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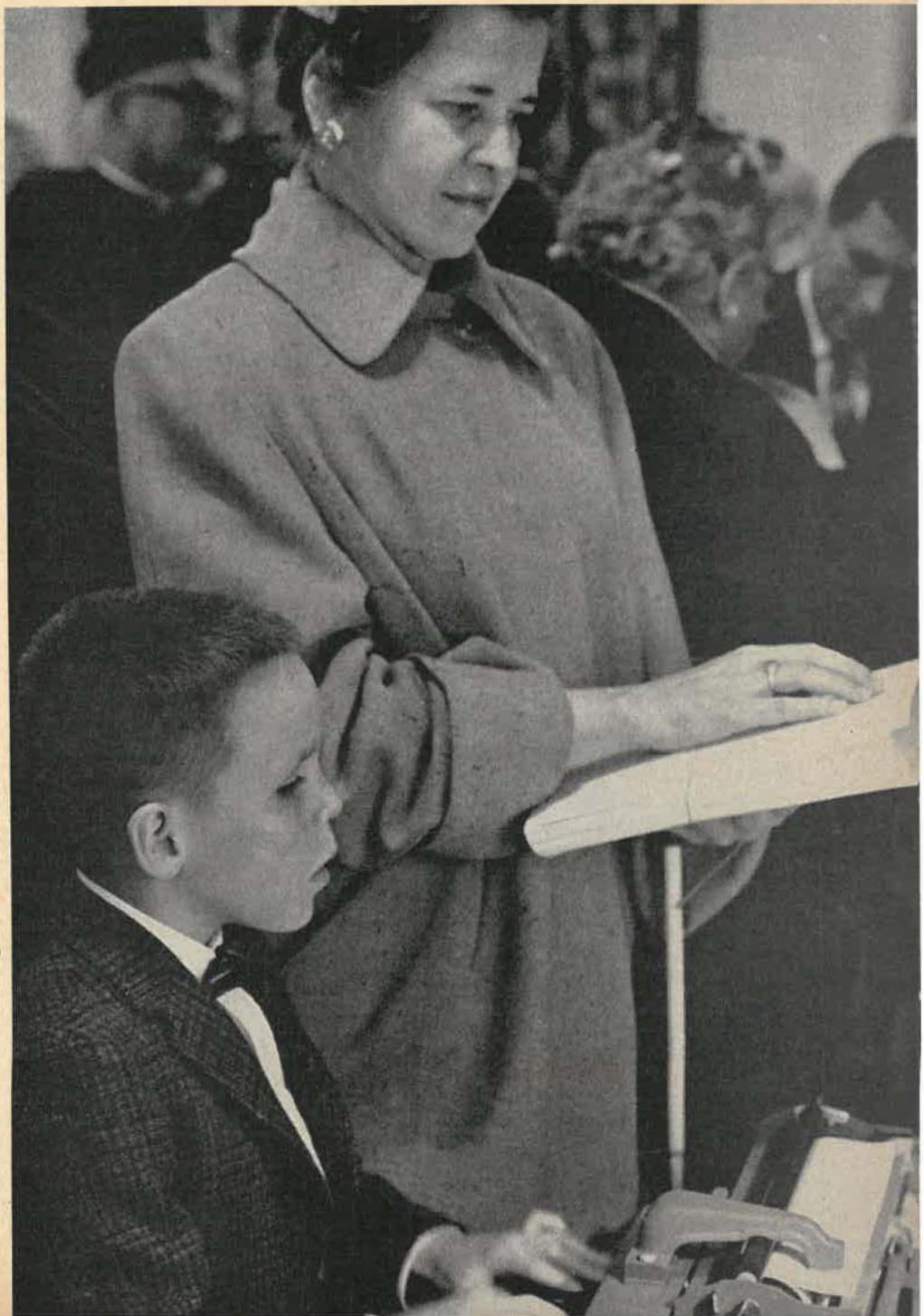
June 2, 1963

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## The Presiding Bishop Speaks Out [page 7]

Bill Rogers Photo

Brian McMurray at braille typewriter, and Miss Gisele Gross with braille hymnal: Hymns by touch [page 10].



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**LETTERS**

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

**Bishop Gray  
 Proposes  
 Assistant Bishops**

Your editorial regarding "Heirs Presumptive" [L. C., May 19th] should start helpful discussion, especially regarding episcopal assistants. Having served as Suffragan Bishop, Bishop Coadjutor, and Bishop of Connecticut, and now having the help of two able suffragan bishops causes me to be especially interested.

I suggest the following changes in policy, effective with all episcopate elections held after necessary constitutional and canonical changes are made:

- (1) Elect no more suffragans or coadjutors, but have only one category of "assistant bishops," returning to the use of that clearly-understandable title.
- (2) Give each assistant bishop thereafter elected the automatic right of succession to the office of the diocesan upon the latter's death or retirement. Where there are two assistants, the senior in consecration would have priority.
- (3) Give the diocesan permission to alter any assignments of duties to assistant bishops he deems necessary to meet changing conditions. Present Canons permit this with



suffragan bishops. The specific assignments which must be made to a *bishop coadjutor* initially may now be enlarged by mutual consent; but no provision is explicitly made for any change (even by mutual consent) which is not an *enlargement* regardless of change in need.

(4) Provide for the possibility of translation of any assistant bishop to another jurisdiction. Now a suffragan bishop may be translated, but no such provision is made for a bishop coadjutor.

Some of the reasons for such changes:

(1) There seems to be no valid justification for consecrating as bishop a priest who is not qualified to serve in any phase of the episcopal office, i.e., as diocesan as well as assistant bishop.

(2) Having automatic right of succession would give support to the usefulness and authority of an assistant bishop and remove the anomaly of his having to be elected as

a bishop twice in the same diocese if he is to become diocesan.

(3) Under present Canons a diocesan may find it inadvisable to seek a bishop coadjutor, despite his and the diocese's desire to provide definitely for the succession of leadership, because the diocesan desires not to handicap the currently effective administration by eliminating the possibility of changing duty assignments which might be *substitutions* for but not necessarily *enlargements* of the ones initially made.

(4) Opportunity for translation to another diocese gives an assistant bishop the chance for earlier assumption of full leadership of a diocese, and the new diocese gains as diocesan a bishop who has had training for that office under an experienced bishop.

The changes proposed would seem to permit the most effective form of a "team episcopate" with the diocesan necessarily remaining as *primus inter pares*.

Obviously, the status of present bishops coadjutor and suffragan bishops would be continued, but suffragan bishops could be elected as assistant bishops.

(Rt. Rev.) WALTER H. GRAY  
 Bishop of Connecticut  
 Hartford, Conn.

**The Church Has Spoken**

As a southern clergyman, I take real exception to the advice offered by the Rev. Edward B. Guerry in his article, "The South and The Ministry," in your issue of May 12th. Nobody is arguing that the racial situation in the south is not complex; sin is complex wherever it is encountered whether it be in individual or group form. Nobody is arguing that clergymen need both wisdom and love in dealing with the people committed to their care wherever they may be. Nobody is arguing that clergymen ought at least to consider humility if not to practice it. All these things are true for any clergyman in any time and in any place.

But what we must all recognize is the fact that the source of the civil rights of Negro people is not the generosity or the public-mindedness of white people. There is, in this country, only one source of the civil rights of any citizen; this is God Almighty, who created him and endowed him with certain inalienable rights. It is not the function of the government of this country to grant these rights but to guarantee that every man may exercise them freely. We can no longer offer only patience and a grudging gradualism to people who have already been patient in their deprivation far longer and in a far more Christian way than most of us would have been. If the white southerner and the Churchman in the south had not been willing to settle easily for a policy of gradualism infinitely extended, it would not have been necessary to ask so helplessly in 1963 the same question that Bishop Guerry posed in 1909. For the "hardness of our hearts" and the dullness of our conscience as citizens, we needed the Supreme Court decision to make us come out of our hideout in gradualism and face our responsibilities.

There is no question but that the solution to various local situations will be complicated and difficult. If we do not know the way out of these complications at present, we at least know the way in, which is to see to it that the forms of society reflect the love of God for the poor and the oppressed

and express the dignity which He has conferred on every man. To speak on ways in which this love and this dignity need to be recognized in every area of life is what every Christian preacher is called to do wherever he is.

"Laymen," writes Mr. Guerry, "generally speaking, do not object to an honest expression of conviction by a clergyman on a difficult question." Neither, I'm sure, does God. And we had better be more concerned about *His* objections to our preaching than we are about man's. The time has come, I think, to recognize that preaching on racial justice is not simply a matter of some individual clergyman's conviction on the question. The Church — laity and clergy — has spoken, presumably under the guidance of the Holy Spirit. "This Church calls upon its members to face seriously their obligation to conform to federal and Supreme Court orders in regard to giving all students equal access to our public schools," General Convention said, in 1958. "We call upon our fellow Churchmen by God's grace to cleanse themselves of all spirit of racial discrimination." If any man cannot listen to, be guided by, and, in the end, carry out responsibly the spirit of these resolutions, then he must, in conscience, separate himself from a Body which believes that racial discrimination is a sin.

No pastor who has any concern for the people committed to his care ever sets before them the judgments of God on their lives and his with indifference or arrogance. Whatever *they* suffer, he suffers, too. But if he is faithful to the Word of God which he is commissioned to preach, he must speak that Word, judging, redeeming, quickening, as it is given to him, clearly, forthrightly, lovingly, at whatever cost. For it is always his responsibility to speak; it is the people's to decide whether or not they will respond.

(Rev.) JOHN R. FRIZZELL, JR.  
Rector, St. Alban's Church

Annandale, Va.

### Request

May I take this opportunity to urge you to reprint in tract form, if at all possible, Bishop Bayne's "The Way of Faith," which appeared in your issue for May 5th?

(Rev.) CHARLES D. BRAND  
Rector, Trinity Parish

Tilton, N. H.

**Editor's comment:** If there are sufficient requests, "The Way of Faith" will be reprinted at seven cents per single copy, six cents in quantities of 25 or more, five cents in quantities of 100 or more.

### Response

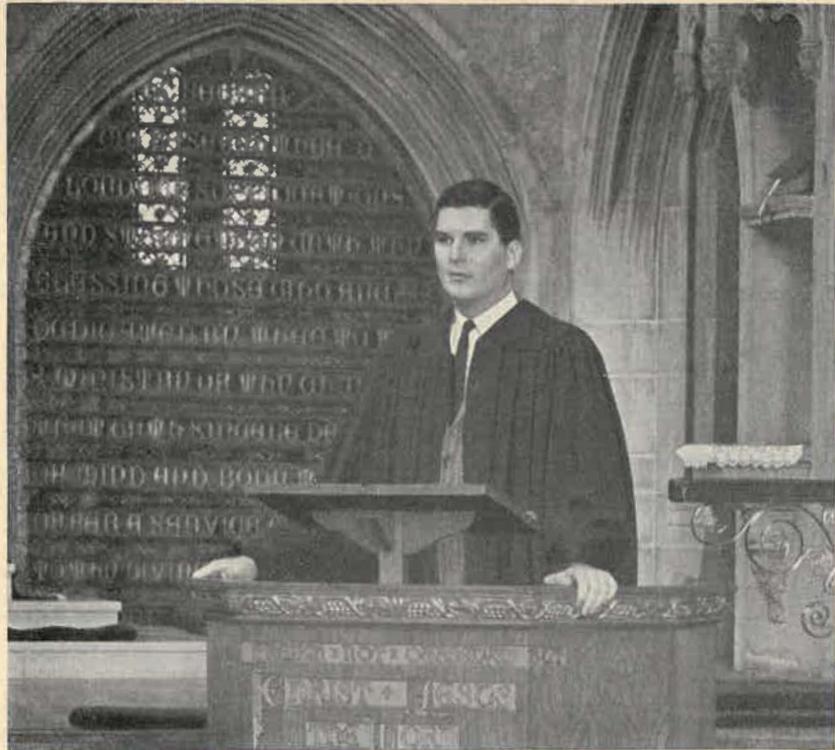
You might be interested in the requests from all areas of the Church for our booklet entitled "One Answer," mentioned in my article on men's clubs [L.C., March 17th]. Thus far requests for copies have come from New Jersey, Tennessee, South Florida, Maryland, Florida, New York, Pennsylvania, Texas, Washington, California, Michigan, Iowa, Illinois, Virginia, and North Carolina. The fifth printing of this booklet is now available.

MORTON O. NACE

General Secretary, Department  
of Youth and Laymen's Work,  
Diocese of Connecticut

Hartford, Conn.

June 2, 1963



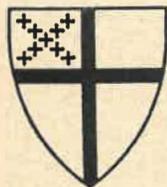
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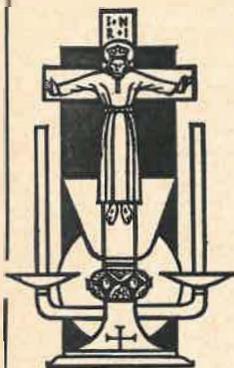
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## BOOKS

### *Bonum et Verum*

**Asking for Trouble.** By Bruno Scott James. Harper and Row. Pp. 178. \$4.

The Rev. Bruno Scott James, a former Anglican monk, who became a Roman Catholic priest, has aptly titled his autobiography, *Asking for Trouble*. A victim of several apparent nervous breakdowns and a dozen major operations, the writer maintains that his physical condition had nothing to do with his conversion.

Although his writing is interesting, Fr. James reveals a confusion. He traces the beginning of his Roman conversion to his witnessing the great crowds of Anglicans who came to the shrine at Walsingham. He could not accept "that they were justified as members of their Church of England in worshipping our Lady in this way." Does any person have any right to worship St. Mary in any way? In another place, Fr. James writes, "The Church of England is altogether too well bred, too good, if you will, to be true." Have *bonum* and *verum* ceased to be convertible terms?

The writer narrates his experiences at Beda College in Rome, which functions to prepare priests for the "conversion" of England. Later, he frankly writes of the depravity of religion in modern Italy and of the present corruption of "the higher clergy" of the Roman Communion. After reading Fr. James' book, one is forced to wonder if Christian charity does not demand that a seminary be erected at Canterbury for the conversion of Italy.

JOSEPH WITTKOFSKI

*Fr. Wittkofski, a convert from the Roman Catholic Church, is the author of From Rome to Canterbury and Beyond, and other books.*

### The Confederate Church: Why

**Journals of the Protestant Episcopal Church in the Confederate States of America.** Centenary Edition in Facsimile. Edited by William A. Clebsch. Church Historical Society. Pp. 484. \$7.50.

There is pathos, dignity, and propriety on the title page of the fourth volume of the *Journals of the Protestant Episcopal Church in the Confederate States of America*. It reads "Journal of the Proceedings of the General Council of the Protestant Episcopal Church in the (Late) Confederate States of America."

In spite of the fact that the show was over, four bishops and a handful of other delegates held their formal meeting of dissolution six months after Appomattox, put their house in order, and published with scrupulous index a record of their actions which is summed up in the res-

olution "that wherever the word *Confederate* occurs in the standards of this Church, the word *United* be substituted therefor." So clear had been the determination of the southern brethren to retain the essentials of their pre-1861 ecclesiastical body that little else needed doing.

The republishing of these four journals by a photocopy process is a notable evidence of the wisdom and vitality of the Church Historical Society. The brief but brilliant introduction by Prof. William A. Clebsch, of the Austin seminary, is a splendid capsule of scholarly criticism and evaluation reflecting his 20 years of familiarity with the original documents. His general index is a triumph by himself, his wife, and his daughter, over unstandardized style and uncertain spelling of names.

Dr. Clebsch calls these journals the "skeleton" upon which the future history of this interesting segment of our Church's past can be enlivened. They record first a preliminary meeting in Montgomery in July, 1861, called by Leonidas Polk of Louisiana and Stephen Elliott of Georgia and attended by delegations from



Alabama, Florida, Georgia, Mississippi, South Carolina, and Texas. The next journal recounts the actions of an adjourned session held in October in Columbia, S. C., also for organizational purposes. The third journal, a formidable 317-page book, covers actions of the first General Council, or triennial, and includes not only the minutes of the deputies and bishops but also diocesan reports, lists of clergy, pastoral letter, Constitution and Canons, and a comprehensive index. The fourth journal covers the second (last) General Council.

Why was there a Confederate Church at all? The main reason was disruption of communication between north and south. Disruption of postal service prevented non-self-supporting areas of missionary activity — Texas and the Southwest (Arkansas) — from receiving checks from the Department of Missions in New York. A second reason was just as pressing: The Rt. Rev. Nicholas Hamner Cobbs of Alabama had died on the eve of Alabama's secession and it was unlikely that canonical consents for a successor could be obtained. A third reason was basic allegiance. Just as the Anglican Church in the colonies could no longer pray for the king after the revolution, so the Church in the Confederate States could not pray for the president of a foreign country and ignore their own executive head, particularly when he was

*Continued on page 19*

# The Living CHURCH

Volume 146      Established 1878      Number 22

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

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## THINGS TO COME

### June

2. Whitsunday (Pentecost)
3. Whit Monday
4. Whit Tuesday
5. Ember Day
6. National Council of Churches General Board meeting, New York, N. Y., to 7th
7. Ember Day
9. Trinity Sunday
11. St. Barnabas
15. Confraternity of the Blessed Sacrament, annual meeting, St. Andrew's Church, Baltimore, Md.
16. Trinity I
23. Trinity II
24. Nativity of St. John Baptist
29. St. Peter
30. Trinity III

### July

4. Independence Day
7. Trinity IV

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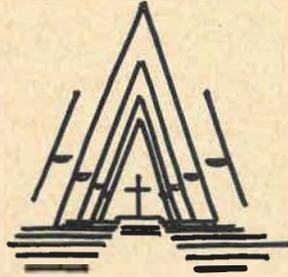
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# The Living Church

For 84 Years:

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

Whitsunday (Pentecost)  
June 2, 1963

## RACE RELATIONS

### Time to Act!

A Statement  
by the Presiding Bishop

Recent events in a number of American communities — Birmingham, Chicago, Nashville, New York, and Raleigh, to mention only the most prominent — underscore the fact that countless citizens have lost patience with the slow pace of response to their legitimate cry for human rights. Pleas of moderation or caution about timing on the part of white leaders are seen increasingly as an unwillingness to face the truth about the appalling injustice which more than a tenth of our citizens suffer daily. While we are thankful for the progress that has been made, this is not enough.

Our Church's position on racial inclusiveness within its own body and its responsibility for racial justice in society has been made clear on many occasions by the General Convention. But there is urgent need to demonstrate by specific actions what God has laid on us. Such actions must move beyond expressions of corporate penitence for our failures, to an unmistakable identification of the Church, at all

levels of its life, with those who are victims of oppression.

I think of the words we sing as we hail the ascended Christ, "Lord and the ruler of all men," and of our prayers at Whitsuntide as we ask God to work His will in us through His Holy Spirit. And then in contrast to our praises and our prayers our failure to put ourselves at the disposal of the Holy Spirit becomes painfully clear. Only as we take every step possible to join with each other across lines of racial separation in a common struggle for justice will our unity in the Spirit become a present reality.

It is not enough for the Church to exhort men to be good. Men, women, and children are today risking their livelihood and their lives in protesting for their rights. We must support and strengthen their protest in every way possible, rather than give support to the forces of resistance by our silence. It should be a cause of rejoicing to the Christian community that Negro Americans and oppressed peoples everywhere are displaying a heightened sense of human dignity in their refusal to accept second-class citizenship any longer.

The right to vote, to eat a hamburger where you want, to have a

decent job, to live in a house fit for habitation: These are not rights to be litigated or negotiated. It is our shame that demonstrations must be carried out to win them. These constitutional rights *belong* to the Negro as to the white, because we are all men and we are all citizens. The white man needs to recognize this if he is to preserve his own humanity. It is a mark of the inversion of values in our society that those who today struggle to make the American experiment a reality through their protest are accused of disturbing the peace — and that more often than not the Church remains silent on this, our greatest domestic moral crisis.

I commend these specific measures to your attention:

(1) I would ask you to involve yourselves. The crisis in communities north and south, in such matters as housing, employment, public accommodations, and schools, is steadily mounting. It is the duty of every Christian citizen to know fully what is happening in his own community, and actively to support efforts to meet the problems he encounters.

(2) I would also ask you to give money as an expression of our unity and as a sign of our support for the end of racial injustice in this land. The struggle of Negro Americans for their rights is costly, both in terms of personal sacrifice and of money, and they need help.

(3) I would ask you to take action. Discrimination within the body of the Church itself is an intolerable scandal. Every congregation has a continuing need to examine its own life and to renew those efforts necessary to insure its inclusiveness fully. Diocesan and Church-related agencies, schools, and other institutions also have a considerable distance to go in bringing their practices up to the standard of the clear position of the Church on race. I call attention to the firm action of the recent convention of the diocese of Washington which directed all diocese-related institutions to eliminate any discriminatory practices within six

## WHITSUNTIDE

(Pentecost)

A breeze of delicate fragrance stirred.  
They arouse,  
Three thousand faithful

— Tetsu

Tachiagaru  
Deshi san-zen ya  
Kaze kaoru

The haiku on the facing page is another in the series being run by THE LIVING CHURCH. Tetsu is the haiku pen name of the Rev. James Tetsuzo Takeda, SSJE, head chaplain, St. Paul's University and Lower Schools, Tokyo.

Mr. Gene Lehman of St. Paul's University did the transliteration and translation, and Mr. Peter Heizaburo Wada, a communicant of St. Andrew's Church, Tokyo, created the brush drawing.

months. It further requested the bishop and executive council to take steps necessary to disassociate such diocese- and parish-related institutions from moral or financial support if these practices are not eliminated in the specified time. I believe we must make known where we stand unmistakably.

So I write with a deep sense of the urgency of the racial crisis in our country and the necessity for the Church to act. Present events reveal the possible imminence of catastrophe. The entire Christian community must pray and act.

*Arthur Lichtberg*

## Fifty-fifty

The Rev. James P. Breeden, curate at St. James' Church, Roxbury, Mass., having just lost the first round in his attempt to win false-arrest damages from civic officials in Jackson, Miss. [L.C., May 26th], went to Birmingham, Ala., where on May 19th he tried to worship at two "white" Episcopal churches. Fr. Breeden, a Negro, was welcomed at one church, and refused admittance at the other.

When he arrived at St. Andrew's Church, Birmingham, Fr. Breeden, in clerical collar, was welcomed inside, and worshiped with the congregation. Afterward, he was invited to have coffee in a drugstore across the street from the church, and spent several minutes there in conversation with St. Andrew's parishioners.

Later, however, when Fr. Breeden approached St. Mary's-on-the-Highlands, one of the ushers stepped forward to meet him. Fr. Breeden's question, "Has the service begun?" was answered by, "Yes, but you can't go in." "Why?" Fr. Breeden wanted to know. The usher an-

swered that the vestry had decided that Negro demonstrators would be handled in this way.

The priest maintained that he wasn't a demonstrator, and that he wanted to worship. He and the usher remained outside the church, in polite conversation, until the service was over.

When the choir emerged from the church, a woman chorister went over to Fr. Breeden, and shook his hand. A number of other parishioners did likewise. The Rev. David C. Wright, Jr., rector of the parish, invited the visiting priest to his study for a chat.

Some of the parishioners told Fr. Breeden that, had they been ushers that day, he would not have been turned away.

As reported in last week's LIVING CHURCH, the Massachusetts priest went to the south for trial of his suit — and that of three other priests — against Jackson officials. The four were arrested, jailed, and convicted of breach of the peace when they and others, a bi-racial group, tried to enter a restaurant in a bus terminal in Jackson in 1961. The conviction later was reversed, and the four brought suit to recover a total of \$44,004 in damages. A jury in Jackson last month dismissed the case, but the plaintiffs — Fr. Breeden, the Rev. John B. Morris, the Rev. James G. Jones, Jr., and the Rev. Robert L. Pierson — have said they will appeal.

## The Crowded Apartment

A series of Christian and Black Muslim dialogues is in process, under the sponsorship of the Rev. Malcolm Boyd, Episcopal chaplain to Wayne State University, Detroit.

At Fr. Boyd's invitation, and within the context of informal conversations held in his apartment, Negro and white Christians have been meeting with Black Muslims and Black Nationalists. Fr. Boyd has included in these discussions Episcopal, Jewish, Roman Catholic, and Protestant students and faculty members of Wayne and the University of Michigan, along with Episcopal clergymen, other laymen, and community leaders of various faiths. Divergent viewpoints have met head-on — some for the first time, says Fr. Boyd.

A recent dialogue included several Negro students who are members of "the Black Watch," a student movement associated with the Black Muslims; an executive officer of the National Association for the Advancement of Colored People; a Negro newspaper editor and a white journalist; a Negro and a white Episcopal priest; and a white student who has been an active participant in the Congress of Racial Equality. Approximately 75 people crowded into Fr. Boyd's apartment for the six-hour conversation.

A tape-recording of a Harlem speech by Malcolm X, a leader of the Black

Muslims, was played at the beginning of the first Christian-Muslim dialogue in Fr. Boyd's apartment. Wilfred X, leader of the Detroit Black Muslims, has met privately with Fr. Boyd for personal conversation. He is a brother of Malcolm X.

"A major function of the Church in any age is to engage in dialogue with the world," Fr. Boyd told THE LIVING CHURCH. "The Church cannot speak in dialogue with the world until it first listens to the world. The greatest danger of the Black Muslim and the Black Nationalist movements in the U.S. is that each exists in isolation from the rest of the culture, and outside of creative conversation, either with the Churches or with Negro and white leadership organizations." Fr. Boyd added:

"Meeting together to engage in mutual conversation has already proved to be a most fruitful experience. There has occurred a deep listening on both sides and, as a result, some seemingly insoluble blocks have begun to be worked through. We have been able to agree on the raising of certain specific questions of mutual concern. We have seen our way toward a few answers, and understand more clearly than before how we differ on some key points, or how we arrive differently at a few fundamental points of agreement."

Fr. Boyd has also recently taken part in a public discussion on the question, "What Is the White Man's Place in the Negro Freedom Struggle?" This meeting, held in a hall near the Wayne campus, drew an audience of Negro and white students and faculty members.

## EPISCOPATE

### Putnam Consecration

The Rt. Rev. Frederick W. Putnam, Jr., was consecrated Oklahoma's first suffragan bishop at Oklahoma City's Municipal Auditorium on May 20th. The consecration drew 3,500 people, including the Roman Catholic Bishop of Oklahoma City and Tulsa, the Rt. Rev. Victor J. Reed, and representatives from the Oklahoma Council of Churches and several city councils.

Bishop Brown of Arkansas, president of the Province of the Southwest, was the consecrator. Bishop Turner of Kansas and Bishop Powell of Oklahoma were the co-consecrators, and the presenting bishops were Bishop Burrill of Chicago and Bishop Smith of Iowa.

Bishop Lewis of Western Kansas read the Gospel, and Virgil M. Hancher, president of the University of Iowa, was the epistoler. The litanist was the Rev. Ralph Taylor, a visiting priest from the diocese of York, England. The Rev. A. Balfour Patterson, Jr., of Boulder, Colo., and the Rev. James Joseph of San Antonio, Texas, were the attending presbyters.

In his sermon, the Rev. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific,



Wilfred X (left) chats with Fr. Boyd. Listening helps dissolve the blocks.

noted progress in the diocese of Oklahoma since 1891, when the Episcopal Church was represented in the area by two seminarians from Nashotah House.

Dr. Shepherd referred often to the racial unrest which pervades the United States and the world.

"The Christian Faith makes sense of history because it knows the Author and the Finisher," he said. "The soul's expression is not in happiness but in wisdom. One can see the corroding and corrupting effects of seeking happiness on men who call themselves Christians."

## ENGLAND

### Knock on the Door

The new chairman of the Congregational Union of England and Wales has suggested that his Church be included in the proposed merger of Anglicans and Methodists in England.

Addressing the Union's annual assembly, held recently in London, England, Dr. John Marsh, principal of Mansfield College, Oxford, stressed:

"Prospects for Church unity will be put back very seriously if these proposals [for a united Church] are passed and acted upon without any chance of our being engaged in the conversations."

He urged the Congregational Union to send a message to the Church of England and the Methodist Church in England and Wales asking that Congregationalists be included in merger conversations before the plan is approved or disapproved by the two national bodies.

A report issued earlier this year [L.C., March 10th] outlined a two-stage plan for merger of the Anglican and Methodist Churches. The first stage would see the two bodies enter into full communion with each other and the second envisages eventual union in one Church.

Noting that the united Church would have an episcopate, which the Congregationalists do not, Dr. Marsh told the delegates: "There is no possible hope of attaining any comprehensive Church unity in this country unless the united body be an episcopal Church."

"Our duty," he continued, "is not to oppose the word 'episcopacy,' however much it may have been misused in the past, but to share with our fellow Christians in a search for its true meaning and for a full and rich reality of a true episcopacy to be embodied in a united Church." [RNS]

### Canterbury's Dean

The new Dean of Canterbury has been named.

He is the Ven. Ian White-Thomson, 58, Archdeacon of Northumberland since 1955, and he knows Canterbury well. After a three-year curacy at Ashford, near Canterbury, and a five-year rector-

ship of St. Martin's Church, Canterbury, he was for eight years resident chaplain to the Archbishop of Canterbury. He was a chaplain to the King of England from 1947 until 1952, and has been a chaplain to the Queen since 1952. He was made a canon of Canterbury in 1950. [D.M.]

## VIRGIN ISLANDS

### Vivat!

A trumpet fanfare — then choir and congregation launched into the processional hymn, "Our Father, by whose servants our house was built of old," while, between the stanzas, the choir of All Saints' Parish School sang, "Vivat *Episcopus Cedricus*" [translated, more or less, as "Long live Bishop Cedric!"]

This was the reception of the Rt. Rev. Cedric E. Mills, first bishop of the missionary district of the Virgin Islands, when he arrived on May 11th at All Saints' Church, Charlotte Amalie, on St. Thomas Island. He was consecrated last April in Baltimore [L.C., May 5th]. Hitherto, the district has been administered by a bishop-in-charge appointed by the Presiding Bishop. Bishop Mills was elected by the House of Bishops last fall, when the district was enlarged by incorporation of some parishes, in British territory, formerly part of the Church of the Province of the West Indies.

The new bishop was welcomed at the airport by the Governor of the Virgin Islands, the Hon. Ralph M. Paiewonsky, and Mrs. Paiewonsky, and by the clergy, wardens, and vestry of All Saints', including the Rev. Raymond E. Abbitt, rector. A procession of automobiles then took the bishop to All Saints' for the service of welcome and thanksgiving.

Clerical guests at the service included the Rev. James Amos, of the Frederick Evangelical Lutheran Church; the Rev. David Bratsch, of the Nisky Moravian Church; the Rev. Grant Carey, headmaster of the *Colegio San Justo* in Puerto Rico; the Rev. Leonard Chrichton, of Christchurch, Methodist; the Rev. Marvin Henkelmann, of Memorial Moravian Church (president of the St. Thomas Council of Churches); the Rev. Donald Lam, of St. Thomas Reformed Church; Rabbi Moses D. Sasso, of the local synagogue; the Rev. Alfred Sears, CSSR, vicar general, of the local Roman Catholic cathedral (representing the Rt. Rev. Edward Harper, bishop of the Roman Catholic diocese of the Virgin Islands); and the Rev. Edward Turner, rector of St. Paul's Church, Frederiksted, St. Croix Island. Official welcomes were given during the service by the Rev. Messrs. Sears and Henkelmann, by Rabbi Sasso, and by Governor Paiewonsky, representing the people and government of the Virgin Islands.

"Greetings in the Name of the Lord," responded Bishop Mills. "We have just overcome our first fright because this is



Bishop Mills (second from left), attended by the Rev. Kenneth Yates, Fr. Abbitt, and the Rev. L. Seymour Clarke: First flight is first fright.

the first time that Mrs. Mills and I have ever flown. And now I am going to try to overcome my second fright as I face you. . . . To you, my people, I can only turn out to you my heart of love. . . ."

## SPACE

### The Man at the Helm

by ELAINE MURRAY STONE

[During the last two orbital flights of the National Aeronautics and Space Administration (L. C., June 3, 1962; October 7, 1962), Episcopalians rode in the Mercury capsules that circled the earth. The latest orbital shot was by a Methodist, Gordon Cooper, but readers interested in the "family" news of the Church would like to know that Churchmen were active, too. Readers will be especially interested to read of the work of Mr. Kraft, whose efforts are rarely reported in newspaper accounts.]

Astronaut Gordon Cooper had to get ready twice for his 22-orbit flight last month. The countdown on May 14th reached "T minus 14" — 14 minutes before lift-off — before the flight was "scrubbed" (one of the tracking stations was not functioning), and Mr. Cooper had to emerge from his capsule, *Faith 7*, and look forward to another day of preparation. The next day, the countdown at Cape Canaveral, Fla., progressed perfectly, and Gordon Cooper was off and orbiting. He landed, 22 orbits and 34 hours later, on the other side of the world and within sight of the aircraft carrier that was his target. While aloft, he slept for seven and one-half hours on the mattress of weightlessness.

On both countdown days, Episcopal astronaut Wally Schirra was with Gordon Cooper while he breakfasted and dressed for space, and went up in the elevator to the capsule at the top of the gleaming, silver-colored Atlas missile. A great smile wreathed the face of 36-year-old Gordon, the youngest of the seven original astro-



Chris Kraft: The decision is his.

nauts, on the first day, but at the second countdown he seemed much more serious. During the flight, Wally Schirra was in the Mercury Control center, where he was in contact with the astronaut in orbit, to give him support and advice drawn from his own experience.

Episcopal astronaut Scott Carpenter was stationed at the tracking station on Kauai Island, Hawaii, where he was in voice communication with Mr. Cooper as he went overhead, and was there to greet him when the carrier *Kearsarge* brought Mr. Cooper back to Honolulu.

The other three Episcopal astronauts, Charles Conrad, Frank Borman, and John Young, were at Cape Canaveral to see the launch and learn the ropes at Mercury Control, so that they will be acquainted with all phases of space flight, for their own future trips through space.

Holding down one of the most important positions in the field of space flight is Episcopalian Christopher Columbus Kraft, Jr., affectionately known as "Chris" Kraft, who bears the title of Chief, Flight Operations Division, NASA Manned Spacecraft Center, Houston. He has recently moved to Friendswood, an unincorporated town 30 miles south of Houston, near the manned spacecraft site there. While he was living in Houston, he regularly attended Christ Church Cathedral with his wife, Elizabeth, and their two children, Gordon and Kristi Anne.

As Project Mercury flight director, Chris sits at the center console at Mercury Control and assumes directorship of the space flight, from lift-off at Cape Canaveral until impact in the Pacific Ocean. It is his job to make the decision to bring down the astronaut if there is any concern for his safety while in orbit. He also decides whether the report from the Bermuda tracking station is satisfactory, and if it is safe to put the capsule in orbit. It was because of the breakdown of the vital radar at Bermuda that the flight on May 14th was canceled. He has directed all the manned flights, starting with that

of Alan B. Shepard, Jr., and including the Glenn, Carpenter, and Schirra shots. It was during the Carpenter shot that the world's attention was focused on Mr. Kraft, who had a most difficult decision to make because of the overheating of Scott Carpenter's space suit, and almost had to give the signal to fire the retro-rockets ahead of schedule, to bring him down. But the problem of overheating was remedied, and the flight continued.

Chris Kraft was born on February 28, 1924, in Phoebus, Va. He received the B. S. degree in aeronautical engineering at the Virginia Polytechnic Institute in 1944. As chief of the flight operations division, and when not directing a flight from the Mercury Control center at the Cape, Mr. Kraft has the responsibility of coordinating the thousands of details and personnel involved in Project Mercury. These support activities include the recovery program, tracking network, and flight control, to name a few. Chris is known throughout the Houston area as a very friendly fellow, always smiling, full of fun, and generally very well liked.

#### THE BLIND

### Tactile Tunes

The *Hymnal 1940* has been transcribed into Braille, and to mark the completion of this work a service was held on May 1st at St. Luke's Church, Evanston, Ill. At the service, a Braille duplicator, which will make possible quantity distribution of the Hymnal and other Braille materials, was blessed by the Rev. William T. St. J. Brown, rector of St. Luke's.

Transcription of the Hymnal, as well as the Psalter, the Catechism, and some 50 other items, has been the work of a group of laymen known as the St. Luke's Braillists. Their headquarters have been in Evanston, and they have been directed by Mrs. Helen Struett of that city, but the laymen are from various parts of the country, from Long Island to Hawaii. As

a result of their work, the *American Church News* and the *American Church Quarterly* both are available in Braille editions, so that blind people may read these publications by touch.

At the service in Evanston, the Rev. Canon Albert J. duBois, executive director of the American Church Union (sponsors of the Episcopal Guild for the Blind), told of plans for expansion of the guild's program to include recording of books and Church services.

All requests for Braille and recorded materials will be handled by the Rev. Harry J. Sutcliffe, 1155 East 32d Street, Brooklyn, N. Y., who is national director of the Guild for the Blind. The first Braille copy of the Hymnal is intended for nine-year-old Brian McMurray, a choir member of St. Joseph's Church, Chicago. [Brian is shown on this week's cover, trying out the new Braille duplicator, while Miss Gisele Gross, a member of St. Mary's Choir at St. Francis' Church, Park Ridge, Ill., reads a page from the new hymnal. We are told that, in addition to knowing his way around a Braille typewriter, young Brian is a competitive swimmer and rides a bicycle.]

#### CHURCH HISTORICAL SOCIETY

### Example

The state of historiography in the Episcopal Church was examined at the annual meeting of the Church Historical Society, meeting at the Episcopal Theological Seminary of the Southwest, Austin, Texas, May 15th and 16th. The Rev. Massey H. Shepherd, Jr., presided.

The "historiographers' section" of the society, convened by Arthur Ben Chitty, of the University of the South, was marked by a three-part program. Dr. Nelson R. Burr, of the Library of Congress, author of histories of the dioceses of Connecticut and New Jersey and of several parishes, gave a paper, "The Christian Historian: His Craft and Responsibilities." The second part of the program was a tour of the Church archives in their new repository at the seminary. Archivist Virginia Nelle Bellamy conducted the tour, and described procedures of collecting, cataloging, and preserving historical records.

The final portion of the historiographers' meeting was a description of the work of Mrs. Robert Taylor, of Topeka, Kan. Mr. Chitty called her work "an example for the whole Church." Mrs. Taylor, who is now retired after having spent seven years as secretary to the Bishop of Kansas, has, under the sponsorship of Bishop Turner of Kansas, established a diocesan repository, organized historians in over half of the parishes and missions of the diocese, held three workshops to encourage the writing of parish history, published a monthly *Historian's Newsletter*, and prepared displays for the convention of her diocese.

The Rev. Lawrence L. Brown, editor of the *Historical Magazine of the Protestant Episcopal Church*, reporting on the state of that official publication, said that 1,300 copies of the last quarterly issue were printed, 410 of them being sent free to graduating seniors of all Episcopal theological seminaries. He said that last year there were 800 paid subscriptions, of which 98 went to libraries and 59 were mailed outside the United States.

## NEW MEXICO AND SOUTHWEST TEXAS

### New Spirit

"A new spirit is abroad in the diocese; a spirit which, like the wind, bloweth where it listeth," said Bishop Kinsolving of New Mexico and Southwest Texas, concluding his address to the 1963 convention at St. John's Cathedral, Albuquerque, April 23d to 25th.

The convention gave evidence of this new spirit by adopting a new formula for assessment and quotas in the diocese — a new formula that made it possible for the convention to adopt a budget for 1964 of \$165,500. Under the old formula, the budget would have been limited to \$128,900. The budget adopted last year was \$112,710. "We have, for 1964," said a clergyman of the diocese, "the means necessary to initiate new work, stimulate existing missions by dividing various fields and adding personnel; ready cash to purchase land for future expansion; and the hope of a camp and conference center coming ever nearer."

The cathedral was consecrated on the first day of the convention. Bishop Stoney, retired bishop of the diocese, told of the history of the cathedral congregation — its times of failure and its times of vision.

The Very Rev. Gray Blandy, dean of the Episcopal Theological Seminary of the Southwest, reporting on a study of the National Council of Churches, made these three points:

1. The NCC is continuing to mature into a body with useful services for the various Churches. Since the body is only a little over 10 years old, there were of course mistakes in the beginning that would not be made in the future.

2. A member of the staff of the House of Representatives Committee on Un-American Activities was asked whether there is a record of men in the NCC being Communists or "fellow travelers." The staff member knew of none.

3. An assistant to J. Edgar Hoover, head of the Federal Bureau of Investigation, also found no such record. The assistant went further — he said that the NCC is one of the FBI's better supporting bodies.

The convention:

✓ Resolved to enter into conversation with the Seminary of the Southwest to explore possible ownership of the school with other

dioceses in the area. A committee was appointed to look into the matter.

✓ Appointed a committee to study the system of provinces in the American Church, with a view to memorializing General Convention in 1964.

✓ Resolved unanimously to "move toward" ownership of a camp and conference center.

✓ Passed a resolution supporting the ecumenical movement and the resolutions relating to this movement that were passed by the 1961 General Convention. The convention also urged support and participation of churches of the diocese in local councils and alliances, and approved use of Episcopal pulpits by ministers of other Churches, on special occasions, with consent of the bishop.

✓ Heard informal talks by the Rt. Rev. Donald Arden, Bishop of Nyasaland, and the Very Rev. J. C. van Dyk, dean of St. Paul's Cathedral, Oklahoma City, Okla.

In his address, Bishop Kinsolving told convention delegates: "Some may question [our deep] involvement in town and country work. It is, of course, entirely possible that some of the missions may never grow to parish status. Nevertheless, they are growing, and, in some cases, the communities in which they are situated are beginning to grow. While those who are confirmed in those places may not remain there, many of them will remain in the Church and, having moved to larger communities, will strengthen the Church there. A Church that is strong in the small towns soon becomes strong in the larger towns and cities."

**ELECTIONS.** Standing committee: Rev. Lawrence Cantrel; Ralph Trigg. Executive committee: Rev. Robert Gibson; J. Stoney Porcher. Deputies to General Convention: clerical, Charles Davies, Kenneth Rice, Milton Rohane, Henry Seaman; lay, William Gilbert, Shelby Hogan, William Ikard, Tom Newman. Alternates to General Convention: clerical, Ralph Channon, Charles Fish, Kenneth Kadey, Bancroft Smith; lay, William Bruce, Herbert Cosgrove, Tom Mayfield, Jr., Victor Moulton. Delegates to provincial synod: clerical, Alexander Blair, Ralph Channon, Clifford Henderson, Konrad Kelley, Milton Rohane, William Wolfrum; lay, Colbert Coldwell, George Cook, James Hammond, William Ikard, John Karr, Karl Wyler, Jr. Delegate to Anglican Congress: George Cook.

## WESTERN NORTH CAROLINA

### Imagery

A resolution aimed at creating a "new image" of the Episcopal Church in the diocese of Western North Carolina was adopted by the convention of that diocese, held May 8th and 9th in Trinity Church, Asheville, N. C.

The state of the Church committee, in its report, summed up the situation by saying: "We have grown fat, comfortable, and lazy in this great Church of ours. We cannot help but deplore the lack of growth and outreach. . . ."

The committee suggested the diocese sponsor a \$500,000 capital fund drive (for program, not buildings). Outlining expected benefits, they pictured a doubled membership by 1975, a second bishop, the Appalachian and Patterson schools to be flourishing, establishment of an Episcopal college in the diocese, as well as

a hospital for children, several nursing homes, and a Boys' Town for first offenders, operated under the auspices of the diocese.

A resolution to undertake such a fund drive was defeated. A substitute resolution was adopted calling for action through the promotion department, to give parishes and missions opportunity to express ideas for church expansion.

The convention voted to change the time of the annual convention from May



to January, exact date to be left to the bishop. The next convention will be in the Church of the Holy Cross, Tryon, N. C.

A resolution also was adopted calling for an evangelistic crusade to be held this fall, sponsored by laymen of the diocese.

**ELECTIONS.** Deputies to General Convention: clerical, James Perry, Jr., James Hindle, G. Mark Jenkins, Frank McKenzie; lay, A. B. Stoney, Roland Potter, David Felmet, V. Jordan Brown. Alternates to General Convention: clerical, Welch Tester, F. F. Valentine, Robert Johnson, Robert Campbell; lay, William Orr, Henry Hart, E. L. Kemper, Pierce Cassedy. Delegates to provincial synod: clerical, John Carter, Roland Whitmire, G. Mark Jenkins, James Hindle, James Perry, Jr., Robert Campbell; lay, A. B. Stoney, Wallis Goodman, Henry Hart, E. S. Hartshorn, Jr., Robert Phelps, John Taylor. Alternates to provincial synod: clerical, Frank McKenzie, John Taylor, Robert Johnson, F. F. Valentine, Gale Webbe, Charles Allen; lay, David Felmet, Dan Ligon, Kenyon Zahner, Mrs. T. F. Stokes, Stanley Saulnier, Bruce Morton.

## LOS ANGELES

### Senior Episcopalians

Miss Kate Hukill, 104, became an Episcopalian on April 28th. She was confirmed in her home by Bishop Bloy of Los Angeles, four decades after she retired from the teaching profession and started attending St. Cross Church, Hermosa Beach, Calif.

She was prepared for Confirmation by the Rev. Harold Frank Knowles, curate of St. Cross, who says she is California's oldest retired teacher. She started teaching in 1877. Last November, California State Controller Alan Cranston delivered her pension check to her personally.

Miss Hukill was born in Fairfield, Iowa, in 1858, and when she was three years old, her family moved to Kansas. When they went, they took with them works of Shakespeare, Tennyson, Byron, and other poets. Miss Hukill's formal education, however, didn't start until she was 11 years old. Episcopal missionaries talked with her father, and she was sent to the Episcopal Female Seminary in Topeka.

She has been a member of the Shakespeare Club since 1909, and was active in a local garden club, and in St. Anne's Guild and the Women of St. Cross

*Continued on page 18*

# Aspects of Tongues

"Speaking in tongues" has been a phenomenon familiar to Holy Innocents' Church, Corte Madera, Calif., for several months now. The following paper, titled, *Some Theological and Practical Aspects of "Speaking in Tongues" for Episcopalians, was prepared under the editorship of the Rev. Tod W. Ewald, rector of the parish, before Bishop Pike's pastoral letter on the subject [L.C., May 19th] was published. Fr. Ewald says he and his parish are "rolling along with Bishop Pike" completely on the matter.*

## 1. Theological Aspects

### A. ANGLICAN DOCTRINE

1. *No specific doctrine has been formulated.* So far as we know, there is no definitive statement about speaking in tongues. Here we can remind our people that our doctrines are concerned with the central truths of the Christian faith, relating especially to faith and salvation. Speaking in tongues is a *minor* aspect of faith and practice on which Episcopalians have had no occasion to speak or to formulate any specific doctrine.

2. *The doctrine, however, is implicit in Scripture.* All Anglican doctrine is based on the Bible. The Episcopal Church accepts the entire Bible as the revealed Word of God and "it contains all things necessary to salvation." (Our historic beliefs are simply an accurate explanation or application of the central truths of the biblical revelation.) Therefore, since speaking in tongues is clearly spoken about in the Bible, our people can be assured that it is not a "new doctrine" in the Anglican Communion: Everything that the Bible says about speaking in tongues has always been an implicit part of our doctrine.

3. *The experience, not the doctrine, is "new."* What we are encountering in our day is not a new doctrine, but the *experience* and *practice* of a doctrine which we have always implicitly held. In other words, we have always *believed* in speaking in tongues (as part of the biblical revelation), but our people have not widely *experienced* speaking in tongues.

Our concern now is that the present-day practice of speaking in tongues conform to what God has revealed in the Bible. The task we face is to make explicit what up until now has been implicit, to explain clearly what the Bible says about speaking in tongues, and to apply it to the personal and corporate life of our people.

### B. BIBLICAL TEACHING

1. *Speaking in tongues is a gift of the Holy Spirit.* The Bible says that speaking in tongues is a manifestation or gift of the Holy Spirit (Acts 2:4, 10:46, 19:6; I Corinthians 12:10). Jesus spoke of it as a "sign" which would follow those who believe in Him (Mark 16:17). After Jesus' Ascension it appeared as an evidence or sign that a person had been filled or baptized with the Holy Spirit (Acts 2:4, 10:46, 11:16, 19:6). Paul describes it as one of the nine *charismata* or "gifts" of the Holy Spirit (I Corinthians 12:10). It was experienced by all of the original apostles (Acts 2:4), by new converts (Acts 10:46, 19:6), by St. Paul (I Corinthians 14:18). It may be safely said that speaking in tongues was a common experience in the apostolic Church.

2. *Terminology.* Since "speaking in tongues" was a widely shared experience in the apostolic Church, the term was used without definition or explanation. Several variations of the term occur: *new tongues* (Mark 16:17), *other tongues* (Acts 2:4), *divers tongues* (I Corinthians 12:10), *unknown tongues* (I Corinthians 14:2). These variations seem to be more or less synonymous, expressing no essential difference in the phenomenon. The essence of the phenomenon is this: The Holy Spirit gives the believer the power to speak a tongue or language he has never before learned (cf. Acts 2:5-8).

I Corinthians 14:15 uses another term as a synonym for speaking in tongues: "praying with the spirit." One must carefully study the context of other passages to see whether speaking in tongues is alluded to by this synonym, e.g., Romans 8:26-28, Ephesians 6:18, Jude 20.

The terms "ecstatic utterance" or "tongues of ecstasy" are never used in the Bible in reference to a speaker in tongues. Those who *hear* a speaker in tongues are sometimes described as "ecstatic" or "amazed" (*existanto*, Acts 2:7; *exestesan*, Acts 10:45), but the speaker himself is never described in this way. These misleading terms occur frequently in commentaries, and even in versions of the Bible, but there is no basis for this in the Bible text itself. This seems to be an assumption or projection of the commentators, who perhaps have not had the experience, and are therefore at a disadvantage in describing its subjective aspects. There is nothing in the nature of speaking in tongues which is *per se* "ecstatic." It is, as the Bible so accu-

rately puts it, simply a "speaking." It has the same emotional potential (and the same possibility of self-control!) as speech or prayer in one's native tongues. The terms "ecstatic utterance" and "tongues of ecstasy" should be abandoned in reference to speaking in tongues. They are misleading and they are unbiblical.

3. *Speaking in tongues is prayer.* Speaking in tongues is a "speaking unto God" (I Corinthians 14:2), and therefore essentially prayer. In his *History of the Christian Church* (Vol. 1, p. 230-31), Philip Schaff says, "The glossolalia on the day of Pentecost was, as in all cases where it is mentioned, an act of worship and adoration, not an act of teaching and instruction, which followed afterwards in the sermon of Peter." Some commentaries have tried to establish an essential difference between the various occurrences of glossolalia in the New Testament, e.g., between the occurrence on the day of Pentecost and the experience in the Corinthian Church. Quoting Dr. Schaff again: "The Pentecostal glossolalia was the same as that in the household of Cornelius in Caesarea after his conversion, which may be called a Gentile Pentecost, as that of the 12 disciples of John the Baptist at Ephesus, where it appears in connection with prophesy, and as that in the Christian congregation at Corinth."

4. *Speaking in tongues edifies the speaker.* Speaking in tongues can be a valuable way of praying. St. Paul says that he used it a great deal (I Corinthians 14:18). One who speaks in tongues does not understand what he is saying; his mind is "unfruitful" (14:14). But it is nevertheless edifying to pray in tongues (14:4), for "the spirit prays" (14:14), and one "utters mysteries in the Spirit" (14:2). In other words, praying in tongues edifies or "builds up" other aspects of the person than the understanding. Our experience has been that this way of praying has a profound effect on the deep feelings and attitudes which the mind cannot always directly control. And it seems to develop in one a greater sensitivity to spiritual realities than he had before.

5. *Speaking in tongues is primarily for private worship.* St. Paul suggests that he would like everyone to speak in tongues (14:5a) — that he himself spoke in tongues more than all (14:18) — but that it has *limited value in a public meeting*: The person who prays in a tongue would be edified, but the others would get nothing (14:4). Unless there is someone to interpret the tongue, the speaker is admonished to pray silently in tongues (14:28). The implication of these two counter-emphases is that praying in tongues is primarily personal prayer, i.e., for one's private devotions.

However, if an interpreter is present in a public meeting, speaking in tongues is not to be forbidden (14:39). Two or

three utterances in tongues may be allowed in a given meeting (14:27). They are to be spoken in turn, i.e., one at a time, with the interpretation following (14:27). Group praying in tongues during a public meeting — all together, out loud, at the same time — is discouraged (14:23).

The clear purpose of the 14th chapter of I Corinthians in regard to speaking in tongues is thus two-fold:

(1) To establish the value and blessing of praying in tongues (especially for private worship),

(2) To de-emphasize and strictly discipline its use in the public meeting.

6. *Speaking in tongues is not a requirement for salvation.* Nowhere in Scripture is it suggested that any manifestation of the Holy Spirit is required for salvation. The formula for salvation is very simply, "Believe in the Lord Jesus Christ, and you will be saved" (viz., Acts 16:31). This point should be made unmistakably clear to our people. Speaking in tongues is a manifestation of the Holy Spirit which Christ set in His Church to serve a specific purpose, but one's salvation in no way depends upon it.

7. *Speaking in tongues is not limited to the apostolic Church.* No Scripture suggests that any of the manifestations of the Holy Spirit were meant only for the apostolic Church. This is a purely human doctrine and rationalization. Martin Luther, commenting on Mark 16:17-18, says, "These signs [including speaking in new tongues] should be interpreted as applying to every individual Christian. When a person is a Christian he has faith, and he shall also have the power to do these signs."

## II. Practical Aspects

### A. THE NEED FOR UNDERSTANDING

1. *Historical abuses.* It is clear from I Corinthians 12-14 that the gift of speaking in tongues had been abused in the Corinthian congregation. There was apparently far more of it than was necessary, and therefore St. Paul set down strict rules and limits for its use in the public meeting. During the past fifty years, speaking in tongues has been chiefly associated with the so-called Pentecostal movement. Here, too, there have been abuses, which many Pentecostal leaders will readily admit. The former General Secretary of the Pentecostal World Conference, David du Plessis, has written, "There is not much in church services that is more distressing than the shocking ignorance about, and the lamentable absence of the gifts of the Holy Spirit. Even in our Pentecostal Churches, where there is evidence of more liberty in the Spirit, we find far more physical and emotional 're-actions' to the presence of the Spirit, than true manifestations of the gifts of the Spirit. . . . I consider it heresy to speak of shaking, trembling, falling, dancing, clapping, shouting, and

such like actions as 'manifestations' of the Holy Spirit. These are purely human reactions to the power of the Holy Spirit and frequently hinder, more than help, to bring forth genuine manifestations."

Many of our people associate speaking in tongues with the kind of things the Rev. Mr. du Plessis enumerates: shaking, trembling, shouting, etc. Some of these associations stem from hearsay, others from actual observation of Pentecostal meetings. These kinds of impressions are not easily erased. St. Paul warned the Corinthians that outsiders entering their meetings would conclude that they were mad (14:23) — and something approaching this conclusion is what some of our people hold toward anything bearing the label, "Pentecostal."

When an Episcopalian sees speaking in tongues in this light, you can understand his concern on hearing that other Episcopalians — maybe even some of his fellow parishioners — are speaking in tongues. He asks himself, "Is our Episcopal Church going to turn into a Pentecostal meeting — with shouting, screaming and carrying on?" In other words, he sees the historical abuses connected with speaking in tongues, and he asks whether these abuses are going to come in and upset or pervert our traditional manner of worship.

Those who speak in tongues need to recognize that these objections and fears are deep-seated and are real. The danger of abuse is present, and one must be on guard against it. Further, our people need time to adjust themselves to this new experience in the midst of the congregation. If you speak in tongues, and fellow members in the congregation fail to see in you the marks of patience, love, and humility, they will have every reason to doubt both the validity and the value of your experience.

2. *Abuses are not necessary or inevitable.* Philip Hughes, writing in *Christianity Today* about the current experience of speaking in tongues in the denominational Churches, says, "An observer of the noisiness and unruliness which the Apostle Paul found it necessary to rebuke in the Corinthian Church would have been disposed, understandably, to dismiss these gatherings as something less than Christian. But he would have been

### ANGLICAN CYCLE OF PRAYER

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

#### June

2. (*Whitsunday*)
3. Johannesburg, South Africa
4. Jordan, Syria, and Lebanon
5. Kalgoorlie, Australia
6. Kansas, U.S.A.
7. Keewatin, Canada
8. Kentucky, U.S.A.

mistaken had he concluded that there was no such thing as the spiritual gifts to which the Corinthians laid claim. Does not Paul thank God because the Corinthian believers have been enriched in Jesus Christ in all utterance and in all knowledge, and because they came behind in no gift (I Cor. 1:4ff)? It is precisely their misuse of these gifts that causes him to admonish them that all things are to be done decently and in order (14:40)."

It is clear that St. Paul did not consider the abuses in Corinth as either necessary or inevitable: He gave specific instructions for curing the abuses. The problem in Corinth did not stem from the mere fact that they spoke in tongues (Christians in other New Testament Churches also spoke in tongues — cf. Acts 19:6 — and it raised no problems so far as we know), but in Corinth they lacked wisdom and guidance. To say that speaking in tongues itself is dangerous, is to question the wisdom of God. . . .

### B. THE NEED FOR PASTORAL GUIDANCE

1. *Of those who have not spoken in tongues.* The rector must make it clear to the congregation that the issue of one's salvation does not hinge upon speaking in tongues. If anyone begins to suggest or imply that it does, the rector must speak to such a person and handle it as he would any other false teaching in the congregation — with love and understanding, but also with firmness. No one's assurance of salvation should ever be put in jeopardy by the erroneous teaching that you must speak in tongues in order to be saved.

On the other hand, the rector must also make it clear to the congregation that speaking in tongues is clearly spoken about in Scripture, and that those who speak in tongues have biblical sanction for doing so. The implication must never be allowed to stand, that speaking in tongues — properly ordered — is a departure from sound doctrine. If some people in the congregation find this disturbing, the rector can point out to them that except for its occasional use in a group meeting, speaking in tongues is primarily for private worship, and is therefore a matter between the individual and God. No member of the congregation should call into question or criticism the personal devotional life of another member.

2. *Of those who have spoken in tongues.* The experience of speaking in tongues often effects a deep re-vitalizing of one's faith. The rector can help channel this new vitality with some down-to-earth, practical suggestions —

a. Use this gift primarily in your *private devotions*. St. Paul says that one who speaks in a tongue *edifies himself*. Speaking in tongues opens up a new dimension in personal prayer, which can

*Continued on page 19*

*If we are  
to convert  
others, we  
must be  
converted*

# The Time Is Now

If we believe that the Church is the Body of Christ and that Jesus was made flesh and lived among us to redeem the world, then Christ's mission, His Body, and the Church, are one. This mission, then, is the same yesterday, today, and tomorrow; unchanging in a changing world.

Certainly, earliest evidence indicates that the early followers of the way of Christ believed this to be true and acted accordingly. Conversion to Jesus meant complete submission and identification to His Body — His Spirit — His way of life. It began at the point of conversion and continues forever.

But the concept of mission has changed from age to age. Mission has been limited by the totality of vision of each age. Every age has, of course, given us individuals with clear, full understanding, and when this is achieved, the message is the original Gospel.

The early Church understood the meaning of Baptism into Christ's Body and the redemptive mission of that Body on



Dr. Moore: "At first all converted people were activists in His Name."

by the Rev. Joseph

G. Moore, Ph.D.

Executive Officer,

Strategic Advisory Committee

earth. There was no separation between mission and Body, home and overseas, professional and non-professional.

While the ministry as we know it today, namely bishops, priests, and deacons, stems from earliest times, from our Lord Himself, professionalism seems to have developed later. It seems that at first all converted people were activists in His Name, and professional status had little place in the early format of the Church.

I suppose it is wrong to say that for the first few centuries the Church and its mission, its life, were without professional Christians, as we have known them through the ages since. Many of the early saints seem to have worked full time at this business of organizing churches or groups, and consulting with bands of "followers of the way," but the massive

The Strategic Advisory Committee, set up to advise the Presiding Bishop on the total mission of the Church, was created by National Council, in part as a result of the recommendations by the Committee of Conference on Overseas Missions (Gray Committee). Dr. Moore became its first executive officer in 1961.

work that ensued in those early centuries could only have been accomplished by hundreds and later thousands of followers who worked full time at mission, their profession, and also earned their own living.

With the centuries came success, cultural acceptance, and finally dominance, in large part, by the major cultures of each age. The Church became powerful, and professional Christians took control. Slowly and then more rapidly, Rome dominated most of the churches operating in the Name of Jesus. Mission became separated from Church — a segmented thing.

While the Reformation aided in breaking away some of the cultural crust of the ages, it added crust from the various cultures the new confessions came from. The industrial revolution, the extension of colonial power over most of the world, also affected the Church and her mission. Finally, with the exception of minor denominations, the Church and mission became almost completely separated. Only the professional clergy and professional laity (like the "religious" or lay missionaries) worked at mission and the Church as one.

We, today, are faced by patterns established primarily in the past 500 years — patterns dominated by colonialism, materialism, and technological change. While the Church's program seems to have been statistically successful, there are statistics to challenge these statistics. The nations with the largest populations are not really transformed by Christ and His mission.

Even in vast portions of the earth nominally Christian, where the marks of the Body of our Lord are apparent in the large church buildings and occasional religious processions, the redemptive process of Jesus is hardly visible.

Now, with the rapid decline of colonialism and with the peaking of the power of our country and the rise of the power of Communists and undesigned nationalist groups, former methods of mission are under attack.

The changing mission in this changing world must begin with the admission that conversion to Jesus Christ is its basic ingredient. Full conversion, then, means being baptized into Christ's Body and Christ's mission.

While there is need for professional clergy and laymen, the call today is for thousands of converted non-professional Christians who will give their lives to Christ and serve in His mission.

Even as Christ — the Church — and mission are one, so, too, are home and overseas. As far as our part of the Body of Christ is concerned, we cannot teach people mission in the new areas of the Christian Church unless we are converted here at home. We cannot raise the capital and human resources needed as long as we retain so much of what we give in the local parish or mission. If we could be converted to Jesus and accept our place immediately in the mission of the Church, most parishes could give three-fourths of their income into forwarding Christ's work outside the parish and neighborhood, and most so-called missions here at home would be self-supporting.

We must pray for help to understand and develop a plan that will give us a thousand non-professional parish workers to every single professional worker and 50 non-professional priests to every professional priest now employed.

We must worry less about just what the modern tithes is and understand that Jesus gave His life for us that we might live. To be part of His Body and His mission, we must offer all of what we have to God — not a small token.

As relates to the new Churches in other lands, it is becoming increasingly apparent that our professional, middle- or upper-middle-class standards are unworthy of these wonderful people in their need, and unworthy of our Lord and Master. If they are to be converted to Jesus and His mission, we must be. Too often what we have done is convert the so-called native to a middle-class, Western

concept of the Church, almost divorced from the redemptive mission of our Lord. Too often we have brought him into a segmented part of the Body of Jesus and, by our own actions in the field, taught him our weaknesses instead of our strength.

The Body of Christ is one. So, too, is His mission. Ecumenical dimensions must be included in the initial impact we make. This is difficult, since we live in a divided Church and a divided world. However, the willingness to love and to share can be imparted, if we, ourselves, are learning to love, share, and understand.

The call to a return to the full redemptive process is apparent all about us, but it must be quickened. God has given us, through His dear Son, the only power I know that can change and redeem us from the sin and corruption of our own cultures. The time has come for us to be converted ourselves, and to offer our lives as dynamic parts of Christ's Body, working with whatever talents we have in His mission. There is no other hope for this world; but in Him, and through Him, there is victory.

Let us consider what mission must mean if it is to be total. First of all is this principle that baptized Christians must be converted men and must give full time to Christ's mission. We must make this turning as part of Christ's Body, or we have missed what our Lord is asking us to do. We must be converted. Somehow, we must teach this and get it across at every level, both here at home and over in Timbuktu, or some place else. This must be part of the teaching of the Episcopal Church.

The next thing is the meaning of Christian stewardship. We can never expect new Churches to become self-supporting unless we plan new ways of stewardship. God's truth is that in most of these new areas there are syncretistic cult groups that are operating without money from the outside. However, they are using different methods of stewardship from ours. We have to spend time, energy, and thought on what to use in place of money — use rice, in some areas, pledges of labor, chickens, corn — anything. This shift on stewardship training will help here at home, too, because here we must ask for pledges of time as well as money.

Maybe new ideas of stewardship will help us build new types of guilds that will save the Church money. What is wrong with office secretary guilds? They

***“Unless we set  
our sights  
on visions we  
are not going  
to be obedient  
to our Lord  
and Saviour  
Jesus Christ.”***

are just as holy as altar guilds. Why couldn't we set up a guild of women who would pledge time to our Lord, working sacramentally as office secretaries one day a week?

What is wrong with parish worker guilds? Rather than have a paid staff, we could have a staff of laymen and women who would give one or two days, or even four or six hours, a week to this necessary work. Then each parish could take the money it now budgets for this expense and give it to the developing new Churches throughout the world.

More and more, we must admit that there are laymen, faithful to their Church, who could become non-professional priests. We can never afford to have enough clergy unless 90% are men who give their time to the Church, and earn their living as lawyers, engineers, carpenters, etc.

In the Philippines we are going to try such a scheme. The Church in the Philippines is going to try having a farmer or a worker serve as a non-professional catechist, teaching religion free. These men will continue to work their farms and raise their rice. We hope to set up a training program for them, probably during the dry season, when they have more free time. Once trained, these men will teach religion in the public schools and also conduct Morning and Evening Prayer regularly in their local barrios. As a result of this training program, we hope that within five years some men will be ordained as deacons and priests.

There are plenty of laymen who can be trained to say a reverent, beautiful celebration of the Holy Communion. There are laymen in our Church, good men, who could give this time to their Church. As we recruited and trained them in each parish, they could dispossess the curates. Salaries formerly paid to curates could then go to the new Churches. Let's dispossess every curate in our land and put those men and that money out to work elsewhere.

Why do many missions have the cele-

*Continued on page 18*

***“Too often we professionals keep away  
from folk ceremonies and celebrations,  
hence we never get a chance to really  
know and teach the people.”***

## The Real Need

To the Rev. Joseph G. Moore, Ph.D. [see page 14], the real need for the success of the Christian mission is the conversion of the Church itself, and he thinks that "the time for conversion of Western Christians is now." From this conversion, his article says, will come the men and the materials and the concepts for spreading Christianity to those who do not have it.

One of his main points is that our modern concept of the clergy as full-time professionals is not fundamental to Christianity, and indeed that the early Church was served by clergy who made their living in other pursuits. Too often when Americans export their faith to another culture, they export aspects of their own culture as integral parts of the exercise of the faith. But the modern professional priest, as Americans know him, does not really have any exact counterpart in history, and the Church thrived in many lands and under many adversities while it was being served by what Dr. Moore calls the "non-professional."

There is really no happy term for the priest who makes his living in another vocation and serves the Church as a labor of love. Such men are better known in other parts of the Anglican Communion than in the United States, but they are nowhere plentiful in the 20th century. When such men do appear, the Church doesn't always know what to do with them. Yet the very fact that there are a few such clergy, when there is not even any adequate term for them, indicates that there might be hundreds of them if the concept were more widely familiar. "Part-time priests" (as they are often called in England) is not a good name because a priest is always a priest, whether he is teaching a class of university students or running a filling station or playing golf or attending a cocktail party. "Non-professional" is not quite an adequate description either, since the word may more often be used in terms of standards of quality than in terms of remuneration. Indeed, Dr. Moore's "non-professional" may really be a man of two professions — an attorney who is in Holy Orders, for example.

It has been said before in the pages of *THE LIVING CHURCH* that the priest in the native village overseas has no reason to need the professional education of the rector of St. Swithin's-in-Suburbia. Rather he needs three things — to be a man of utter conviction, to be a man who is looked up to and respected, and to know the Christian faith sufficiently to teach it to others and to minister to his people in terms of it. All of these things the rector of St. Swithin's needs as well. But the village in the hinterlands has no need for much of the rector's erudition, and there are areas in the United States that have no need of it either — yet where there is human need for the Gospel and the sacraments. The Rev. H. Boone Porter, Jr., said something much along these lines in the issue of April 23, 1961, and again in his article about Roland Allen [which we inadvertently titled "Ronald Allen," to our shame] in the

issue of May 19th of this year. Roland Allen's thesis was expounded in a book entitled *The Case for Voluntary Clergy*, and we think that this is a much happier term for the priest who makes his living outside the Church than any other that has been mentioned.

Certainly priests of the Church must know the faith well enough to teach it, and they must learn the skills that are needed to enable them to administer the sacraments intelligently and reverently; they must know the skills that are needed to minister to the needs of the sinner and the sinned against; they must know how to bring people to God. But these things do not need to be learned in seminary. Priests need to be able to love and care for their people and to share their concerns and their sorrows and their joys — and no seminary *can* teach this. But many a professional man or businessman may have learned it in the practicing of his profession and the living of his own Christian life.

More and more, the case for voluntary clergy is being made — and being made by men who are themselves possessed of academic honors far beyond those required of the average priest. There is not only practical value in the proposal — and there is much of that — there is theological value as well. Not only in regard to foreign missionary enterprises, but in connection with the missionary work of the Church within our own cities and towns and villages, the concept of the voluntary priest is one which the Church would do well to consider.

Dr. Moore's call for conversion as the basic requirement for the Church's fulfillment of her mission anywhere on the earth is a call that has to be made in every generation. He has touched here on a principle, and any discussion or undertaking of mission which does not take this as basic is doomed to fruitlessness.

We are tempted to quibble at one point — and to quibble, in the process, with just about everything that is said these days in regard to stewardship or missionary action. "Let the mission churches in America," goes the theme, "get to be self-supporting, so we can spend that money on missionary work." "Mission," in reference to a congregation, has lost its meaning. No one seems to hear what the word is saying — that this group of people, this geographical and social unit, is a part of that outreach to which the Church must bend her every effort. Recently a small middle-western parish reverted to mission status — downgraded, in effect, since it can no longer speak for itself in the diocese — because it had lost most of its leading parishioners. But two of them had left because they were ordained, and others were military men stationed nearby, who were transferred. It is a congregation of young couples who have little money and large families, of transient armed forces personnel, and of men so committed that they give up careers to serve the Church. Can the Church possibly think of places like this, where money is scarce and people are transient, but where the Gospel is being spread abroad, as failures? And what of the little congregation in the little town, where the average age of the 90 communicants is 50? Like most country towns now, the village has not many young people. And the older people have declining incomes, declining physical resources. If this were an African village, or a Philippine one, it might be seen as part of the great commis-

sion to care for souls. But this little church which can never be self-supporting can yet always reach a surprising number. Those few young people it reaches will reach their stage of support and leadership in larger places. The village is a seedbed, with a small local harvest. But is it, therefore, only "a mission" or is it, in the truest sense, a part of *the* mission?

Conversion is indeed basic to mission — and conversion, real conversion, whether gradual or dramatically sudden, has always carried as one of its byproducts the opening of eyes to new sights, the opening of minds to new possibilities. In a new and changing world, if the Church is to continue to obey her Lord's command to go into all the world and teach the Gospel, she is herself going to have to be open to new vision, new concepts. After all, the Church as an institution of *Western culture* is not that which "was in the beginning, is now, and ever shall be." The Church as the Body of Christ is alone that which has endured through the centuries and set the world upside down.

Stewardship of goods and services — voluntary clergy — parish secretary guilds — aspects of liturgy brought from native cultures — many are the new concepts that the Church must face and deal with if she is to serve a changing world. The Church must herself change, and her people must be changed with the change that we call conversion. And the more she changes the more, in fact, she will remain the same thing. It is only if she should refuse to change that she would cease to be the living Body of Christ.

## By Power of the Spirit

We think it is particularly fitting that the statement of the Presiding Bishop, about the Church's responsibility in the present increasing racial tension in the United States, should appear right at Whitsuntide [see page 7]. The cry, the prayer of Pentecost, is "Come, Holy Ghost," but all too often Churchpeople issue this invitation without any serious thought as to its meaning. Some of the early Fathers referred to the third Person of the Blessed Trinity as "the Gift," but this is no small gift that can be tucked away in a convenient cabinet and only handled when it pleases us. Rather this is the treasure for which a man must sell all that he has, the Visitor who occupies all the house.

"I think. . ." says the Presiding Bishop, "of our prayers at Whitsuntide as we ask God to work His will in us through His Holy Spirit. And then in contrast to our praises and our prayers our failure to put ourselves at the disposal of the Holy Spirit becomes painfully clear." To sing, "Come, Holy Ghost our souls inspire," is not merely to ask that God give us the nice sort of feeling we get from a Brahms symphony (if that is our taste) or a sunset. The rest of the phrase, "and lighten with celestial fire," is to the point. For the work of God the Spirit in the soul does not only give light and warmth — it burns, it hurts, it destroys all that is dross, all that is unworthy. When God really is given freedom to work His will in men, He does not make them comfortable but strong, He does not make their lives easy

but He makes them effective for His Kingdom, He makes them holy.

The holiness that is the result of God's work in men is in each man unique — there are diversities of His gifts, there are differences of operation, there are different callings, and no saint is ever a mere carbon copy of some other saint. But whatever the calling, whatever the work, love must be manifest — for the truly Christian life is the life impelled, indeed compelled, by Love.

Love can never deny to another the full measure of human dignity and freedom; love can never deny to another the regard that must exist for each person as a child of God; love can never deny to others the opportunity to make of themselves the best that they can. When Churchmen do so deny the rights of others, then the love of God, the Spirit of Love, has not been allowed within them.

The area of race relations is far from being the only area of society in which human rights are denied, human freedoms abolished. It is certainly not the only field in which men are denied the full stature of manhood, or their full dignity as children of God. But the presence of an evil elsewhere does not absolve the Christian of his duty to act to remove the evil that is before him. And the time has come when the denial of rights and dignities because of racial difference has been endured past enduring.

The man who occupies the highest post the Church in this country affords has spoken in the name of the God He serves, has spoken by the power of the Spirit. Now we hope that Churchmen from all parts of the country will listen, and will pray, this Pentecost, "Come, Holy Ghost," and having so prayed will open their hearts and their lives to the scouring, rushing, mighty Wind of God.

## Assistant Bishops

We greet with enthusiasm the proposals of Bishop Gray of Connecticut [see page 2] regarding possible changes in Canons regarding assistant bishops. He proposes, for one thing, that all such bishops be elected to be exactly that — assistant bishops — rather than the confusing and differentiated coadjutors and suffragans. His proposals do not precisely go along with our suggestions in the editorial of May 19th, but our main object was to get the subject out into discussion by the leaders of the Church, and in this we seem to have succeeded.

Our suggestion was that in any diocese the first assistant bishop should "be a full bishop" and Bishop Gray seems to feel that *any* assistant bishop should be a full bishop, with right of succession and freedom to accept diocesan status in any other diocese. His concept is one of a "team episcopate," and he proposes that Canons be changed in order that the assignment and jurisdiction of an assistant bishop might be altered to fit changing needs in the diocese.

We think that Bishop Gray's proposal merits the Church's consideration, concern, and — at General Convention — action.

Church, as well as the local Women's Club. She spent her birthday last November in the South Bay Hospital, where she had undergone surgery for a broken hip.

After confirming Miss Hukill, Bishop Bloy went to the church, where he confirmed a class of 100 young people and adults. The rector of the parish, the Rev. Richard I. S. Parker, is currently enjoying a trip through the Holy Land. He and his wife were given the trip by St. Cross parishioners in honor of the 25th anniversary of Mr. Parker's ordination to the priesthood.

**NCC**

**Consultors Contribute**

The five Churches that have joined in the Consultation on Church Union are among the largest contributors to the National Council of Churches, according to a summary of 1962 contributions from member Churches recently released by the NCC.

These five Churches — the Episcopal Church, the Methodist Church, the United Presbyterian Church, the Evangelical United Brethren, and the United Church of Christ — gave a total of \$4,791,874.65 last year, out of a total contribution by member Churches of \$6,414,407.64. The five are engaged in exploratory talks to see whether they can unite to form a Church that is "truly Catholic, truly Reformed, and truly Evangelical" [L.C., April 7th]. Gross contributions of each of these Churches were:

United Presbyterian: \$1,879,848.27; Methodist: \$1,429,598.57; United Church of Christ: \$1,006,005.91; Episcopal: \$330,684.86; EUB: \$145,737.04.



Fr. Knowles, Miss Hukill, and Bishop Bloy: Oldest new Episcopalian?

bration of the Lord's Supper only four times a year, or once a month, when there are good men in the community who could offer up this sacrifice very acceptably unto God?

We can change, and we must change, especially in those Christian Communion in the Catholic heritage. One great difference between Anglicans and the Assembly of God and other denominations is that the latter have worker-ministers. This is one of the reasons why they are growing so rapidly. They believe in working at mission, and they are being blessed.

Sometimes when I attend some of our parishes here at home, my mind strays. I'm just back from the Philippines, Brazil, or Haiti, and then I'm worshipping in a parish with a budget of \$80,000 to \$100,000 or more. I hate to look to see how much is paid for music and choir, or how much is paid for professional staff. I think that the music would sound just as sweet if it was a little sour once in a while because the choir was non-professional, especially if the congregation knew that the money formerly used for professional music now educated 12 men for mission in Africa, East Asia, or the Caribbean.

This may sound visionary, but unless we set our sights on visions we are not going to be obedient to our Lord and Saviour Jesus Christ. We can do it. We have wonderful people in this Church of ours. We have people who are devoted to our Lord and His Church, but they must know the fullness of mission. We must open the doors to them and have confidence in them. There is no reason why we can't celebrate the Lord's Supper every Sunday and every saint's day, both here and in every mission station overseas. There is no reason in this world why, with all the clergy and professionals we have here, we can't answer our bishops' appeals all over the world, if we really go all out.

Community development programs must be part of mission, too. We can't just be concerned with calling on our own people or calling on people we might consider prospects. We must come to grips with the whole problem of community. This is true for Detroit, for Saigon, Bontoc, Brasilia, or wherever we are. We must work in community. We must be concerned. We must see that in the new Churches they are trained to work in the community.

In Jamaica, all through the Caribbean, or in West Africa, when people get away from the dominance of the missionary, Christ's Word in the Bible is still read, but dancing around the altar and use of the drums or gongs are also part of the religious ceremony. In Jamaica there is a service much like an agape, for instance, in the Revival Zion, that starts at

sundown on Saturday. At midnight, they have the love feast. They dance around the altar; they sing Sankey hymns, and then they offer grape juice or Coca Cola and special white bread. They want the bread and drink to be pure. They have a love feast in Christ's Name. In the morning, some of them find their way to the Anglican Church to make their regular communions.

You could say, if you wanted to, that these groups like Revival or Revival Zion are pagan groups, but to say this is to try to limit the power of God, to negate what we know to be true, the fact that God has been reaching down to man through the ages, and that man has been reaching up to God. If I could take you to my former haunts in Jamaica to meet some of these people, a great number of whom are baptized and confirmed in our Church, you would know that God is with them in these Revival services.

What they sorely need, however, is fellowship and instruction — the best kind of training in Christian theology and mission. Left alone as they are now, they drift into fear and superstition. This would not happen if well trained clergy and lay workers were with them. Too often, in this type of cultural situation,

**"We can never afford to have enough clergy unless 90% are men who give their time to the Church."**

training for Baptism is completely inadequate. Confirmation, even if preceded by instruction, is not a reaffirmation of full mission in Christ's Body. Too often we professionals keep away from folk ceremonies and celebrations, hence we never really get a chance to know and teach the people.

In all cultures, African cultures particularly, the Catholic Church, with its sacraments and its concepts, is the only answer. They know that blood is needed for sacrifice; they understand the need for an altar; they believe that their ancestors are all around them and, therefore, understand a concept like the Communion of Saints. However, the people need clear training in the full meaning of the Incarnation and in the sacraments and their use. They are still waiting for their full conversion, but will not be reached unless we ourselves are converted. The time for conversion of Western Christians is now.

## TONGUES

Continued from page 13

effect deep changes and blessings in your Christian life. For the most part, this is not a gift to be openly displayed, but is a private language of adoration, praise, devotion, and intercession between you and God.

b. Be modest and quiet about your own experience. Some of the other members in the congregation may find speaking in tongues hard to accept. Talk and argument will not help. This blessing cannot be forced on anyone, nor should any "pressure" ever be applied. If an opportunity presents itself, share your simple witness — and then let the Lord use it in His own way with that individual.

c. Seek fellowship with others who share your joy and enthusiasm in this blessing. But guard against forming any "cliques" within the congregation. Prayer meetings and group get-togethers should always be open to any member of the congregation. Beware of spiritual pride (cf. I Corinthians 4:7).

3. *Of the congregation as a whole.* The local congregation may need to set up some ground rules, and these could vary considerably from congregation to congregation. The following is simply a summary of the experience in our own congregation up until now:

a. We do not encourage speaking in tongues during the regular Sunday worship. We feel that this would be an unnecessary stumbling block for some people right now. Furthermore, it is not really necessary. Those who speak in tongues can "speak to themselves and to God," as St. Paul says.

b. Occasionally in a prayer group someone will speak in tongues, with the interpretation following. Those who come to the prayer groups expect this, and it is done decently and in order.

c. We prefer to have these prayer groups meet *in the church*. It has been suggested that those who object to speaking in tongues would be mollified if the meetings were not held in church, but in private homes. But this would tend toward the very thing we want to avoid — the splitting up of the congregation into

## 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.

### June

2. All Saints', Dallas, Texas
3. St. Raphael's, Security, Colo.; Trinity, Sauger-ties, N. Y.; St. Christopher's, Hobbs, N. M.
4. St. Paul's, Peoria, Ill.
5. St. Peter's, Freehold, N. J.
6. St. Paul's, Roosevelt, N. Y.; Grace, White Plains, N. Y.; St. John's, Flushing, N. Y.
7. St. Augustine's, Gary, Ind.; St. Mary's, Wayne, Pa.
8. Holy Trinity, Spokane, Wash.

June 2, 1963

very little cliques. If we turn tongues out of the church there is a very real danger of turning it over to the devil. The very thing tongues needs — pastoral guidance and the discipline of the Church — would be diminished. Let it be done completely in the open. No one is forced to come to this kind of a group, but anyone is welcome.

d. We discourage the copying of Pentecostal traditions, customs, or mannerisms in our prayer groups. We have nothing against these traditions, but we don't feel they are essential to the manifestations of the gifts of the Spirit. It is unnatural for our people to pray in loud voices, or frequently to intersperse another person's prayer with "Amen," "Hallelujah," "Praise the Lord," etc. We may develop or change in this regard, but we want the Spirit to mold our traditions, rather than to import customs which may actually hinder His work in our midst.

e. In praying with people who seek this blessing, we do not pray for the "gift of tongues," as such, but we pray for the Holy Spirit (cf. Luke 11:5-12). We believe that we always stand in need of a greater measure of the Holy Spirit . . . and that as one prays and receives the Holy Spirit, he can give audible token of this by speaking in a new tongue (cf. Mark 16:17). But we want to focus on the Giver, rather than the gift.

f. We encourage each person in the congregation to come to his own decision regarding speaking in tongues. In other words, the question is not, "What should the congregation do about speaking in tongues?" (except in regard to the order of it in group meetings), but the question is, "Lord, what should I do about speaking in tongues?"

When a person feels that this experience is not for him . . . there should be no implication that he is "less of a Christian" than someone who speaks in tongues. In fact, it misses the whole spirit of I Corinthians 12 to compare one Christian to another in such a way: We are members of His Body — each one unique, each one dealt with by the Lord in an individual way.

On the other hand, when a person feels that this is a blessing he needs, in order to become a more effective Christian, then we pray that he may receive it. . . .

g. For the time being we have decided not to bring the issue of speaking in tongues into the teaching program of the Sunday school. Our reason is this: Some of the parents are still uncertain or uneasy about speaking in tongues. A child is not equipped to make a mature judgment on this kind of thing. If he is taught something in Sunday school, and finds a different attitude at home, he is thrown into confusion. Since this is not an issue dealing with salvation, we feel that we can allow ourselves more time, as a congregation, to gain wisdom and maturity before speaking to our children.

## BOOKS

Continued from page 4

about to be (after Shiloh) a communicant in good standing.

Because there were emotions in the matter of allegiance — the Church must follow the flag — the fact has frequently been obscured that even had those emotions not existed the practical problems of missionary support and consecration of bishops would still have had to be solved.

There is, of course, the irreconcilable opposition in philosophies. The northern dioceses, following Lincoln, ignored the existence of the southern political structure, and the southern dioceses regarded that structure as valid. It must be remembered in the context of those times that successful northern military action to prevent secession, or "recapture" the southern states, was so remote from the thinking of southerners as to be ridiculous. It just couldn't happen. Therefore, they seemed to say, let us be about the continuing and strengthening of God's work.

The only tenable alternative to what actually happened would have called for exceptional statesmanship and daring on the part of the northern dioceses. Had those Churchmen been able to foresee what was happening, they might have taken emergency measures to enable the separated Churches to continue missionary activity and to consecrate bishops. The unhappy notes in the record of the relationships are these: The northern dioceses made no move to help the southerners solve their very real problems and the southern members made no friendly overtures. If they merely had sent greetings and regrets their magnanimity would have been established for all time. But let us not complain. Restraint was sufficient that the miraculous "convention of reconciliation" in 1865 was possible. No other Protestant Church fared so well.

ARTHUR BEN CHITTY

*The reviewer is historiographer of the University of the South.*

## Books Received

**DAILY LIFE PRAYERS FOR YOUTH.** "Inviting God into the nooks and crannies of teen living." By the Rev. Walter L. Cook, Baptist clergyman and professor. Association Press. Pp. 95. \$1.95.

**PREDESTINATION.** By the Rev. Dr. Howard G. Hageman, former president, General Synod, Reformed Church in America. Fortress. Pp. 74. \$1.

**STATE OF EMERGENCY.** "The Full Story of Mau Mau." By Fred Majdalany, British newspaperman and author of books. Houghton Mifflin. Pp. 239. \$4.50.

**THEOLOGY FOR TODAY.** By the Rev. Charles Davis, British Roman Catholic professor (of dogmatic theology) and editor. Sheed & Ward. Pp. 310. \$5.

**ST. JOHN CHRYSOSTOM BAPTISMAL INSTRUCTIONS.** Vol. 31 in "Ancient Christian Writers" series. Translated and annotated by Paul W. Harkins, Ph.D., LL.D. London: Longmans, Green. Westminster, Md.: Newman Press. Pp. 375. \$4.50.

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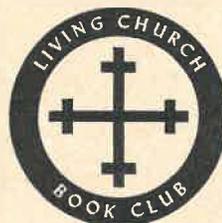
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# PEOPLE and places

## Appointments Accepted

The Rev. William A. Anthony, formerly vicar of St. James' Church, Alpine, Texas, St. Paul's, Marfa, and related fields, will on July 1 become vicar of Trinity Church, Portales, N. M., and St. John's, Fort Sumner, and chaplain to Eastern New Mexico State College, Portales. Address: Globe Ave. and University Dr., Portales.

The Rev. Ernest F. Bel, formerly curate at Christ Church Cathedral, New Orleans, La., will on July 1 become chaplain at St. Martin's Episcopal School, Metairie, La. Address: 5309 Airline Highway, Metairie.

The Rev. Harold E. Beliveau, formerly rector of St. Paul's Church, Altus, Okla., will on July 1 become rector of All Saints' Church, Wichita Falls, Texas.

During Fr. Beliveau's four years at St. Paul's Church, the congregation doubled in size and achieved parish status. He also did extensive work with the Strategic Air Command personnel at Altus Air Force Base.

The Rev. Canon William E. Berger, formerly in charge of St. Barnabas' Church, Havana, Ill., is now instead vicar of St. Joseph's, Clinton. He continues to serve as rector of Trinity Church, Lincoln, Ill. Address as before: 218 N. Kankakee, Lincoln.

The Rev. Charles H. Blakeslee, Jr., formerly chaplain at St. Martin's Episcopal School, Metairie, La., is now associate rector of St. Martin's Church, Metairie. Address: 2216 Metairie Rd., Metairie.

The Rev. Raymond D. Brown, formerly curate at St. Paul's Church, Schenectady, N. Y., is now vicar of Holy Nativity Church, Whitefish, Mont., St. Matthew's, Columbia Falls, and the Church of St. Michael and All Angels, Eureka. Address: 214 Second St., Box 852, Whitefish.

The Rev. Dr. Frank N. Butler, formerly rector of St. Luke's Church, Jackson, Tenn., will on August 1 become rector of Grace Church, Jefferson City, Mo.

The Rev. Standrod T. Carmichael, warden of Thompson Retreat and Conference Center, St. Louis, Mo., and canon of Christ Church Cathedral, St. Louis, will on July 1 begin work as pastor of Indian Hill Church, Cincinnati, Ohio. He will serve during the sabbatical of the Rev. Luther Tucker.

The Rev. Douglas M. Carpenter, formerly vicar of St. Stephen's Church, Brewton, Ala., and St. Mary's, Andalusia, is now vicar of a new mission station in Huntsville, Ala., to be called St. Stephen's. Address: 4209 Coffee Dr., Huntsville.

Huntsville, the "rocket city," has seen phenomenal growth in the past several years. At present, the Rev. Mr. Carpenter sees his work as pastoral in the expanding suburbs, maintaining a house chapel, exploring the possibilities of an established mission.

The Rev. F. Alvin Cheever, formerly vicar of St. Philip's Church, Hawthorne, Nev., will on September 1 become chaplain of St. Mary's School, Peekskill, N. Y.

The Rev. Leo S. Cook, formerly rector of Christ Church, New Brighton, Pa., is now in charge of the Church of the Good Samaritan, Liberty Borough, Pa., and the Church of the Transfiguration, Clairton. Address: 502 Kaler St., Liberty Borough, McKeesport, Pa.

The Rev. Canon William I. Cool, formerly rector of St. Matthew's Church, Enid, Okla., and chairman of Oklahoma's diocesan department of Christian education, will on July 1 become executive director of Christian education in the diocese of Dallas. He will continue his work as chairman of Christian education for the Seventh Province.

While in Enid, Canon Cool was active also in the Red Cross, the mental health association, the family clinic panel, the community planning committee, and the council of churches.

The Rev. Rolin E. Cooper, formerly assistant at St. Andrew's Church, Roswell, N. M., will on July 1 become rector of Grace Church, Carlsbad, N. M. Address: 508 W. Fox.

*Continued on page 22*

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## PEOPLE AND PLACES

Continued from page 20

The Rev. James D. Ellisor, formerly assistant rector of Trinity Church, St. Augustine, Fla., is now rector of St. Peter's Church, Fernandina Beach, Fla.

The Rev. Ronald W. Forsyth, formerly assistant minister at St. Simon's Church, Buffalo, N. Y., is now rector of St. Simon's Church, Staten Island, New York.

The Rev. Maurice H. Freemyer, formerly vicar of St. Martin's in the Fields, Edwardsville, Kan., is now rector of Christ Church, Beatrice, Neb.

The Rev. James Geen, who was recently ordained deacon, is now assistant at St. Alban's Church, Staten Island, New York.

The Rev. Rocco P. Grimaldi, formerly curate at St. Thomas' Church, Farmingdale, Long Island, will on July 1 become priest in charge of the Church of the Messiah, Central Islip. Address: 237 Van Cott Ave., Farmingdale.

The Rev. Sinclair D. Hart, formerly vicar of Trinity Church, Shrewsbury, Mass., will on July 1 become rector of Grace Church, Salem, Mass. His move out of the diocese of Western Massachusetts will end his service with many diocesan, civic, and interchurch groups.

The Rev. Richard G. Hemm, formerly priest in charge of the Church of St. John the Baptist, Puerto Cortis, Honduras, has for several months been curate at St. Christopher's Chapel of Trinity Parish, New York.

The Rev. R. A. Laud Humphreys, formerly rector of Trinity Church, Guthrie, Okla., chaplain at Langston University, and historiographer of the diocese of Oklahoma, will on July 1 become associate rector of St. James' Church, Wichita, Kan.

Office address: 3750 E. Douglas, Wichita 8; residence: 144 N. Yale, Wichita 8.

The Rev. James B. Jeffrey, formerly assistant minister at the Church of the Incarnation, New York City, has for several months been rector of St. Luke's Church, Eastchester, N. Y. Address: 98 Stewart Ave., Tuckahoe, N. Y.

The Rev. George S. Johnston, formerly rector of St. Mark's Church, Newport, Vt., will on July 1 become rector of Holy Trinity Church, Logan, W. Va.

The Rev. George J. Karney, Jr., formerly assistant at the Church of the Good Shepherd, Hartford, Conn., has for several months been vicar of St. John's Mission, Forestville, Conn. Address: 831 Stafford Ave., Bristol, Conn.

The Rev. Isaac F. Mason, formerly vicar of St. Luke's Church, Chickasha, Okla., and Episcopal chaplain for the Oklahoma College for Women, will on July 1 become rector of Trinity Church, Guthrie, Okla., and Episcopal chaplain for Langston University. Address: 310 E. Noble Ave., Guthrie.

The Rev. Charles O. Mastin, formerly curate at Calvary Church, Hillcrest (Wilmington), Del., will on July 1 become rector of the Church of the Good Shepherd, Scranton, Pa.

The Rev. John A. Metzler, III, formerly curate at St. David's Church, North Hollywood, Calif., is now vicar of St. Barnabas' Mission, Dunsmuir, Calif., and St. John's, McCloud.

The Rev. Lewis H. Mills, formerly curate at Trinity Church, Melrose, Mass., is now rector of St. Chrysostom's Church, Quincy, Mass. (The Millses also announce the birth of a son, Stephen Edward, born February 20.)

The Rev. Marvin T. Murphy, formerly rector of St. John's Church, Moultrie, Ga., is now serving All Saints' Church, Grenada, Miss. In Moultrie

the Rev. Mr. Murphy was also active in quite a number of civic organizations related to health and welfare.

The Rev. William F. Myers, who has been serving as vicar of St. James' Church, Bowie, Md., will on August 1 become rector of Trinity Church, St. Charles, Mo. Address: 318 S. Duchesne.

The Rev. Dr. Donald J. Parsons, professor of New Testament and sub-dean of Nashotah House, has been appointed acting dean. (The Very Rev. Dr. Walter C. Klein, dean, recently accepted election as Bishop Coadjutor of Northern Indiana.)

The Rev. Thomas J. Patterson, formerly curate at Holy Trinity Church, Hicksville, N. Y., is now rector of Holy Trinity Church, Valley Stream, N. Y. Address: 54 Brooklyn Ave.

The Rev. James H. Pearson, formerly locum tenens at St. Paul's Church, Pekin, Ill., is now rector of St. Andrew's Church, Edwardsville, Ill., and vicar of St. Gabriel's, Wood River. Address: 140 N. Buchanan St., Edwardsville.

The Rev. Roger Lee Prokop, formerly priest in charge of Trinity Church, Canastota, N. Y., and St. Andrew's, Durhamville, is now assistant minister at Grace Church, White Plains, N. Y.

The Rev. Carlisle J. Ramcharan, formerly priest in charge of the Mission of St. Simon of Cyrene, Cincinnati, has returned to the United States from the West Indies. He has for several months been serving as chaplain and director of the college center at St. Luke's Church, Fort Valley, Ga. Address: 726 E. Macon St.

The Rev. Charles E. Reeves, Jr., formerly canon on the staff of the Cathedral of St. Philip, Atlanta, Ga., is now rector of St. Paul's Church, Augusta, Ga. Address: 605 Reynolds St.

The Rev. William G. Shepherd, formerly a teacher in Turkey, is serving temporarily as assistant minister at St. Matthew's Church, Bedford, N. Y.

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TEACHING POSITION wanted in Church-related Secondary School, boarding or day. Credentials available. Priest; aged 33; eight years of parish ministry; Yale B.A., English major; S.T.B. Reply Box H-941.\*

### RELIGIOUS COMMUNITIES

THE SOCIETY OF ST. PAUL — Operates St. Jude's Nursing Homes, Gresham and Sandy, Holy Trinity elementary school, St. Paul's Press, St. Paul's Retreat House, St. Paul's Mission for overseas medical aid and St. Peter's Priory in South West Africa. Second Order — The Sisters of St. Paul. There is a Third Order for men or women in the world. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Oregon. An Active Order for Lay Brothers and Sisters. Inquiries welcomed from possible postulants.

\*In care of **The Living Church**, 407 E. Michigan St., Milwaukee 2, Wis.

### SUMMER RENTAL

COTTAGE on Lake Michigan, two bedrooms. Also room in village for woman. Reply P.O. Box 167, Pentwater, Mich.

### TOURS

15th ANNUAL Mexican Bus Tour privately arranged for adults and young people—July 13-27—reasonable cost. Write to the Rev. G. C. Stutzer, Okmulgee, Okla.

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- Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- 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.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

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The Rev. Steinman E. Stephens, formerly vicar of the Church of the Holy Spirit, Dallas, Texas, is now curate at St. Philip's Church, Coral Gables, Fla.

The Rev. Jess E. Taylor, formerly rector of St. Barnabas' Church, Portage, Mich., is now vicar of St. Mary's Church, Lompoc, Calif. Address: 122 N. G St.

The Rev. John H. Teeter, formerly vicar of the Church of the Good Shepherd, Lynchburg, Va., is now rector of St. James' Church, Skanateles, N. Y. Address: 96 E. Genesee St.

The Rev. John A. Thompson, formerly rector of the Church of the Annunciation, Luling, Texas, is now rector of St. Thomas' Church, Corpus Christi, Texas. Address: 4100 Up River Rd.

The Rev. David B. Tod, formerly curate at Trinity Church on the Hill, Los Alamos, N. M., is now deacon in charge of Grace Church, Hatch, N. M. Address: Box 901, Truth and Consequences, N. M. Formerly a perpetual deacon, the Rev. Mr. Tod spent the past year at CDSP in preparation for ordination to the priesthood.

The Rev. Stuart S. Tuller, Jr., formerly assistant minister at St. Matthew's Church, Bedford, N. Y., has for several months been vicar of All Saints' Church, Hanover, Pa.

The Rev. George M. Udell, formerly vicar of St. John's Church, Fort Sumner, N. M., will on July 1 become manager of the diocesan camp and conference program at Valmore, continuing as vicar of St. Michael's Church, Tucumcari. Address: Box 173, Tucumcari.

The Rev. Dr. Kenneth R. Waldron, formerly rector of Trinity Church, Mount Vernon, N. Y., has for several months been chaplain at the Orange County Farm and Middletown State Hospital under the New York Protestant Episcopal City Mission Society.

The Rev. James H. Watt, formerly rector of Calvary Church, Bastrop, Texas, will on June 15 become rector of St. John's Church, Columbus, Texas. Address: Box 746, Columbus, Texas.

The Rev. William L. Weiler, formerly curate at the Church of the Holy Apostles and the Mediator, Philadelphia, will on June 12 become rector of the Church of St. John the Evangelist, Essington, Pa. Address: Third and Wanamaker Ave., Essington.

The Rev. Huntington Williams, Jr., formerly rector of St. Timothy's Church, Winston-Salem, N. C., is now rector of St. Peter's Church, Charlotte, N. C. Address: 1712 Beverly Dr., Charlotte 7.

The Rev. Donald O. Wilson, formerly vicar of St. Matthew's Church, Wilmington, Del., will on

September 1 become rector of St. James' Church, Baltimore, Md. Fr. Wilson was born in Costa Rica and spent his early years in Jamaica. He has been very active in the diocese of Delaware in the field of Christian social relations. His wife is principal of an elementary school and has almost completed work for her doctorate.

The Rev. Palmer W. Wylde, priest of the diocese of Idaho, has for several months been rector of St. James' Church, Payette, Idaho. Address: 110 N. Tenth St.

The Rev. William Yon, who has been serving as assistant to the director of program for the diocese of North Carolina, with special responsibility for youth work and the Vade Mecum program, will on August 1 become director of Christian education for the diocese of Alabama. Address: 521 N. Twentieth St., Birmingham 3.

### Changes of Address

The Rt. Rev. George W. Barrett, D.D., formerly addressed in Bronxville, N. Y., where he was rector of Christ Church, is now Bishop of Rochester and may be addressed as follows: Office, 935 East Ave., Rochester 7, N. Y.; residence, 111 Douglas Rd., Rochester 10.

The Rev. William A. Beal, rector of St. John's Church, Chevy Chase, Bethesda, Md., should be addressed at 7020 Beechwood Dr., Chevy Chase 15, Md.

The Rev. Robert Clingman, rector of St. Mark's Church, Jacksonville, Fla., and Mrs. Clingman have bought their own home and are now living at 4607 Ortega Blvd., Jacksonville 10. Their children are Robert, Jr., age 16, and Joy Elizabeth, 12.

### Adoptions

The Rev. Alexander T. Stewart and Mrs. Stewart, of the Church of the Resurrection, Clarkston, Mich., announce the adoption on March 6 of a son, Bruce Andersen, born January 19.

### Living Church Correspondents

The Rev. E. Lani Hanchett is now correspondent for Honolulu. Address: St. Peter's Church, 1317 Queen Emma St., Honolulu 13, Hawaii.

### Other Changes

The Rev. John R. Green, associate director of the City Mission Society, Newark, N. J., is now also director of the Greater Newark Council of Churches.

## DEATHS

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

Rear Admiral Charles L. Austin, U.S.N. (retired), a vestryman and sidesman of Christ Church, Short Hills, N. J., died May 14th, in Overlook Hospital, Summit, N. J., at the age of 71.

Admiral Austin was born in Moorestown, N. J. He was a graduate of Germantown Academy, Philadelphia, and the U.S. Naval Academy at Annapolis. He was a veteran of both world wars, and at the time of his retirement, in 1953, he was commander of the school for supply officers at the Bayonne (N.J.) Naval Supply Depot. Admiral Austin served in Great Britain from 1937 to 1943, and later commanded an amphibious force in the Pacific. After his retirement, he became assistant vice president of the Isthmian Steamship Co.

He was an adviser of the Crucifers' Guild at Christ Church, and a member of the diocese of Newark's commission on clergy salaries.

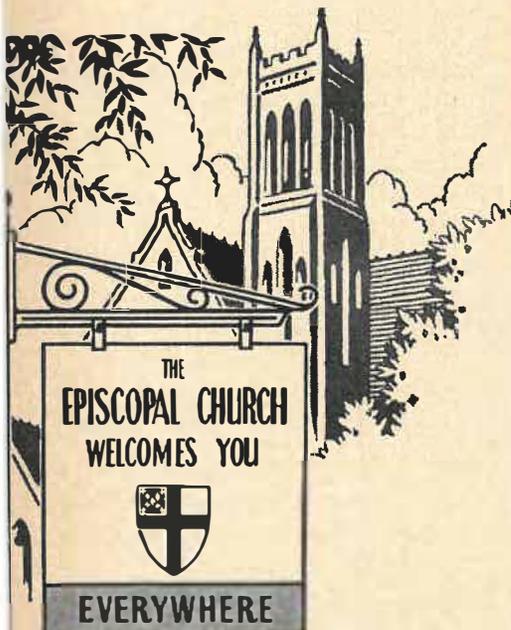
Surviving are his wife, Marjorie Stout Austin; three daughters, Mrs. Coleman W. Morton, of Pasadena, Calif., Mrs. C. Edward Williams, of South Orange, N. J., and Mrs. John McL. Morris, of Woodbridge, Conn.; and 15 grandchildren.

Mildred Fish Jaynes, widow of the Ven. Almon A. Jaynes, former archdeacon of the diocese of Central New York, died in New Hartford, N. Y., May 5th.

Mrs. Jaynes was born in Syracuse, N. Y. She was graduated from Syracuse University in 1914, and received the M.A. degree from Columbia University Teachers College in 1933. She served the Syracuse Young Women's Christian Association as camp director, worked 10 years as a medical social worker at the Utica Dispensary.

Mrs. Jaynes had been director of religious education at Trinity Church, Syracuse, and at Zion Church, Rome, N. Y. A member of the Council of Churches in Utica, Mrs. Jaynes was a consultant for Christian education for the diocese of Central New York from 1955 to 1959. She wrote *The Curriculum Material in Christian Education*. She was a communicant of St. Stephen's Church, New Hartford, N. Y., and was the first woman to serve on the vestry of that church.

She is survived by two nieces and a stepson.



# 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.

### TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

### 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

### ST. MARY'S

3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

### ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

### SAN DIEGO, CALIF.

ALL SAINTS' 625 Pennsylvania Ave.  
Rev. Paul G. Satrang, r; Sisters of the Holy Nativity  
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri  
7 & 9:30; C Sat 5

### SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

### SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA  
1227 4th St. near Wilshire Blvd.  
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

### NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.  
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.  
Walkden  
Sun 8, 10 (Sung); C Sat 5-6

### WASHINGTON, D. C.

WASHINGTON CATHEDRAL Wis. & Mass. Aves.  
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4.  
Frequent guided tours.

*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; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; 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.

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.

# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## WASHINGTON, D. C. (Cont'd.)

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French Service 4, EP & Ser 7:30; Daily services at 12:10. Church open from 7 to 7.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 & 12; MP 6:45, EP 6; C Sat 4-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

## DAYTONA BEACH, FLA.

**ST. MARY'S** Ridgewood at Orange  
Rev. J. R. (Knox) Brumby, r; Rev. Robert N. Huffman, c  
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10); C Sat 5:30

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 10; Daily 7:30, 5:30, also Tues 6:30, Fri 10; HD 6:30, 7:30, 10; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
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

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev; Daily MP 8; Wed HC 10

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.; Rev. George P. Huntington  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 12:15 (Low Mass), 10 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser; Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

## DETROIT, MICH.

**ST. JOHN'S** Woodward at Vernor Highway  
Rev. Thomas F. Frisby, r  
Sun 8 HC, 11 MP Ser; Wed HC 12:15

The Living Church

## 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  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## NEWARK, N. J.

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

## ALBANY, N. Y.

**CATHEDRAL OF ALL SAINTS** So. Swan & Elk  
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7 Low Mass; Sat 8:30 Low Mass, C 10 to 11

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 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, Th.D., Ph.D.  
Sun 11. All services & sermons in French.

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c  
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10

**ST. MARY THE VIRGIN** 139 West 46th St.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6



ST. JOHN'S CHURCH  
DETROIT, MICH.

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

**ST. STEPHEN'S** The Bronx, Woodlawn  
Vireo Ave. at E. 238th St.  
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

**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 12:10 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 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 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & Mass; EP daily 5

**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

## PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7; Wed 9:30; Fri 6; C Sat 4

## WATKINS GLEN, N. Y.

**ST. JAMES'**  
(Founded 1830; present church built 1863)  
Rev. Alton H. Stivers, r  
Sun H Eu 8, 10:30; Weekdays as anno

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; 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 7:30, 9 H Eu, 11 Mat & H Eu

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Articulo 123, No. 134  
(in downtown Mexico City)  
Rev. Thomas D. Bond, associate r & p-in-c  
Sun 8 HC & Meditation, 9:30 Family Service & Ch S, 11:15 MP or HC & Ser; Thurs 11 HC

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Jack C. White; Rev. Frederick McDonald canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams; Rev. William Brewster, Jr.  
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)