

The Living CHURCH

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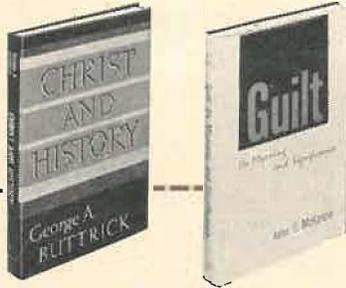


RNS

Pope John XXIII
Angelo Giuseppe Roncalli:
1881-1963

JOHN XXIII—a man of true greatness [page 4]

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LETTERS

Most letters are abridged by the editors.

Voluntary Clergy

I don't often write letters to the editor but here goes one. I am delighted to learn about Roland Allen [L.C., May 19th] and thank Dr. Porter for his article.

In the diocese of West Virginia we have a lawyer-priest who earns his living as a lawyer. He was formerly a federal judge. He is also the vicar at St. Michael's, Kingwood, in fact he founded St. Michael's, Kingwood, and serves without stipend as the vicar. It is the only Episcopal church in Preston County. Without such a "voluntary" priest St. Michael's would never have existed. We also have the assistant to a bank president who is a candidate for Holy Orders. We have a high-school science teacher who will be ordained shortly. There are also two other splendid laymen who are seeking a vocation in the priesthood while continuing in their secular vocations.

(Rt. Rev.) WILBURN C. CAMPBELL
Bishop of West Virginia

Charleston, W. Va.

Let Us Know

Again we remind the Church that plebes (freshmen) at the United States Naval Academy begin their academic training in July rather than in the fall. Since we have no Episcopal chaplain inside the USNA we urgently request that parents and clergy of your men entering the Academy notify us at St. Anne's Church, Annapolis.

When Churchmen let us know that an Episcopalian has arrived at the Academy, our college worker, the Rev. John D. Adams, will make personal contact with him.

(Rev.) JAMES F. MADISON
Rector, St. Anne's Parish

Annapolis, Md.

Providential

I suppose that it was providential that the articles, "The Church and Mental Health" and "The South and the Ministry," appear back to back in the May 12th issue of the L. C. In the first article there is discouraging evidence that many male Episcopalians do not feel the Church is relevant to or can speak to the problems in their lives. This lack of conviction would seem to be somewhat vindicated by the article by the Rev. Edward Guerry.

Certainly the race issue is one of the most difficult of our times. Fr. Guerry seems

ANGLICAN CYCLE OF PRAYER

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

June

9. Kiangsu, China
10. Killaloe, Kilfenora, Clonfert and Kilmacdaugh, Ireland
11. Kilmore and Elphin and Ardagh, Ireland
12. Kimberley and Kuruman, South Africa
13. Kobe, Japan
14. Kootenay, Canada
15. Korea

to present arguments for doing very little about the problem. His advice to a clergyman not to preach on the racial situation for the first two years of his rectorship seems incredible. Is the parishioner to assume that the Church has no views on these matters and can give no help? The rector, and indeed every Christian, has responsibility outside his parish to the community at large. The main premise of the article seems to be that the rector's exclusive responsibility is to the parish.

WILLIAM D. WALKER
Madison, Wis.

Information Please

At the recent consecration of Bishop Barrett of Rochester I noticed that quite a number of the dignitaries were wearing the bands to their collars.

On page 234 of Hayes' *History of the Diocese of Western New York* it says, "By 1859 gowns were disappearing in a great many parishes. Stoles took the place of the old fashioned wide flaring scarf. Bands kept their place till about 1867, when they suddenly withered and died under the biting satire of John Henry Hopkins in the *Church Journal*. Eucharistic vestments were worn by Dr. Abner Jackson, President of Hobart College, and Bishop DeLancey himself wore them at his last diocesan convention."

Two questions I would like to ask:

1. Does anybody have a copy of the *Church Journal* in which Bishop Hopkins gave the bands his withering scorn which killed them?

2. Who is responsible for their resurrection? (Rev.) SAMUEL H. EPSALL
(Retired)

Geneva, N. Y.

Spiritual Fact of Life

May I say thanks for your short but well written editorial, "The Church's G.I.s" [L.C., May 12th]. As an Army chaplain I want to say "Amen" to your statement that "military service is a fact of life that all young men (and their families) must take into consideration — and it is a fact that carries with it many moral and ethical and spiritual aspects."

Many young men who come into the service are simply not spiritually or psychologically ready for this experience. I am sure that every parish has a young layman whose experiences as a serviceman would make him a good advisor to the parish young people's group. At present I have a young officer and his wife who are doing an excellent job in this capacity. Since my young group are dependents of servicemen, they will already be better prepared for military service than most young men and women.

Directors of summer youth conferences might well try to engage chaplains as well as some of our young veteran laymen as leaders or counselors. Seminarians who have served in the Armed Forces would be well suited for such jobs.

I was glad to hear about your forthcoming military issue and the conference at Roanridge, which are certainly good ways to interest clergy and laymen in the Church's ministry to prospective and present service men and women.

(Rev.) JAMES M. REAVES
Chaplain (Capt.), USA

St. Michael's Episcopal Mission
Fort Benning, Ga.

The Living CHURCH

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

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FEATURE

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THINGS TO COME

June

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
12. Fourth World Conference on Faith and Order, Montreal, Canada, to 26th
14. Trinity V
21. Trinity VI
25. St. James
28. Trinity VII

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

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BOOKS

One in a Thousand

Carolingian Portraits: A Study in the Ninth Century. By Eleanor Shipley Duckett. University of Michigan Press. Pp. 311. \$5.95.

For the past thousand years the eyes of thinking men and women have turned to gaze at the turbulent ninth century of the Christian era, when in all its regal splendor, ecclesiastical pomp and power, monkish learning, and political and military violence, the Empire of Charlemagne rose to its peak, declined, and fell.

What a stage it was of drama piled on drama, of night escapes and hurried journeys, of plot and counterplot, of secret letters from archbishop to archbishop to be burned when read, of battle, murder, sedition, heresy, conspiracy, and rebellion!

Small wonder that when Prof. Eleanor Shipley Duckett sat down to write *Carolingian Portraits*, she consulted no less than 235 historical sources, books, and manuscripts dealing with the century when men first saw, in the Frankish Empire, the great conception of a young Europe, a blueprint for the future.

Here is masterly writing by one of America's leading scholars and medievalists who brings to life in vigorous prose seven of the leading spirits of the time — Hincmar of Reims, dominant in court and cathedral; Louis the Pious; Amalar of Metz who made the Church liturgy live for millions; Lupus of Ferrieres, scholar-emissary of the king; Strabo of Reichenau, holy man whose vivid, compassionate poetry still has power to move a heart to its depths; Einhard, the ruler's confidant; and, sun around which they circled, Charlemagne himself. Caught in the maelstrom are hundreds of others — popes, bishops, ambitious sons and grandsons of the king, beautiful women, political prisoners, heroes, traitors — and, sounding like the motif through an opera, above the chanting of monks and song of choirs, the cry of trumpets, clatter of cavalry, and tramp of armed hosts marching to war.

For the general reader this is a book in a thousand, to be read again and again; to the student of medieval history, an accurate account of the lives and actions of dominant persons of Charlemagne's day; to the scholar, an exciting retelling of events in a great age, deftly done by an acknowledged authority and author of many books of medieval history, who is Smith College professor-emeritus of Latin languages and literature. Well worth every penny of the price.

HARRY LEIGH-PINK

In addition to his parish ministry, Fr. Leigh-Pink is a college teacher (on world religions) and chaplain.

Harry Blamires,

well-known
British author
and teacher
writes on

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In this stimulating book Mr. Blamires examines how far secularization has permeated the thinking of Christians, and sets forth the kind of thinking Christians must do on a number of urgent questions if the Christian mind is to prevail. \$3.50

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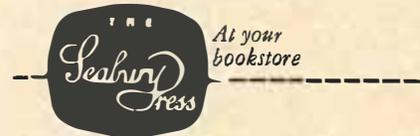
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NEW YORK 17, N.Y.

The Living Church

Trinity Sunday
June 9, 1963

For 84 Years:

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

AT PRESS TIME

Roman Catholics throughout the world were joined in their grief for the death of Pope John XXIII on June 3, 1963, by millions of Christians of other Communions. The man who was said to treasure his title of "Universal Shepherd" has come closer than perhaps any man in history to fulfilling that role, as his prayer and his love reached to all men. The Archbishop of Canterbury called him "the great Christian of our time."

This was a man of true greatness — one whose greatness was evident even in his own time. Because his death came at press time, THE LIVING CHURCH is not able to print in this issue the many state-



ments made by leaders of the Episcopal Church. The Presiding Bishop's statement follows, and others will appear in next week's issue.

In five brief years His Holiness Pope John XXIII became one of the most widely-known and highly respected men of our time. This was not primarily because he occupied the chair of St. Peter but because of the remarkable qualities of his heart and of his mind.

Very soon after his election it became evident that he was a man of deep humility and of compassion — the New Testament phrase comes to mind: In him there was "no guile." It was these qualities which enabled him to be himself as

Pope; to express what he thought and felt freely and openly and not be bound and limited by convention.

One of the stories frequently told about him was the reply he made to the question put to him by a cardinal, "Why do you insist on convening the Vatican Council?" The Pope went to a window in his office, opened it and said, "To let some fresh air into the Church."

Let us hope that window will not again be closed. There is the sound of a refreshing and invigorating breeze in the ecumenical movement which brings new hope to us all.

I feel a deep personal loss in his death. After brief conversation with His Holiness I felt that we had been friends all our lives. But that sense of loss, which thousands share, gives way to a profound sense of gratitude that such a man as Pope John XXIII has been among us at this moment in history. I pray that the enthusiasm he has given us for social justice and peace and unity will bear fruit in our own lives and in the worship and work of the Church.

Arthur Lichtberg

NEW YORK

Prayers for the Pope

Protestants, Anglicans, Roman Catholics, and Jews, led by the Rev. William A. Norgren, an Episcopal priest, prayed recently for the health of Pope John XXIII, head of the Roman Catholic Church.

Using prayers for the sick taken from the Book of Common Prayer, Mr. Norgren, director of Faith and Order Studies for the National Council of Churches, conducted the service in the Interchurch Center, New York City, after employees at the center heard that the Pope had suffered a relapse in his battle for health. Mr. Norgren used a prayer from the Roman Catholic Liturgy during the service.

Protestants and Anglicans at the center were joined by Roman Catholic employees there, and by personnel from the Jewish Theological Seminary of America, which has an office in the building.

Mr. Norgren told the gathering, at the

beginning of the service, "What we do here many of us are unaccustomed to do. It is perhaps a witness to the power of the Holy Spirit that what we have been accustomed to we do no longer, and that we are led by God's grace to do new things." [RNS]

CHURCH UNITY

Consensus

Members of the Joint Commission on Approaches to Unity who will represent the Episcopal Church at the next meeting of the Consultation on Church Union were chosen at a recent meeting of the Joint Commission.

The nine chosen Commission members will go to Princeton, N. J., next April, to meet with representatives of the Methodist Church, the Presbyterian Church, the United Church of Christ, the Disciples of Christ, and the Evangelical United Brethren, to continue exploration of Church union possibilities. The Consultation is seeking ways of forming a united Church, "truly Catholic, truly Reformed, and truly Evangelical." Two meetings have been held so far [L.C., April 7th].

At the recent Commission meeting, members considered a recommendation from the Consultation that delegates of participating Churches seek authority from those Churches to draft a plan of union when the appropriate time arrives. The Commission's discussion of the Consultation's request resulted in the following consensus:

"(a) That such authority was already given this Commission in the enabling resolution passed at the 1961 General Convention 'with the understanding that any proposal shall be referred to the General Convention for its consideration and action.'

"(b) That since the Commission must necessarily secure in the resolution for its continuance in the next triennium general instructions as to its responsibility, some such authority in general terms might well be included in the resolution.

"(c) That at the present time any approach to drafting a plan of union is premature and the actual decision to proceed would have to depend upon the Commission's judgment as to when there was a sufficient foundation."

After hearing reports from members who attended the Oberlin meeting of the



These smiles belong to (from left) Mrs. Robert H. Durham, Miss Frances M. Young, and Mrs. Harold Sorg. Mrs. Sorg was recently elected by the General Division of Women's Work to be presiding officer of the Triennial Meeting of the Women of the Church.

Mrs. Durham was elected assistant presiding officer of the meeting, which will take place, concurrently with General Convention, in St. Louis. Miss Young is executive director of the General Division of Women's Work.

Consultation on Church Union, the Commission selected these nine representatives who will attend the next Consultation meeting: Bishops Gibson of Virginia, Burrill of Chicago, Emrich of Michigan, and Bayne, Executive Officer of the Anglican Communion; the Rev. Drs. Powell M. Dawley, Charles D. Kean, and Alden D. Kelley; Messrs. Peter Day and Andrew Oliver. Three who attended the last meeting — Bishop Brady of Fond du Lac, the Rev. James P. DeWolfe, Jr., and Mrs. Clifford C. Cowin — were replaced by Bishop Burrill, Dr. Dawley, and Mr. Oliver, as the 16-member Commission adapted itself to the nine-member limit of the Consultation delegation.

NORTHERN MICHIGAN

Bishop Page Will Retire

Bishop Page of Northern Michigan told delegates at the annual convention of his diocese, held recently in Marquette, Mich., that he will retire on May 3, 1964. A special convention will be held after next November 3d, to elect a successor.

The convention, meeting in St. Paul's Church, Marquette, May 17th and 18th:

✓ Voted to increase the diocese's efforts in lay evangelism and work among young people.

✓ Urged individuals to consider carefully new federal tax proposals as they relate to gifts to churches, colleges, hospitals, and other institutions, and asked them to make legislators aware of implications of the proposals.

✓ Adopted a 1964 budget of \$65,040, which provides for an increase in the bishop's salary and addition of another missionary in the western end of the diocese.

In a concurrent meeting, the Women of the Diocese:

✓ Heard Miss Olive Mae Mulica, of the General Division of Women's Work, explain the work of the National Council, by describing an imaginary tour of the new Episcopal Church Center in New York City.

✓ Presented the United Thank Offering at a service of Holy Communion celebrated by Bishop Page. Total UTO offering in the diocese for 1962 and 1963 is more than \$7,500.

✓ Presented a check for \$1,177.43 to Bishop Page to help in remodeling Holy Innocents' Chapel at the diocesan conference center at Little Lake. The chapel is used all year by personnel of K. I. Sawyer Air Force Base.

✓ Adopted, at Bishop Page's request, a special project of aid toward the salary of a missionary in the western part of the diocese.

ELECTIONS AND APPOINTMENTS. Standing committee: Rev. Canon J. William Robertson; Herbert Kellow. Bishop and council: clergy, J. William Robertson, Ben Helmer, Gilbert Laidlaw; laity, Arthur Nancarrow, Robert Moore, Keith Wangberg. Deputies to General Convention: clerical, A. Paul Nancarrow, William Wiedrich, Carlson Gerdau, Ben Helmer; lay, Clifford Lewis, Kenneth Sannes, George Pruner, Louis Kirchner. Delegates to provincial synod: clerical, J. William Robertson, Rene Kuehnel, John Alford, Carlson Gerdau; lay, Sprague Carpenter, Lloyd Howe, Alex Nelson, Ralph McBain. Delegates to the triennial meeting of the Women of the Church (elected by the women): Mrs. Henry Ask, Mrs. Ben Helmer, Mrs. Kenneth Sannes, Mrs. William Trudgeon. Synodical delegates: Mrs. James Fyvie, Mrs. Clyde Nelson, Mrs. Alex Nelson, Mrs. Phillip Thomas.

RACE RELATIONS

Double Appeal

Noting racial demonstrations that have taken place in Raleigh, N. C., the bishops of the Episcopal diocese of North Carolina and the bishop of the Roman Catholic diocese of Raleigh recently made simultaneous appeals to their people to work for an end to racial barriers in Raleigh. In letters read in the churches under their charge, they asked that Church members support government,

civic, and business leaders seeking to ease racial tension.

In the letter read in the Episcopal churches of the diocese on May 12th, Bishop Baker of North Carolina and Bishop Fraser, his coadjutor, said:

"We, the bishops of the Episcopal diocese of North Carolina, wish to express our sense of alarm and deep grief at the present tension and separation existing in the city of Raleigh as manifested by the demonstrations concerning racial segregation.

"We recognize the emotional barriers growing out of a hundred years of segregated practice in this area and the difficulty of changing overnight. However, we beseech the members of the Episcopal Church in this area to exercise the disciplines of love and mercy and forgiveness in dealing with this problem. We implore all in positions of authority to act quickly and wisely in achieving a resolution of this tension which will grant to all men the equality and dignity given to them by God.

"We ask all people to support the merchants and institutions serving the people of this city when they strive to provide all men this equality and dignity. We ask all people to work, to pray, and to act courageously to end the strife with which we are beset, and to help achieve in this city a harmony and brotherhood that God wills for all people."

LEXINGTON

Heart of the Domain

More than a thousand people crammed the church, while hundreds more stood outside, when the Cathedral Church of St. George the Martyr was consecrated recently in Lee County, Ky.

The mountain road leading to the cathedral was filled with automobiles and busses, and people brought picnic lunches and made a day of it at the Cathedral Domain, in observance of the climax of many years of planning and hard work.

The cathedral is in the geographical center of the diocese. It was designed by Bishop Moody of Lexington, and built by Kentucky mountain labor, under the direction of Glenn Adkins, director of cathedral camps and conferences for the diocese. A feature of the building is a west window of clear glass, measuring 20 by 30 feet, in which is set a huge, red cross of St. George. The building is of timbered gothic design — entirely of wood — and is 110 feet long and 52 feet wide. According to a diocesan spokesman, there are perhaps no more than three ancient churches of this type still in existence: "Two are known to be still standing in France (of which St. Catherine's, at Honfleur, is the best preserved), and one in England."

The cathedral grounds are heavily forested mountain land. The cathedral itself is the heart of a camp, conference, and retreat center, which has been built over the past 17 years. Several thousand people use the center each year. The Cathe-



Lexington's new cathedral: The mountains shall sing.

dral domain has always been open to other Churches at times not scheduled for use by the Episcopal Church.

Financing of the cathedral has been by a multitude of individual gifts, most of them very small. There has never been any debt on the building of any kind, according to one Churchman of the diocese.

"What we have now is enough for our present needs," said Bishop Moody at the consecration — but he pointed out that the present building is simply the nave of a planned crudiform church. The other portions of the church can be constructed when needed. The bishop said:

"I can see this place becoming more and more a place of pilgrimage. If we care enough and have vision enough, we can beautify this place by developing its natural wealth of wild flowers and native shrubs. We can make a lake in the neighboring valley, which we own, and develop trails for hiking and nature study for the young, and quiet and comfortable places of meditation and rest for those who are older. This should become a center for missionary activity for this whole region. . . . 'Ye shall go out with joy [he quoted, from Isaiah], and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.'"

LAYMEN

Editor Presides

The editor of the *Episcopalian*, Henry L. McCorkle, recently was elected president of the Associated Church Press, at the organization's annual meeting in Nashville, Tenn.

Mr. McCorkle is the editor of the official, monthly magazine of the Episcopal Church. The *Episcopalian*, like THE LIVING CHURCH, is a member of the ACP, an interdenominational association of Protestant, Anglican, Orthodox, and non-denominational periodicals.

CANADA

Something of Significance

Roman Catholic Coadjutor Archbishop Philip Pocock of Toronto recently gave permission for an Anglican priest to celebrate Holy Communion for graduating Anglican nurses at St. Joseph's Hospital, Toronto, Canada.

Traditionally, Roman Catholic nurses attend Mass and receive Holy Communion on their graduation. This year, in addition, the Rev. J. Edgar Palfrey, the Anglican priest, celebrated Holy Communion in a hospital library.

Later, Fr. Palfrey and the Rev. C. E. McGuire, who had celebrated Mass for the Roman Catholic nurses, joined the graduates at a breakfast.

Sister Mary Louise of the hospital staff said the Anglican service was a "step in the right direction. It is something of real significance." [RNS]

ORTHODOX

Taizé Addition

The foundation stone for an Orthodox center recently was laid at the Protestant community in Taizé, France.

Present at the ceremony and at a service held in the community's Church of the Reconciliation were Protestant, Orthodox, and Roman Catholic leaders including Pastor Charles Westphal, president of the French Protestant Federation, two representatives of the Moscow Patriarchate of the Russian Orthodox Church, three representatives of the Ecumenical Patriarchate of Istanbul, and clergy from France, Switzerland, Germany, Belgium, and the Netherlands.

The Roman Catholics present were the Archbishop of Rouen and the Bishop of Autun, France.

The decision to build the Orthodox center next door to the Taizé community was made by the Ecumenical Patriarch,

Athenagoras I. The center will be under his direct jurisdiction.

A message from the Patriarch read at the ceremony said the center will "serve as a bridge for transmitting to the West the riches of the spiritual, liturgical, and theological heritage of Orthodoxy," and will be "a testimony to the mystical life of the Orthodox Church." [EPS]

INTERCHURCH

Love Opens Minds

Meeting recently in Kansas City, Mo., Bishop Welles of West Missouri and the Rt. Rev. Charles H. Helmsing, Bishop of the Roman Catholic diocese of Kansas City-St. Joseph, agreed that the impetus given to the ecumenical movement by Pope John XXIII was what had made their meeting possible.

"The Pope has moved us not only to believe there is need for Christian unity," said Bishop Welles, "but also to believe there is hope that it can be attained. In working for unity he has shown a love so evident that it has opened minds of peoples all over the world."

Bishop Helmsing said that Pope John, in calling the Second Vatican Council, had given new spirit to the idea of unity. Five years ago the idea of unity might have been approached defensively by the parties concerned, he said, but the thinking now has changed to "constructive consideration" of mutual agreements.

Christian unity is "not something man made, but something Christ gave the Church," Bishop Helmsing said, "and we must be able to see it and to realize it. It is not only a Church reform, but a personal reform."

The two bishops discussed some of the obstacles to unity of the two Churches. Bishop Welles mentioned the Roman Catholic doctrines of the Immaculate Conception and the Assumption of Mary, and rulings of invalid marriages between Roman Catholics and Anglicans.

Bishop Helmsing said much of the misunderstanding is a matter of semantics and probably could yield to a spirit of understanding.

Both emphasized that the world's political and economic division makes this a time when religious unity must be especially sought. [RNS]

LONG ISLAND

Budget Down

"The weight of the sinful disunity of the Christian Church bears down heavily upon us," said Bishop DeWolfe of Long Island to the convention of his diocese recently, "because it is contrary to our Lord's holy will and desire."

He hailed the Vatican Council and the spreading influence of the ecumenical movement among Catholic and Protestant bodies, and urged the clergy and the laity not to "disturb the oneness of the

Church and bring disunity into the Body of Christ."

The convention, held in Garden City, Long Island, N. Y., on May 21st, approved a total budget of \$875,019 for diocesan and missionary work. This is a decrease of \$19,266 from last year's budget — a decrease made necessary by failure to meet missionary quotas last year.

The convention received as parishes St. Jude's Church, Wantagh; the Church of St. James the Less, Jamaica; and St. John's Church, South Ozone Park.

ELECTIONS. Standing committee: Rev. Albert Greanoff, Rev. E. Frederic Underwood; H. Clinton Crowin. Diocesan council: Rev. Walter Gale, Rev. William Heine; Philip Bleimeyer, Jr., Henry Lindemann. Deputies to General Convention: clerical, Harold Lemoine, Dougald Maclean, Harry Stretch, E. Frederic Underwood; lay, Richard Pike, Hunter Delatour, William Allison, Richard Beyer. Delegates to provincial synod: Rev. Messrs. Armando Cuellar-Gnecco, Edmund Olfifers, Jr., and Henry Kupsh; Lewis Francis, Jr., Gilbert Lowerre.

NEW HAMPSHIRE

Standing Ovation

A significant event in the religious life of the state of New Hampshire occurred on May 10th at the banquet of the 1963 convention of the diocese of New Hampshire, when the Most Rev. Ernest J. Primeau, Roman Catholic Bishop of Manchester, N. H., addressed the delegates.

Bishop Primeau spoke on the first phase of the Vatican Council, and at the conclusion of his address received a 10-minute standing ovation from the delegates and clergy gathered in Claremont, N. H., for the occasion. At the request of Bishop Hall of New Hampshire, Bishop Primeau dismissed the gathering with his blessing.

The next day, the convention was opened at Trinity Church, Claremont, with an address by Bishop Hall, who praised both Pope John XXIII and Bishop Primeau, and commented that the appearance of the Roman Catholic bishop was "a mark of the new Christian communion between separated Churches in the world." He said that the meeting of the World Council of Churches last year at New Delhi, and the Second Vatican Council at Rome, had together done more to heal the wounds of the Christian Church than anything else in history. Pope John has been "heard, understood, and respected by mankind," said Bishop Hall.

After describing the state of the diocese, the bishop delivered a scathing denunciation of the recently approved New Hampshire sweepstakes bill. He called the policy of sweepstakes "fundamentally wrong," and "bad for New Hampshire." "The nation," said he, "is confused by this decision in the state of New Hampshire, which has always had a reputation for healthy independence." He added, "I trust that the citizens of New Hampshire will rise up and rebuke this miserable

intruder and destroy its claim upon the interests of our state and nation."

In the conclusion of his address, Bishop Hall denounced capital punishment, saying that no man has the right to take a life. He added that he could not think that abolition of the death penalty was as yet a "lost cause" in New Hampshire.

The convention took these actions:

✓ A resolution limiting the term of a parish warden to five years and making him ineligible for reelection was returned to committee for consideration before the 1964 convention.

✓ An amendment to the diocesan constitution was passed requiring that a parish provide a stipend for its rector at least equal to the diocesan minimum in order to have full parish representation at convention.

✓ A resolution was passed stating: "This convention expresses gratitude to God for the growth in understanding and Christian concern among the separated Christian bodies, marked by the presence of the Most Rev. Ernest J. Primeau, Bishop of the Roman Catholic diocese of Manchester, and . . . [commends] to the congregation of our diocese the forms of action which will continue to foster this spirit in our state: (1) through our prayers for continued health and strength of Pope John XXIII as he seeks to bring to completion the work of the Vatican Council; (2) through our efforts in each community to work with the clergy and people of the Roman Catholic Church on matters of social justice and community welfare; (3) through initiating wherever possible conversations about our common Christian faith and witness among lay people and clergy of various Christian congregations in each locality."

✓ St. David's, Salem, and St. Andrew's, Tamworth, were recognized as organized missions.

✓ Request for parish status for the Church of the Transfiguration, Derry, was placed on the agenda for approval at the 1964 convention.

The most extensive discussion at the

convention was over various resolutions presented having to do with the New Hampshire sweepstakes law. The diocesan Christian social relations department presented this resolution:

"Be it . . . resolved, that this convention express its conviction that the moral and educational welfare of the citizens of New Hampshire could be better served by the adoption of other tax legislation than by the present sweepstakes law; and

"Be it further resolved, that this convention urge the members of the Episcopal Church in New Hampshire to vote to prevent the sale of sweepstakes tickets in their several communities under the local option provision of the sweepstakes law and to work for the repeal of the sweepstakes law as soon as possible."

This resolution was referred to the committee on convention business, which suggested this substitute resolution:

"Be it resolved, that this convention record itself in opposition to the principle represented by the state sweepstakes as a means of raising funds for public education and urges its members to work for the suppression of the lottery on the state and local levels."

In the discussion which followed, exception was taken to the phrase "as a means of raising funds for public education" and an amendment made to strike that phrase from the motion. It was suggested also that the second clause of the motion might lead to a poor "public image" for the Church in apparently trying to block the implementation of the law. During the extensive discussion which followed, advocates of the original motion urged that positive moral objections ought to be set forward and other concrete suggestions of a solution to the state's financial problem be presented. At the conclusion of this discussion, the orig-

Continued on page 10



Bishop Hall (left) chats with Bishop Primeau in New Hampshire: new Christian communion.

The Doctor

Takes

A Mitre

A profile of Bishop Pereira of the Lusitanian Church

by the Rev. Canon C. M. Gray-Stack
Kenmare, Kerry, Republic of Ireland



The consecration of Bishop Pereira

In an article in last week's issue of THE LIVING CHURCH, the Rev. Joseph G. Moore, Ph.D., strongly urged the development of voluntary clergy — men who make their living at some secular profession and serve the Church as a labor of love. Although the concept is as old as Christianity, such men are rare now in Catholic Churches. Here is a profile of one of the most noteworthy.

Luis Pereira was born in 1908 in the town of Vila Franca de Xira, some 20 miles up the Tagus from Lisbon. Now bishop, and leader of the Lusitanian Church, Catholic, Apostolic, Evangelical, he still lives in Vila Franca de Xira, in what he calls his "episcopal cottage," which is actually a very charming and dignified 18th-century house,

standing on land which has been in the possession of the Pereiras for over a century.

The Pereiras were devout Roman Catholics, and the bishop started his ecclesiastical career as an altar-server in the Roman Church. Doubts arose in his middle teens, but he was saved from atheism by a "Protestant" Bible that belonged to one of his aunts. He read himself out of his doubts and his ancestral Church, and into the society of the Plymouth Brethren. (It may be worth remembering that the founder of the Church Army came from the same society, and brought from it into Evangelical Anglicanism the emphasis on the "Breaking of Bread" or the Lord's own service as the right way to observe the Lord's Day.)

This society could not continue to sat-

isfy a man like Luis Pereira, but its way of worship has left its mark on today's bishop. As he developed, the Plymouth brother was invited to preach by many Protestants, and was eventually invited to join the ministry of the Methodists, with the promise of being made superintendent. This led him to study the question of orders. As he had once read himself out of Rome, now Luis Pereira read himself into another and (as we believe) purer branch of the Catholic Church.

His friendship with Senhor Pina de Cabral probably helped Dr. Pereira to find his way into the Lusitanian Church, for it was Dr. Pereira who pointed out to the younger man some of the treasures of the Church in which de Cabral had been brought up. As so often happens, the best way to learn was to teach, and in due course Luis followed his friend into the priesthood. At the ordination of Luis Pereira, Archbishop Gregg took de Cabral's hand and laid it on the new priest's head.

Senhor de Cabral is a lawyer, and while he supports himself by this profession, he gives his time to the Church as an unpaid priest. In the same way, Dr. Pereira practiced medicine in his native town while he ministered in the local Lusitanian church.

(Here we may pause to remember that the term "Lusitanian" comes from the fact that modern Portugal occupies the area of the Roman Province of Lusitania — it is the "Catholic, Apostolic, Evangelical" Church that stands for the primitive faith in that land. In no way is it more primitive than in this interesting development of a ministry of unpaid priests.)

Dr. Pereira's other profession paid off in all sorts of advantages to the Church.

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Dr. Pereira, at the altar rail, and Bishop Krischke, before the altar, kneel during the consecration service on St. John's Day, 1962.

The Fullness of God

Thou art worthy, O Lord, to receive glory and honour and power: for thou has created all things, and for thy pleasure they are, and were created." This — the consummate worship of the eternal and glorious and almighty God, is the theme of Trinity Sunday. Trinitytide is concerned not with the explanation of God but with the worship of God, not with the categories of God's being but with the fullness of His revelation to men and His gifts to men.

No man can explain God. No man, indeed, can adequately define God. Yet year after year preachers and Sunday school teachers try to give to their hearers the formula for Godhead, much as the science teacher tries to explain $e = mc^2$.

But the doctrine of the Holy Trinity was never supposed to be the formula for God. The doctrine was only designed to teach that which men had experienced, to pass on to new generations of Christians that which they might expect to find God like. God had already revealed Himself as one God and yet as three Persons to the earliest Christians, and it is very important to remember that the doctrine was the result of revelation, not of exploration. It was not that men had bent their minds to the subject until they had found out the secrets of the God of nature and of themselves, as physical

scientists bend their minds to their subject until they find out the secrets of nature. Rather the teaching was the passing on of the experience in the kind of terms you have to use to pass on anything to other minds and hearts. The experience of God's revelation of Himself must always be reduced to inferior language, to inadequate terms. There are no others. Try, for that matter, evolving an adequate description of a happy marriage—and this is still within the human and earthly sphere!

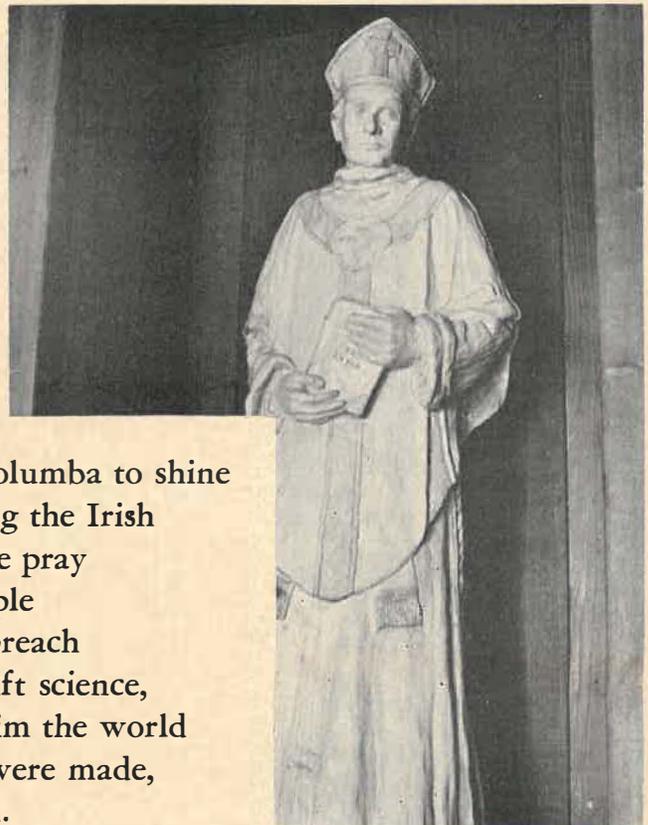
But even with all that in mind, there is also the fact that the words of the Creed are misunderstood — are, indeed, just not really heard. "I believe," says the Nicene Creed, "in one God the Father Almighty . . . and in one Lord Jesus Christ . . . and I believe in the Holy Ghost. . . ."

What the Creed is so often indirectly quoted as saying is much less than what it really says. It does not say, "I believe that there is God the Father . . . and that there is God the Son . . . and that there is God the Holy Ghost." What the Christian affirms in the Creed is not simply that God exists in three Persons but that he *believes in* that God. The Creed is not designed to explain God — but what it does do is not less but more — it affirms belief in the God who is like this.

And so the purpose of Trinity Sunday — as the purpose of any of the Church's Holy Days, is not explanation but worship, not a theological formula but the expression of the ancient pattern of praise and adoration: "Holy, holy, holy, is the Lord of Hosts."

There have been those who have decried the description of the heavenly glories in the Book of the Revelation of St. John the Divine. We once heard a learned clergy-

The statue of St. Columba in the church at Inverness, Calif., which is dedicated to the abbot of Iona, stands in a niche on the epistle side of the sanctuary. It is the work of a Marin County sculptress, Mrs. Eric Montizambert of Mill Valley. She is the wife of the Rev. Canon Eric Montizambert, retired, of Grace Cathedral, San Francisco. St. Columba, although only in priestly orders was by tradition a mitred abbot. The Celtic cross on the mitre symbolizes the Celtic Church from which he came, and the dove on the chasuble is symbolic of the name Columba. The statue is 51" in height. The Rev. Francis W. Read has been vicar of St. Columba's since 1960. The collect below is by the Rev. Francis C. Lightbourn.



O God, who didst cause Columba to shine as a burning light among the Irish and Scottish peoples: shine, we pray thee, in the hearts of thy people today, that thy Church may preach the Gospel unto all men, uplift science, industry, and culture, and claim the world for him by whom all things were made, thy Son Jesus Christ our Lord.

man speaking with scorn of the concept of heaven in terms of jewels and lamps and precious metals, saying that obviously the writer had been a very poor man, to whom valuable things became overly important. We think, rather, that the writer was a man who had the perception to speak of heaven in terms of beauty and worth, and we haven't found a more fitting description anywhere else, granting that the reader is not the literal sort of person who would try to figure out the dollar value of the sardine stones. Here is the concept of the presence of God and the purpose of God spoken in metaphor of ringing music and dazzling beauty, of light and honor and thunder. Surely these are puny terms in contrast to the reality — but they are among the best terms we can find in the language we have. The trouble with bothering overmuch about the inadequacy of such language is that we may well wind up in the position of the woman who said that her family had been so very careful not to be anthropomorphic about God that she was 19 before she was able to think of God as anything

but a sort of super tapioca pudding.

So it may very well be better to speak of the Blessed Trinity as St. Patrick did, in terms of a shamrock, than to try to explain the inexplicable in terms of "Life Force" or Gestalt psychology.

God has been pleased to reveal Himself to man as a Trinity in Unity. This much we do know about God, but this does not mean that this is all there is to know about God, or that there is any way for us to know all about Him. Certainly we cannot hope to encompass the fullness of divinity within a finite mind — in this regard the heart is a much more commodious vessel — or to imprison the Infinite within a formula. The doctrine of the Trinity is a clue, not a compendium.

"Thou art worthy, O Lord," sing the elders in the presence of God, "to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are, and were created." On this Trinity Sunday we really can't do much of a job of improving on that.

NEWS

Continued from page 7

inal motion as presented by the Christian social relations department was moved as a substitute. A motion to table the whole matter failed by a 91 to 49 vote. The matter was then returned to committee. After consideration, the committee presented the following resolution:

"Be it resolved that this convention express its conviction that the moral and educational welfare of the citizens of New Hampshire could be better served by the adoption of other tax legislation than by the present sweepstakes law."

This resolution was passed by a vote of 129 to 2. A second resolution, urging the members of the Church to work against the passage of the bill in local option referenda, was tabled by a vote of 104 to 34.

The 1964 convention will take place at the Church of the Transfiguration, Derry, N. H.

ELECTIONS. Standing committee: Rev. Walter Righter; Douglas Everett. Executive council: clergy, Edward MacBurney, Roswell Moore, Clinton Morrill, William Crouch, Theodore Yardley, Donald Marsh; laity, Mrs. Robert Dunn, Paul Buxton, J. Gray Estes, Mayland Morse, Jr., John Carter, Ezra Mann. Deputies to General Convention: clerical, Donald Lyons, L. Bradford Young, Hobart Heistand, Donald Marsh; lay, James Barker, James Godfrey, Warren Hallamore, Eric Ebbeson. Alternates to General Convention: clerical, Edward MacBurney, Clinton Morrill, George Wickersham III, Walter Righter; lay, George Osgood, Paul Buxton, Richard Webb, Charles Stafford.

SOUTH FLORIDA

Mission a Month

Three new missions joined the diocese of South Florida at the convention of that diocese held at the Deauville Hotel, Miami Beach, May 7th to 9th. The new missions: St. Alban's, Auburndale; Good Shepherd, Punta Gorda; and St. Mary of the Angels, Pine Castle.

Bishop Louttit of South Florida called upon the diocese to establish at least

one new mission every month until 1970, in order to keep pace with population growth in the area. The convention, responding, voted to raise \$3,000,000 in capital funds over the next three years, a million and a half of this to be raised by the end of 1964. The convention also voted a 1964 budget of \$1,090,307, of which \$863,022 is to be for Church extension.

A proposal for seating of women in diocesan conventions and allowing them to serve on vestries was turned down by the convention. The convention also heard the Rev. Theodore R. Gibson, rector of Christ Church, Miami, say that, in the present situation, in which Miami is host to great numbers of Cuban refugees, "the American Negro in the Miami area is, as he has always been, willing to shoulder his share of whatever sacrifice is necessary that others may enjoy the freedom that this country offers." Fr. Gibson is a former local officer in the National Association for the Advancement of Colored People.

The Ven. John E. Culmer, senior priest of the diocese, gave his final report as archdeacon. Fr. Culmer will retire this year, after serving the diocese for many years. He is presently rector of St. Agnes' Church, Miami. Fr. Culmer, a Negro, was a deputy to General Convention four times. The second senior priest, the Rev. George I. Hiller, rector of Trinity Church, Miami, also will retire this year, according to Bishop Louttit. The third senior priest, the Rev. J. Mitchell Taylor, suffered a heart attack on the first day of convention, so was unable to attend.

Honored guests at the convention banquet were the Rt. Rev. Coleman Carroll, Roman Catholic Bishop of Miami; his chancellor, the Rev. Robert Schiefen; the Rev. Frank Elvery (president of Presbyterian Rest Homes of Florida) and Mrs. Elvery; and Luther Pierce (executive director of the Greater Miami Council of

Churches) and Mrs. Pierce. The Rt. Rev. Bernard Markham, Bishop of Nassau and the Bahamas, was the banquet speaker.

ELECTIONS. Standing committee: Rev. Messrs. Paul Reeves, LeRoy Lawson, John Shirley; Robert Tylander, Arthur Gibbons. Deputies to General Convention: clerical, Samuel Fleming, Paul Reeves, H. Lyttleton Zimmerman, J. R. Knox Brumby; lay, Robert Tylander, J. William Werts, Lewis Cooke, Arthur Gibbons. Alternate to General Convention (others to be elected next year): Rev. Richard Brown.

BIBLE

Big Year

American Bible Society distribution of Scriptures around the world reached a new high in 1962, with the circulation of 31,509,821 copies of Bibles, Testaments, and selections in 299 languages and dialects, according to a society report.

The total was 7,326,797 more than the distribution total in 1961.

A report on distribution activities and other phases of ABS operations was presented by the organization's board of managers to the 147th annual meeting of the society, held recently in New York City.

Heralding the year's accomplishments as "one of the most dramatic and far-reaching" in the history of the society, the report pointed out that the ABS in 1962 committed itself to underwrite Scripture translation, production, and distribution in several additional countries, bringing to 104 the total number of countries where the society is doing regular work.

It noted that most of the additional countries — 26 in Africa, nine in Latin America, and six in Asia — "are characterized by underdeveloped social and economic conditions, massive populations with high birth-rate and declining mortality . . . they are largely uncommitted in their spiritual loyalties and are still open to the Christian Gospel." [RNS]

Through the Wars

A 65-year-old retired Army colonel, a former music teacher, and a former businessman were among 11 men made deacons a few weeks ago by Bishop Ban-yard of New Jersey in Trinity Cathedral, Trenton, N. J.

Col. Robert C. Belleville, retired, USA, a candidate for the priesthood, has traveled across the country in recent years, giving illustrated lectures for the National Council about missions in the South Pacific and in Mexico.

While still active in his parish at Yardley, Pa., he has served for the past year building up a mission at Elizabeth, N. J., for the diocese of New Jersey.

He left his studies at the University of Pennsylvania during World War I to serve in the army for nine months, then returned to school. After graduation, he worked as secretary of the New Jersey State Teachers' Pension Fund. He served six years on the executive council of the diocese of Pennsylvania, and for several years was a lay reader in a church at New Hope, Pa. In World War II, he returned to active military duty as captain in anti-aircraft artillery in North Africa and Italy. He resumed his civilian career in 1946, but returned to the military in 1950, during the Korean action, as Deputy Inspector General of the Eighth Army.

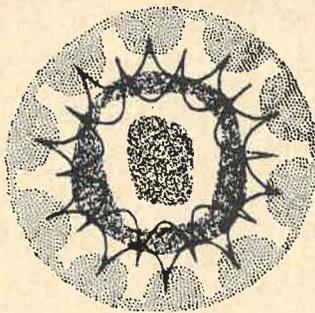
While in the Pacific area (through 1955), he took interest in a new Episcopal mission on Okinawa. For the next three years he was on the staff of the First Army, in New York, then he went back to his civilian work for two years.

The Rev. Lawrence D. Fish, Sr., of Pennsgrove, N. J., also made deacon on April 27th, is a graduate of Trenton College, and taught music until he entered Philadelphia Divinity School three years ago. The other ordinand who gave up a secular career to enter the ministry is the Rev. Frederick H. Pratley, Jr., of Woodbury, N. J. His career was in food merchandising until he decided to study privately for orders. He is a graduate of Temple University.

The other new deacons went directly from college to seminary. They are the Rev. Messrs. Russell M. Chenoweth, Jr., a graduate of Rutgers, who studied at Philadelphia Divinity School; Frank K. Jago, Trinity College, PDS; James L. Moore, Pennsylvania State University, PDS; Robert A. Rosiejka, LaSalle College, PDS; William S. Smothers, Norwich, PDS; Stanley M. Woolley, Jr., Michigan State, PDS; William M. Hergett, Rutgers, General Theological Seminary; Robert S. Griffiths, Monmouth, GTS.

Mr. Griffiths is going to work in the diocese of Damaraland, Southwest Africa; the other ordinands have assignments in the diocese of New Jersey.

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in Japan —
Nippon Seikokai**

Christianity first reached Japan in 1549, brought by Francis Xavier. . . . By 1582, there were 200 churches and 150,000 Christians, a higher percentage of the population than Christianity can claim now. . . . With political unification of the country came also the power of the Shogun (military ruler) who in 1587 issued an edict condemning the missionaries and their teaching and ordering them to leave. . . . After earlier acceptance, the Church in Japan entered a period of persecution and martyrdom, and 26 Christians, six of them foreigners, were crucified in Nagasaki. . . . By 1614 Christianity was banned. . . . As Japan sealed herself in, isolated from the rest of the world, the mission to Japan reached the point of failure. . . .

In the 19th century, Commodore Perry's landing opened the doors of Japan to the world again, and in 1859, six years after Perry's landing and 310 years after Xavier's, 29-year-old Channing Moore Williams of Virginia went as missionary to Japan. . . . He remained in Japan for 50 years, waiting seven years for his first Baptism and eleven for his first confirmations. . . . He was designated "Bishop of China having jurisdiction in Japan" in 1866, and became Bishop of Edo (Tokyo) in 1874. . . . In the same year, St. Paul's University began, with five students. . . .

In 1887 the first General Synod of Nippon Seikokai was held, and seven years later six dioceses were created. . . . The Church in Japan elected its first Japanese bishops in 1923. . . . By 1940, the year of the consecration of Bishop Yashiro, pressure on the Church was increasing from two directions — increasing national hostilities pushed the Church away from its sister Churches in the Anglican Communion, and the government attempted to force all non-Roman Churches into amalgamation, giving up their structures, creeds, ministries. . . . Some of the Japanese bishops and laymen entered the United Church, but Bishop Yashiro became the leader of the Church in its resistance to amalgama-



tion. . . . In 1943 the government legally dissolved the Nippon Seikokai, forcing it to disperse its funds, but under the leadership of Bishop Yashiro, the Church continued its ministry in the face of governmental opposition and without central organization or funds. . . .

After the surrender of Japan the Church adopted a new constitution and most of its clergy and lay people who had left to join the United Church returned to Nippon Seikokai. . . . The Church now has 42,000 members, 10 dioceses, and over 250 local churches. . . . It also has two universities, five junior colleges, three theological colleges, and twenty secondary schools. . . .

Several institutions of Nippon Seikokai are familiar, at least by name, to many Americans. . . . One of these is St. Luke's International Hospital, in Tokyo, which had its beginnings in 1902 in Dr. Rudolf Teusler's little cottage hospital. . . . The other is the Kiyosato Educational Experiment Project, better known as KEEP. . . . Under Col. Paul Rusch, this agricultural, educational, and evangelistic project has developed a new way of life high in the mountains of central Japan, has secured the cooperation of an increasing number of Japanese, and has enlisted support from parishes, and people, all over the United States. . . . Included in the project are areas devoted to experimentation in agriculture and livestock and dairy farming, a farm-trainee program, a hospital which serves more than 10,000 patients in a year, Japan's first rural free library, a conference center, St. Andrew's Church, and an increasing program of outreach to neighboring farms and villages. . . .

Called by the president of St. Paul's University "the most dramatic symbol of American good will toward Japan as well as the best proof of the progressive, active, and constructive missionary spirit of the American Church," an atomic reactor was given by the Episcopal Church to St. Paul's University in 1962. . . .

Coming, June 16th:
Parish Administration Number

DOCTOR TAKES MITRE

Continued from page 8

When the congregation in Vila Franca got too large for the church building, the doctor bought a barn and remodelled it into a fine church for about \$3,300, with the free labor not only of his own congregation but of his grateful Roman Catholic patients! In strict law, no non-Roman Church may have any religious symbol outside its building, but who would tell the good doctor not to adorn his churches (of which there are a whole cluster in the villages around Vila Franca) with that sign? When he retired to become bishop, he had medical appointments with the state, the railways, and local organizations, and he was superintendent of the hospital.

Since the Lusitanian bishop is paid through the generosity of the American Episcopal Church, Americans may like to know that the bishop and his family made a real financial sacrifice in that retirement. His wife, the former Edith Payne, was an English girl living in Portugal. They were married in 1934. Their four children are all students at Lisbon's

University: David, 25, is a medical student; Margaret, 20, is studying foreign languages; and the twins — John and Frank — at 17 are first-year law students.

The news of Dr. Pereira's retirement from medical practice caused wide lamentation. At a public meeting presided over by the mayor, he was presented with two candelabra. On the platform at this occasion were Lusitanian and Roman priests, and the latter spoke of the doctor as having poured "oil and wine" into the sores of the wounded sheep. This is obviously ecumenical activity at the "grass roots," but on a wider scale the new bishop (who was ordained priest in 1950) has become an ecumenical figure. He was an observer at the WCC Assembly in New Delhi, and in 1961 he spoke to the students at a Roman seminary and his address was printed in their magazine.

Bishop Pereira and Bishop Molina of the Spanish Episcopal Reformed Church have set up a new Council of Bishops for the guidance of the two small Churches, under the chairmanship of the Irish Primate. The council includes bishops of the American Episcopal Church, the Philippine Independent Church, and the Dutch Churches, as well as the Executive Officer of the Anglican Communion. This is surely a prime example of the "wider episcopal fellowship" in action.

When Bishop Pereira was consecrated, on June 24th, St. John's Day, 1962, the chief consecrator was Bishop Krischke of Southern Brazil, the co-consecrators included not only Bishop Pereira's predecessor, the Rt. Rev. Antonio Fiandor, Bishop Molina of the Spanish Church, and Bishop Bayne, but also two Dutch Old Catholic bishops, each of whom said the words, "Receive the Holy Ghost." It may not be easy even for the Roman Church to deny the validity of that action. Certainly the Roman Church seems to look on the Lusitanian Church with a surprising degree of complaisance which may not be unrelated to the moderation and wisdom of its second bishop, of whom the *Portuguese and Brazilian Encyclopedia* says that "as a Churchman his personality is a balanced combination of the sub-apostolic catholicity of Dr. Pusey and the evangelistic zeal of Billy Graham"!

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June 9, 1963

ACU CYCLE OF PRAYER

June

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- Grace, Los Angeles, Calif.; Holy Rood Church, New York, N. Y.
- St. Barnabas', Brooklyn, N. Y.; St. Peter's, Geneva, N. Y.; St. Barnabas', Richland Center, Wis.
- Grace, Riverhead, N. Y.; the Rev. Stewart C. Harbinson, Finaghy, Ireland; the Rev. Ian L. Bockus, Caribou, Maine
- Church of the Incarnation, Detroit, Mich.; St. Andrew's, Mastic Beach, N. Y.; Trinity, Escondido, Calif.
- Church of the Epiphany, Brooklyn, N. Y.
- Christ Church, Zillah, Wash.; St. Andrew's, Cripple Creek, Colo.

PEOPLE and places

Depositions

David MacKenzie Potts, presbyter, was deposed on May 10 by Bishop Vander Horst of Tennessee, acting in accordance with the provisions of Canon 64, Section 3 (c and d).

Ralph Wesley Richardson, Jr. was deposed on April 1 by Bishop Claiborne of Atlanta, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry.

Travelers

The Rev. Albert C. Baker, rector of St. Timothy's Church, Yakima, Wash., left on a sentimental journey this spring, just after the close of the annual convocation of the district of Spokane. His former parishioners at Trinity Church, Bessemer, Ala., wanted to see him again and sent him a round-trip air ticket.

Six May graduates of Seabury-Western Theological Seminary planned to make a two-week pilgrimage to the Holy Land in June, accompanied by the Rev. Carmine J. de Catanzaro, Ph.D., professor of Old Testament literature and languages. They are Ronald Wiley, John L. Hall, Robert L. Kelly, Willard Winterrowd, Jan Toof, and John H. Stanley. Each is paying over half of the expense of his trip, with the balance of the money coming from anonymous donors.

Seminaries

New president of the Philadelphia Divinity School is Bishop Warnecke of Bethlehem. Bishop Hart of Pennsylvania retired as president of the board after 20 years of service, during which time the school doubled or tripled its enrolment, faculty, curriculum, and facilities.

Appointments Accepted

The Rev. Harry W. Shipp, for the past five years vicar of St. Mark's Church, Radium Springs, Albany, Ga., is now rector.

The Rev. Albert E. Snyder, formerly assistant minister at Grace Church, White Plains, N. Y., has for several months been serving on the staff of the New York City Mission.

The Rev. H. David Sox, formerly assistant at St. James' Church, Upper Montclair, N. J., will on June 30 become assistant chaplain at Cranbrook School, Bloomfield Hills, Mich.

The Rev. Richard M. Spielmann, formerly rector of the Church of the Good Shepherd, Barre, Vt., will on July 1 become instructor in ecclesiastical history at Bexley Hall, Gambier, Ohio.

The Rev. Joseph M. Stoudenmire, formerly assistant at the Church of St. Luke and St. Paul, Charleston, S. C., is now in charge of Holy Trinity Church, Grahamville, S. C., and the Church of the Cross, Bluffton. Address: Route one, Box 119, Ridgeland, S. C.

Marriages

Miss Helen Vander Horst, daughter of Bishop Vander Horst of Tennessee and Mrs. Vander Horst, was married on May 3 to the Rev. Peter G. Keese, priest in charge of St. Anne's Church, Woodstock, Tenn.

Miss Jane Routh, eldest daughter of the Rev.

Joe M. Routh and Mrs. Routh, of St. Philip's Church, Palestine, Texas, was married on May 12 to Mr. Dyson Vinn Nickle, son of the Rev. O. W. Nickle and Mrs. Nickle, of St. James' Church, Del Rio, Texas. The couple will live in the diocese of West Texas, where young Mr. Nickle will be in charge of Calvary Church, Menard, and the mission at Eden. The bride has been working as a nurse at a hospital in Del Rio, Texas.

Honorary Doctorates

GTS — S.T.D.: Bishops, George Barrett, Theodore McCrea, James Montgomery, Charles Persell; other clergy, Duncan Hobart, Reamer Kline, Clifford Nobes, Edward N. West.

Hartwick College, Oneonta, N. Y. — D.D.: Rev. Laman H. Bruner.

P.D.S. — D.D.: Clergy, John Knox, Gerald Minchin, Philemon F. Sturges, Jr.

Master's Degrees

Seabury-Western — M.S.T.: Rev. George A. Detor; M.A. in Christian education: Cecil Wagstaff, Mrs. Michael Vinik.

Phillips University, Enid, Okla. — Master's degree in pastoral psychology: Rev. John Ross Wellwood. (He was recently installed as first rector of St. James' Church, Oklahoma City, which had been a mission for 34 years; the congregation has now purchased land at a new site and is planning its church and parish hall.)

CLASSIFIED

MEMORIAL

IN LOVING MEMORY — Rev. Walter E. Bentley, Rector Emeritus, St. Stephen's, Port Washington, New York. Founder of the "Actors Alliance of America." 1864-1962 (aged 98).

BOOKS WANTED

WANTED: A set of Hall's "Dogmatic Theology." Reply Box T-935.*

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PRIEST ASSISTANT for west coast recovery house. Older man, single, live in. Salary plus room and board. Counseling experience, typing, essential. Reply Box H-933.*

PRIEST needed as assistant at St. James', New London, Connecticut. Physical age is not important. Priest must be young in heart and the man who enjoys the full pastoral ministry.

SUPERINTENDENT of buildings — verger, for a new church and parish house. Country area of Long Island. Suit married couple. Four room apartment with utilities provided. Please state references, age, and salary. Reply Box P-947.*

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

CHURCHMAN, M.A., 39, single, desires position in Church school or home. Thirteen years' teaching experience social studies. Permanent certification. Also experienced lay reader, English teaching, coaching baseball, counselor. Prefer underprivileged. References. Ted Theobald, 146 Shotwell Park, Syracuse 6, N. Y.

MARRIED PRIEST, 35, desires midwest or east coast vestry correspondence. Ten years' business experience; mission priest two years. Will also consider team ministry. Reply Box R-948.*

ORGANIST-CHOIRMASTER, 28, single, Mus.B., Churchman, desires full or part-time position in parish seeking to develop or maintain sound liturgical music. Reply Box O-945.*

PRIEST, 43, married, 14 years' urban-suburban experience invites correspondence with vestry seeking rector. East coast preferred. Excellent references. Please give summary of situation in first letter. Reply Box T-939.*

PRIEST — married, would like parish. Honor graduate college and seminary. Experienced all phases parish life, with special responsibilities Christian Education. Reply Box H-937.*

SINGLE CHURCHMAN, chaplain intern; available — parish, mission or institutional work. Reply Box P-944.*

SUMMER SUPPLY work in New York City or vicinity — July or August. Reply Box T-946.*

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

RETREATS

CLERGY RETREAT, September 3-6, Adelynwood, South Byfield, Massachusetts, auspices Brotherhood of the Way of the Cross, Conductor, the Rev. William E. Harris, O.H.C. Charges, \$14.35. For reservation or information write to the Rev. Sherrill B. Smith, Sr., Superior, F. V. C., Cheshire Road, Prospect, Conn.

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THE LIVING CHURCH

The Living Church

General Theological Seminary announces sabbatical leaves for three members of its faculty during the 1963-1964 academic year. Dr. Dora P. Chaplin, associate professor of pastoral theology, will be on leave for the Michaelmas term; she plans to remain in residence at the seminary for study and writing. On leave for the Easter term will be the Rev. Dr. O. Sydney Barr, Jr., associate professor of New Testament, and Dr. Ray F. Brown, director of music.

Alumni Day festivities at Seabury-Western Theological Seminary included a dinner honoring the Rev. Dr. Paul S. Kramer and his wife. Dr. Kramer is retiring after more than 30 years as a faculty member of the old Seabury Divinity School at Fari-bault, Minn., and later the merged school, Seabury-Western. He has been serving as professor of systematic theology and sub-dean.

Fellowships

The Rev. John M. Holt, Ph.D., who has been a lecturer at Vanderbilt University, Nashville, Tenn., has received a fellowship for independent study next year at the American School of Oriental Research in Jerusalem. He will participate in the school's program of study in the field of biblical archaeology and return to the United States in mid-summer of 1964. Address after September 1, 1963: American School of Oriental Research, Jerusalem, Kingdom of Jordan.

The Philadelphia Divinity School awarded the degree of Bachelor of Divinity to 24 students graduating in May. Two honor students will pursue advanced study in fall. George W. Busler, Jr. has received a fellowship from UTS for study in the field of Christian ethics; Durstan R. McDonald will study philosophical theology under a fellowship awarded by the University of Pennsylvania.

Diocesan Positions

Mr. Francis S. Smyth is now executive secretary of the diocese of Delaware; Mr. Smyth has had many years of experience as a business executive and has been a very active layman of the diocese of Pennsylvania.

Mr. Smith succeeds Mr. Henry Ingersoll Brown, Jr., who has retired as executive secretary but will be assistant treasurer of the trustees of the diocese and a member of the committee on the advance and development fund; Mr. Brown will be in charge of property management, financial care, and similar administrative details for the diocese.

Births

The Rev. Richard A. Bamforth and Mrs. Bamforth, of the Church of the Holy Cross, Poplar Bluff, Mo., announce the birth of their second daughter, Jeanne Louise, on May 10.

The Rev. Henry W. Havens, Jr. and Mrs. Havens, of St. John's Church, Halifax, Va., announce the birth of their third son and fourth child, Michael Macmillan, on March 30.

The Rev. Howard F. Park, III and Mrs. Park, of Christ Church Cathedral, St. Louis, Mo., announce the birth of their second child and first daughter, Catherine Ingham, on May 8.

The Rev. David Reed and Mrs. Reed, of St. Matthew's Church, Rapid City, S. D., announce the birth of a daughter, Sarah Riggs, on May 13.

The Rev. C. Edward Sharp and Mrs. Sharp, of Christ Church, New Bern, N. C., announce the birth of their second son, Reid Perkins, on May 2.

The Rev. Robert A. Winter and Mrs. Winter, of Christ Church Cranbrook, Bloomfield Hills, Mich., announce the birth of their first child, Christopher Martin, on May 14. (On August 1 the Rev. Mr. Winter will begin work as assistant at St. Mark's Church, Riverside, R. I.; he has been a Marquis fellow at Christ Church Cranbrook. Address after July 8: 33 Benedict St., Riverside, R. I.)

Resignations

The Rev. Dr. Beverley M. Boyd, rector of St. Phillip's Church, Uvalde, Texas, has retired. Address: 204 Northview Terrace, c/o Mrs. W. H. Brooke, Alexandria, Va.

The Rev. Dr. Clyde Brown, rector of the Church of the Holy Comforter, St. Andrew's Parish, Washington, D. C., has retired. The Rev. Dr. Brown launched the *Washington Diocese* in 1933 and was its editor until 1946, when he left to begin work in diocese of Ohio. He returned to Washington about five years ago.

The Rev. Albert W. Eastburn, priest in charge of St. Luke's Church, Hope, N. J., will retire on June 15. Address: Box 316, R.D. 2, Newton, N. J.

The Rev. Alfred M. Lambert, priest in charge of St. Monica's Church, Hartford, Conn., is retiring.

The Rev. Leonard Francis Nichols, rector of Christ Church, Newton, N. J., will retire on September 1. He will live in Florida.

The Rev. Ernest E. Piper, rector of St. Matthias' Church, Detroit, for the past 25 years, has retired. Address: 14445 Abington Rd., Detroit.

DEATHS

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

The Rev. Edmund L. Gettier, rector of the parishes at Massey and Millington, Kent County, Pa., died May 9th, in Easton Memorial Hospital.

Fr. Gettier was born in Baltimore, Md., in 1899. He attended Virginia Theological Seminary, and received the B.S. degree from Johns Hopkins University in 1927. He was ordained to the priesthood in 1923 and served as rector of St. Thomas' Church, Hancock, Md., in 1923 and 1924. He was assistant rector of Memorial Church, Baltimore, from 1924 to 1928, and rector of St. John's Church, Huntington, Md., from 1928 to 1951. From 1951 to 1957 he was superintendent of the Bishop Claggett Diocesan Center, in the diocese of Maryland, and from 1953 to 1957 he also served as rector of St. Paul's Parish, Point of Rocks, Md. Fr. Gettier became rector of the parishes at Massey and Millington in 1957.

He was the chairman of the committee on the constitution and canons of the diocese of Easton at the time of his death.

Fr. Gettier is survived by his wife, the former Clara Frances Schuele; and three sons, John Andrew, of Rye, N. Y., Albert Frederick, of Harrisburg, Pa., and Edmund, of Detroit, Mich.

Margaret Beverly Moore Walker, communicant of Christ Church, Greenville, S. C., died May 4th, in Greenville, at the age of 79.

Mrs. Walker was born in Darlington, S. C. She studied at Greenville Woman's College, and received the B.A. degree from Converse College. She also studied at Cooper Union School of Art, in New York, and Thor School, in Munich, Germany. In 1953 Mrs. Walker's portrait of the late Bishop of Upper South Carolina, the Rt. Rev. Kirkman G. Finlay, was presented to the Kanuga Conference Center, by the Woman's Auxiliary of the diocese.

Mrs. Walker, who was the wife of Hugh Vincent Walker, is survived by a daughter, Mrs. Wilburn Asbury, Greenville; two sons, Gordon B. Moore Walker, Rye, N. Y., and Hugh Vincent Walker, Jr., Greenville; and 10 grandchildren.

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.

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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

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Sun 7:30, 9:15 & 11; Daily HC, MP & EP

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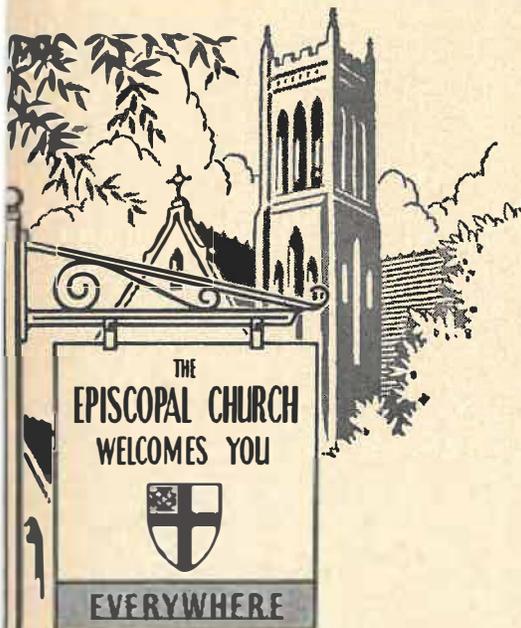
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WASHINGTON, D. C.

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Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.



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ATTEND SUMMER CHURCH SERVICES

Continued from previous page

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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

ST. THOMAS' 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

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 Tarpan 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. Cald-
well, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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), 9 (Sung
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, Low Mass & Ser; Daily
7 ex Sat 9; EP 5:30 Sat; 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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, 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

The Living Church

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 & 15, 11, MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

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. 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 (15), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

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

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 min-
utes 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

SYRACUSE, N. Y.

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

WATKINS GLEN, N. Y.

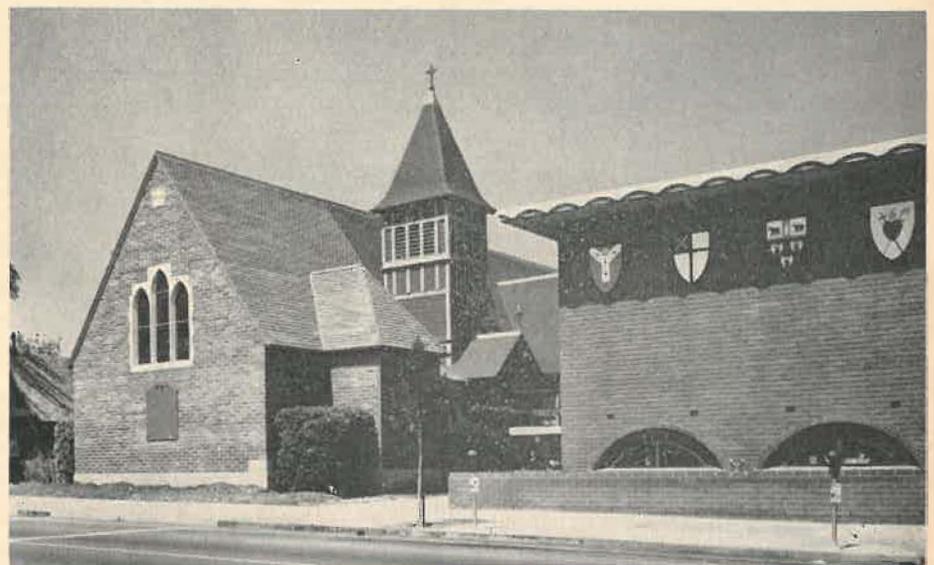
ST. JAMES'
(Founded 1830; present church built 1863)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Weekdays as anno

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



ST. AUGUSTINE-BY-THE-SEA
SANTA MONICA, CALIF.