint Commission on Evangelism could, we believe, be helpful to him as a kind of advisory board.

If General Convention were to choose not to create the office of a Secretary to the Presiding Bishop for Evangelism, then we would regard the continuance of a Joint Commission on Evangelism of urgent importance.

If in its collective wisdom General Convention were to feel it must choose between the creation of the office of a Secretary to the Presiding Bishop for Evangelism and the continuance of a Joint Commission on Evangelism, then we would earnestly recommend the creation of the new office rather than the continuance of a Joint Commission; but we are hopeful that General Convention will do both, for the harvest truly can be plentiful, but the laborers in the field of evangelism are still few.

Since we were severely handicapped by the meager budget of \$2,000 for the triennium now closing and many of our members were obliged to assume a large portion of their own travel expenses, we are suggesting a larger budget for the next triennium.

"And to us," wrote the editorialist in *THE LIVING CHURCH*, November 6, 1960, "it seems also to be clear that the Holy Spirit is generating powerful pressures in the Protestant Episcopal Church in the United States of America for a more vivid and persistent proclamation of the Church's message."

While the recommendations we are making are indeed modest in nature, we verily believe they come within the scope of that statement.

Mass Meeting in Detroit

In addition to the resolution creating the Joint Commission on Evangelism, the 1958 General Convention also passed the following resolution: Resolved, The House of Bishops concurring, that this House request the Committee on Arrangements for the General Convention of 1961 to include a Mass Meeting on Evangelism as an official part of that General Convention program.

Recently the Joint Commission on Evangelism was asked to take over the responsibility for this Mass Meeting, and we now report that such a meeting will be held at 8:00 p.m. on Tuesday, September 26th, in St. John's Church in downtown Detroit.

The speaker will be the Rt. Rev. Henry I. Louttit, Bishop of South Florida. The Brotherhood of St. Andrew will assist with the details of the service. . . .

Rt. Rev. Avery Mason, Chairman, Andrew B. Stoney, Vice-Chairman, Rev. John C. van Dyk, Secretary, Rt. Rev. Leland Stark, Rt. Rev. Robert R. Brown, Very Rev. Henry N. Hancock, Rev. Albert T. Mollegen, Corlett J. Cotton, James T. McKinstry.

In a changing
neighborhood
with declining
enrollment
in the Church
school, a Seattle
parish built



Seattle Times

The Rev. Paul Langpaap, a neighborhood child, and Mrs. George Wheeler
The opening of the Thrift Shop marked a shift in efforts.

Bridges

To The Neighborhood

by Mary Alice Naden



Mary Alice Naden

Miss Naden is a graduate of the University of Washington, and Windham House, receiving the M.A. degree from Columbia University. She was director of religious education at the Church of the Holy Communion, South Orange, N. J., from 1952 to 1956, when

she went to Trinity Church, Seattle, Wash., to serve as child evangelism supervisor. Miss Naden served Trinity Church until 1960, when she became assistant professor of Christian education at St. Margaret's House, Episcopal graduate school for women in Berkeley, Calif.

When I went to Trinity Church, Seattle, in 1956 as child evangelism supervisor, I found a parish already at work on the project of including the neighborhood in its warm and closely knit fellowship.

Two factors, a concerned parish and the proximity of families, made Trinity

a likely choice to participate in one of the four research projects* sponsored by National Council's Division of Urban-Industrial Church Work then under the directorship of the Rev. G. Paul Musselman. The parish had accepted the challenge.

Because of its downtown location, changing neighborhood, and the highly transient nature of the population surrounding the church, Trinity's Church school had declined in numbers and had few neighborhood children. For a year the minds and hearts of the people had been prepared by meetings and discussions. Now, all that remained was to employ the additional staff member who was to have charge, under the rector, of the three-year project. I was delighted to be that person.

The purpose of the project was "to find reproducible techniques for reaching city children." That meant that we must find ways of attracting children, that any parish could use. The Rev. John Wyatt, rector of Trinity, impressed upon me, "Even you, too, are reproducible." He also said the project was in the hands of the men and women on the "project commit-

*The projects, under the title of Evangelism for Youth and Children, were financed in part by the Birthday Thank Offering, and were held in St. Thomas' Church, Detroit, St. Stephen's Church, St. Louis, and Santa Fe Mission, San Antonio, Texas, as well as in Trinity Church, Seattle.

tee" of which I was to be a member and a resource person. It was the whole parish which must open its doors to our neighborhood if our neighbors were really to feel the warmth of our welcome.

What were some of our reproducible techniques? Door to door calling, inviting children and adults to church, was one of the first and best things we tried. Some 25 adults knocked on the doors of 800 homes in nearby Yesler Terrace Housing Project one Sunday afternoon.

This effort, preceded by an instruction period, netted us a number of interested children and also uncovered some Episcopal student families. In fact, door to door calling — repeated in conjunction with our summer Vacation Church Schools and with the opening of our Thrift Shop — never failed to produce adults or children in need of a church home.

One of the strongest contributions was made by canvassers taking a personal interest in persons they found, bringing them to church and including them in parish life. A "foster godparent plan" emerged, in which an adult took a special interest in a certain family. When Baptisms took place later, real godparents in the parish family became an even stronger link between the parish and neighborhood.

A second important reproducible technique tried was the two week Vacation Church School. In a four year period registrations climbed from 50 to 200 chil-

dren and young people. Many a youngster, Caucasian, Negro, or Oriental, finding Trinity in the freedom of summer days, returned in the fall to attend Sunday Church school.

Before the research project officially started, the women of Trinity began giving regular financial assistance and a yearly Christmas party for the Yesler Terrace Coöperative Play Group mothers and children. An offshoot of the first Christmas party was the formation of a neighborhood "cottage group," meeting in homes twice a month to discuss the Christian Faith with one of the clergy present as a resource person. Several Confirmations and Baptisms came via the Coöperative Play Group-Christmas party-cottage group route.

During the second year of the Child Evangelism Research Project, the Rev. Paul E. Langpaap came to be rector of Trinity. With strong support from him, as well as his associate, the Rev. Richard H. McGinnis, new efforts in evangelism continued to be made. Organizations and individuals throughout the parish participated in welcoming the neighborhood. The service guild made sleeping mats and mounted pictures for the Church schools. The adult choir shared its facilities with the burgeoning youth choir. The vestry coped valiantly with the inevitable expenses related to the use of parish facilities by more children. The Church school accepted each child and young person who ventured in to see if our welcome was real. Young adults gave the children the time of their lives at a carnival in conjunction with the parish bazaar.

Two Girls' Friendly Society branches were started to fill the need for Church-affiliated fellowship for girls. The Order of St. Vincent was introduced for confirmed boys. Parish youth conferences were held. Autumn parties for the neighborhood were given. The opening of the Thrift Shop in the crypt in January, 1958, marked a shift in our efforts from concentrating mainly on children to including adults. A hospitality corner offering free tea and coffee created a warm atmosphere providing a friendly bridge to our neighborhood patrons.

More and more the neighborhood is becoming an active part of the parish as Trinity seeks to involve all segments of her people in parish planning and activity. The Church school has increased in numbers and 55% of its children are from the neighborhood now, in contrast to 26% at the start of the project. High mobility in the immediate area makes the neighborhood always a new challenge to be met.

What did I learn from this experience? I learned that the Lord uses anything done in His name; that Episcopalians can be flexible and can launch out in faith; that people do respond to Christ when He is offered to them.

"Vigor" To Four English Churches

*With zeal and courage,
a volcanic mountain of a Welshman
good-humoredly breasts waves of problems*

by the Rev. Harold Bassage

In the plain little country town of Highworth, Wiltshire, England, with a population of about 4,000, the Rev. Byron Thomas is vicar of St. Michael's Church — and he is at the same time vicar of three other churches in the neighboring villages of Inglesham, Sevenhampton, and Hannington. Church attendance is sparse, but about nine-tenths of the people in the area are at least technically members of the Church of England. The vicar's parish is the entire community: virtually all weddings and funerals in this locality occur in his four churches.

Byron Thomas, a 50-year-old Welshman, is a volcanic mountain of a man. He good-humoredly breasts the waves of problems that assault the incumbent of four country parishes. The pattern of his life and work are common in rural England.

On Sunday the vicar is responsible for six services: he and the curate travel from church to church, and a lay reader serves when three churches have simultaneous services. A Sunday school meets in each of the four parishes on Sunday afternoons. The vicar is superintendent of the Highworth Sunday school and teaches a large class of teen-age boys and girls.



With two farm workers who are members of the congregation in Inglesham, the vicar spent a long day cleaning the inside of the 11th-century Inglesham church.

St. Michael's Church was built in the 15th century, on the site of a 12th-century church. Bellringers in the tower summon churchgoers from ancient stone cottages, from rows of council houses built with public funds, and from "housing estates" where smart new houses have walls of plate glass and honey-yellow Cotswold stone. As is common in England, Sunday evening is the popular time for churchgoing, and as many as a hundred people sometimes attend Evensong. At 11 o'clock on Sunday mornings, the choir of 20 members outnumbers the congregation.

At Inglesham, four miles away, the tiny old church was built 900 years ago, in the century of William the Conqueror. The church adjoins a farmyard, at the end of a winding lane. In the winter the church is so cold that the vicar can see his breath while he preaches to a congregation of about a dozen people.

The Sevenhampton church, two miles south of Highworth, is "new," having been built in 1863. Now the church bells have long been silent, and usually only

The Rev. Mr. Bassage, former rector of Calvary Church, Columbia, Mo., went to England with his wife and two children in the summer of 1959. Mr. Bassage is assisting Mr. Thomas.



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On gift day, the vicar of Highworth receives offering envelopes from two members of his congregation.

three or four people attend the twice-a-month Sunday services.

Two miles northwest of Highworth, the 15th-century Hannington church is idyllically situated between open fields and a stretch of woodland. Here at a Sunday service the vicar may find a congregation numbering as many as 25, including some prosperous farming families whose loyalty to the church is lively and durable.

Numerous lay men and women give capable and loyal assistance with the weekday program of the churches, but they depend heavily upon the vicar and Mrs. Thomas for leadership.

The vicar is chairman of a committee in charge of the Youth Fellowship, an organization for teenagers, most of whom are employed. Their weekly sessions are supervised by a few devoted and skillful young laymen. It's the vicar's job to organize frequent "outings" — bus-loads of Sunday school children, choir members, or other groups travel to the seashore for the day, or to nearby Oxford to see the Christmas pantomime. During the year there are half a dozen parties for the children of the four Sunday schools and on these occasions Byron Thomas demonstrates his genius in organizing tumultuous games. He brings out a similar bag of tricks for the annual autumn "Harvest Supper and Social" in St. Michael's Hall. And he presides over the fortnightly meetings of an alert, earnest Bible study group.

In typical English-vicar's-wife fashion, Mrs. Thomas manages the Mothers' Union of Highworth and Hannington, the Young Wives' Fellowship, the Girls' Friendly Society, and the Hannington Sunday school, as well as the other mis-

cellaneous activities of the women of St. Michael's. She promotes frequent rummage sales and fund-raising "coffee-mornings," she sees that tea and biscuits are served on countless occasions, and she has recently organized a large hassock-making project among St. Michael's stitchers. Meanwhile she acts as church secre-



St. Michael's Church, Highworth, was rebuilt in the 15th century, on the site of a church which had stood there since the 12th century.

tary and receptionist, because, like most English clergymen, Byron Thomas has his study at the vicarage.

Except for the Bible study group and some Mothers' Union meetings, most of the weekday activities are recreational or are aimed at money raising.

As is common in England, the vicar's four churches operate on agonizingly slender budgets. Most of his people are in a low income group; few have automobiles or telephones. The average churchgoer contributes less than 10 pounds (\$28) in a year.

A "mailing" to the people is delivered by hand from door to door, to save postage expense. The Sunday schools operate with no books for the children, no classrooms, and no equipment. Out of the vicar's salary he must pay for office expenses and for most of his telephone and automobile expense. A secretary, even on a part-time basis, would seem preposterously extravagant.

The vicar is steadily nagged by the problem of balancing the little budget of the monthly parish magazine. He writes the copy for it, supervises the distribution of 400 copies at six pence per copy, sells advertising for it, and collects money from advertisers.

Once a year, in December, Byron Thomas, like many other English parsons, has a "Gift Day." During the preceding week offering envelopes are delivered — by hand, to be sure — to about a thousand houses in Highworth. Then, on the appointed wintry day, the vicar sits in the market square from 10 a.m. until 8 p.m., receiving envelopes containing coins given in response to the urgent appeal printed on them. The £75 (about \$200) annually collected in this manner is desperately needed.

Every summer Byron Thomas organizes a "fête" for the Highworth church. Members of the congregation contribute time and skill in providing wares for the various booths. The vicar hires entertainers and he arranges pony rides, games of chance, bowling contests, and other forms of fund-producing amusement on the playing field of the local school. He plans the whole occasion shrewdly and energetically, with the burning hope that the fête will yield as much as £350 (about \$1,000), more than a fourth of the annual income of St. Michael's Church.

The meager salaries of the vicar and curate are paid by the national Church and the diocese.

The vicar of Highworth, Hannington, Sevenhampton, and Inglesham is sometimes called "Mr. Thomas," but the people of the four communities commonly refer to him as "our vicar." By a quirk of the Wiltshire dialect, some of the parishioners pronounce him to be "our vigor." Indeed, with his tireless zeal and his courage in the face of all his problems, Byron Thomas is, to a significant degree, the vigor of the churches that he serves.

Politics and the Priest

Among the letters to the editor this week is one [page 4] in which the writer agrees with someone who said, "I do not go for information to a priest or for political advice as their training does not qualify them for that." We wonder just what sort of qualifying training can be claimed by the myriads of news, radio, and TV commentators to whom the American public goes for such advice — but there are more serious considerations than this.

In an age which has been broadly accused of moral and ethical decadence, and in a society in which politics is a word of unethical connotations (though the word is actually a neutral one) it seems odd to discount automatically those whose profession deals, even at its most superficial, with morality. Christianity and morality are certainly not synonymous, but this is because Christianity goes far beyond morality, not because it is unconcerned with it. The things that are wrong with 20th-century Western politics go far beyond morality, too.

For all our rightful concern for achieving a separation of Church and state, it is still not possible to divorce the concerns of state from the concerns of Christian conscience. Blindness to this fact is largely responsible for the unhappy meanings that have been acquired by the word "political."

The priest is one who is not only concerned with the workings of conscience in his daily business, he is also one who has been trained in the moral theology. The guilts and fears of man, the political animal, are a part of the stuff he works with, as a knowledge of physiology is a part of the working equipment of the physician. If one is not to accept the opinions of the priest on the moral, ethical, and religious implications of political issues — whose opinions *are* to be accepted? It is typical of 20th-century United States that people will be influenced by the political opinions of the movie star, the college professor, and the banker, while they are contemptuous of the suggestions of the man whose profession is much more intimately concerned with issues of right and wrong, of good and evil.

But the matter goes beyond the issues of Christian conscience. The affairs of the legislative assembly are affairs of the world of men — of the world made by God, of the men made and redeemed and sanctified by Him. To most people today, the ballot box and the council chamber have absolutely no connection with the Church. But these things do deal with matters about which the Church has received God's revelation, and about which learned godly men have labored in God's name. Christian doctrine — Christian belief and conviction — belongs in the houses of government as surely as it belongs in the church building. How can you legislate on any human matter without considering (accepting or refusing) the Christian doctrine of man?

How can you deal with conservation apart from a doctrine of Creation?

Besides all of this — which applies to any priest — there is the fact that some particular priests are concerned and trained beyond others in the field of social relations. These are men in whom political affairs are as germane to their priesthood as education is to the teacher, or legal matters are to the lawyer. Are their minds beclouded or distorted, is their education invalid because they wear clerical collars?

Basic to the whole argument that the clergy are not competent in the realm of public affairs is the error of considering human beings by categories. This is the refuge of the intellectually and morally lazy. This is the root of racial strife, the cause of terrible waste of human talent and ability, and the source of most human loneliness. People are persons, not units of a classification system.

Basic also to the argument is the hoary canard that the Church is a sort of escapist dreamworld and her priests well meaning but stupid visionaries. Visions they may have — the Church and the world are lost if they do not. "Where there is no vision, the people perish." But they are no dreamers, for they are deeply concerned with reality — with the reality of sin and human fallenness; with the reality of God and His power and love. And they serve a God who came into the dirty, twisted, everyday realities of human life — in its private concerns and its public ones. Indeed, the Incarnate Lord came so fully and uncomfortably into the world's public affairs that He was crucified by politicians!

The Giants of the Water

The giants of the water strode heavy,
 Beating torrents of spray from the lake, forming
 Liquid towers that shook the sun off their twisting
 turrets,
 Down and down and down
 Into growling seething troughs and darkened air.
 And He answered, simply, "Peace, be still."
 (Soft grass on breezy light-scented day.)

Titans dark and fire-lit tramp across the heart
 Like dancing heat-lightning, shouting
 Ballads echoed and re-echoed off the taut canvas of
 eternity-lost.

Down and down they go and

Peace
 (cowed in fire, praised by harp)

Be
 (after Easter He walked again)

Still
 (forever and ever, Amen).

JOSEPH SIGRIST

ing Christians to forget ancient schisms in the face of the threat of atheistic Communism.

Metropolitan Bashir contrasted the "sweet voice of Pope John" with the "harsh voice of Khrushchev," and said the Pope's expressed desire for unity was not a "call for us to submit to Rome. It is a way to bring those of common fundamental beliefs together."

[RNS]

CANADA

Edmonton Election

The Rt. Rev. W. Gerald Burch, Suffragan Bishop of Edmonton, has been elected Bishop of Edmonton, to succeed the Most Rev. H. H. Clark, who was recently elected Metropolitan of Rupert's Land [L.C., February 12th].

Bishop Burch, who was dean of the Edmonton cathedral, was elected to the episcopate when Archbishop Clark became Primate of All Canada while still the Edmonton diocesan. Dr. Burch was graduated from the University of Toronto and Wycliffe College.

ORTHODOX

African Priest

What is said to be the first ordination of an African priest in the Greek Orthodox Church took place in Tanganyika's northern province.

The new priest is Irineos Magimbi, a member of the Muganda tribe, who was the first African sent to complete his theological training at Abbet College in Cairo, Egypt.

The new priest has been teaching at the Chwa II Memorial College at Kasubi, where the headquarters of the Greek Orthodox Church in East Africa is located. He will continue his teaching at Kasubi.

[RNS]



Col. Edgar Garbisch: New York appointee.

HEADQUARTERS

Funds from New York

Col. Edgar W. Garbisch is the chairman of the New York committee to accept gifts and memorials for the new national Episcopal Church Center. He was appointed by the Most Rev. Arthur Lichtenberger, Presiding Bishop, who is national chairman for the project.

Col. Garbisch, of New York City and Cambridge, Md., is an Army engineer, an art collector, a corporation official, and a former all-American football player. He and his wife, the former Bernice Chrysler, recently completed the restoration of Trinity Church, a 300-year-old church at Church Creek, Md. [L.C., August 21, 1960]. The restoration was done as a memorial to the parents of Mrs. Garbisch.

Col. Garbisch was graduated from the US Military Academy at West Point, N. Y., and later resigned his commission to enter the business world. He rejoined the military during World War II. He received the Legion of Merit for his supervision of military construction and supply programs in the New York area.

NEWARK

Busy Convention

Dogma, Church unity, and political prudence were topics of the address of Bishop Stark of Newark to the convention of his diocese, while the convention delegates dealt with race relations, federal aid to private schools, and clerical salaries. The convention was held on May 9th in Trinity Cathedral, Newark, N. J.

The convention passed a resolution saying that "the diocese of Newark officially, in convention assembled, and its members individually, consistently disapprove of [the practice of segregation of God's children because of race, color, or na-

tional origin] and strive diligently and prayerfully . . . refrain from this practice and . . . work continually toward achievement of cultural and racial unity in all areas of the Church's life and work."

Another resolution passed by the convention took note of "social and economic reprisals . . . visited upon Negroes . . . in Fayette and Haywood counties in the state of Tennessee because of their insistence upon the exercise of their constitutional right of franchise," and extended to the sufferers the diocese's "wholehearted moral and prayerful support." The resolution also implored the President of the United States, "through exercise of his executive authority, diligently to pursue corrective measures in this matter to an early and satisfactory conclusion."

The convention also adopted a resolution opposing federal aid to private schools.



In another action, the convention asked the 1961 General Convention to establish a Joint Commission on Clerical Salaries and Related Considerations, to work toward the goal of "just and equitable clergy livings" throughout the Church.

Bishop Stark, in his address, called attention to doctrinal controversy "which has become rather widespread throughout the Church." He said:

"I feel I have an obligation to deal with this, for when a bishop is consecrated, he must answer affirmatively to the . . . question, 'Will you . . . faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?'. . . I am referring specifically to [an article written by the Bishop of California] in which he says he can no longer believe in the Virgin Birth of our Lord. . . .

"For my own part, I have no difficulty in believing the Virgin Birth of our Lord. To me, the great and major miracle is the Incarnation, the conviction that Jesus born of Mary was truly man and yet truly God. . . .

"There are those, however, who . . . believe in the Virgin Birth, but do not regard it as an absolute of the Faith, and while believing it themselves, they would not ride theological herd on those who conscientiously feel they cannot believe it. . . . I belong [to this school of thought]. . . .

"As I read the New Testament, it unequivocally states the fact of our Lord's birth of a virgin, but nowhere does it make belief in this an absolute of the Christian Faith. . . .

"Yes, I agree with you that the Bishop of California gets involved in too many controversies. . . . But he does make us think, does he not? . . . While I personally get exasperated from time to time with my friend in California, on balance, I think he's good for our Church. . . ."

Turning to the matter of Church unity and the Blake proposal for achieving it, Bishop Stark observed that "the plan



seems heavily weighted toward the Episcopal Church," and asked:

"May this be a partial answer to our Lord's prayer for the unity of His disciples? Or would the plan divide our own Church and perhaps the others, too, so that the final result would be worse than we have now?"

The bishop warned of accusations from people of extreme "conservative" views, to the effect that Communists or Communist sympathizers have infiltrated the clergy. Speaking to the clergy, Bishop Stark cautioned:

"... check carefully before you sign petitions or allow your name to be used as a sponsor to some organization until you are sure you are not becoming a party to a Communist-front organization."

In actions, the convention:

✓ Adopted a 1962 program budget of \$530,892, of which \$285,000 is for work of the Church outside the diocese.

✓ Turned down an appeal by the department of urban work for a budget of \$38,300, and left the department to operate on \$7,700.

✓ Tabled a resolution regarding capital punishment.

✓ Asked Bishop Stark to address a pastoral letter to all vestries and executive committees on the subject of clergy livings and allowances.

✓ Heard Bishop Luxton of Huron, Canada, address the convention dinner.

✓ Admitted Trinity Church, Montclair, N. J., as a parish.

✓ Adopted a resolution noting that 1961 is the 50th wedding anniversary of Bishop Ludlow, retired Suffragan of New Jersey, that it is also the 50th anniversary of his ordination to the diaconate, and that it is the 25th anniversary of his consecration to the episcopate.

ELECTIONS. Standing committee: Rev. Alexander Rodger, William Young, James Pitney. Diocesan council: Rev. George Bean, Joseph Leidy. Deputies to provincial synod: Rev. George Grambs, Ven. William Macbeth, George Kelp, E. K. Walker. Alternates to provincial synod: Ven. Sydney Grant, Rev. George Bean, Paul Briggs, Harrison Bullard. Deputies to Anglican Congress: Rev. Charles Child, Jr., Sydney Wood.

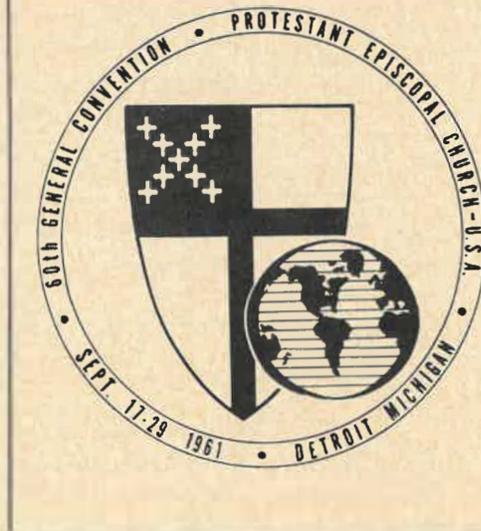
VERMONT

Obstacles

The greatest and most enduring memorial that can be built for the late Bishop Van Dyck of Vermont will be the furthering and extending of the work so ably carried on by him during his 25 years as diocesan, Bishop Butterfield of Vermont declared in his charge to the convention of his diocese. The convention met at St. Paul's Church, Burlington, Vt., May 9th and 10th.

Three major obstacles were cited by Bishop Butterfield as affecting adversely the work of the church in Vermont. These obstacles, the bishop said, had been revealed in a series of conferences of clergy and laity during the last three months. They are faulty communications, parochialism and institutionalism, and an attitude of defeatism growing out of the first two. Every effort is to be made by

GENERAL CONVENTION



diocesan leaders to correct these conditions, he said, through the dissemination of information and through parish education.

The bishop announced that a capital funds drive for \$400,000, which was approved in 1960 but delayed because of the death of Bishop Van Dyck, would begin on February 1, 1962. The money will be sought for advance work in the diocese, development of the program of college work at the University of Vermont, the erection of an administration building at the Rock Point conference center at Burlington, Vt., and the creation of a revolving fund which can be borrowed by parishes and missions for repairs or construction programs.

It was announced that a considerable sum of money had been received for a memorial to Bishop Van Dyck and that a permanent entrance to the grounds at Rock Point is being planned for this purpose.

ELECTIONS. Standing committee: Rev. Albert Anderson. Deputy to General Convention: Rev. John Norris (to replace Bishop Butterfield, who was elected a deputy before his election to the episcopate). Alternates to General Convention: clerical, Frederick Wolf, Richard Spielmann, J. L. Smith, Raymond Finehout; lay, R. P. Webber, Frederick Gildea, David Smith, Francis Englehart. Executive Council: clergy, Albert Anderson, Frederick Wolf, Richard Spielmann; laity, Oscar Rixford, Charles Park.

UPPER SOUTH CAROLINA

Tithing

The convention of the diocese of Upper South Carolina, acceding to a request by the diocese's committee on the state of the Church, adopted the Biblical tithe as the minimum standard of giving for the people of the Church in that diocese. The convention met on May 2d and 3d in the Church of the Resurrection, Greenwood, S. C.

The convention accepted, "with grateful thanks," the gift from Trinity Church,

"Portrait of a City"

A sound film, in color, titled "Portrait of a City," is available for free showing to parish and mission groups. The 16mm film, which runs for 35 minutes, tells the story of Detroit, host city for the General Convention this fall. A filmed invitation from Bishop Emrich of Michigan, urging Churchpeople to attend the Convention, is included.

Interested eastern parishes should write to Ford Film Library, 16 E. 52d Street, New York 22, N. Y. Parishes in the south and the far west should write to Ford Film Library, Ford Motor Co., Dearborn, Mich. Midwestern parishes should write to their diocesan offices, to which individual prints have been sent.

Columbia, S. C., of land, buildings, and money for the establishment of a Church home for the aging. The gift and the operation of the home will be under the direction of the board of trustees of the Episcopal Church Home for Women, an institution run jointly by the diocese of Upper South Carolina and the diocese of South Carolina.

The convention received St. Christopher's Church, Spartanburg, as a mission, and St. Michael's Church, Easley, S. C., as parish.

A missionary budget of \$185,668 was adopted.

ELECTIONS. Standing committee: Rev. Thomas Roberts, Rev. William Beckham, Robert McLaughlin, Herbert Upchurch. Executive council: clergy, Richard Sturgis, Robert Riegel, Rogers Harris; laity, Joseph Faulk, Sam Zimmerman, Charles Wickenberg, Mrs. Robert Olney.

EUROPE

Progress in Paris

The Convocation of American Churches in Europe met at the Ecumenical Institute in Bossey, Switzerland, on April 10th to 12th. Emmanuel Church, Geneva, Switzerland, was the host parish, and the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, presided over the meetings in the stead of the Most Rev. Arthur Lichtenberger, Presiding Bishop.

Reports received from the parishes included one from the Pro-Cathedral of the Holy Trinity, Paris, France, telling of the completion of an addition to the parish house, the restoration of stone work on three sides of the cathedral buildings, and the confirmation of the largest class in the history of the parish — 82 confirmed and six received from the Roman Catholic Church.

ELECTIONS. Convocation council of advice: clergy, Sturgis Riddle (Paris, president), Joseph Bernardin (Munich), Wilbur Woodhams (Rome); laity, Robert Mitchell (Geneva), Tupper Barrett (Paris).

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FOR THE RECORD

Squaresville, USA . . .

by Charles Roe

Every once in so often I am accused of residence in this well-known ghetto. "Thinks nobody, but nobody, wrote any music after 1900!" So say those who live in "Far Out." "Bet he don't (sic) like Ayn Rand or Hemingway or Faulkner or even Robert Frost, either."

And I guess my accusers are partly right. But not entirely, as I shall hope to prove here.

This week I have three contemporaries who were born and grew up during the period of violence which overtook the arts in the late 1800s and continues to this day.

Hans Pfitzner, German, 1869-1949; Béla Bartók, Hungarian, 1881-1945; and Igor Stravinsky, Russian-American, 1882-. These three might be termed the "beatniks" of their times. They were the "young radicals" whose lives spanned the revolution which started in the late 1800s. Their works mentioned below illustrate perfectly the stature each acquired with settled maturity.

Pfitzner's three overtures to his music drama, *Palestrina*, on Deutsche Grammaphone (SLPEM-136 022) display a mysticism, almost prayer-like quality, in the first. The second is a wildly moving thing of great power and beauty, driving to a relentless climax almost Beethovenian in character. The third is somber and foreboding, giving way to a richly melodic and flowing theme of intense drama.

On the reverse is his *C Major Symphony*, a single movement but in three parts marked *Allegro Moderato*, *Adagio*, and *Presto*. This is a slightly unconventional form but still it is in good tradition.

In *Palestrina* there are strong underlayments of the best that was Richard Wagner, notably *Parsifal* and some of *Tristan und Isolde*. But at no time does Pfitzner rely on any of Wagner's cheap theatrics. The *C Major Symphony*, his last great work, written in 1940, is frequently reminiscent of Brahms in the composer's superb command of orchestral facilities and his sensitive touch.

And you should know that Ferdinand Leitner and the Berlin Philharmonic show complete understanding of this too little known composer.

On another Deutsche Grammaphone recording (SLPM 138 111) is a pair of concertos for piano and orchestra, the *Second and Third*, by Béla Bartók.

The *Second Concerto* was written in 1930, while the *Third* was started in 1945, the year of his death. In the 15-year interval may be heard the growth and development and maturity of Bartók. By 1945 he was no longer the "rebel

for rebellion's sake." He acquired a new and imposing stature, still heavily influenced by his Hungarian heritage, to take his place with the classicists whom he once set out to discredit.

By the time he wrote his *Third Concerto*, as a parting gift for his pianist wife, Ditta Pasztori, he was no longer lashing out in frantic desperation against tradition; he had found his means of expression. Hence, his *Third* has stature and substance to satisfy the most demanding "reactionary."

In passing, the success of these two recordings is largely due to the efforts of two of his countrymen: Géza Anda as soloist, with Ferenc Fricsay conducting the Radio Berlin Symphony Orchestra.

Handsome and talented young Anda has tremendous power and depth and great surety. Backed by a sympathetic Fricsay these two works get memorable performances.

The third of our modernists is Igor Stravinsky (London Record CS 6190). Only five years separate his *Symphony in C Major* (1940) and his *Symphony in Three Movements* (1945), but even in this short interval the growth of the composer is noticeable.

As a very young man Stravinsky was considered one of the wilder of the revolutionaries. His *Firebird* and *Rite of Spring* and other early works were greeted with snorts of derision. And in all truth



many of his early things did verge on the trashy, but like some others of the rebels, Stravinsky's maturity outstrode many of his contemporaries, Schoenberg, Hindemith, and Shostakovich, to name but three.

Ernest Ansermet, himself once something of a rebel, and the Orchestre de la Suisse Romande turn in inspiring performances of these two Stravinsky symphonies.

Bartók and Stravinsky started out by savagely smashing as many traditions as they could reach. In their daring attack on the citadel of the "Three Bs" (Bach, Brahms, and Beethoven) they went frantically all-out with cheap atonalities, ear-shattering, teeth-grinding idioms, and

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much noise and confusion. Many of these tricks were gleefully snatched up and used by men of lesser talent, to the everlasting detriment of good contemporary music.

The work of Hans Pfitzner — and I wish he had been much more prolific — was never quite so “far out” but was by the standards of many considered pretty radical.

From the works cited here it is easily discernible that with maturity the composers had forsaken their radicalism for a school of modern classicists who will take, have even taken, their place among the other greats of their art. Yet all use new tonal, harmonic, and rhythmic structures and new sonorities.

Semantics, plus pure downright stubbornness, play such important roles in any discussion of the modernists that only time will sort out the good from the bad to resolve the fiery question. Who will be listed with the “Three B’s” a century or two hence?

Kinda makes a chap want to stay around for a spell, doesn't it?

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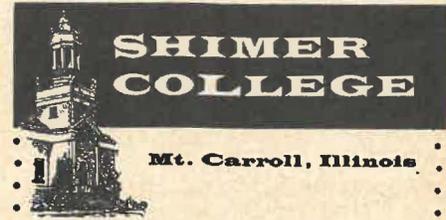
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THE SISTER SUPERIOR

LETTERS

Continued from page 4

faith and customs of other Christian bodies. This would place education upon an empirical plane where it ought to be. The "exchange Christians" would enter *as fully as possible* into the worship and life of the host Church. The degree of participation would depend upon the conscience of the individual and the doctrine of his own Church.

I am sure that such a program merits our discussion. It is difficult to discern what results might evolve. The implications of this program, I believe, would be far-reaching. The educational process would extend

beyond those "exchange Christians" to the respective congregations.

I might add that such a program would do us no harm. As a matter of fact, by it we have more to gain than to lose.

(Rev.) DAVID L. WATKINS
St. John's Church

Ripley, W. Va.

ANGLICAN CYCLE OF PRAYER

June

4. Jordan, Syria and Lebanon
5. Kalgoorlie, Australia
6. Kansas, U.S.A.
7. Keewatin, Canada
8. Kentucky, U.S.A.
9. Kiangsu, China
10. Killahoe, Kilfenora, Clonfert and Kilmacdaugh, Ireland

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In the splendid series of *Saturday Evening Post* articles entitled "Of Men I have Known," by former Secretary of State Dean Acheson (son of the late Bishop Acheson) there is one paragraph worthy of quotation in your pages.

Commenting on Winston Churchill, Mr. Acheson writes, "He (Churchill) still had his glorious sense of words drawn from that special reservoir, from which Lincoln also drew, fed by Shakespeare and those Tudor clerics who wrote the first Prayer Book of Edward VI, and their Jacobean successors who translated the Bible."

CHARLES E. THOMAS
Greenville, S. C.

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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: Curate for fast growing southeast Florida parish of over seven hundred communicants. Reply Box A-607.*

WANTED, Housekeeper for church institution on the graduate school level, located on the eastern seaboard. Salary open and will include apartment. Please supply pertinent information and salary wanted. Reply Box G-606.*

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

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

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

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. John Leslie Ball, formerly rector of the Church of the Good Shepherd, Scranton, Pa., has for some time been rector of St. Philip's Church, Unionville, Ont., Canada.

The Rev. R. Clark Bornfield, formerly curate at St. Paul's Church, Morris Plains, N. J., will on June 19 become assistant to the dean at St. Paul's Cathedral, Oklahoma City, Okla.

The Rev. David C. Cargill, who has been serving St. Andrew's Church, New London, N. H., will on July 15 become executive secretary of the Province of New England. Office address: C. W. Lasell House, Whitinsville, Mass.

The Rev. Roy J. Hendricks, formerly associate at Calvary Church, Pittsburgh, Pa., will on June 18 become rector of St. Paul's Church, Morris Plains, N. J. Address: 32 Hillview Ave.

The Rev. Richard M. Louis, formerly curate at the Church of the Epiphany, York Ave. at Seventy-Fourth St., New York City, will on July 1 become associate chaplain at St. Luke's Hospital, New York. Address: Amsterdam Ave. at 113th St., New York 25.

The Rev. Alan B. MacKillop, who was recently ordained deacon, is now curate at St. John's Church, Greenwich Village, New York City. Address: 224 W. Eleventh St., New York 14.

The Rev. Richard H. Schoolmaster, formerly assistant at the Church of the Epiphany, Washington, D. C., is now rector of Grace Church, Orange, N. J. Address: 82 Woodland Ave., East Orange, N. J.

The Rev. Sidney Thomas Smith, formerly priest in charge of the Church of the Good Shepherd, Lakota, N. D., and churches at Langdon and Wahalla, is now rector of St. Peter's Church, Williston, N. D.

The Rev. Clarence H. Stacy, formerly vicar of St. Anselm's Church, Lafayette, Calif., will on August 1 become diocesan missionary for the diocese of California. He will continue to live in Lafayette, Calif.

Bishop Pike in announcing the appointment said that the Rev. Mr. Stacy had displayed a remarkable talent for developing new missions. Before beginning his work of directing missionary activity in the diocese, the Rev. Mr. Stacy will undertake several weeks of special study at GTS.

The Rev. Robert J. Sudlow, formerly rector of St. Paul's Church, Watertown, N. Y., will in July begin work at St. Mary's Church, Green Cove Springs, Fla. Address: 405 St. John's Ave.

Ordinations

Priests

Louisiana — On May 13, the Rev. Herbert R. Goodman, curate at the Church of the Ascension, Lafayette.

Massachusetts — On April 23, the Rev. Edward S. Gleason, curate at Christ Church, Exeter, N. H. Ordained by Bishop Nash, retired Bishop of Massachusetts, the Rev. Mr. Gleason has since become canonically resident in New Hampshire.

North Carolina — On April 29, the Rev. Woodson Lea Powell, IV; to be in charge of St. Paul's Church, Thomasville.

Depositions

Samuel Cespedes, presbyter, was deposed on May 12 by Bishop Saucedo of Mexico, acting in accordance with the provisions of Canon 53, Section one — (1), (6), and (8), with the advice and consent of the clerical members of the standing committee.

Resignations

The Rev. John R. Breckenridge, rector of St. James' Church, Drifton-Freeland, Pa., has retired. He also has been serving the church at White Haven.

The Rev. George Christian Merkel, rector of Trinity Church, Atmore, Ala., and its field, will on September 31 retire from the full-time ministry because of age. He previously served congregations

in Louisiana and Arkansas. The Merkels will continue to live in Atmore, but are planning to travel quite a bit.

The Rev. W. J. H. Petter, rector of St. John's Church, Camden, Ark., having reached compulsory retirement age, has resigned and will give up parish work on June 1. Born in London, the Rev. Mr. Petter responded in 1907 to a call from Canada for recruits for the missionary field. He was ordained several years later at an Indian mission a few miles from Alaska. After almost 20 years of service he transferred to the diocese of Dallas.

The Rev. Clifford C. Watkins, vicar of St. Andrew's Church, Flint, Mich., will retire on June 25 after 20 years at St. Andrew's Church. He will continue to serve as chairman of the board of appeals for the City of Flint Multiple Housing Ordinance and secretary for the city's Recreation and Park Board, Box 6054, Flint 6, Mich.

The Rev. Harry J. Wyatt, rector of All Saints' Church, Lehighton, Pa., will retire on August 1.

Births

The Rev. Harry E. Lawhon, Jr. and Mrs. Lawhon, of Trenton, S. C., and Edgefield, announce the birth of their fourth daughter, Jenifer Noble, on April 17.

Living Church Correspondents

Mr. Robert O. Jameson, Jr., of the Dallas Morning News, is now correspondent for the diocese of Dallas.

Episcopal Church Annual Corrections

The Ven. Frederick F. Kramer, archdeacon for Indian work of the diocese of Minnesota, is listed

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Refer to key on page 22

AUBURN UNIVERSITY Auburn, Ala.
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Rev. Don E. Marietta, Jr.

CALIFORNIA INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Frank Potter, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Jack C. White, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed; 12 Fri; Canterbury Assoc Wed 5

UNIVERSITY OF CONNECTICUT Storrs, Conn.
ST. MARK'S CHAPEL
Rev. Eugene Charles Dixon, chap.
Sun 9:15 HC; HD 7

HAMPTON INSTITUTE Hampton, Va.
ST. CYPRIAN'S 129 W. Lincoln St.
Rev. Walter D. Dennis, v
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA Champaign, Ill.
ST. JOHN THE DIVINE
Sun: 9 Cha Eu, 5 EP, Rev. F. S. Arvedson, chap.; Daily: MP, HC, EP, (in term time)

MADISON, BRIDGEWATER Harrisonburg, Va.
EMMANUEL
Rev. Francis Bayard Rhein, r
Sun 8, 9:30, 11; York Club 5; Canterbury 6

UNIVERSITY OF NEVADA, Reno Campus
ST. STEPHEN'S E. 8th at N. Center
Sun H Eu 8, 10:30, 5; Wed 9:30; Sat 7 BSA, H Eu & B'kfst; HD 7, 9:30

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on page 495, at Naytahwaush, Minn. Archdeacon Kramer moved to Bemidji, Minn., in June, 1960. Address: 2405 Bemidji Ave., Bemidji, Minn.

Correction

Laura Elizabeth Hare, whose death was reported in the May 28th issue of *THE LIVING CHURCH* as having occurred on May 25th, died on April 25th.

Marriages

The Rev. Benson Heale Harvey and Mrs. Harvey, of St. Philip's Church, Easthampton, Mass., announce the marriage of their daughter, Eleanor Thorton, on Easter afternoon, to Mr. Edward J. Tejirian. The couple will live in New York, where Mr. Tejirian is completing work for the degree of doctor of philosophy in clinical psychology. Mrs. Tejirian will receive her master's degree in June from the Center for Middle Eastern Studies at Cambridge, Mass.

Other Changes

The Rev. Theodore Eastman, executive secretary of the Overseas Mission Society, has begun an extended tour of Anglican missionary work in Hawaii and the Far East. His wife and two daughters will accompany him on his travels.

The bulk of the tour will center around Japan, where the Rev. Mr. Eastman will serve as locum tenens at St. Alban's Church, Tokyo, from June 7 to December 31. The rector of St. Alban's, an English-speaking parish, will be on furlough.

The Rev. Mr. Eastman will seek to understand the life and mission of the Nippon Seikokai and will make trips to Korea and Okinawa. He will also have responsibility for the Fellowship of St. Alban's, a Japanese institution similar to the College of Preachers. The trip, which has been made possible by a special grant from the Overseas Mission Society, will conclude with visits to Taiwan, the Philippines, Hong Kong, Malaya, South India, Jerusalem, and England.

ACU CYCLE OF PRAYER

June

4. St. Paul's, Peoria, Ill.
5. St. Boniface's, Sarasota, Fla.; St. Peter's, Freehold, N. J.
6. St. Paul's, Roosevelt, N. Y.; St. Philip's, Gascons, Quebec, Canada; St. John's, Flushing, N. Y.
7. St. Augustine's, Gary, Ind.; Grace, Ludington, Mich.; St. James', Port Daniel Centre, Quebec, Canada
8. Holy Trinity, Spokane, Wash.
9. Christ the King Foundation, Evanston, Ill.
10. Grace, Los Angeles, Calif.; Holy Rood, New York, N. Y.



The Rev. Mr. Eastman: An extended tour.

DEATHS

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

The Rev. Erle Homer Merriman, since 1950 a retired priest of the diocese of Tennessee, died in Sewanee, Tenn., on May 15th, at the age of 85.

Dr. Merriman was born in Hannibal, Mo., in 1876. He was graduated from the General Theological Seminary, and received an STM degree from Western Theological Seminary. He was awarded the degree of doctor of divinity by the University of the South in 1923.

He served churches in Missouri and Illinois from 1903 until 1920. In 1921 he became a professor at the DuBose Memorial Church Training School, Monteagle, Tenn., where he taught until 1944. He was rector of St. Barnabas' Church, Tullahoma, Tenn., from 1944 until 1946. From 1947 until 1949 he was an assistant professor at the University of the South.

The Rev. Canon James Robert Sharp, retired priest of the diocese of Tennessee, died on May 12th in Nashville, Tenn., at the age of 84.

Dr. Sharp had been canon to the ordinary of Tennessee since 1935. He was born in Nashville

in 1876. After studying at Peabody Normal College and the University of Nashville, he was ordained to the priesthood in 1920. He served as rector of St. Barnabas' Church, Tullahoma, Tenn., until 1923, and then served as executive secretary to the bishop and council, and secretary of the diocese of Tennessee. He was awarded the degree of doctor of divinity by the University of the South in 1944. He was acting dean of St. Mary's Cathedral, Memphis, Tenn., in 1938. He was a deputy to General Convention six times. He was the author of *Seven Sonnets and Thirty Hymns*.

Sister Maria, C.S.M. (Maria Francis Martin), died on April 28th at the Retreat House of the Redeemer, New York City, in the 19th year of her profession.

Before entering the Community of St. Mary, Sister Maria worked in the Church Mission of Help, which later became the Youth Consultation Service, in Baltimore, Md., and New York City. She founded a branch of the organization in Utica, N. Y. She is survived by a brother, Edward D. Martin.

Hiland Garfield Batcheller, chairman of the board of Allegheny Ludlum Steel Corp., and a vestryman at St. Peter's Church, Albany, N. Y., died on May 19th at the age of 75.

Mr. Batcheller, who became president of Allegheny Ludlum in 1938, was operations vice chairman of the War Production Board during World War II, and served as a member of the Non-partisan Committee on European Aid after the war. As an industrialist, he inaugurated a practice of company executives going to mill towns for public discussions with workers and community members. Mr. Batcheller was active in community life, and a few weeks ago received the Silver Keystone award of the Boys' Clubs of America.

He is survived by his wife, Jessie Jackson Batcheller, and three daughters, Mrs. John Q. A. Doolittle, Mrs. Woods McCahill, and Mrs. Arnold Cogswell.

Geneva Crawford Treder, wife of the Rev. Rudolph W. Treder, rector of St. Cornelius' Church, Dodge City, Kan., died of cancer on May 2d. She was 50 years old.

Mrs. Treder was born in Sylvania, Kan., in 1911, and moved to Dodge City with her family three years later. She studied at Christian College, Columbia, Mo., and Bethany College, Lindsborg, Kan. Fr. and Mrs. Treder were married at St. Cornelius' Church in 1940.

Besides her husband, Mrs. Treder is survived by her mother, four sisters, and her son, John Howe Treder.

ATTEND SUMMER CHURCH SERVICES

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

LITTLE ROCK, ARK.

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 1 blk E. of N-S Hwy 67
 Sun 7:30, 9:25, 11

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 Rev. Robert C. Rusack, r; Rev. George F. Hartung;
 Rev. Jack L. Cowan
 Sun 7:30, 9:15, 11; Daily MP, HC, EP
Continued on next page

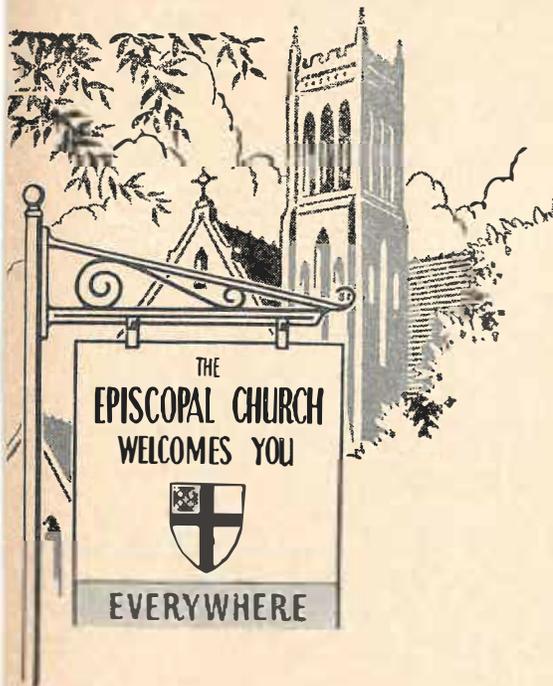
LOS ANGELES, CALIF.

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

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 Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

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.



ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

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 7, 8, 10; Daily 7:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10
Mon thru Fri

EVANSTON, ILL.

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. 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

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);
HC Tues 7:20, Wed & HD 10

DETROIT, MICH.

ST. MATTHIAS Grand River & W. Grand Blvd.
Visit us during the General Convention
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,
canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

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

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

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

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 8; HC Wed 9:30;
Thurs 7; HD as anno; MP 9:30 if no HC; C by appt;
Healing 1st Mon

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

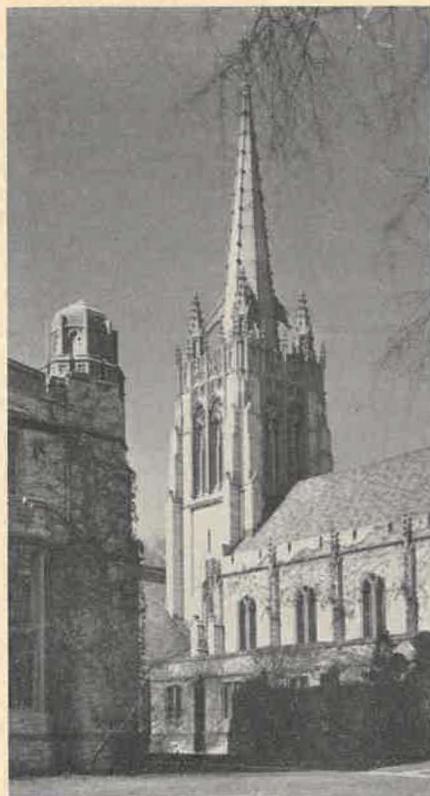
Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

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.

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



SEABURY-WESTERN THEOLOGICAL SEMINARY
EVANSTON, ILLINOIS

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. 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 & 53d 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, MP HC Ser 10; Weekdays: HC 8 (Thurs
also at 7:30) EP 5:10 ex Sat; int & Bible Study 1:05
ex Sat; C Fri 4:30-5:30; Organ Recital Wednesday
12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int 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; Sat
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

ST. CHRISTOPHER'S CHAPEL

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

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

TROY, N. Y.

ASCENSION 548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 8, 10, until June 25. Beginning June 25,
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays an anno

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, 9:30, Ch S 11; 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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30

NAPLES, ITALY & ISLE OF CAPRI

CHRIST CHURCH Via San Pasquale A Chiaia
Rev. Harold W. Johnson, chap., Anglo-Episcopal
Sun HC 8:30, Mat 11; Wed HC 8:30
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4
Sun, Mat 11:30

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