

# The Living CHURCH

July 30, 1961

25 cents

Page 8:

**Indefinable**

**Word**

Page 11:

**Slippery**

**Phrase**

Bishop Nosse and Fr. Uematsu:  
Breaking ground in Nagasaka  
[see page 6].





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# The Upper Room

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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### Correct Use of the Sand Table

What's a sandbox for?" We may well ask, and then examine this interesting article which is to be found in nearly every Church school. The trouble in most places, we should judge, is that the first enthusiastic use of the sandbox or table has long since passed, perhaps with the passing of the generation of teachers who first invented it, and the table still stands around the place, too good to be thrown out. Perhaps the present staff even think it is useful for "free play," to occupy children before class.

If we judge from sandboxes observed in many parishes, it would seem that they are used for catch-alls. The following is reported as the actual contents of one: five small, broken, toy trucks, with sharp, uneven edges; the legs, arms, and torso of a doll; spools; plastic forks and spoons; paper cups; corks; sad remains of mutilated toys; blocks; beads; pipe-cleaners; drinking straws; and Kleenex; as well as bits of unidentifiable materials usually known as dirt.

Is this necessary? The use of sandboxes was all very well in the beginning. As a rule, the boxes are well constructed. They stand at a workable height for small children (about 18 inches), which is also a comfortable kneeling height for the older pupils who will use the box now and then. The following are some features a sandbox should have:

1. Good quality sand, kept clean by regular sifting and frequent replacement.
2. A floor painted blue, so that when it is exposed, lakes and rivers appear. Sometimes small mirrors are used for these.
3. A small watering can for dampening the sand before use.
4. A solid, well-fitting cover (not hinged), kept on the box when it is not being used. When covered, the box serves as a browsing table.
5. Casters, for moving, and to make the box easier to store in a closet.

#### Abuse of the Sandbox

The trouble in most parish houses is that the sandbox has been used correctly so seldom that it has a mistaken identity. It has got itself mixed up with the *sand pile*. The trouble started, by thinking of the box as a place for activity, for "something to do," and since small children love to play in the sand, we let them — every Sunday.

The sandbox should certainly not be used in the nursery class. Yet in the nursery we find the worst accumulations of debris, in unsanitary, dust-dry sand. Around its tempting edge as many as a dozen tiny individualists will dig for

treasures. Sand is flung up, into eyes and hair, onto the floor. There is no purpose, no guidance. Screaming and bedlam often ensue.

The sandbox is certainly not meant for this. It is essentially a group activity, and requires the guidance of a teacher. Left to small children alone, its use will degenerate, and its possibilities will be lost. Older pupils will use it at times, when a creative purpose is seen. Normally, its use is part of a planned and purposeful class procedure, under the leadership of the teacher.

#### Telling the Story

The motive for working in the sandbox should spring from the class teaching. Often, the teacher reaches a point where she may say, "How could we show this? Could we make the scene in our sand table?"

With children of five to seven, the scene in the sand box is enriched by setting up cut-out story figures. These stand up well in the moist sand. But first the "terrain" must be constructed, with some discussion. How about a river, a lake, hills? "Properties" for landscaping may be removed each time and stored. The collection of these will steadily be increased with miniature trees, rocks, houses, boats, etc., all in as nearly the same scale as may be found.

Remember that the box is essentially a landscape on which figures may be placed and moved about. Only a fairly small group can gather about it. While the teacher usually constructs the scene, there are times when the children may make it themselves — possibly a chosen committee of three or four, while others are occupied with creative work related to the sandbox effort.

For older classes, and even adults, the box has vital uses at times. By means of it the geography of Bible lands or mission settings may be vividly shown. The events around Bethlehem, and those concerning the Resurrection, can be shown effectively in this way. But the sand table should not be used every Sunday.

So, let's house-clean our sand table. Throw out the old sand and all that terrible junk. Lead up to each use by imaginative conversation. By the use of the newly revived "united method," it may well be the delightful center of the teaching for several Sundays.

This feature is based on an article by Kathleen Sladen in *Teacher's Assistant* [starting in September to be called *Resources*], monthly magazine of the Canadian Church, with Mrs. Sladen's kind permission.

# The Living Church

Volume 143      Established 1878      Number 5

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

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## THINGS TO COME

### July

30. Ninth Sunday after Trinity

### August

- 6. Tenth Sunday after Trinity
- 13. Eleventh Sunday after Trinity
- 20. Twelfth Sunday after Trinity
- 24. St. Bartholomew
- 27. Thirteenth Sunday after Trinity

### September

- 3. Fourteenth Sunday after Trinity
- 10. Fifteenth Sunday after Trinity
- Joint Committee on Program and Budget for General Convention, Detroit
- Order of St. Luke the Physician, International Conference on Spiritual Healing, Philadelphia, Pa., to 13th
- 12. Daughters of the King, Triennial Convention, Detroit, to 16th

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

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

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July 30, 1961

## LETTERS

(Most letters are abridged by the editors.)

### Relief Fund Check

Thank you for the check for \$103.01 given by readers of THE LIVING CHURCH for the relief of persons who are Cuban refugees. We do appreciate the generosity of those who read of the need and thus responded and we thank THE LIVING CHURCH for this donation to the cause.

Thus far we have received donations totaling \$3,424.34, mostly from the people in the diocese of South Florida and have expended \$3,500 through the Episcopal Church representative on the Church World Service Committee in Miami, Mr. Paul Tate. The check you sent to us will be added to this fund and will be used in helping Cuban refugees.

(Rt. Rev.) HENRY I. LOUITT  
Bishop of South Florida

Winter Park, Fla.

**Editor's Comment:** Contributions may be sent to this work through THE LIVING CHURCH RELIEF FUND. Checks must be made payable to the fund and designated, "For Cuban Refugees."

### Reserve Chaplains

May I thank you for your excellent issue dealing with the Armed Forces chaplains [L.C., July 2d].

May I also suggest that next time you carry an article dealing with the clergy who serve as National Guard and Reserve Unit chaplains. Also a listing of their assignments would seem to be in order. These reserve chaplains are subject to active duty assignments so more clergy than 88 are in effect serving national defense.

In this age of missiles, your civilian soldiers, and week-end sailors and airmen are a real part of the Armed Forces.

Surely THE LIVING CHURCH is comprehensive and Catholic enough to take notice of these men. The *Episcopal Church Annual* ought also to list "Reserve Chaplains."

Chaplain (Capt.) CARL SAYERS  
Imsl. Bn. (Nike-Ajax)  
177 Arty., Mich. ARNG

Birmingham, Mich.

### Summer Slump

Why the "summer slump?" May I offer several reasons and some remedies?

(1) The week-end trek is understandable; for with only a few weeks vacation during the whole year, it offers additional vacation time.

(2) The Church school recess affords parents the opportunity to have additional vacation time with their children.

(3) Visits made to other parishes enable many to see the rich variety within our comprehensive Church.

(4) The name of our Church suggests to the uninformed in the Church that we are only Protestant Christians, to whom Church attendance is fairly optional.

How to remedy the summer lack of attendance? May I offer the following?

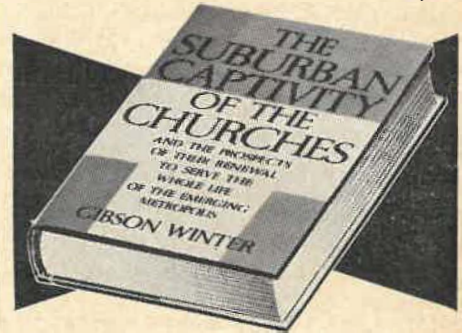
(1) A recognition that the summer week end, here to stay, is not an altogether bad

Continued on page 13



"The first well-crafted  
and important study  
of the suburban  
mission to appear  
in book form."

—Christian Century



## THE SUBURBAN CAPTIVITY OF THE CHURCHES

by Gibson Winter

Divinity School,  
University of Chicago

"Author Winter sees signs of hope . . . above all the concern and responsibility of laymen."  
—Time

"Provides a wealth of factual material presented in an interesting style."  
—Baptist Sunday School Board

"Should be read and prayed over by every Protestant pastor, lay leader and denominational official in the United States."  
—Sacramento Bee

"We couldn't put it down, because it was a picture of some churches where we worship and work and therefore a portrait of us."  
—Presbyterian Life

"Winter's charges are just as applicable to evangelical churches as they are to liberal churches."  
—Eternity

"A new idea for keeping Protestantism alive downtown, called 'sector ministry,' has been proposed."  
—Washington Post

"The author, a clergyman of the Church and a trained sociologist as well, brings to his writing significant sociological insights which . . . make of this an extremely important work."  
—The Living Church

"Required reading."  
—Church Federation of Greater Indianapolis, Directors' Report

"One thing is sure. The churchman is pretty thick-skinned who can read it without being shaken."  
—St. Louis Post-Dispatch

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# The Living Church

Ninth Sunday after Trinity  
July 30, 1961

For 82 Years:

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

## ALBANY

### Fire at Walton

Christ Church, Walton, N. Y., was gutted by fire of undetermined origin in the early evening of July 5th.

Damage has been estimated at around \$100,000, and destruction of the roof and superstructure may well necessitate a new church, according to the rector, the Rev. Arthur W. Abraham, who is also rural dean of the Susquehanna. The church, erected and consecrated in 1834, is reasonably well covered by insurance.

Fr. Abraham was visiting parishioners of Christ Church, Deposit, N. Y., which he also serves, when the fire was discovered by his wife, who, having smelled smoke, entered the church to find flames along the sacristy ceiling. The fire apparently started in a cabinet where candles were stored.

Mrs. Abraham ran to the home of neighbors next to the church to phone the fire department, while two men attempted to fight the blaze with two extinguishers which were in the church. More than 125 firemen were hampered in battling the stubborn three-hour blaze by low water pressure in the mains. Ten hose lines, in

consequence, had to be strung to the nearby Delaware River and East Brook. Two firemen were injured by falling debris amid heavy billows of smoke which shrouded the interior.

Maurice Cetta, a parishioner, rescued the Blessed Sacrament from the tabernacle on the altar. Most parish records were saved, along with many church furnishings, but most of the priestly vestments were destroyed, and the organ, built before 1800, is presumed ruined by water and chemicals. The rector, who returned from Deposit during the height of the blaze, lost some 400 books of his working library in the parish office, along with movie and slide projectors, wire recorder, screen, radio, and record player.

Christ Church, which has about 175 communicants, celebrated the 125th anniversary of the building of the present church in 1959.

## RACE RELATIONS

### Mississippi Mission

The Rev. Canon Richard Byfield of the diocese of California, and the Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, were among some 35 participants in an interdenominational "Mission to Mississippi" on July 20th.

The group was composed largely of California clergymen from various Churches, and many of them were southerners by birth. The Rev. Arthur B. Keeling, of St. Mark's Church, Jackson, joined with the group in its work.

The avowed purpose of the "mission" was to make contact with various individuals and groups in Jackson, Miss., with the idea of seeking some peaceful solution to current "sit-in" and segregation problems.

The attempts of the group to arrange an audience with Governor Patterson of Mississippi failed when the governor said he was too busy to see the group. The state's attorney general also said he was too busy. The mayor of Jackson, when he was asked for an audience, declined, saying that he felt no good could come out of such a meeting. Representatives of the group did talk with staff members of the Jackson press, and leaders of local churches were consulted.

Fr. Morris told THE LIVING CHURCH

that, all in all, the "mission" did produce some communication, although vast differences of opinion were encountered.

Nine of the participants in the "mission" staged a "sit-in" at the Jackson airport, and were promptly arrested and taken off to jail.

After his day in Mississippi, Canon Byfield flew to Washington, D. C., with Rabbi Sidney Akselrad of Berkeley, Calif., the Rev. George Kendall, of Zion Baptist Church, Palo Alto, Calif., the Rev. John Bennett of Union Theological Seminary, New York City, the Rev. J. C. Herrin, of the Northern Baptist Convention, and Mr. Josiah Beaman V, a layman representing a council of Churches in California.

In Washington, the group met with U.S. Attorney General Robert Kennedy, who expressed interest in the views of the group, and said he couldn't understand "how anyone who wears a [clerical] collar can feel otherwise." He said he can find no fault with "freedom riders" and other agitators, since their action is the basis on which the federal government can act.

The group also met with the vice chairman of the Interstate Commerce Commission, to urge swift implementation of the ICC's 1956 ruling barring segregation in bus depot waiting rooms. The official promised prompt action.

## ENGLAND

### African Leadership Needed

The future leadership of the Church in Africa must be in the hands of African bishops and priests, said the Most Rev. Arthur Michael Ramsey, new Archbishop of Canterbury.

Speaking, shortly before his enthronement, to the annual meeting of the Universities Mission to Central Africa in London, Dr. Ramsey is reported by *Church and People* (publication of the Church in New Zealand) to have said that "in a sense, the Europeans in Africa are finished, and yet African leadership and fellowship will not be fully established unless we give of our utmost to the Africans in Christian education."

He added: "The only answer to the abominable curse of *apartheid* is for the

Church to build up Christian brotherhood on the African continent."

Christ Church fire: Ten hose lines to the river.



## "Don" Large to Move

The Rev. John Ellis "Don" Large, rector of the Church of the Heavenly Rest, New York City, since 1950, has accepted a call to become rector of St. Boniface's Church, Sarasota, Fla. He intends to leave New York in November.

Dr. Large is reported by the New York *Times* as having said that his decision to accept the Florida call was influenced by a decision, made several years ago, to be ready to move to a new pastoral field every ten years.

Dr. Large, known for his interest in spiritual healing, is the author of *The Ministry of Healing*, a regular column in the *Witness*, and articles in *THE LIVING CHURCH*.

## MICHIGAN

## On the Road

The diocese of Michigan's "Episcopal Motorama" made its debut recently in Detroit, and is now touring the state, stopping at county fairs, village centennials, college reunions, church meetings, jazz festivals, young people's conferences, and other gatherings.

The "motorama" is a new bus which publicizes General Convention, the Episcopal Church, and the diocese of Michigan. It is being driven this summer by Daniel Goodrich, a senior at the Church Divinity School of the Pacific.

Mr. Goodrich plans to travel about 3,000 miles in the vehicle, which bears the slogan, "The Episcopal Church — Forward." He will make approximately 65 stops, the most remote of which will be Copper Harbor in the northern Michigan peninsula 450 miles from Detroit.

Exhibits inside the vehicle depict the history, organization, and work of the Episcopal Church.

Michigan's Motorama: Forward.



## PUBLIC AFFAIRS

## Oath Not Required

The U.S. Supreme Court has ruled unconstitutional a provision of the Maryland state constitution which allowed laws limiting eligibility for public office to those professing a belief in God.

The Maryland constitutional provision, according to the New York *Times*, is one which states that "no religious test ought ever to be required as a qualification for any office of profit or trust in this state other than a declaration of belief in the existence of God."

In a unanimous ruling, the Supreme Court said the provision in question was itself a religious test for public office, and that it invaded the individual's right to religious freedom. "The power and authority of the state of Maryland," said Supreme Court Justice Hugo Black, "thus is put on the side of one particular sort of believers — those who are willing to say they believe in 'the existence of God.'"

The Maryland Court of Appeals, which had previously upheld the provision, had said that Maryland's tradition of religious toleration "was never thought to encompass the ungodly."

## GEORGIA

## Tithing and Canon 36



The annual convention of the diocese of Georgia passed, by a large majority, a resolution favoring the repeal of Canon 36, and instructing the Georgia deputies to General Convention to vote in favor of such repeal, and, if necessary, to initiate action for the repeal.

In other action, the convention, which met in May at St. John's Church, Savannah, Ga.:



London Evening Standard

The Rev. George F. White, rector of Trinity Church, Wauwatosa, Wis., is shown with his wife being greeted by the Most Rev. Arthur Michael Ramsey, shortly before the latter's enthronement as Archbishop of Canterbury on June 27th [L.C., July 16th].

✓ Passed a resolution advocating the use of public funds in public schools only.

✓ Defeated a resolution that would have removed the words, "male communicant," from the canons dealing with delegates to the diocesan convention.

✓ Defeated a resolution favoring inter-Church union under the Blake scheme.

✓ Approved and encouraged the practice of tithing throughout the diocese.

✓ Adopted a budget of \$166,433.12.

✓ Heard Bishop Stuart of Georgia urge a rededication to the principles of Christian stewardship, and requested the bishop to issue his address as a pastoral letter to the diocese.

✓ Heard Bishop Corrigan of the National Council speak on the nature of Anglicans and the Anglican Communion.

✓ Admitted St. Jude's Mission, Sumter County, formerly a parochial mission of Calvary Church, Americus, Ga., as a diocesan mission.

✓ Received notice of two churches' intention to apply for parochial status in 1963.

ELECTIONS. Standing committee: Rev. Talbert Morgan, John Pierson. Executive council: Rev. Edmund Lakeman, Rev. Robert Manning, Charles McMillan, Blake Ellis. Executive council appointees: Rev. Robert Battin, R. G. Balfour, III.

EPISCOPAL CHURCHWOMEN ELECTIONS (held at the same time as the convention). President, Mrs. W. B. Wright. Treasurer, Mrs. E. R. Culbertson.

## COVER

Bishop Nosse of South Tokyo broke ground for the new St. Mary's Church, Nagasaka, Japan, on June 18th. With the bishop is shown the Rev. Juji Uematsu, rector of St. Andrew's Church, Kiyosato Educational Experiment Project [KEEP], 25 miles away. St. Mary's will be a sister parish of the KEEP church and is made possible by gifts from Episcopal Churchwomen of the United States.

## In Retaliation, Love

by the Rev. MALCOLM BOYD

*Fr. Boyd, who recently spoke in Atlanta [L.C., July 16th], reports on his visit.*

The young woman, an Episcopalian, was telling about the times she has been in jail because of her religious convictions. It was like apostolic Christian days, yet it was 1961, in the American south.

The young Churchwoman, a Negro student majoring in psychology with a minor in social studies, has been a leader of the student movement in Atlanta since it came into being nearly three years ago. It got started when three students sat up all night over coffee, deciding that while litigation for civil rights is most commendable and must surely be carried on, nonetheless it apparently takes too long and must be complemented by more direct action.

[The young woman, who was identified as Miss Lenora Taitt of St. Philip's Church, New York City, told THE LIVING CHURCH that she celebrated her 22d birthday on February 8th by starting a 15-day jail sentence for taking part in a sit-in in an Atlanta cafeteria. Miss Taitt recently was graduated from Spelman College, and has been accepted as a student in the school of social work at Atlanta University for the coming semester. She has been active in the affairs of the Canterbury Association during her school career. She is a member of the Committee on Appeals for Human Rights.]

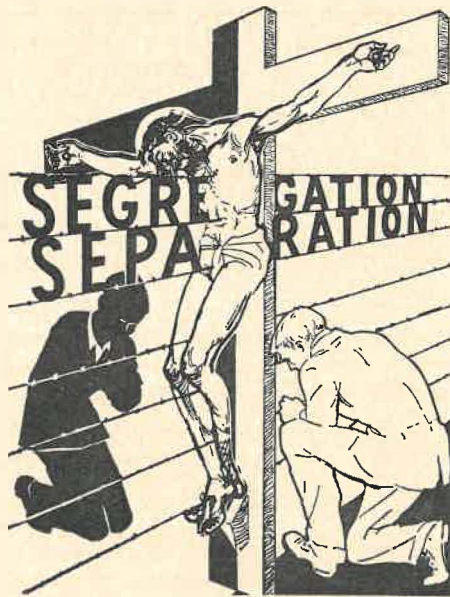
Non-violence is the theme running through all the direct action which resulted from their decision. Non-violence is not easy. The young woman told me about the first time she was violently kicked in the ankle by an elderly white man in the Atlanta lunchroom where she was engaged in a sit-in. A year later, she still feels pain in her ankle.

At the time of the incident, a young Negro student became so angered that he wanted to strike the white man. She sharply told him that there could be no violence in retaliation to violence; there must be love. She sincerely pitied the white man, she recalls; he was probably too old to change, and would end his life without overcoming hate and prejudice. She hated the kick he gave her in the leg; she tried and wanted not to hate him but to love him.

Non-violence touches the hearts of many persons, from jailers to spectators. The students, on their way to jail or waiting to be taken to jail, sing a song which has now become renowned throughout the world: "We shall not be moved."

It is not an angry song but a prayer for justice, which is the expression of love in the social sphere. A student recalls an elevator operator, a white woman, sobbing while they sang as she took some students and their jailers down to the street floor of a department store.

In the jail, there is nightly prayer. It, too, is segregated as are the jail church services. Hardened criminals, in jail again after serving numerous terms for various offenses against the law, are deeply moved by the nightly prayer meetings and by the friendship circles of prayer



where all clasp hands. One middle-aged prisoner told a young student he now regretted the time he had thrown away without realizing there was a cause or a reason to live fully. He caught something of the vision of their faith and commitment.

Atlanta is making every effort to avoid violence. Newspapers are eminently responsible and the merchants and the business community are determined that their city is not to be another Little Rock or New Orleans, under any circumstances. The city government, unlike the politicians in rural Georgia, is following a deliberate and evident policy of avoiding violence. In Alabama and Mississippi, however, there is constant violation of the most elementary civil rights of Negroes.

In my conference with clergymen at Emory University (where some 160 clergy from 20 states and representing 12 Churches gathered for nearly three weeks, and I was present to lecture on communication of the Gospel) I heard many stories about police and Klan violence in southern rural areas.

One white minister's wife, not having cash on hand, paid by check a Negro woman who was doing her housework. She wrote on the check "Mrs." instead of merely writing the name. That night

a cross was burned on the minister's lawn and he and his family fled for safety before dawn. Another minister, a Lutheran, was taken out into the woods by Klanners, stripped, and severely flogged, for opposing segregation.

White and Negro persons even in Atlanta cannot go out together for a sandwich or a cup of coffee. The Emory University cafeteria is segregated. I invited a Negro Episcopalian chaplain (to Negro students at Atlanta University) to join with me in conducting the final worship service at the non-integrated conference on communication. After the service we could not have coffee or breakfast together because the only nearby eating places were the segregated university cafeteria and two segregated lunch counters.

One white Methodist clergyman, after one of my lectures, asked me why I referred at all to the racial problem. I told him that I cannot change the Gospel simply because I move from one state to another; that it is changeless and applies to the human condition everywhere. He accepted my explanation readily, and we became good friends.

An Episcopal priest told me how the racial problem is becoming constantly worse. The former paternalistic white attitude has now disintegrated into confusion and fear; there are numerous small acts of violence taking place now in theaters and on southern streets at night. This priest recently entertained Negro and white Episcopal vestrymen together in his home; pledges to his church in the amount of \$10,000 were cancelled because of this. However, the amount has largely been made up by sacrificial increase of pledges on the part of other parishioners.

When a Negro priest was added as a staff counselor to a diocesan summer camp last year, some 25% of the registered children were withdrawn by white Episcopal parents. However, by the time the camp had come to an end, the patient, loving witness of that priest had proved to be a triumphant factor in the human relations there. I learned.

Several of the better informed, more sensitive white professors and clergy with whom I spoke believe that the racial situation in the south may ultimately be hopeless, humanly speaking. They perceive and welcome the judgment of God in what is happening, and are prepared to accept patiently and faithfully whatever individual and social suffering may be involved in that holy judgment. They have come to this conclusion because of several factors: (a) their knowledge of history and awareness of the Negro's having been brought to the south as a slave because of the need for cheap labor; (b) their cognizance of the Negro's contribution to the southern white character, at its best, and their realization of the terrible tragedy and acute suffering in the Negro's condition as a citizen without

Fr. Boyd is to be Episcopal chaplain, Wayne State University, Detroit. He is the author of *Crisis in Communication, Christ and the Celebrity Gods*, and *Focus: Rethinking the Meaning of Our Evangelism*.

civil rights, living in a country which calls on the same Negro to fight in a war to help preserve democracy; (c) their profound realization of the depths of human sin and distortion of Christian faith and theology in the treatment of the Negro as a sub-human being and a second or third class citizen.

The Negro students are grateful for the witness and courage of the Freedom Riders and believe they have performed a great service. The Rev. Martin Luther King, Jr., is beloved and looked up to by the Negro students with whom I talked; one of these students had been a cell-mate of Martin Luther King for five days. Several of the students were present when, for a minor traffic violation, he was sentenced to four months in jail and not granted bail. They felt democracy dying in that moment. However, Mr. Kennedy directly intervened and the Negro clergyman was released on bail. Martin Luther King remains the great spokesman and dynamic force calling out continually, even in the face of surging violence, for non-violence and love. The Black Muslim movement is the antithesis of all he stands for; one wonders what might be the state of race relations in the south at this time if it were not for the principle of non-violence (which extends even to the way one answers a telephone, for example) with its earnest call to love.

The humor of the Negro students about their struggle, even their arrests and times in jail, is itself a non-violent means of the most forceful persuasion. One Negro, very light-complexioned, was acting as a spotter at one of the arrests in a downtown Atlanta department store. He was checking the number of arrests being made, and the students' names, and going to a nearby telephone booth to give this information to a lawyer. Finally, he was picked up, too, and arrested. At the jail, however, he was about to be sent off with the white prisoners. He shouted "No!" I'm one of *them!*," pointing to the Negro students who were being led away. At the moment of an arrest, there is joy and singing; one is witnessing to his faith and beliefs; one is not merely talking about injustices but is in the very process of changing things, of transforming, by means of non-violence and love, injustice itself into a more approximate justice.

A student from Kenya, an African young man, is with the Negro students in their movement. So are two students from India. The churches provide the basic communications points for the students to organize and also — and very importantly — to have a point of contact with the city's Negro community which has supported the students eminently well in picketing particular stores, for example, and, at Christmas time, not buying Christmas gifts from downtown stores which have segregated facilities, but instead buying freedom cards from the students and giving for Christmas "freedom"

instead of traditional presents.

There is a poster which the Anglican cathedral in Johannesburg, South Africa, placed in front of the building and refused, against police pressure, to take down. It shows a black man kneeling in the background, and a white man kneeling in the foreground. Between them is a barbed-wire fence and the words "Apartheid" or "Segregation — Separation" [see page 6]. Between the two men, superimposed over the barbed-wire fence, is the figure of the crucified Jesus Christ.

### The Living Church Development Program

During the next two or three months contributions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters. To date the goal of \$12,500 is still far away.

Previously acknowledged .....	\$6,951.60
Receipts Nos. 3170-3188, July 13-18 .....	114.00
	<hr/> \$7,065.60

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

## Report of the Joint Commission on Approaches to Unity



### The Presbyterian Invitation

(Continued from last week)

In the final months before the General Convention, the Presiding Bishop referred to this Commission the following resolution forwarded to him by the 173d General Assembly of the United Presbyterian Church in the United States of America, which met in Buffalo, New York, in May [L.C., June 4th]:

"1. The 173d General Assembly of the United Presbyterian Church in the United States of America meeting in Buffalo, New York, May 17-24, 1961, being convinced that in obedience to the Lord Jesus Christ the unity of His Church should be made more fully manifest that it may be renewed by the Holy Spirit for its mission to our nation and to the world 'that the world may believe,' invites the Protestant Episcopal Church, meeting in General Convention in Detroit, Michigan, in this same year, 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.

"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 and further to authorize these representatives in coöperation with those of the several negotiating Churches to invite other Churches to appoint representatives, either to join them in the development of the plan or to sit with them as observers and consultants as they do their work together.

"It is understood that each Church will review the progress of the work at each meeting of its plenary body and that when a plan of union is agreed upon by the joint negotiating committee, each Church will then decide whether to adopt it. . . ."

Other parts of the Presbyterian resolution deal with the relationship of that Communion with (a) other Presbyterian Churches in America, (b) the alliance of

Reformed Churches throughout the world, and (c) administrative matters.

The Joint Commission on Approaches to Unity is grateful to the United Presbyterian Church in the United States of America for initiating this invitation, and recommends the adoption of the following resolution:

Resolved, the House of \_\_\_\_\_ concurring:

1. That the General Convention of the Protestant Episcopal Church accept the invitation of the United Presbyterian Church in the United States of America to join with that body in issuing the invitation described in the foregoing resolution.

2. That the General Convention authorize the Joint Commission on Approaches to Unity to conduct these conversations on behalf of the Protestant Episcopal Church.

3. That the General Convention further direct the Joint Commission on Approaches to Unity to invite representatives of the Polish National Catholic Church, with whom we are in full communion in this country, as well as from time to time representatives of any Church with which this Church is in full communion to participate in the conversations.

Your Commission would close its report with the following resolutions:

1. Resolved, the House of \_\_\_\_\_ concurring, that the Joint Commission on Approaches to Unity be continued, and that it be directed to continue conversations with those Christian bodies with which we are already in contact, and to initiate or further such conversations with representatives of such other Christian bodies as in its judgment may lead to closer fellowship with them.

2. Resolved, the House of \_\_\_\_\_ concurring, that the treasurer of General Convention be directed to provide the sum of \$12,000 for the general expenses of the Commission on Approaches to Unity during the coming triennium.

# Indefinable Anglicanism

*Freedom under authority*

*has developed the roomiest*

*and noisiest Church in Christendom*

by the Rt. Rev. Gerald Francis Burrill

Bishop of Chicago



Bishop Burrill

At the meeting of the Lambeth Conference in 1958, Archbishop Fisher offered a prize to any bishop who could offer a proper substitute for the word "Anglican." It was obvious to all the bishops in attendance that "Anglican" is a most inadequate word to describe the Christian fellowship of those in communion with the ancient see of Canterbury. "Anglican" has overtones of the Anglo-Saxon culture and the British Establishment. It sounds as sectarian as "Lutheran," "Roman Catholic," or "Baptist," and cannot be satisfactory as a name for the Church as we know her to be.

None of us, ultimately, can accept for the Church a name less comprehensive and descriptive than that used in the ancient Creeds — "the one, Holy, Catholic, and Apostolic Church." This is the Body of Christ, which, though divided by the wickedness of men, yet finds its unity and meaning in its Lord and Saviour.

Although the word leaves much to be desired, "Anglican" does represent a large Communion of Christians who have and hold all the marks of the Catholic Church. It represents a world-wide fellowship of Christians from all nations and races with a growing sense of its universal mission and corporate destiny.

The Anglican Communion was never planned. It became what it is by its response to historical circumstances and under the guidance of the Holy Spirit. It has never considered its existence as an end in itself, nor is there any deep desire on the part of Anglicans to extend or perpetuate the Anglican Communion

indefinitely for its own sake. It is the hope and prayer of faithful Anglicans that all Christendom will be one and that the several Christian Churches will lose their separateness and find their true identity in one family in Christ.

Such, in brief, is the past and future of the Anglican Communion, but what of the present? In the ecumenical encounter with other Christian groups, which is the inevitable prelude to the reunion of Christendom, what place does the Anglican Communion hold; what is her witness and contribution to the restoring of the visible unity of Christ's Body?

The key word to an understanding of Anglicanism is the word "freedom." Anglicans, infused with the typical English quality of "muddling through," have developed to an unusual degree the capacity to tolerate variety and to endure differences and at the same time to follow the principle of doing things "decently and in order." The Anglican concept of freedom is a quality which enables the individual Christian to reach out for new knowledge and experience while at the same time it requires him to maintain a subtle awareness, most difficult to define, that his thoughts and actions must always have careful reference to the authority of the Faith as found in the scriptures.

It is interesting to see how this concept of freedom under authority has developed the roomiest and noisiest Church in Christendom. Controversy is not a sign of discord in Anglicanism; it is a sign of life. Whenever two or three Anglicans are gathered together, we are bound to hear about "high" and "low" Church.

Since our worship is the life of our religion, it is not surprising that it is often the focal point of our controversies. Each movement that has had its rise within the Church has left its mark on the worship of the Church. These traditions differ throughout the world, among dioceses, parishes, and individuals, and have served to cross-fertilize the whole Church.

Will everyone be compelled to worship exactly like his neighbor? Does our unity depend on our uniformity? The driving force to require conformity, whether in our habits of dress or worship, meets head on with the Anglican tradition of freedom.

Because Anglican unity is secured in the tradition of freedom under authority, movements for liturgical revival and reform have found fertile soil among us. The quest for new knowledge and experience in Christian worship has not been stifled under authoritarian traditionalism. Nor has our love of freedom tempted us to abandon the heritage of the past in favor of present whims and future fancies.

We cannot ignore the fact that liturgical experimentation among us often teeters on the brink of lawlessness. However, when experimentation goes over the brink, it falls inevitably into the abyss of rampant individualism and intense sectarianism. It ceases then, by definition, to be either Anglican in spirit or Catholic in truth.

Where we have been loyal to the Anglican spirit and faithful to Catholic truth, our liturgical life and study have been a blessing to us and an inspiration to all Christians everywhere. Dom Gregory Dix and Dr. Massey Shepherd, Percy Dearmer and William Palmer Ladd may range from infra-red to ultra-violet, but they are illumined by the same light of Catholic truth shining through the prism of Anglicanism. So long as our differences, liturgical or otherwise, are contained in charity within this context of unity, Anglican controversy may stimulate differing Christians to find their unity where it can only be found — in the love of Christ.

The spirit of Anglicanism — freedom under authority — has something special to say to the world in the field of morals. Anglicans have always been known as people who enjoy life. We believe that all of God's creation is good because He created it, and only sinful man defiles and debases the good gifts of God. Anglicans have resisted the encroachments of puritanical Calvinism with its gloom and doom and its suspicion of happiness and joy. Anglicans delight in good humor, dancing, the proper use of alcoholic beverages, and good food. A sane and wholesome sexuality, the production of good theater and music find a ready acceptance among Anglicans everywhere. Yet all of this must be in good taste, by which we mean the maintenance of high standards of moral responsibility as well



as aesthetic and intellectual excellence. Here the historical and the living Christ is both the example and the sustainer of our morality. He who was accused of being "a winebibber" and who enjoyed the social intercourse of His day used all things to the glory of God the Father.

Anglican emphasis upon the Incarnation, the sacramental principle, and the centrality of the Eucharist are basic to a truly Christian ethic and morality. Anglicans have this wholesome acceptance of God's entire creation to commend to the wider Christian fellowship. Freedom, not license, is the guideline. Freedom always risks the possibility of abuse and danger, and although we always are walking the dangerous and indefinite line between use and abuse, we Anglicans believe it is the only way to develop strong

and integrated persons. Life is dangerous, and Christians must live dangerously; that is, freely in faith and confidently in the face of danger.

Because of the human thirst for freedom and the challenge to the mind to explore all the world within the scope of sense and imagination, the Anglican has developed a keen interest in the discipline of apologetics. We believe it is not only right but also necessary for all Christians to seek for a deeper understanding of God's universe. Freedom of inquiry is rarely challenged in the Episcopal Church, for we believe that all truth leads to and from the same divine source. This may on occasion lead to spiritual "brinkmanship," for the desire to give a reason for the faith that is in us can lead to ideas which may fall short

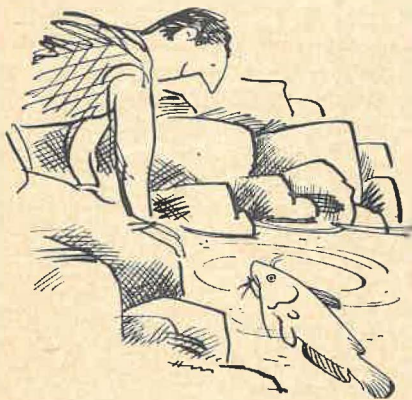
of orthodoxy. Yet the Anglican tradition has always held that the greater sin is complacency and obscurantism. Fear of the possibility of error may be worse than error itself.

The Rev. Frank Gavin, one of the great apologists of this century, used to say that schism is more dangerous than heresy. Schism involves a separation of people so that the correction of error becomes difficult and error itself is established. On the other hand, heresy may and will be corrected if the wholeness of the fellowship is retained. All of us are liable to heresy to a degree, for "we see through a glass darkly," but the Holy Ghost will lead us, if we are faithful, into all truth in His holy Catholic Church.

Freedom, then, is the hallmark of Anglicanism.  
*Continued on page 13*

## BROTHER CATFISH

*a meditation*



by the Rev. Peter Chase Robinson

Rector, St. Francis Church, Greensboro, N. C.

I sat on a very large rock beside the Hudson River.

I saw a very large catfish, the biggest I had ever seen, slowly, leisurely nuzzle about the rock.

My first thought on this lazy afternoon was a yearning for the fishing tackle. It is a strange quirk that man in moments of greatest self-assurance and pride of achievement wants to match wits with a catfish.

However, at the time I had recently read a good bit about St. Francis of Assisi and derived much joy from cultivating his acquaintance. And as I sat, lazily longing for a fishhook, St. Francis tapped me on the shoulder and said, "Instead of matching wits with the catfish, why don't you make friends with him and hear what he has to say?"

I told St. Francis this was really pretty silly, but I did lean forward and say, "Hello, Brother Catfish." He paid me no

mind. He seemed to feel that the debris in the river was much more important than I was.

I spoke to Brother Catfish again, and this time his long whiskers did quiver a little, but he continued with what he was doing and I began to realize that he had a job to do. Idle conversation was out of the question.

As I watched him at his work, I began to realize that my brother, the catfish, was not only one of God's creatures, but that he was a very fine creature. In looking at my own trivial thoughts while surrounded by God's beautiful creation on every side, in considering my own purposelessness as I had looked at God's creature and thought only of pleasure from the useless act of catching it, I began to wish that I could be as good as the catfish.

At least in two respects:

Brother Catfish with his great appetite is something of a scavenger and helps to

keep the river clean. He cleans up the mess rather than makes it. I wish that I could feel that where I go, I clean up the mess made by mankind, rather than add to it. I wish I could honestly feel that I left a path in which things were better than they had been, rather than more confused. "Brother Catfish, you are doing a good job."

One other thing about my new friend and fellow creature impressed me. The job before this catfish was considerable, even for a big fish. But this did not disturb him in the slightest. He did not worry about the entire Hudson River. He had his job right there at that particular rock and this seemed to content him.

"Brother Catfish, teach me not to worry about the river, but to care for that which is immediately before me."

The river looked a little more beautiful, and I heard St. Francis singing softly, "Hello, Brother Catfish, teach me more."

## *Mater et Magistra*

The Encyclical *Mater et Magistra* recently issued by Pope John XXIII is a worthy successor to the previous papal encyclicals on social questions — *Rerum Novarum*, issued by Pope Leo XIII 70 years ago, and *Quadragesimo Anno*, issued by Pope Pius XI in 1931. Both encyclicals have had profound effects on social thought and political action, particularly on the European continent, and *Mater et Magistra* will undoubtedly have a similar influence.

The tradition of all three is strongly on the side of what is sometimes called the “welfare state.” Governmental pension systems, government operation of economic enterprise, and governmental intervention in relationships between capital and labor are recognized as necessary and desirable to secure the ends of justice. However, like the other encyclicals, *Mater et Magistra* regards private property — including “productive goods” — as a basic right of man.

“Socialization” or “the progressive multiplication of relations in society” is upheld as a means of securing scientific and technical progress, greater productive efficiency, and a higher standard of living. The encyclical favors both governmental and non-governmental socialization and urges that the non-governmental forms be given an effective autonomy, subject to the common good. Accordingly, socialism, or the public ownership of all the important means of production, is opposed.

A strong emphasis on the need for betterment in agriculture and rural life characterizes the encyclical, which points out that the farmers of the world today are not sharing equally with industry and services in the rise of the standard of living.

Throughout the encyclical the dignity of the individual and the family is regarded as one of the main standards of measuring the validity of social and economic policy. Personal initiative and personal fulfillment in work are asserted to be natural rights of man.

Developed countries, the encyclical asserts, have the duty of aiding underdeveloped countries, taking care not to use such assistance to dominate the weaker nations. Governments which do not assist in the economic growth of their countries are condemned as irresponsible.

Problems of imbalance between population and the supply of food and other necessities of life are touched on, but birth control is flatly rejected as a means of redressing the balance. In this, we believe the encyclical has failed to face squarely the problems of densely populated countries where periodic famine is nature’s grim method of population control.

Another stoutly held Roman Catholic tenet — the authority of the Church over the state — is reaffirmed by *Mater et Magistra*. The title itself, which is translated “mother and teacher,” might equally well be translated “mother and director.” Not only must the laity study and carry out the political principles of the

Church but it must put into effect specific decisions of the hierarchy about particular political issues.

This brief review of a few key points in a 25,000-word document cannot do justice to the carefully balanced, thoughtfully expressed whole. On matters of the relationship between government and economic life, the encyclical seems to stand distinctly to the left of positions taken by the National Council of Churches which have occasionally distressed substantial sections of the laity. On the other hand, by its affirmation of the values of individual initiative and private property and of the rights of capital to a fair return, the encyclical gives a clear picture of the difference between what it upholds as sound socialization and what it condemns as unbound socialism.

In our opinion, the total picture of a paternal state obeying the dictates of a matriarchal Church is one which, in spite of elements of moral and intellectual grandeur, does not finally commend itself to men brought up in an atmosphere of freedom. Neither states nor Churches have in practice proved themselves to be sufficiently wise and patient and good to be given the amount of authority over the lives of individuals and groups that is depicted in *Mater et Magistra*.

Lacking from the picture is an adequate sense of the intractability of sin, the demonic element in the affairs of men and nations against which the only remedy is divine judgment. If only everybody believed correctly and exercised his reason upon the social problems of the world, the encyclical seems to imply, the rest would be easy. But if this were true, then Spain and Italy and Portugal would be havens of social peace and prosperity.

This is the crucial weakness of the encyclical. Justice and charity and the supremacy of spiritual values are indeed the criteria for evaluating economic life, but the attempt to use these criteria must always stand under the judgment of God. Unless the Church stands under judgment alongside the world it serves, it will unconsciously fall into injustice and selfishness and the pursuit of material power for its own sake.

## Future Leaders

Archbishop Ramsey has said that he thinks the future leadership of the Church in Africa must be in the hands of African bishops and priests [see page 4].

This statement, coming from the man who is now spiritual head of the Anglican Communion, gives weight and inescapable expression to the recommendations of the Gray Committee and the lesson of Cuba.

For Africa is not the peculiar case we would like to think it; Africa is merely the coming into focus of the human situation of our time. No longer is leadership the exclusive right, duty, or ability of certain races and nations — the capacity for leadership is inherent in some members of any people.

Whether in social relations, business and technical and industrial ability, political leadership, or ecclesiastical guidance, the day of condescending paternalism is over. May God grant that the day of fellowship dawns soon!

## "Who Is the Minister?"

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

Executive Officer of the Anglican Communion

The ministry of the laity" is a familiar enough phrase, these days (though there was a time not long ago when it didn't sit so easily on Anglican lips), and a good one, I think. But it is a curiously complex idea, I find. I got to meditating on it the other night, wakefully flying back to London from Boston. I also meditated on other matters, including (a) how small the world is getting (we crossed in five hours and 10 minutes); (b) how astonishingly well Maxfield Parrish caught the color of the sky at dawn: I used to think he was wildly romantic, but now from an airplane it is clear he was right; (c) the jet stream, which was licking along at 170 mph that night, and how like divine action in history it was, so swift, so irresistible, so imperceptible to ordinary senses; (d) how my wife could so serenely sleep with all this furious revelation going on.

### A Slippery Phrase

But mainly I reflected on the ministry of the laity, and how slippery a phrase it is. I have chased after its meaning for years, and it has escaped at least four times that I know of. I thought I knew what it meant when I first discovered it, as a young priest learning my trade. Then it seemed to mean the part the layman played or should play in the life of the parish church. I was as jealous as any other greenhorn of requests from diocesan boards, etc., for my laymen's services. Their first duty is to their own parish, I felt. Let them learn how to carry their end of the housekeeping load and I would be happy. To go to church, to sing, to serve at the altar, to raise the money, to pay the bills, and to call on newcomers was the important ministry of the laity.

That was the first level, I suppose. And there was a measure of truth to it. Part of the layman's ministry is liturgical and practical and pastoral, a ministry in and to the worshipping community. But there isn't much scope for the energies and offering of most people in the housekeeping chores of a small parish. Most churches have a hundred times the resources of skill and devotion that can possibly be used in the domestic life of the congregation itself — that's part of

the problem of the Church in our society. More than that, I discovered not a little plain clerical snobbery in my attitude. I found that I was looking, in effect, for simple jobs for the laity, jobs which were distasteful to me to do, and which did not threaten me; and this was a completely unworthy and insufficient basis on which to build a ministry of the laity. "Church work," useful and important as it is, is not that wider ministry which we seek to identify.

### To the Level of God

At this point, a second layer of meaning becomes clear — that the full ministry of the laity is to be found not in church but in the world, in the jobs men do, the homes and communities they live in, etc. The ministry of the laity is not to "play church" or to be unpaid parsonets. It is to manifest the reality and holiness of God in all the laity does, day by day. The laity's work is to raise the things of this world to the level of God, just as they have seen the priest take the bread and wine, day by day, and ask our Lord to raise them to the almighty Father.

Here is a vastly deeper level of meaning, indeed, and one which has movingly enhanced the dignity of everyday life for countless lay men and women. It has also brought sharp questions. For one thing, very much of our life in the world is unworthy of being offered, and many a man has found this to be true about his work or the business which employs him. How can men rightly offer trash to God? There is no easy answer here, certainly.

A second question is also raised — what is the difference between the ministry of the clergy and the laity? It is far too neat to speak of the priest's life

as a ministry to the flock, and the layman's as one to the world. One is tempted to such a simplicity, but it soon fails to explain anything. For no priest ministers to the converted alone — he would die of boredom, for one thing, and he would be untrue to his apostolate for another. And equally, the lay man or woman ministers to the flock in most significant ways.

No, a distinction between "world" and "Church" is valid enough, but this alone provides no satisfactory answer to the question of the laity's ministry. It only raises questions — most nettling ones — about the difference between the ministries of the clergy and the laity. Bishops ordain and confirm and are the chief pastors of the flock; priests absolve and bless and consecrate; deacons, those tatters of a once-great ministry, do whatever they do (usually wait impatiently for their priesthood). But when you examine these matters, you see that these simple distinctions disappear as you search the actual ministries. The laity share in *episcopate*, through synod or convention. The laity share in celebration of the Sacraments (as when a doctor baptizes, or when a congregation says, "It is meet and right so to do," or joins in the offertory, or even says "Amen"). The laity preach the Gospel, Heaven knows.

### A Matter of Intensity

A distinction between these ministries exists, I do not doubt. But it will not be found by trying to describe functions. It is more a matter of intensity, I think. The man in Holy Orders lives his whole life in his Christian ministry — he "becomes" a priest — while the lay man or woman is of necessity and of God's appointment in the world, and only for part of the time able to share in the Church's full ministry. Perhaps this is the way to get at the distinction.

But I doubt that this holds, really. For one thing, to base a distinction on "intensity" is to lead straight into the odious "professionalism" which every sensible Christian loathes. I am a professional; I am an ecclesiastic; I have lived more than half my life in Holy Orders; my center of gravity lies now irrevocably in the life of the clergy. Yet I pray daily, like every other parson I know, to be spared the sin of dealing with my ministry as if it were a right, or a skill possessed, or a job technically fulfilled, or a way of earning my living, or a tolerated chaplaincy, or a civic wizardry, or an elegant technique for manipulating people — or any of the other wicked things "professionalism" means. No, whatever the distinctive ministry of the clergy may be, it is not to be the professional Christian.

For another thing, the pattern of professional clerical life is no law of Medes and Persians. We are accustomed to it, in much of Western society, because we are still living on the inherited wealth of

## ANGLICAN CYCLE OF PRAYER

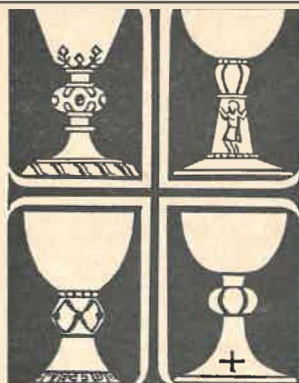
### July

- 30. Moosonee, Canada
- 31. Moray, Ross and Caithness, Scotland

### August

- 1. Nagpur, India
- 2. Namirembe, Uganda
- 3. Nasik, India
- 4. Nassau, and the Bahamas
- 5. Natal, South Africa

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medieval Christendom, and part of that bequest was the pattern of the full-time clerical life. But this is not the only pattern, by any means, as witness the "part-time" ministers, the auxiliary priests, and so on.

I find still a deeper level cropping out mysteriously, like granite in a pasture. I come to feel that all this exploring has been from the wrong end — that you can't understand or describe these separate ministries until you have found ministry itself, the work of the only Minister who really exists, our Lord.

Say what He is doing in the world — then you will know what priest and layman alike should be doing. Describe His ministry — then you can begin to talk about the Church and the people through whom He wonderfully and patiently condescends to work. There is only one ministry in the Church, and each of us is privileged to share it. No one of us can do more than any one man or woman can do. Each offers his whole life, but still it is only one life; we cannot offer more than this. Yet the wonderful and terrible unity of Christ's work invades all these separate lives. The bishop is nothing without his priests and his people. The priest in his parish is nothing by himself. The layman alone, bearing his witness in his job and in his life as a citizen, cannot do all this without the worshiping, loving, witnessing sacramental fellowship which sustains and supports him.

How can we describe all this neatly? I do not know. I do not even know that it matters too much, as long as the sense of the single, supreme ministry is clear and strong, sustaining and judging every one of us, clergy and laity alike, and as long as we understand that no one of us is much of anything by himself, in this matter. But description quite often comes with experience. As the Church is gripped and held by obedience to Christ's mission, I do not doubt but that we shall all come to see our own parts of Christ's work a good bit more clearly and soberly, and learn to live in far deeper partnership than we have ever known before.

## ACU CYCLE OF PRAYER

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

### July

30. Convent of St. John the Baptist, Mendham, N. Y.
31. Church of the Ascension, Pueblo, Colo.

### August

1. Kofu Episcopal Church, Kofu City, Japan; St. Augustine by-the-Sea, Santa Monica, Calif.
2. —
3. St. Paul's, Lamar, Colo.
4. —
5. St. Clement's, Philadelphia, Pa.

# BOOKS

## A Deepened Insight

**ON THE EIGHTFOLD PATH.**  
Christian Presence Amid Buddhism.  
By **George Appleton**. New York: Oxford University Press. Pp. 156. \$2.50.

George Appleton brings to his study of the Christian presence in Buddhism many years of experience as a Christian missionary in Burma. *On the Eightfold Path* evidences the fact that he has taken advantage of his opportunity to listen sympathetically to contemporary proponents of Buddhism, and has deepened his insight through serious study. Many on both sides of the religious encounter which he discusses, as well as professional historians of religions, will have points of controversy with Dr. Appleton; but his attempt to interpret Buddhism fairly and positively from a Christian perspective deserves the attention of those who are concerned about the contemporary encounter of world religions.

Nevertheless, the author operates with certain limitations. He has come to his writing with a perspective derived primarily from contact with the Theravada Buddhist tradition. As a result, his interpretation of Buddhist history and of the development of Mahayana tend to reflect the thinking of Theravada scholars without taking into consideration a great deal of the historical-critical research done in recent years.

In dealing with the Christian presence in Buddhism (and its converse), Dr. Appleton concentrates primarily on his analysis of orthodox doctrinal expressions.

One wishes that he might have given greater attention to the more popular traditions and to the cultic and communal expressions of Buddhist experience. Only when such factors are taken seriously will we begin to understand the broader dimensions which concern us, in the religious dialogue.

Finally, the author leaves considerable ambiguity in his thesis that Buddhism provides a "magnificent preparation" for the full vision of God offered by Christ. What does it mean in light of the traditional lack of receptivity which has confronted the Christian Gospel among Buddhist peoples? If, as Dr. Appleton argues, Buddhism is the highest achievement of the unaided human will, if it brings its adherents a sense of movement toward ultimate Realization, how can it be a "magnificent preparation" for the humble acceptance of divine revelation? These and many other such questions remain unconsidered.

JOSEPH M. KITAGAWA

The Living Church

## LETTERS

Continued from page 3

idea in our tension-ridden, modern life, and can be turned into Christian channels by:

a. An adjusting of our summer schedule more judiciously so as to permit people to attend services, especially the Holy Communion, at earlier hours, or even on Saturday morning,

b. By the issuance of a bishop's pastoral just before the summer, urging the spiritual need and obligation of Christian worship,

c. By our assisting people to locate parishes where they go.

(2) A recognition that the summer slump is but part of the year-round problem of non-attendance at Church, and that a long-range view must be taken, such as:

a. A thorough study of our antiquated transfer system,

b. A restoration of the parish boundary system, modified for our rapidly changing populations, and modern situations,

c. Above all, a study made of the need for a Church-wide Confirmation syllabus, and finally that,

d. Basically our problem is one of Christian education in its broadest sense of not only information but total commitment to the Lord Jesus Christ.

(Rev.) NORMAN S. HOWELL  
Trinity Church

Tariffville, Conn.

### Spirit-filled Christians

The continuing emphasis on the unification of Christian Churches at the top level and along organizational lines has evoked much attention and expectation on the part of many Christian people.

However, it has been an even greater blessing to see a different kind of unification in Christ, crossing all denominational barriers. This has been my experience in the small prayer-fellowship groups of Spirit-filled Christians. That God is clearly moving in the denominational Churches can be seen in these groups. There are clergy and lay people from all Churches testifying to the things that God has done and continues to do in their lives.

The unifying factor in these groups is the Holy Spirit's directing the believers to a dedicated, consecrated life in Jesus. What



can a denominational label mean to people whose loyalty is to Jesus Christ, and who are born-again believers seeking all that God has for them?

Here in this area are Episcopalian, Lutheran, Presbyterian, Baptist, Methodist, Quaker, Church of Christ, Pentecostal, and others all "fellowshipping" together. What better beginnings of a grass roots ecumenical movement could we ask for? All these come together in Christ Jesus seeking His will for their lives and finding the very real experience of God in His mercy, love, and power.

STEVE IMRICH JR.

Northridge, Calif.

July 30, 1961

## ANGLICANISM

Continued from page 9

glicanism. It is not that freedom does not exist elsewhere, but the delicate balance of freedom with authority has been developed under God in a unique way among us.

This freedom has its price! It is always uncomfortable, and it may lead the insecure, through fear, to seek to cast all into a single rigid mold. You will find people in the Church who would approve an authoritarian dictatorship, but even these people will accept authority only if it is congenial to their own notions. Then there is the reverse reaction that prefers an irresponsible individualism rather than the corporate witness of the Church.

However, Anglicans know that the advantages of freedom are well worth the price. There is an atmosphere of intellectual and emotional excitement about the variety in Anglican Church life that delights and attracts all people. The Anglican Communion is influential among all Christians for, because of its own diversified life, it has retained the ability to understand and maintain contact with Christians of all persuasions. We are able to talk with the Orthodox, the Protestant, and the Roman Catholic.

At the same time, we keep all groups, including ourselves, uneasy because we do not fit any one pattern. We feel deeply, react emotionally and learn to adjust, forgive and widen our understanding. Because of our love of freedom, we are willing to endure diversity rather than to insist upon absolute conformity. We consent to live and let live, and we are determined to witness for the fullness of our Catholic heritage within an atmosphere of free inquiry and experimentation. There are some who despair of us and predict the fragmentation of the Anglican Communion, yet our very nature is to absorb shocks and to maintain and build into our life new strength which comes from God, in our encounter with the world.

But by all this you can see that Anglicanism is virtually impossible to define. I will not win the Archbishop's prize. There is no alternative title adequate to describe us. Ours is a spirit, a community of faith and tradition rather than a rationale or confession. We are bound together by an invisible yet a profoundly strong sense of mutual loyalty within community. We have much to offer from our own life and we long to share our heritage in the wider fellowship of the One, Holy, Catholic and Apostolic Church of all believers in Jesus Christ. May God give us His grace better to know ourselves and to witness for Him in a world of change and danger, and may He give us the humility to learn of others under the guidance of the Holy Ghost to His eternal glory.

## SCHOOLS

### FOR GIRLS

#### ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

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

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Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

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### NURSING

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#### THE CHOIR SCHOOL

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Has a limited number of places each academic year in the fifth grade. Students are choristers of the Cathedral and sing daily services. Boys follow standard curriculum, with French and Latin, from the fifth grade. Fall and spring testing programs of the E.R.B. and I.S.E.B. Throughout the life of the School, emphasis is placed upon the Christian perspective. For information concerning choir scholarships, and brochure, write:

Headmaster, Alec Wyton, M.A. (Oxon)  
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

COMING...

August 6th

in THE LIVING CHURCH

the second of the semi-annual

Educational Issues for 1961

# PEOPLE and places

## Appointments Accepted

The Rev. William S. Anthony, formerly arch-deacon of Western Kansas, with address in Salina, will on August 1 become director of the Town and Country Center, Dabney House, Java, Va., and priest in charge of St. Paul's Church, Peytonsburg. Address: Dabney House, Java, Va.

The Rev. Jack Marion Bennett, formerly assistant rector at the Church of the Advent, Spartanburg, S. C., will on September 1 become rector of St. James' Church, Hendersonville, N. C.

(The Rev. John S. McDuffie has been doing supply work at St. James' Church, but is now at Christ School, Arden, N. C. The Rev. Mr. McDuffie resigned his work at Blowing Rock, N. C., recently because of poor health.)

The Rev. Courtney L. Carpenter, priest of the diocese of Kentucky, formerly in the diocese of Capetown, South Africa, is now canon of Christ Church Cathedral, Louisville, Ky.

The Rev. J. Earl Cavanaugh, formerly vicar of St. Peter's Church, Rialto, Calif., is now vicar of St. Bartholomew's Church, Poway, Calif. Address: 12630 Wyandanch Rd.

The Rev. Thomas G. Cleveland, formerly in charge of St. Bartholomew's Church, Palmer, Alaska, is now in charge of St. James' Mission, Tanana, Alaska.

The Rev. Charles A. Copp, formerly chaplain to Bishop Campbell of West Virginia, with address in Charleston, W. Va., will on August 1 become rector of St. Paul's Church, Carlisle, Ill.

The Rev. Michael R. Dixon, who was recently ordained deacon, is now vicar of St. John's Church, Valentine, Neb. Address: Box 467.

The Rev. Samuel Edleman, formerly vicar of Trinity Church, Cochran, Ga., and of churches at Hawkinsville, is now vicar of Christ Church, Dublin, Ga., and Grace Church, Sandersville.

The Rev. Dr. Theodore H. Evans, formerly rector of St. Paul's Memorial Church, Charlottesville, Va., will on September 1 join the staff of All Saints' Church, Worcester, Mass. Until then he may be addressed at Brewster, Mass.

The Rev. Warren R. Fenn, formerly vicar of St. Paul's Church, Port Townsend, Wash., more

recently addressed at Nashotah House, will on August 1 become assistant to the rector at the Church of the Advent of Christ the King, San Francisco.

The Rev. Robert M. Haven, formerly rector of St. Luke's Church, Camillus, N. Y., will on August 1 become rector of St. Ann's Church, Amsterdam, N. Y.

The Rev. Harry R. Heeney, formerly rector of Christ Church, Dallas, Texas, will on August 1 become rector of Emmanuel Church, Coos Bay, Ore.

The Rev. Willis R. Henton, formerly rector of Christ Memorial Church, Mansfield, La., will on August 1 become rector of St. Augustine's Church, Baton Rouge, La. Address: 3745 Mohican St.

The Rev. Warren C. Herrick, Jr., who was recently ordained deacon, is now in charge of Holy Trinity Mission, Gillette, Wyo., and St. Francis', Reno Junction. Address: Gillette.

The Rev. Worrell H. Holby, Jr., curate of St. John's Church, Yonkers, N. Y., will on August 15 become vicar of St. Stephen's Church, Sweetwater, Texas.

The Rev. David G. Jones, formerly rector of Christ Church, Whitehaven, Tenn., with address in Memphis, has since the first of the year been an associate secretary in the Leadership Training and Youth Divisions of the Department of Christian Education of the National Council. Address: 28 Havemeyer Pl., Greenwich, Conn.

The Rev. Harvey L. Marcoux, Jr., formerly curate at Grace Church, Monroe, La., will on August 1 take charge of St. Paul's Mission, Abbeville, La. Address: Box 321.

The Rev. Robert E. Megee, Jr., formerly associate rector of the Church of the Good Shepherd, Corpus Christi, Texas, will on September 1 become executive secretary of the department of missions of the diocese of Southern Virginia, as well as arch-deacon. Address: 110 N. Union St., Petersburg, Va.

The Rev. James A. Mock, formerly curate at St. Andrew's Church, Amarillo, Texas, will on August 1 become rector of St. Mark's Church, Plainview, Texas.

The Rev. Aurel H. Muntean, who formerly served churches at Dawson, Cuthbert, and Blakely, Ga.,

is now vicar of the Church of the Annunciation, Vidalia, Ga., and the Good Shepherd, Swainsboro.

The Rev. William A. Opel, Ed. D., formerly on the staff of All Saints' Church, Chevy Chase, Md., is now in charge of a new diocesan mission near Tyson's Corner in Woodside Estates, Fairfax County, Va. Address until September 1: 5507 Center St., Chevy Chase, Md.

The Rev. Allan W. Reed, formerly vicar of St. Barnabas' Mission, Chelsea, Mich., will on September 15 become senior Protestant chaplain at Massachusetts General Hospital, Boston 14, Mass.

The Rev. Alwin Reiners, Jr., formerly assistant at St. James' Church, Richmond, Va., is now in charge of a new diocesan mission on Three Chopt Rd., Henrico County, near Richmond. The new mission expects to have its church and parish house ready for use by September. A rectory is being built as well.

The Rev. Herbert E. Rowe, formerly rector of St. Martin's Church, Marcus Hook, Pa., with address in Linwood, is now vicar of St. Anne's Church, Abington, Pa. Address: 2119 Welsh Rd.

## Ordinations

### Priests

Connecticut — On July 6, the Rev. Kenneth E. Schomaker, curate, St. John's Church, East Hartford.

Louisiana — On July 8, the Rev. William Parker-son, Jr.

Massachusetts — On June 23, the Rev. James G. Wolf, curate, Christ Church, Andover, Mass.

Montana — On July 3, the Rev. Arnold B. Carlson, vicar of St. Nicholas' Mission, Tahoe City, Calif., and Holy Cross Mission, South Tahoe; ordained by Bishop Haden of Northern California, acting for the Bishop of Montana.

Oregon — On June 29, the Rev. LeRoy E. Cox, curate, St. Mark's Church, Medford.

Saskatchewan — On June 29, the Rev. John Janzen, graduate student at Harvard Divinity School; ordained by Bishop Campbell of West Virginia, acting for the Bishop of Saskatchewan.

Springfield — On June 29, the Rev. Donald Lee Bell, vicar, St. Anne's, Anna, Ill.; a chaplain, Menard State Penitentiary; assistant, St. Andrew's, Carbondale.

Virginia — On July 8, the Rev. Eugene E. Grumbine, assistant, St. James', Richmond.

## CLASSIFIED

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

### CHURCH FURNISHINGS

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

### COAT OF ARMS

EPISCOPAL CHURCH HERALDRY, \$2.00. Family Arms searched. Heraldist, 2101 Eastern Avenue, Cincinnati 2, Ohio.

### FOR SALE

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

### LINENS AND VESTMENTS

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

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

### POSITIONS OFFERED

HOUSEMOTHER needed in Church boarding school in the Middlewest. Reply Box K-626.\*

TEACHERS NEEDED — First grade, and second and third combination. Classes limited to twenty students. Reply: St. Timothy's Parish Day School, St. Timothy's Lane, Catonsville 28, Md.

THE COLLEGE OF Saint John the Evangelist, Auckland. A Theological College of the Church of the Province of New Zealand. Owing to the impending retirement of the present warden, applications are invited for the position of warden of this college. The college is situated in the city of Auckland and provides for a roll of fifty students. Applications close with the undersigned (from whom conditions of appointment may be obtained) on 31st August, 1961. W. T. Cheeseman, Secretary, Saint John's College Board of Governors, C.P.O. Box 652, Auckland, New Zealand.

WANTED: Teacher for maths and science; grade school teacher. Write or call Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota.

### POSITIONS WANTED

ORGANIST-CHOIRMASTER, 26, Churchman, single, B.M. degree, would like a full-time position. Excellent education and well-rounded experience of eight years. Available in September. Reply Box O-625.\*

PRIEST urgently seeks work, moderate Catholic parish. Good preacher, pastor, Christian education, music, organizational all ages. Reply Box J-627.\*

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- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Copy for advertisements must be received at least 12 days before publication date.

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THE LIVING CHURCH

The Living Church

## Births

The Rev. David Siegenthaler, and Mrs. Siegenthaler, of the Church of St. John the Evangelist, Duxbury, Mass., announce the birth of their fourth son, Peter David, on June 17.

## Golden Wedding Anniversaries

The Rev. Norvin C. Duncan, retired priest of the diocese of Western North Carolina, and Mrs. Duncan observed their golden wedding anniversary on June 27. They were the first couple to be married in the chapel of Christ School, Arden, N. C.

## Corrections

The Rev. John P. Wilkins, rector emeritus of Trinity Church, Bristol, Conn., has not become assistant at St. Augustine's Church, Iliou, N. Y., as was reported in the issue of July 2. He should be addressed as before at 25 Grove St., Poughkeepsie, Vt., not in Iliou.

## Armed Forces

Lieut. William D. Pettway, Jr., is now a licensed lay reader at Fort Knox, Ky.

## Changes of Address

The Rev. Walter D. Dennis, who is serving St. Cyprian's Church, Hampton, Va., may be addressed at 381 Sampson St.

The Rev. Francis C. Lightbourn, S.T.M., literary editor of *The Living Church*, and Mrs. Lightbourn, have moved to 2723 N. Downer Ave., Milwaukee 11, two blocks from their former address, and within walking distance of the University of Wisconsin — Milwaukee, which their daughter, Mary Elisabeth, will enter this fall.

## Women

Mrs. Ronald Miller, director of religious education at Bruton Parish, Williamsburg, Va., will give up this work. After September 1 she will be with her husband at General Theological Seminary, keeping house while he is a student. The Millers were married in early spring. She is the former Miss Mary Hotchkiss.

Miss Claire Elizabeth Ogden has retired after 35 years of missionary work at the Bella Vista Children's Home in the city of Panama. She will spend some time in South Devon, England. Mrs. Roe Fulkerson, of Hollywood, Fla., is now housemother at the children's home.

Miss Elizabeth Wynkoop, formerly director of religious education at St. Martin's Church, Charlotte, N. C., will on September 1 become director of religious education at Bruton Parish, Williamsburg, Va. Address: Box 787, Williamsburg.

## Resignations

The Rev. William G. Christian, D. D., has resigned as executive secretary of the department of missions of the diocese of Southern Virginia. He will continue his work as rector of St. Luke's Church, Powhatan, and Manakin Church, Huguenot Springs. Address as before: Route 1, Midlothian, Va.

## Depositions

Arnold Bailey Chapin, deacon, was deposed on May 26 by Bishop Powell of Maryland, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Allan Wesley Low, presbyter, was deposed on May 26 by Bishop Powell of Maryland, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Frederick Skinner Sosnowski, presbyter, was deposed on June 6 by Bishop Hines of Texas, acting in accordance with the provisions of Canon 60, section one, with the consent of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

John Ellsworth Stevenson, presbyter, was deposed on June 19 by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 60, section one, with the consent of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

## Laymen

Mr. Hayward H. Shacklett, safety engineer of the Panama Canal Zone and architect, has retired and returned to the United States, where he and Mrs. Shacklett will make their home in State College, Pa. In addition to work on Church properties, his many achievements included designing the two-cent stamp of President Theodore Roosevelt issued in April, 1949.

Mr. Lafayette H. Sprague, Jr. will begin studies for the sacred ministry in September, while he serves as lay assistant at St. John's Church, North Adams, Mass.

## Missionaries

The Rev. Carl P. Ijams and his family left the Church of Our Saviour, Cartagena, Colombia, at the end of June to live permanently in the United States. They expected to go to Massachusetts.

The Very Rev. Mainert J. Peterson and his family, of the cathedral in Ancon, Canal Zone, have spent the last three months in the United States on regular furlough.

## Other Changes

Rev. Robert Hall, rector of St. Chrysostom's Church, Chicago, has succeeded the Rev. Charles Schreiner, rector of Christ Church, Winnetka, as chairman of the Chicago committee for the new national headquarters building.

The Rev. Dr. Charles D. Kean is now president of the Council of Churches in the National Capital Area. He is rector of the Church of the Epiphany, Washington.

## DEATHS

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

The Rev. Hobart Earl Studley, retired priest of the district of the Philippines, who had lived at Philmont, N. Y., since his retirement in 1934, died on June 24th at Poughkeepsie, N. Y. He was 89 years old.

Fr. Studley was born in Claverack, N. Y., in 1871. He was educated at Rutgers University, where he received the B.A. and M.A. degrees, and at the New Brunswick (N. J.) Theological Seminary of the Reformed Church. Fr. Studley served that Church's ministry for eight years before his ordination to the priesthood in 1905. His entire ministry in the Episcopal Church was spent in the Orient, from 1903 until 1934, chiefly among the Chinese at St. Stephen's Church and school in Manila, P. I., and at Fukien among the Cantonese on the Chinese mainland.

Fr. Studley is survived by his second wife, Amy M. Rumsey Studley, whom he married after the death of his first wife; two daughters, Miss Miriam Studley and Mrs. T. H. Owen Knight; and two grandchildren.

The Rev. Edward Kimball Thurlow, retired priest of the diocese of Massachusetts, died in West Newbury, Mass., on March 10th, at the age of 77.

Mr. Thurlow was born in West Newbury in 1883. He studied at Harvard University, Berkeley Divinity School, and the Hartford Theological Seminary, where he received the STM degree in 1920. He was ordained to the priesthood in 1913. From 1912 until 1917 he was a missionary in Anking, China. He was assistant at St. John's Church, Williams-town, Mass., from 1921 until 1923, and was rector of Christ Church, Sheffield, Mass., from 1923 until 1952. From 1952 until his retirement in 1956, he served as minister-in-charge of All Saints' Church, West Newbury.

He is survived by two brothers and a sister.

# ATTEND SUMMER CHURCH SERVICES

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

### LITTLE ROCK, ARK.

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

### LOS ANGELES, CALIF.

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

### SAN FRANCISCO, CALIF.

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

### SANTA MONICA, CALIF.

**ST. AUGUSTINE-BY-THE-SEA** 1227 Fourth St.  
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*

**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  
Sun: 7, 8, 10; Daily; C Sat 5

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 6:30, 7, 8, 10

## 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

## BALTIMORE, MD.

**MOUNT CALVARY N.** Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun Masses: 7, 8, 9 (Sung); 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 Mat, Low Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,  
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

**MESSIAH** 231 E. Grand Blvd.  
(10 Min. E. of Civic Center out Jefferson Ave.,  
1 bl. N. of Belle Isle Bridge)  
Rev. John Dahl, r  
Sun: 8 (low), 10 (high)

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

## 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

## NEWARK, N. J.

**GRACE** Broad & Walnut Sts.  
Rev. Herbert S. Brown, r  
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-  
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

## 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; Daily EP 5:15; HC Wed  
9:30; Thurs 7; HD as anno; MP 9:30 if no HC;  
C by appt; Healing 1st Mon 7:30

## NEW YORK, N. Y.

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

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

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

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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
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



CATHEDRAL OF ST. JAMES  
CHICAGO, ILL.

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 10, (Sung); 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

## 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 (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 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 Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30  
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,  
7:30 Low Mass, 5 EP

**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

## TROY, N. Y.

**ASCENSION** 548 Congress St., Rts. 2, 66, 40  
Rev. Knight Dunkerley  
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 as anno

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;  
Wed 12:10; Sat 9:30; C 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; Moss 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

## VANCOUVER, B. C. CANADA

**ST. JAMES'** Gore & Cordova  
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;  
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt

## NAPLES, ITALY & ISLE OF CAPRI

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