

# The Living CHURCH

June 7, 1964

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**RENEWAL**—*and the parish* [page 12]



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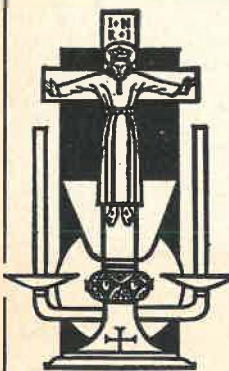
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# The Living CHURCH

Volume 148      Established 1878      Number 23

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

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**DEPARTMENTS**

Books	19	Letters	4
Deaths	23	News	6
Editorials	15	People and Places	20
Letter from London	17	Question Box	3

**FEATURES**

The Renewal of the Church  
 John Seville Higgins 12  
 Bishop Robinson      William E. Ticknor 14

## THINGS TO COME

June

- 7. Second Sunday after Trinity
- 11. St. Barnabas
- 14. Third Sunday after Trinity
- 21. Fourth Sunday after Trinity
- 24. Nativity of St. John Baptist
- 28. Fifth Sunday after Trinity
- 29. St. Peter

July

- 4. Independence Day
- 5. Sixth Sunday after Trinity
- 12. Seventh Sunday after Trinity
- 19. Eighth Sunday after Trinity
- 25. St. James
- 26. Ninth Sunday after Trinity

August

- 2. Tenth Sunday after Trinity
- 6. The Transfiguration

**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.

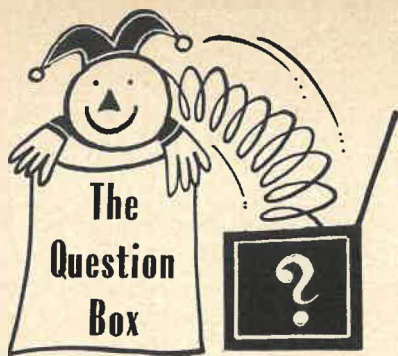
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

Our new bishop wears cope and mitre, instead of the traditional Anglican rochet and chimere, when he visits our parish. Some of us resent this medieval ostentation. What justification - if any - is there for the use of such symbols of worldly power and pride, in the religion of the lowly Nazarene?

To answer this one we have to slow up a bit and go over the pertinent historical facts.

In the first place, rochet and chimere as well as cope and mitre are "medieval" and they are in no wise Anglican inventions or peculiarities. The rochet is probably descended from the alb. It goes back at least as far as the ninth century, although the familiar balloon sleeves are an 18th-century-Anglican innovation. The chimere is also "medieval," and not very Protestant, for English prelates of the Roman Catholic Church use it to this day.

The "traditional Anglican" rochet and chimere are, then, pre-Reformation in origin and by no means peculiarly Anglican.

The cope is more ancient. Pictorial evidence from the sixth century A.D. indicates that it was standard dress for the clergy—not bishops only—at that time. Incidentally, it has been in continuous use in some places in the Church of England since that early time. Its use was never wholly discontinued.

What probably annoys our reader most, as a "symbol of worldly power and pride," is the mitre, the headpiece worn by the bishop. This is in no wise a descendant or relative of the crown worn by a king. It is not in any sense a crown. In truth, it doesn't even look like one. In

the Eastern Church the mitre is not worn, but a crown is. In the West, no "prince of the Church" has ever worn anything resembling a crown. The mitre represents the helmet of salvation, worn by one whose office and ministry it is to proclaim salvation in the name of the great Bishop and Shepherd of our souls.

Historically and symbolically, the cope and mitre are not regal vestments but pastoral. If the man who wears them struts proudly, and lords it over God's heritage, it is not because of the vestments he wears but because of the "prince of this world" who rules his soul. We have known some bishops who could manage to be quite pompous indeed in those "traditionally Anglican" balloon sleeves, etc. The Lord looketh not upon the outward man, and how he is vested, but upon the heart. We should try to do likewise.

? ? ?

Is it an acceptable practice in the Holy Communion, when the wine is almost expended, for the priest to add more wine to the chalice without consecration, and to continue with the people's Communion?

Evidently it is a practice "acceptable" to those who do it! We think that it violates the clear intent of the Church as this is expressed in the first rubric on page 83 of the Prayer Book, which requires that the celebrant is to consecrate more "if the consecrated Bread or Wine be spent before all have communicated." Those defending the practice would argue, no doubt, that the consecrated Wine remains such when diluted with unconsecrated wine. We should not want to argue the metaphysical point here involved, but we must say that we regard this practice as careless, irreverent, and only dubiously lawful.

? ? ?

For years I have heard parishes and individuals referred to as "spikes" or "spiky" - indeed, this accusation (if such it is) has even been directed toward myself.

Although I have a general notion as to what is involved in this term, please tell me its origin and meaning. Neither priests nor bishops have been able to do so. Many thanks!

We are stumped. Can anyone help us out?

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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.

## All We Have

The diocese of Missouri is correct in its evaluation of the organizational structure of the Province of the Southwest as being of no value to the life of the Church. I do not agree that they have the right to withdraw. Until a plan is found to keep our dioceses from isolation, the provincial system is all we have.

Bishop Sterling may be right in his suggestion that department heads meet annually with the National Council. I would suggest that this go a step further and include the members of departments on a provincial basis. Provincial action and coöperation has brought about a number of benefits to the Church for institutions, missions, and chaplaincies. If the provincial idea is abandoned, we will not have much success in regional conferences. We will leave the local diocese on its own with no recourse but the National Council and General Convention. Missouri's criticism could help the seventh province find a way for member dioceses to help one another, if she would stay in and help the province map it out.

(Ven.) H. EDWIN CAUDILL, Ph.D.  
Archdeacon of Oklahoma  
Oklahoma City, Okla.

## Apprehension

The report of the National Council of Churches by the Joint Commission on Ecumenical Relations of the General Convention was issued January 22d. The recent convention of the diocese of South Carolina overwhelmingly endorsed this report, adding two or three amendments to the effect "that this . . . Convention places an obligation upon its delegates to the General Convention in both Houses and through them upon representatives of our Church to the General Assembly and the General Board of the NCC that they discourage activities, demonstrations, marches, and/or actions which violate or willfully ignore the law . . . that this . . . convention instruct its delegates to the 1964 General Convention in both Houses to effect the passage of a resolution directing the JCER . . . to continue to evaluate the NCC over . . . the coming three years . . . and . . . report . . . to the 1967 General Convention."

Because of the foregoing amendments some of us voted in the affirmative, but a careful study of this report on the NCC makes one apprehensive for the following reasons:

(1.) The members of the JCER appear to be people who are naturally inclined to look with favor upon the NCC.<sup>1</sup> The JCER, of course, was the correct Commission to which the 1961 Resolution should have been referred, but one feels that a special com-

mittee, truly representative of all viewpoints, could have made a better objective study.

(2.) It is not clear how our representatives to the General Assembly of the NCC are to be selected. The report only states that they "shall be chosen from the several provinces." Does this mean that the provincial synods will elect these representatives? The report states that "our representatives on the General Board shall be nominated by the JCER to the Presiding Bishop." Election of these by the General Convention would seem to be more in harmony with the polity of our Church.

Each provincial synod could be asked to suggest or nominate these representatives to the General Convention for its consideration. The General Convention of 1958 received a memorial from the convention of the diocese of South Carolina requesting that one-half of our representatives to the NCC be elected by the provincial synods and the other half by the General Convention. This is a serious matter. The government of our dioceses, of our provinces, and of our national Church is that of a representative democracy, with a fragmentation of power at all levels. It is the greatest form of government ever devised by man and should be zealously guarded by all loyal Churchmen.

(3.) The report was published last January after months of political activity by one or more Departments of the NCC concerning the civil rights legislation before the Congress. This is a burning issue concerning which "dedicated Christians" are sharply divided. The report does not mention these pressures which have recently been exerted upon the members of the Congress.

(4.) The report reveals that the Episcopal Church did not become a member of the Federal Council of Churches until 1940, although our Joint Commission on Unity for many years coöperated with it in certain respects. The FCC, which was created in 1908, was merged into the NCC with several more interdenominational agencies in 1950. Why was it that our Church took 32 years to enter the FCC? Was it because many of leaders during all of that time had misgivings over our Church becoming identified with the pan-Protestantism of the FCC?

(5.) The report contains a fine recommendation about pronouncements, but one wonders if the error of the idealistic thinking of Archbishop Söderholm of Uppsala, Sweden, has been sufficiently detected. He must have been a great and sincere Christian; he is the famous father of the life and work stream in the ecumenical movement. However, the late Rt. Rev. G. K. A. Bell, Bishop of Chicster, quotes the archbishop as saying in 1917 "that one of the chief objects of

## THE 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

1. Kuching, Borneo
2. Kurunagala, Ceylon
3. Kwei-Hsiang (Kwangsi-Hunan), China
4. Kyoto, Japan
5. Kyushu, Japan
6. Lagos, Nigeria
7. Lahore, Pakistan and India

<sup>1</sup>According to the *Episcopal Church Annual* (1963), seven of these are delegates to the General Assembly of the NCC.

inter-Church collaboration should be 'that a common voice might be created for the Christian conscience'" (*Christian Unity*, page 167). On controversial issues, a common voice" is an impossibility because the consciences of many sincere Christians compel them to stand on different sides of these problems. As the late Dr. M. Bowyer Stewart once said to me, "Edward, there are very few absolutes!"

The NCC has tried to provide this "common voice." There seems to be an adequate basis for saying that the NCC in the past has sought to be "the official voice of Protestantism in America" according to the testimony of Dr. J. Quinter Miller, an Assistant General Secretary of the NCC.<sup>2</sup> Here is the root of our troubles over the NCC. Will this statement of the study on the NCC by St. Mark's vestry committee, of Shreveport, La., continue to be true?

"The most important point of all this: far from being the great cohesive power it was intended to be, the NCCCA by its actions is splitting the Church wide open."<sup>3</sup>

(Rev.) EDWARD B. GUERRY  
Rector, St. John's Church  
John's Island, S. C.

## Priestcraft Needed

As a priest who has been out of seminary just a year this month, I read with interest your editorial in the issue of May 10th re. theological education—with which I am in agreement. Fr. Sherman's article was very timely and informative, and I would like to make a few comments on the subject.

At first sight, the results of the poll of the deans of our seminaries, as to their curricula as they relate to Canon 29, is shocking and lamentable. However, on reflection, one could guess—with reasonable accuracy, I suspect—which of our seminaries are those, for example, which do not require Canon Law to be taught (in direct violation of Canons 29 and 30), or those for which there is no, or at best, only "extra-curricular provision for . . . the administration of the sacraments," and so on.

Speaking of the latter, one wonders when our seminaries (with one or two notable exceptions) are going to cease regarding "priestcraft" as a naughty word? Webster defines *craft* as "skill, ingenuity, or dexterity." Does not a priest have a craft just as much as any other vocation or profession? Are we still so Protestant and anti-Roman in our thinking as to regard knowing how to celebrate the Holy Eucharist properly, or how to hear a confession, or how to anoint the sick to be so completely unimportant that it is to be "extra-curricular," or, even more commonly, omitted entirely from required seminary curriculums? Our laity expect us to know how to preach, of course, and to be well-versed in theology, Church history, and the like—but they also expect us (and rightly so) to know how to baptize their children without fumbling about, and how to celebrate the Eucharist "decently and in order," and how to perform all other priestly functions.

It seems to me that we not only do disservice to our laity by neglecting almost entirely this phase of education for the priesthood in our seminaries, but also indi-

<sup>2</sup>Report on the NCC by St. Mark's Vestry Committee, pp. 1, 4. Appendix Section C-2, page iv.  
<sup>3</sup>Idem. p. 2.



cate that we do not place much stock in the importance of the sacraments—thereby doing disservice to our Anglican heritage. Must we still be middle-aged, afraid of giving priestcraft (or this aspect of practical theology) its proper place in the curriculums of our seminaries?

(Rev.) CLARK A. TEA, JR.  
Curate, St. Thomas Church  
Battle Creek, Mich.

The article on "Theological Education" in the May 10th issue of *THE LIVING CHURCH*, by the Rev. Arthur M. Sherman, has brought to the attention of many of us again the continuing needs for revision of both theological preparation at seminaries and the examination on the part of examining chaplains in the several dioceses.

In view of this, three years ago the diocese of Connecticut's board of examining chaplains revised their procedure to include an open-book examination, made available in the seminary at which the candidate was studying, and a two-day oral examination period in a place apart. While satisfying the Canons, our board of examining chaplains is also trying to find a way of bridging the gap from academic preparation to the pastoral ministry.

Boards of examining chaplains in dioceses now contemplating change of policies are invited to write to the undersigned for a copy of our present open-book type of examination and our policy.

(Rev.) HARRY B. WHITLEY

Secretary, board of examining chaplains  
768 Fairfield Ave.  
Bridgeport, Conn. 06604

The statement of the assistant professor of English concerning his disturbance at hearing of a seminary graduate-to-be writing to 14 different bishops for a position in the ministry of the Church, and receiving no encouragement from any of them [L.C., May 10th] is certainly a revealing turn of events. Like the professor, it has been my impression that our Church had a critical shortage of clergy. It would appear that quite the opposite is now in effect, at least in the 14 areas of reference. As a junior in college, considering the ministry, I am now wondering if in another four years I might find myself in the predicament of being educated and trained for a field of work in which I cannot find a position. Some study of the underlying problem involved in the professor's inquiry, and concern for a solution, is certainly in order.

KERMIT STANSBURY

Richmond, Va.

Your May 10th article on seminary curricula was interesting in itself. But what fascinated me much more was the implication that *any* combination of curriculum and canonicals could produce a good *shepherd*. And I'm just old-fashioned enough to think that being a good shepherd is the primary job of a priest.

As near as I can determine we do not make any particular effort to evaluate candidates for the ministry in these terms. Our preoccupation with the academic, I think, is almost certain to attract primarily just that—men drawn by the academic (or esthetic) aura they see cast around the vocation of priest.

Never have I known a clergyman (though there must be some somewhere) to see as an ideal candidate a young man whose motivation was an abiding interest in people, one for whom the word charity virtually needed no explanation. Rather, the usual pattern seems to be to encourage and push those who in their teens show a predilection above and beyond their contemporaries for intimate participation in church services and parish activities—young men with eyes drawn, so to speak, by the altar or parish administration or both.

We may indeed have a faulty or ill-defined clergy training system. But the biggest problem is the absence of a recruiting program based on a realistic analysis of need and the characteristics most likely to fill it. With the right man, the education mix becomes secondary. With the inadequate man, no education will make him "right."

We even have a tendency to discount the importance of the individual, the personality of the clergyman. We glorify the Holy Sacrifice and the great and glorious body of Anglican tradition to the point where we think these alone will bring people to Christ through us—seemingly unwilling to admit that it is usually a *person*, not an *idea*, that produces a conversion.

PAUL C. BAKER

Bloomington, Ill.

In regard to your article on theological education and your editorial of the same [L.C., May 10th], as a seminary student, all I can say is thank you and Fr. Sherman for a very fine piece of work.

I came to seminary with one idea of what it would be like—a balance of the spiritual with the academic, i.e. the terms straight content versus much theology. I soon found out that it was 90% academic and 10% or less spiritual. We have had one day set aside for nurturing of the spiritual life—one day out of nine months.

We need to do away with this aura of jealous independence each seminary has. Control is needed somewhere.

Your point on the clinical training aspect is well taken as I have felt the same all semester having just finished a clinical pastoral training course.

Your comment is well put on confessions. We need more of that and less emphasis on grades. We are not even required to attend chapel services—just expected to be at the daily offices and nothing whatsoever is said about attendance at the daily Eucharist that is offered right after Morning Prayer. Attendance at this central service is usually small.

Thank you again.

BRUCE G. BREHM

Junior Student,  
Philadelphia Divinity School  
Philadelphia, Pa.

### Discipline Skims the Cream

The letter in the May 10th issue from Eleanor B. Doyle expressed appropriate concern over a statement made in an earlier issue that choir directors must give choir members kid-gloves treatment—at the expense of the quality of the music, if necessary—because no church can afford to lose its membership.

If a church cannot indeed afford to lose

its membership, then it cannot afford to condone a poorly disciplined choir, for among those it stands to lose are the capable choristers.

I have been the sad witness to the departure from volunteer choirs of competent singers who simply could not abide the low standards imposed upon them by incompetents in the group. And since there is usually some other church nearby which welcomes professional-level singers—and since for a singer it is all but impossible to live and not sing—the more rigorously disciplined choirs skim off the cream of the community's singers of all denominations.

Should the singer sacrifice his own acute sense of musical fitness and propriety in order to indulge a few people whose feelings may be hurt if it is suggested to them that they might serve better in other capacities?

Is it, on the other hand, fair to ask *these* people to make *that* sacrifice? I believe it is, for God is owed no less than the best that can be offered. The singer is, admittedly, blessed with a gift; but he must put in many long and arduous months and years of work to perfect that gift and make it an acceptable offering.

Surely each in his own way serves best. And perhaps, for the choir director, that way must from time to time include some seemingly rather hard-fisted discipline. If such discipline does turn members away from their church, then I think we must consider something far broader than the issue of kid-gloves choir treatment. Which brings us right back to Miss Doyle's well-taken point.

ANITA MONSEES

Choir member,

St. John's Church, Ithaca, N. Y.  
Syracuse, N. Y.

### Pride and Gratitude

Betty Knapp's article, "A Diocese Provides Camp for the Mentally Handicapped" [L.C., May 3d], is one in which, as Episcopalians, we may all be proud. But, we of Trinity Church, Houston, Texas, are especially grateful to her for this direction.

Authorship acknowledgement simply says, "by Betty Knapp." Well, this parish family would share its first lady with your readers. The Church school of Trinity for a number of years has included a class for these lovable children, and all because of her love and knowledge of their individual worth. She speaks as an authority, and rightly so, for she does experience the love of these children who include a child of her own. Be not deceived. There is no sentimental piety here. Betty lives under no such notions as "angels in disguise" nor "such children to those capable, in God's love, of their care." She has said that "such are genetical exceptions"—but she knows the joy of their love.

When Jeremy, of necessity, was received into the daily care of others, some few of the parish may have thought, now Betty will be in a position to assume more and more of the "usual" functions of a rector's wife. She has assumed more and more of what a rector's wife, and all others, are called by Christ to assume—a service to all of God's children.

First, the parish has been peculiarly blessed with the fruits of this woman's love, then the diocese of Texas, and now it seems to be extended (through the evangelicalness

*Continued on page 18*



# The Living Church

Second Sunday after Trinity  
June 7, 1964

For 85 Years:

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

## HAITI

### Church Carries On

The Episcopal Church intends to carry on its work and ministry in Haiti despite any adverse government pressure, says the Rt. Rev. Charles A. Voegeli, Bishop of Haiti, who was recently expelled from that island republic. There are about 25 Episcopal priests in Haiti who with their congregations will carry on. "We are respected in Haiti for having maintained our position of giving dedication to God and to Him alone," Religious News Service reported Bishop Voegeli as saying recently. "We operate and we shall operate to the glory of God."

Bishop Voegeli was rushed out of Haiti in April with no formal order or explanation by the government of President Francois Duvalier. The Haitian government has claimed that he left voluntarily. This is denied by Bishop Voegeli and by the U. S. State Department. He has asked the Department to refrain from protesting his ouster for fear that he might not be permitted to return to minister to some 34,000 Episcopalians in 60 congregations.

## EPISCOPATE

### Texas Elects Suffragan

The Rev. Canon Scott Field Bailey was elected Suffragan Bishop of Texas on the third ballot at a special session of the council of the diocese of Texas, held on May 22d at St. Mark's Church, Beaumont, Texas. He is to be the second Suffragan of Texas.

Canon Bailey has accepted, subject to the necessary consents.

The bishop-elect received a majority of votes in the clerical order on the second ballot and lacked only three votes of the needed majority in the lay order.

For over a year he has been canon to the ordinary and deputy administrator of missions in the diocese. He was born in Houston, Texas, 47 years ago. He was graduated from Rice University in 1938 and from the Virginia Theological Seminary in 1942. He earned the degree of Master of Theology at the School of Theology of the University of the South in 1953. He served as chaplain in the Navy, and has served churches in Waco, Lampasas, Nacogdoches, Saint Augustine,

## Texas Election

Nominees	Ballot		1st		2d		3d	
	C	L	C	L	C	L	C	L
Scott Field Bailey .....	61	108	83	148	101	187		
Samuel Baxter .....	5	7	2	2				
John A. Desel .....	3	7	0	1				
L. T. DeForest .....	1	7	0	0				
John Lane Denson .....	0	5	1	0				
Frank S. Doremus .....	9	13	4	8				
Charles A. Higgins .....	6	24	3	5				
Arthur S. Knapp .....	3	5	0	4				
Charles Price .....	6	2	2	0				
J. Milton Richardson .....	26	46	34	68				
Thomas W. Sumners .....	2	5	0	1				
David Thornberry .....	8	17	2	3				
Charles Wyatt-Brown .....	12	53	11	60				
Total votes .....	142	299	142	300	139	298		
Necessary to elect .....	72	150	72	151	70	150		

and Austin, all in Texas. He has been clerical deputy to General Convention four times.

### Fr. Myers Accepts Election

The Rev. C. Kilmer Myers has accepted his election as Suffragan Bishop of Michigan, it has been announced by the Rt. Rev. Richard S. Emrich, Bishop of Michigan. "We are delighted about this," Bishop Emrich said.

Because of his responsibilities as director of the Urban Training Center for Christian Mission, in Chicago, it is expected that the bishop-elect will be consecrated in September, the date being tentatively set for the Feast of St. Michael and All Angels, September 29th. He will then return to Chicago to wind up his work there before the end of the year.

It is presently planned to put the bishop-elect in charge of the Wayne district of the diocese of Michigan, where his extensive experience in urban work will be most useful.

## ACU

### President's Communion

The Rev. Canon Albert J. duBois, executive director of the American Church Union, charges that President Lyndon B. Johnson's receiving Holy Communion at Episcopal altars is contrary to the law of the Episcopal Church. The charge is made in the May issue of the *American*

*Church News*, the official publication of the ACU. President Johnson is a member of the Disciples of Christ. His wife and daughters are confirmed members of the Episcopal Church. The President frequently attends the Episcopal Church with his family and receives Holy Communion.

Canon duBois reports that many laymen ask: "Why is this allowed for the President whereas we are not admitted to Communion without being confirmed?" He answers: "This is a delicate question, but one which deserves a clear answer. First, let it be said that the ACU takes second place to no one in terms of wishing to support the President of the United States by prayer in his difficult task of leadership. In point of fact we are probably the only group in the Episcopal Church who, through our organized Cycle of Prayer, insure that intercessions for the President are offered daily at Altars all over the country and, on most Station Days, continuous intercession for him goes on *all day long*. We, who know the power of Sacramental Grace, would, above all others, wish for the President to have this Grace and Spiritual Power through Holy Communion. But the regulations of this Church with respect to Holy Communion are explicit, clear, and direct."

Canon duBois goes on to say that "the real difficulty in the situation as it concerns President Johnson undoubtedly rests with clergy of the Church, priests or Bishops, who did not enforce the Church's



law about Holy Communion when they had the opportunity. The President is undoubtedly receiving Communion at Episcopal Altars in good faith and in sincerity. No one can doubt that. The trouble lies in the past with priests and Bishops who took the law in their own hands and now undoubtedly create a situation for clergy in Washington and elsewhere who wish to maintain the Church's law and discipline but who do not wish to make an issue of this at their Altar rails."

He concludes by asking his readers to pray devoutly "that the President of the United States may 'be ready and desirous' of being confirmed at the hands of one of our Bishops."

#### SOUTH AFRICA

### Bloody Prospect

An Anglican archbishop told a United Nations committee in London that if *apartheid* [racial segregation] is continued "nothing but bloody violence" can be expected in the Union of South Africa.

Archbishop Joost de Blank, until recently Archbishop of Capetown, told the U.N. special committee on the policies of *apartheid*: "The sands are running out. Unless [*apartheid*] can be brought to an end in the foreseeable future, one can look forward to nothing but bloody violence in South Africa." [RNS]

#### CALIFORNIA

### Comfort and Self-respect

Construction has started on two retirement residences to be built under the auspices of the diocese of California, according to the Rt. Rev. James A. Pike, Bishop of California.

Bishop Pike said that Canterbury Woods — a \$3,000,000 retirement community — is scheduled for completion in mid-1965 at Pacific Grove, Calif. A second residence, to be called St. Paul's Towers will be built on a site overlooking Lake Merritt in Oakland, Calif., at an estimated cost of \$8,000,000. Occupancy is expected by the end of 1965.

"These two projects mark an exciting beginning for the Church's expression of its concern over the problem of decent housing and proper care for men and women in our older age groups," said Bishop Pike. "With gradual elimination of wasting diseases and economic factors which contribute so heavily to mortality past middle age, our society faces a real task in providing a suitable environment for the elderly. Such an environment must enable them to spend their declining years in comfort — both physical and spiritual — and at the same time preserve their self-respect. In sponsoring the two undertakings, the diocese of California believes it is making a truly Christian contribution to the society in which it lives."

#### ANGLICAN-ORTHODOX

### Joint Commission Prepares Report

The Joint Commission on Coöperation with the Eastern and Old Catholic Churches held its annual meeting in Buffalo on May 19th. The Rt. Rev. Lauriston Scaife, Bishop of Western New York and Chairman of the Commission, presided at the session, in which the Commission prepared its report for the 1964 General Convention.

Paul B. Anderson, Th.D., secretary of the Commission, said that the Orthodox Church "is not widely known among other Christians in the United States, despite the fact that the Orthodox have been growing in number and in significance in American life." He added that "the business of the Commission is to increase our mutual understanding and to strengthen our common efforts in Church and public life in the United States."

The Commission's report to General Convention contains recommendations for work toward unity of the Anglican and Orthodox Communions. It declares that the Orthodox, having nearly a thousand parishes and four million faithful adherents in this country, are one of the major Christian communities in America.

Members of the Commission who attended the meeting, in addition to Bishop Scaife and Dr. Anderson, were the Rt. Rev. Austin Pardue, Bishop of Pittsburgh; the Rev. Robert B. MacDonald, of Philadelphia; the Rev. Dr. Edward R. Hardy, of New Haven; and Messrs. John N. Brown, of Providence; and Harry W. Osborne, of Colorado Springs.



Inspecting plans for Canterbury Woods (from left): Hubert W. Hitchcock, assistant vice-president of mortgage banking for Wells Fargo; the Ven. Darby W. Betts, archdeacon of the diocese of California and president of the board of directors of John Tennant Memorial Homes; and James C. Frush, of the James C. Frush Co., engineering management for the project.

## BRIEFS

**OFF TO SWITZERLAND:** The Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, will be a guest lecturer in Switzerland this summer at the invitation of the WCC.

From July 27th to August 15th, Fr. Boyd will be a leader of the Ecumenical Institute's annual course for theological students, which will bring together 100 young theologians representing different Churches in all parts of the world.



**COST OF BISHOPS RISES:** The cost to maintain a diocesan bishop in the Church of England has increased to \$30,550 annually, according to a report of the Church commissioners.

Efforts have been made by the commissioners in recent years to give bishops modern accommodations; housing thus averages \$11,350 annually per prelate.

In addition a bishop receives an average annual stipend of about \$9,000, plus \$10,200 to cover travel, telephone, secretarial helps, and entertainment. [RNS]



**PROMOTING RAPPROCHEMENT:** German Lutheran and English Anglican theologians, who met in Oxford, England, in April, made plans to hold regular meetings about every two years, as a means of "promoting rapprochement" between the Churches. Conversations will be held alternately in Great Britain and West Germany. Next meeting is scheduled in the second quarter of 1966. The recent meeting was organized jointly by the Department of Foreign Affairs of the Evangelical Church in Germany, which sent six members, and the Council for Foreign Relations of the Church of England, which sent five members. [EPS]



**OVER THE TOP:** The Episcopal Advance Fund Campaign of the diocese of Springfield has over-subscribed its \$500,000 goal by \$125,798. Bishop Chambers of Springfield says that the clergy and people of the missions and parishes of the diocese have pledged \$488,388, and an additional \$137,410 has been secured in gifts, for a total of \$625,798.



**COFFEE IS SERVED:** A former beer parlor and a shoe store, situated on "tough" corners in Toronto, are the sites of new churches opened by the Anglican Church in Canada. The unusual churches, for the homeless and "down-at-the-heel," serve coffee instead of liquor. No formal services have been held as yet, because, in the words of Professor Michael Powicke, of the University of Toronto, "We don't want to shove anything down anyone's throats." [RNS]

More news next page



## Diagnosis and Counsel

Neighbors of the Church of St. Stephen and the Incarnation, Washington, D. C., will be able to receive free family counseling and medical diagnostic service, under a program recently inaugurated at the church.

The U. S. Public Health Service is financing the program, which is operated by the church in its parish hall, in cooperation with the Howard University department of preventive medicine and public health. The center, according to the *Washington Star*, will provide examinations for physical ailments, and will offer professional counseling on such problems as employment, child care, housing, marriage, and care of the aged.

John Russell, director of the St. Stephen Community Center program, said that the center "will provide diagnostic services only. We will not provide medical treatment. People will be referred to private physicians, clinics, or other agencies."

## CANADA

### "Out on that Limb"

Religious "jingles" on radio are being given a month's trial in Canada, under the co-sponsorship of the Anglican and the United Churches. Reaction thus far has been mixed.

These radio "commercials" consist of one-minute jingles and announcements. The Rev. A. C. Forrest, editor of the *United Church of Canada Observer*, singled out the following typical jingle for editorial castigation: "Where'd you get the idea you could make it all by yourself? Doesn't it get a little lonely sometimes . . . out on that limb without Him?" Editor Forrest acidly suggests that the religious rhymesters proceed to such phrases as: "under the sod without God"—"high in the sky without pie"—"down in the grave without being saved"—and "all at sea without Thee." He maintains the use of such jingles can be only at the sacrifice of good taste, dignity, theology, and common sense.

The Rev. Keith Woollard, director of broadcasting for the United Church, disagrees. Mr. Forrest doesn't understand radio, he says, pointing out that, while the jingle line taken out of context sounds ludicrous, the same is true of phrases from the Bible. The use of these jingles is justified, Mr. Woollard contends, by the danger that Christianity may "die of respectability" and that the jingles are thought-provoking and make religion an item of every-day conversation.

The Rt. Rev. George Snell, Anglican Bishop Coadjutor of Toronto, has said that he finds nothing objectionable in the jingles and that he considers their use an interesting experiment in reaching people out of touch with the Church. [RNS]

## AROUND THE CHURCH

Six-year-old **St. Anselm's Church**, Garden Grove, Calif., is sending a **tithe of the money** raised to erect its main church building to Nicaragua. The parish is sending \$3,000 per year for three years to the Clinic of St. Luke and the Church of All Saints in Managua, for the purchase of land for new facilities.

The Junior Chamber of Commerce of South Pittsburg, Tenn., has presented its 1964 Annual **Commendation** to the Rev. **J. F. Machen**, rector of Christ Church, South Pittsburg.

Clergy and laymen from **20 dioceses** and 14 states attended a strategy **conference on alcoholism and alcohol education** at St. John's Cathedral, Denver, April 27th-30th. The conference, held for provinces VI and VII, was sponsored by the National Council. The program included the following features: an explanation by a judge of how the law looks at the drinking driver; an address by a psychiatrist on the tensions which make the problem drinker; testimony by a recovered alcoholic concerning the ingredients of a cure; and an outlining of the Church's position on alcoholism by a priest.

**St. Michael's Conference** for Young Churchmen will be held this year from August 30th to September 5th at Thompson's Academy, Thompson's Island, Boston Harbor, Mass. Young people between the ages of 15 and 20 may apply. Information and application forms may be secured from the Rev. Sewall Emerson, registrar of St. Michael's Conference: 993 Memorial Drive, Cambridge, Mass. Reservations made now may be cancelled if necessary before August 20th.

**The Rt. Rev. John J. M. Harte**, Bishop of Arizona, was one of 10 men appointed to a **"Respect for Law"** committee formed in April by the combined chambers of commerce of Maricopa county, Ariz. The citizens' committee met early in May to consider procedures leading to assisting local agencies in the administration of justice and the control of juvenile delinquency.

The Rev. **James S. Cox**, rector of the Church of the Incarnation, Dallas, Texas, recently made a **three-week tour of the Philippine Independent Church**. He represented the diocese of Dallas, which has a three-fold program of assistance underway for the PIC. His visit will be reciprocated by the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Church, who will visit Dallas in the fall.

## PIC

### Thanks to Aid

In his annual report to the Joint Council of the two Churches, the **Obispo Maximo** of the Philippine Independent Church ascribed credit for progress to help from the American Episcopal Church.

Said the Most Rev. Isabelo de los Reyes, Jr.:

"Thanks to the financial aid from the American Church which has enabled the . . . Central Office to avail itself of qualified lawyers, stenographers, and typists, as well as surveyors and other specialists, a remarkable degree of self-support and a better spirit of giving is reported from all points of the Philippines. . . .

"The faithful have a higher regard for our clergy than years ago, and this can be seen in the substantial increase in financial support from our people and the improved relations now existing between the faithful of the PIC and the Evangelical Churches, and most particularly in the fruitful coöperation in areas of stewardship, Christian education, etc., between the PIC and the PEC. Today the priests of both . . . are working together in several communities with increased effectiveness and common understanding."

He reported many new parish churches established, and "several dozens of rural chapels. . . ."

"The income in money and the number of donations of lands for churches and cemeteries," he reported, "has increased more than 100% and the prestige and reputation of the PIC has increased substantially everywhere."

He reported further: "While the Joint Council [financed by the Episcopal Church] has been aiding financially six pilot dioceses, 16 pilot parishes, and 47 aided parishes, the people [have been] supporting 396 parishes and 17 dioceses. . . . The Central Offices have purchased lands for new chapels . . . amounting to 6,000 pesos, but the people have donated lands in many dioceses amounting to many times that amount. . . .

"During the year 1963 concordats of full communion have been approved by the PIC and the following Churches: The Church of England, the Church of Canada, the Episcopal Church of Scotland, the Church of Ireland, the Lusitanian Church, the Spanish Reformed Church, the Church of India, Burma, Ceylon and Pakistan, the Church of Uganda and Ruanda-Urundi, and the Nippon Seikokai. . . . Negotiations have been started for full communion with the Old Catholic Churches in Europe and the autocephalous Churches under the Orthodox and Ecumenical Patriarch of Istanbul. . . .

"My Church is profoundly grateful to the American Church and to this Joint Council for giving us precious assistance and know-how through the visits . . . of



Mr. John Reinhardt, Director of Promotion of the American Episcopal Church, and the Rev. Howard Harper, Executive Director of the General Division of Laymen's Work. . . .

"Several dozens of young high school graduates have inquired . . . about their religious vocation and strong desire to become seminarians, and I hope that enough room and facilities [can be found] for their theological education. The reputation and high prestige of St. Andrew's Seminary has been spreading everywhere throughout the Philippines and this brings about a growing number of applicants for the priesthood. It would be a most painful tragedy to close the doors to these young men because of lack of room, the need for more well trained priests being our most imperative need.

"Joint projects have been started in a few areas. . . . My people and brother bishops firmly believe that an increased number of worth-while projects is the key to the future. Splitted work by our Churches should be prevented, and common action and work should be promoted in order to successfully and wisely shape the Church of tomorrow. . . ."

#### RELIGIOUS ORDERS

### New Nursing Home

A hospital built on faith—the faith of one man and a community—opened its doors in Portland, Ore., recently to all religions and races.

St. Jude's, Menlo Park, is the third nursing home to be established in the greater Portland area by the Society of St. Paul, a monastic order for men and women, founded in 1958 by the Rev. Canon René Bozarth.

As a non-profit institution, it provides expert nursing care for private, semi-private, and public-supported patients.

The new home brings to 200 the number of nursing beds now available by the society, which employs a full-time staff of 125. Medical director for the new home is Dr. Stanley Welborn who is assisted by a staff of registered nurses.

The Society of St. Paul, a non-profit organization, has experienced tremendous growth both in point of physical facilities and service to the community since establishment by Fr. Bozarth just six years ago.

Starting on a borrowed \$1,000 to build a nursing home at Gresham, Ore., today the society's equipment and facilities are valued at more than \$2,500,000.

In addition to the three nursing homes, at Menlo Park, Sandy, and Gresham, Ore., the society also operates an elementary school and publishes a quarterly magazine.

Overseas missionary work has also been foremost in the work of the Society. Fr. Bozarth has spearheaded a program of sending medical and drug supplies to needy African communities.



St. Jude's, Menlo Park: Beds for all.

#### INDIAN AFFAIRS

### Towards Understanding

The highest award that a non-Indian may receive from an American Indian organization has been awarded to an officer of the National Council of the Protestant Episcopal Church. Mrs. Robert L. Rosenthal of Lexington, Mass., staff associate in the Council's Division of Domestic Mission, was presented a "Citation for Service to Our Nation" by Lawrence E. Lindley, executive secretary of the Indian Rights Association on behalf of the American Indian people.

The presentation was made during the American Indian National Capitol Conference on Poverty, which was held May 9th to 12th in Washington, D. C. It was sponsored by the Council on Indian Affairs, a national coordinating council of voluntary organizations and Church bodies engaged in Indian work.

The award to Mrs. Rosenthal was given "in appreciation for outstanding and significant services rendered toward a better understanding between the general public and the American Indian people of the United States of America on behalf of the Council on Indian Affairs."

#### COLLEGES

### Traffic Hazard Avoided

Shimer College, located at Mount Carroll, Ill., is the Episcopal Church's newest college. It needs money, and, according to *Newsweek* of May 25th, it has hit upon the novel scheme of offering its facilities for rent for the summer months. But not to just anybody. It has already rejected the application of the Perfect Christian Divine Way, Inc., a group of religious nudists from Holy City, Calif. Says Presi-

dent F. J. Mullin of Shimer: "We don't like to discriminate against anyone, but I just didn't think it would be an appropriate location for them. Our campus fronts on two busy highways."

#### IRELAND

### Altar Cross Permitted

The cross may now lawfully be placed on the altar in the Anglican Church of Ireland. At a recent meeting of the General Synod of the Church, a 92-year-old Canon prohibiting the placement of the cross on the holy table was repealed by an overwhelming vote. In proposing the bill, W. S. Milner said it was "ridiculous to sing a hymn like 'Onward Christian Soldiers' and at the same time keep the cross behind the door."

Speaking in opposition to repeal of the ban, Dr. W. M. Burns of Connor argued that the place for the cross is not on the communion table but "in the hidden place of the heart." He said it was "an invisible sign and must ever remain so." [RNS]

#### UGANDA

### Bishop to Be Consecrated

The Rev. Canon Silvano Wani will be consecrated assistant bishop of Northern Uganda, in St. Paul's Cathedral, Kampala, Uganda, on the Feast of St. Barnabas (June 11th). The consecrator will be the Most Rev. Leslie W. Brown, Archbishop of the Province of Uganda and Rwandi-Burundi and Bishop of Namirembe (formerly Uganda), assisted by bishops of the Province.

Canon Wani was a priest delegate from his diocese to the Anglican Congress in Toronto. He visited various dioceses in the United States, including Delaware,





Canon Wani  
Consecration on the Feast of St. Barnabas.

New York, Pennsylvania, and Chicago. The past several months he has spent in Jerusalem, studying at St. George's Theological College.

St. Paul's Cathedral, in which the consecration will take place, is featured on one of the stamps of the first issue of independent Uganda. It is commonly called Namirembe Cathedral, and is shown on the stamp with a Roman Catholic cathedral and a mosque, the whole symbolizing the place of religion in the new nation.

## SEMINARIES

### Nashotah Commencement

On May 21st the commencement exercises at Nashotah House were held outdoors under smiling skies. The graduating class consisted of 26 men. Honorary degrees were conferred on Peter Day, former editor of *THE LIVING CHURCH* and now the first Ecumenical Officer of the Church, Doctor of Laws; the Rev. James Tolmie Golder, rector of the Church of the Advent of Christ the King, San Francisco, and an authority on the rehabilitation of alcoholics, Doctor of Divinity; the Rt. Rev. Walter Conrad Klein, former dean of Nashotah House, now Bishop of Northern Indiana, a distinguished Old Testament scholar, Doctor of Canon Law. The preacher was the Rt. Rev. Henry Irving Louttit, Bishop of South Florida.

The board of trustees authorized proceeding with the planning and erection of a new refectory to cost about \$250,000. This will mark a major step in the expansion of facilities for the greatly increased enrollment at the seminary.

On May 19th the trustees and alumni gathered for the installation of the Very Rev. Donald James Parsons, Th.D., as the 13th president and dean of the Nashotah, Wis., seminary.

# CONVENTIONS

## ROCHESTER

### Women or Men for Vestries!

The opening session of the convention of the diocese of Rochester was held in the Temple B'rith Kodesh, one of the newest and most beautiful synagogues of Rochester, N. Y. The speaker was the Rev. Canon Howard A. Johnson of New York, who told the delegates that while the Church is making progress, it "is not keeping pace with the increase in population. Christians are being outpaced, outdistanced, and outbred. Most of the world is not Christian, not white, and not American, and America had better learn these facts to keep our religion from becoming a social irrelevance."

In his address to the convention, the Rt. Rev. George W. Barrett, Bishop of Rochester, urged the adoption of amendments which would allow parishes to elect people whom they believe most qualified to serve on vestries, whether men or women. These amendments were adopted later by the convention. The bishop also asked for authority to enter into a "companion relationship" with some other diocese of the Anglican Communion, presumably some missionary jurisdiction. This was granted by the convention. The bishop said that "we are committed to the abolition of the remnants of slavery in this generation," and asked for open-housing covenants. Later the delegates passed a resolution urging people to sign such agreements.

No budget was proposed at this time, as the bishop announced a change in the usual date of the convention, which will in the future be held nearer the beginning of the fiscal year.

ELECTIONS. Standing committee: clergy, D. A. Stivers, D. H. Gratiot; laity, Russell Coward, T. E. Hargrave.

## IOWA

### Approval for Women

A strong resolution calling upon Congress to pass an effective civil rights bill and setting forth a firm diocesan policy against racial discrimination was adopted by the annual convention of the diocese of Iowa, meeting May 15th and 16th in Sioux City.

The civil rights resolution came before the convention after the Rt. Rev. Gordon B. Smith, Bishop of Iowa, challenged Iowa Episcopalians to face the racial issue on the basis of "the fact of the new man created in Christ."

"By dying for all without discrimination Christ has given to every man a new and equal worth," said Bishop Smith. "This is the ground upon which the Christian takes his stand. . . . The whole

Christian Gospel stands or falls by our response at this point, because the fact of the new man is the very Gospel itself. Any division of discrimination on grounds of race, sex, or class, is impossible for a Christian without denying the Gospel."

The resolution also called upon General Convention to take action to insure that the Church throughout the United States is available to all people without regard to race, color, or national origin and that it follows non-discriminatory employment practices.

It also commends to Iowa Episcopalians their "active personal support and participation in the struggle for human dignity, especially in the fields of housing and employment," and calls for support of the Presiding Bishop's appeal for \$150,000 to help meet special demands and opportunities in the racial crisis.

A companion resolution adopted by the Convention asks the people of the diocese to join in prayers of thanksgiving "for the Christian example of all those persons who have forthrightly, courageously, and openly witnessed for Christ in seeking adequate and effective civil rights legislation in the face of unjust arrest, ridicule and condemnation."

Heeding Bishop Smith's call for an end to discrimination on the basis of sex, the convention gave preliminary approval to an amendment to the diocesan constitution that would permit women to serve on vestries and as delegates to convention.

The proposal is to be presented to vestries and bishop's committees and will come before the 1965 convention for final action.

Bishop Smith had said in his convention address that refusal to allow women to serve in these positions "is, theologically speaking, as destructive of the true character of the Church as class or color division."

Other resolutions adopted by the convention:

Opposing any amendment to the U.S. Constitution aimed at reestablishing formal religious exercises in public schools. The resolution viewed the proposed Becker amendment to the Constitution as weakening the separation of Church and state.

Urging General Convention to undertake an independent study of clergy pensions with the goal of equalization of pensions on the basis of years of service in the ministry without reference to the amount of salary earned.

Memorializing General Convention to instruct trustees of the Church Pension Fund to study changing the voluntary retirement age of clergy from 68 to 65.

Setting forth a diocesan policy of giving to the Church beyond the diocese 50% of the income the diocese receives toward the Church's program each year.

There was considerable discussion of a proposal, subsequently tabled, that would have provided that no Iowa deputies be sent to the next meeting of the Province of the Northwest. The resolution also



called upon General Convention to study the value of the provincial setup in the light of the costs involved.

Although the resolution commanded substantial support, it was tabled after it was pointed out that the canons provide that deputies "shall be elected."

A diocesan fund budget of \$60,334 was approved by the convention. No diocesan council budget was presented. This will be prepared after parishes and missions indicate what proportion of their income they will pledge to the Church's program for 1965.

An 84-year-old Canadian-born priest who has served most of his ministry in Iowa since his ordination in 1904, was honored at the convention and again at the convention dinner. The Rev. Robert Arthur Cowling, who lives in Sioux City, frequently assists with services.

**ELECTIONS.** Diocesan council: clergy, Donald E. Baustian, H. Philip Auffrey, John S. Hedger; laity, Andrew K. Miller, Jr., W. H. Shannon, James Bowers. Standing committee: Rev. Joseph Gregori; Clark R. Caldwell.

## EASTON

### Center vs. Camp

The Rt. Rev. Allen J. Miller, Bishop of Easton, presided at the annual convention held in Trinity Church, Elkton, Md., May 5th and 6th. The guest preacher was the Rev. Dr. Frederick C. Grant, of Union Theological Seminary, New York, who spoke of his observations at the Vatican Council, and paid a great tribute to Pope John XXIII, whose acts, he said, "marked a turning point in history."

Two major questions before the convention were the building of the new diocesan center in Elkton and the critical needs and future of the diocesan camp on Chesapeake Bay. The building proposal was approved by a large majority, then made unanimous. The camp will be open only for a short period on a parish-camping basis, with no permanent staff beside a cook and a supervisor.

**ELECTIONS.** Executive council: clergy, Elmer H. Witmer, Robert P. Varley; laity, Mrs. J. C. White, William E. Esham, Dewey H. McMahon. Standing committee: Very Rev. George A. Taylor; Jonathan S. Wilford.

## INDIANAPOLIS

### Christian Conscience

The convention of the diocese of Indianapolis, meeting at Terre Haute, Ind., on May 3d and 4th, was addressed by the Rt. Rev. John P. Craine, Bishop of Indianapolis. He said, "God help us if [the voice of conscience] is not heard and God help us in America if freedom of expression of Christian conscience is to be suppressed either by the loss of the great Christian virtue of charity or by fear or distaste for what it has to say." He also spoke about simple answers to complex problems. "Drop a bomb on them" is

such a tempting solution, but no one can demonstrate it is God's way, or even a lesser evil, as contrasted to a greater."

The convention passed a resolution combining the church budget and assessment budget of \$63,550. The 1965 program budget of \$313,050, nearly 20% more than last year's, was accepted.

**ELECTIONS.** Diocesan council: clergy, Rufus Simons, William E. Stark; laity, Richard Burkhardt, Martin Leich. Standing committee: clergy, W. Robert Webb, Peter Lawson (filling an unexpired term); laity, Jerry Belknap, Edwin Milhon (filling an unexpired term).

## NEWARK

### Failure through Success

The annual convention of the diocese of Newark, on May 16th, was addressed by the Rt. Rev. Leland Stark, Bishop of Newark, at Trinity Cathedral, Newark. He dealt with diocesan matters and with the companion-diocese relationship with the missionary district of Liberia. He spoke of scholarships, two dormitories, medicines for the lepers in three colonies, faculty housing at Cuttington College, a well, a water pump, roofs for a number of churches, all needed in Liberia for the advancement of the Church. He used a personal experience in Nigeria to emphasize that the matter of civil rights and racial injustice is more than a domestic problem—that it has serious international implications. He spoke of the legal gains made in New Jersey, but added, "The struggle for full and equal justice must go on . . . for better housing, better education, better job opportunities. I adjure you as clergy and laity, as parishes and missions, to involve yourselves in these crucial matters, too."

The Rt. Rev. George E. Rath, Suffragan Bishop of Newark, spoke of the role of the parish in the changing neighborhood. "The inner-city parish, without a large endowment fund . . . without the interest and support of . . . benefactors and the more well-to-do parishes," he said, "is likely to fail financially through its success in carrying out this vocation. . . . The Church's work among . . . the poor, the oppressed, the outcast, can only be carried on through the concerted efforts of all the parishes that make up a diocese, that is, by leaping over the walls that divide us and realizing that we are one, called to one mission under one Lord. . . ."

Two new parishes were announced; budgets were voted, of \$203,683 for administration, and \$672,089 for programs; and a number of resolutions concerning the welfare of the clergy were accepted. The convention memorialized General Convention to request the Church Pension Fund to study the possibility of lowering the retirement age to coincide with the Social Security Act. Another memorialization to General Convention deals with instituting a complete medical plan for active and retired clergy on a

mandatory basis, by the Church Pension Fund.

The convention endorsed the civil rights bill before the U. S. Senate. The convention urged all governing bodies in New Jersey to make available child-spacing services to dependent and low-income families. Another resolution was to communicate to the state of New York a call to raise the legal drinking age from 18 to 21. The convention expressed "very deep disappointment and grave concern over the failure of this session of the New Jersey legislature to enact to date an amendment to the fair housing act of 1961 which would include all one-family houses, and [urged] the legislature to take such action before the close of the present session."

**ELECTIONS.** Diocesan council: Rev. David M. Gillespie; Joseph Leidy. Standing committee: Rev. Herbert S. Brown; James C. Pitney.

## SOUTH FLORIDA

### Three More Parishes ; Six New Missions

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, advised the diocesan convention that 4% of the advance gifts project pledged, totaled \$1,354,000 of the \$3,000,000 capital fund drive. The convention met in Daytona Beach, Fla., April 21st-23d.

Three missions were received as parishes at the beginning of the convention. Six missions have been organized since the last convention. Bishop Louttit introduced 18 clergy, received in the diocese since the previous convention.

The Rt. Rev. Reginald Heber Gooden, Bishop of the missionary district of Panama Canal Zone, spoke at the convention dinner about Latin America and the many needs in his jurisdiction, mentioning especially ones met by the diocese of South Florida, over and above its missionary obligations.

**ELECTIONS.** Deputies to General Convention: clerical, Samuel C. W. Fleming, Paul Reeves, H. Lytleton Zimmerman, James R. Brumby III; lay, Robert D. Tylander, J. William Werts, L. E. Cooke, Arthur S. Gibbons. Alternates: clerical, Richard I. Brown, Francis C. Gray, William S. Brace, Charles F. Langlands; lay, Charles H. Gerhardt, George E. Lewis, Jr., Eric Applewhite, Lewis B. Rock.

## NORTHERN CALIFORNIA

### Rumford Act Supported

The convention of the diocese of Northern California was addressed by the Rt. Rev. Chilton Powell, Bishop of Oklahoma, as guest speaker. He praised the diocese for "taking firm positions on political and moral issues vital to all the people of California" and challenged them "to go beyond the Church and to work for their fellow men everywhere."

The convention adopted a resolution commending Mmes. Burgess, Campbell,

*Continued on page 16*



# The Renewal of the Church

*must involve*

*clergy placement,*

*parish boundaries,*

*and education.*

by the Rt. Rev. John Seville Higgins

Bishop of Rhode Island

*This article is taken from Bishop Higgins' address to the annual convention of the diocese of Rhode Island. News of actions taken by the convention will be carried in a later issue.*

Every branch of Christ's Church must face its need for renewal; and the Episcopal Church is no exception. Indeed, we must take a long hard look at ourselves and at all our ways if we are to serve this generation more effectively in the name of God and of His Son. If it is necessary to be critical, it should be understood that what is said is said in love because I love our Anglican Church. She has been my spiritual Mother since I was three weeks old; she has nurtured me all these years; and at her best, she is the greatest Church in Christendom. Indeed, there will be much that is Anglican in that one-day United Church of which we dream and for which we pray.

The Episcopal Church suffers from too

much dispersal of authority, just as the Roman Catholic Church suffers from overmuch centralization of authority. In line with this need for renewal in terms of administration, Bishop Warnecke of Bethlehem wrote two effective articles on the ministry of our Church in *THE LIVING CHURCH*, entitled, "More Power for Bishops" [September 15th, 1963] and "The Reconsideration of the Ministry" [February 9th, 1964]. In them he suggests, among other things, that canonical provision be made "granting bishops certain powers to function effectively together with wardens and vestries of the churches in the calling of priests; and of equal importance, power honorably to end the pastoral relationship and transfer a priest when it seems wise and right both to bishop and vestry."

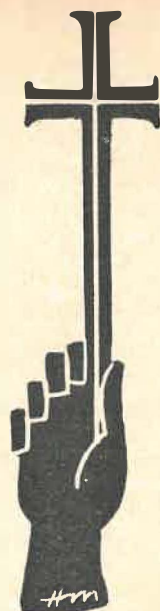
This touches upon one of the most sensitive areas in our ecclesiastical life, and one that is seldom discussed. But the whole Church needs seriously to recon-

sider its present method of calling a rector, the matter of life tenure, and the role of the bishop in these matters. Effective organization means that control and responsibility should not be separated but while our bishops have the final responsibility for a diocese, they have little or no control over who shall be called to the rectorship of a particular parish; they have no control over the rector while he is in his parish; and they have no control over whether or when he leaves his parish. As things are constituted at present, rectors are not under the authority of the bishop, nor are they under the authority of their vestry; they are on their own.

We operate under a congregational system, for a clergyman is called to be rector of a parish by a vestry committee, who need not even consult the bishop during their labors. True, they must notify him as to their final choice, but should the bishop disapprove, they may still go ahead and elect, for in most dioceses the bishop has no power of veto.

Moreover, the system is cumbersome since it is not unusual for 12 months or more to elapse in large parishes between the time one rector announces his resignation and his successor takes office. This is far too long a period when nobody is really in charge, and the parish suffers in consequence. Then, when the decision is made and the call issued and accepted, the parish has a rector with life tenure, a rector who may resign to go to another position at any time he wishes but whose vestry or bishop may not terminate his contract except for very grave reasons, and then only by a complicated and unpleasant canonical procedure. This must be a unique situation, paralleled only by the status of senior college faculty members.

Under this arrangement, a certain number of men move from time to time into more responsible positions, and a few





move in the other direction. However, there are a large number in the middle who do not move at all, and it is with them that I am concerned, and for them that I raise these questions. If a priest is over 45 and his gifts lie in faithfulness and devotion rather than in a more spectacular type of leadership, he will probably stay where he is for year after year, even from decade to decade, until he retires or dies. There is no administrative machinery whereby he can be transferred from one church to another, and sometimes all the man needs, and all a particular parish needs, is a change. The vestry cannot ask for his resignation because he has life tenure; the man himself cannot go to any effective clerical employment agency; and the bishop has no authority to move him from one parish to another. The result is that the man stays where he is because nobody is in charge.

The matter is made worse by the fact that in many areas there is no shortage of clergy. Surely somehow or other, sometime or other, some authority will have to be given to somebody or some body to deal with a situation that is indefensible for the good of the Church, and that is eating the hearts out of too many fine clergy and too many fine congregations.

#### Parish Boundaries

We need also to study the matter of parish boundaries, or rather the lack of them. Our churches have no parish boundaries, with the result that their parishioners usually reside over a wide area. Despite some improvements brought about by merger and closure, many of our churches are still unequally distributed both geographically and demographically. The result is that parishes not only try to cover too wide an area but that there is also a fantastic duplication of pastoral care over identical sections of a diocese. It has been rightly said, "We do not deal with people in a geographical area but in a membership list."\* And let



it be added that all too often the list is woefully inaccurate because the pastoral calling necessary to keep it up to date simply cannot be done.

In our large cities we have too many churches too close together, and they all try to serve not only as large an area as possible, but often identical regions. The result is that a church tends to neglect the very neighborhood that surrounds its building. It knows other neighborhoods,

but not its own. Historically the cure of souls to which a priest is called is a cure to the souls of a defined area surrounding a particular church, and there can be little doubt that this is the most effective way to do pastoral work. Certainly it will be difficult for many of our people, both clerical and lay, to think in terms of parish boundaries, but the real point is that parish boundaries would enable our churches to do a much more effective job.

There are some places where parish boundaries could be set up readily. In the larger towns and suburbs, the situation would likely be more difficult. However, an interim step might well be taken by



neighboring churches in the larger cities—their vestries could work together and counsel together and study their common neighborhood together, looking forward to a day when more fundamental changes could take place. As time went on it might appear that there is an unnecessary and wasteful duplication of buildings and staff that can no longer be justified, and that could be used to better effect in other ways.

#### Educational Renewal

The secularization of our Western society is proceeding at a more rapid pace than most of us think, and the term, "post Christian age," is by no means an exaggerated misnomer for the world in which we live. The problem of giving our children adequate Christian teaching and training in this secularized, sex-ridden, status-adoring society is a colossal problem. It has been evident for a long time that our Sunday schools, no matter how well taught or how effectively administered, simply cannot bear the load of educating our boys and girls for Christian living.

Not many of our homes are places where children will be adequately trained in the Christian life. It used to be true that much Christian nurture and training took place in the home; but even then the responsibility fell on the mother as a rule. The public schools, which used to tolerate and teach a certain amount of religious instruction both formal and informal, are becoming secularized and whatever of religion they express tends to be a safe and judicious mixture of democracy and patriotism, which are all very well but scarcely equivalents for the Christian faith. As a consequence, most of our children in most of our public schools are in a system where God is left out, where Christ is left out, and where the children are taught by inference that

God can be left out. There is no basic difference between this point of view and that of atheistic Communism.

In the light of these obvious trends an increasing number of thoughtful Christian parents might well rethink their basic approach to their children's education. It may be assumed that they want them to have a good education, that they know it ought to be Christian, and that they want it to be reasonable in price. Such parents might well send their children to a parish day school if it were reasonably near and they were sure of its educational soundness.

Most dioceses have a number of fine parish houses with excellent facilities that could be used for parish day schools. Indeed, it is hard to justify the erection of such classrooms as they contain, if only to be used a few minutes a week. The development of parish day schools is a project of considerable magnitude, but the alternative is the practical abandonment of our children to a secular society. Clergy, vestries, and people must undertake a thoughtful study of this serious subject, for in truth it has much to do with the renewal of the Church. It might even have much to do with its survival.

#### Liturgical Renewal

Although we Anglicans have had a vernacular liturgy for more than 400 years, we need a thorough and radical revision and rewriting of the Book of Common Prayer, and not a mere tinkering with 1549, 1552, or 1928 versions. It is good to know that this coming General Convention will probably authorize canonical changes so that we can have badly needed extra Collects, Epistles, and Gospels from the lesser saints' and holy days. But this is not nearly enough. We need a new translation of the Prayer Book, as different from the language of our present Prayer Book as the language of Phillips' translation of the New Testament is different from that of the King



James' version. This is a 10-year task under our present way of operating, and it is high time we began.

#### Biblical Renewal

There is a renewed contemporary interest in the Bible, and this is good, for in seeking its own renewal, every Church must get from the Bible and particularly from the New Testament new insights and new power. For good or ill we live in a day when a whole army of scholars, Christian, semi-Christian, and pagan, are writing about the New Testament in such

\**The Theology of the Parish Boundary*, by the Rev. Charles Fielding.



a way that the "Honest to God debate" has come to "the street where we live." A disturbing feature of this debate is that many thoughtful laymen are seriously disturbed, and no wonder, for so heretical and so muddled are some of the recent books on the Bible that these laymen wonder if they can any longer believe the Gospel record in any serious historical sense. At the same time, we must be careful not to close our minds to God's unfolding revelation, because we remember how the doctrine of evolution rocked the Christian world a century or more ago, and we know now that most of the Christian world has long ago come to terms with "Darwinism" and evolution.

While thoughtful Christians know that belief in the verbal inerrancy of the Bible is not required of Christians, they do not propose to abandon belief in the historical veracity of God's great Acts of Incarnation, Redemption, and Resurrection. We must insist that God's great Acts are facts, not fancy. Our religion rests on that belief.

Certainly, when we read the New Testament, and particularly the Gospels, we realize they were necessarily written in the thought forms of the first century. If it were otherwise, we would be rightly suspicious of their authenticity. For instance, they depict a literally three-storied universe, and, while we no longer believe in that kind of universe, we know there is an earth and we believe there is a heaven and a hell. It is also well to remember that the Gospels are not biographies but works of art, not representational art but interpretative art; and they must be read as such. To read the Gospels in this way is to read them with new eyes of faith not susceptible to the vagaries of secularist interpretations and quite compatible with historical veracity.

The story of Jesus in the Gospels is not a fairy story, nor is it a religious variety of Aesop's fables. The story is based on the great facts: He came to earth; He lived among men; He died; and He rose again from the dead and is alive forevermore. In the light of new interest in the Scriptures, and of their potential misreading, the clergy are more than ever obliged to conduct regular Bible instruction so that the laity may both understand sound biblical scholarship and themselves search the Scriptures which still contain the words of eternal life.

Next Week

Parish

Administration

Number

# Bishop Robinson—

## traditional

## Churchman

by the Rev. William

E. Ticknor

Institutional chaplain  
of the diocese of Maryland

Can a truly contemporary person be a Christian? Yes . . . but not if the faith is necessarily tied to certain concepts and thought forms with which traditionally it has been associated."

The Rt. Rev. John A. T. Robinson, Bishop of Woolwich, asked and answered that question at the beginning of a talk in Washington, D. C., on May 17th. Bishop Robinson, author of the controversial book, *Honest to God*, spoke before an audience of about 2,000 people in the gymnasium of St. Alban's School for Boys. His appearance was sponsored by the department of Christian education of the diocese of Washington.

Bishop Robinson described himself as a traditional Churchman, with a middle-of-the-road, typically Anglican point of view. "I came to this book (*Honest to God*) as a biblical theologian, very much concerned for the scriptural faith as expounded in the Bible and as summarized in the Creeds. And it was precisely because I had such a concern for the Bible and its message that I was all the more aware of the distance at which our modern world stands in its whole picture of the universe from that which was shared and presupposed by men of the first century. . . . It was because I saw people stumbling and put off by things which [in the past] were no stumbling blocks at all [that] I was concerned to ask myself, 'Is it really necessary that they should feel rejected because they cannot accept certain traditional categories which . . . were really the envelope in which the message was sent, rather than the message itself?'"

Today, Bishop Robinson said, people

are finding it increasingly difficult to discern and recognize the voice and presence of God. And yet there is a tremendous aching hunger for the word of the Lord, which is always both personal and transcendent. In his book, he said, he tried to bring home what transcendence means in a world for which the traditional images and models of it speak of an outdated view of the universe. "My God, the only God I am interested in, is the God of the Bible . . . the transcendent Reality. . . . The only question is, 'How can this Reality be made real and relevant and urgent for our generation?'"

How can we communicate this Reality? There have been various traditional ways of doing it which, in the present, may be stumbling blocks. The first and most obvious way to describe the presence of God is to represent Him as if He were a human and to describe certain happenings as acts of God. This, Bishop Robinson calls the "mythological projection." It is the translation of what is essentially a spiritual reality and an invisible relationship into physical or quasi-physical description. The result may be compared with stories from Greek mythology, which convey certain truths in picture language.

"The central truth of the Christian Gospel is that in Jesus we see the clue to all reality. To express that by saying that He was the Son of a supernatural being, sent from heaven to earth, may help to bring this home. But, for a great many people, so far from making it more pertinent, it seems to transform the whole of the biblical history into a kind of religious fairy tale."

A second way of trying to communicate the experience of God is by use of the "supra-naturalistic projection." The utterly personal reality of God in human relationship and awareness is objectified as the existence of God or of gods as a super-being or super-beings in a realm above or beyond this one. And statements about the experience, the relationship (which is, after all, all we have evidence for) become statements about this being—his existence, his qualities, his activities. The Incarnation, in these terms, is viewed as a kind of space trip between one realm and the other. Such a being, the bishop said, has become as incredible for millions as the man-in-the-moon. They dismiss the living reality because they feel that this conception of it has been utterly discredited.

A third way of describing and giving objectivity to the reality of God in human experience is to translate it into state-

Continued on page 18



## Priest and Parish

Nobody seems to be entirely happy about our present system, or lack of system, of clergy placement and clergy tenure. When we published some specific suggestions by Bishop Warnecke of Bethlehem [L.C., February 9th] we received a torrent of letters in reply, both *pro* and *con*.

In this issue, Bishop Higgins of Rhode Island takes up the subject [page 12]. We hope that the pleas of these two leading bishops, and of countless concerned bishops, clergy, and laymen, will lead to some remedial action by the Church as soon as possible. In a world that is changing as rapidly as ours, the Church needs *some* kind of disciplined ordering of its clergy if it is to make a redemptive impact.

With all of Bishop Higgins' contentions we agree, and we single out one particular sentence of his, not with the intent of underlining it or arguing with it, but because it calls for some independent consideration. In describing the present situation, the bishop says, "If a priest is over 45 and his gifts lie in faithfulness and devotion rather than in a more spectacular type of leadership, he will probably stay where he is for year after year, even from decade to decade, until he retires or dies." This is simply a statement of fact. And to the extent that this fact exists, and the man stays where he is because no other parish wants a man over 45, it is a deplorable fact. We can't find much to say for the judgment of a vestry which arbitrarily refuses to consider any man for a rectorship if he is over 45. Such a vestry needs to be taught a most elemental fact about the ministry, namely, that in this calling a man ought to grow better as he grows older. If he doesn't, he isn't living rightly.

But our main query, and we make it somewhat querulously, is this: Why is it so generally assumed by Episcopalians that a long ministry is necessarily a less

than ideal ministry? Among the Roman Catholics and the Lutherans it is common for a man to spend his entire ministry in one parish. Among the Methodists, to look at the other extreme, ministers are engaged in almost incessant parish-hopping. "Some of our best friends are Methodists"—but in this particular matter we think that the Roman Catholic and Lutheran Churches have found the better way.

Episcopalians pursue the middle way, as is their wont. A priest goes to a parish hoping to spend a few years of happy and fruitful ministry there; but fondly does he hope and fervently does he pray that after a decent stay there he will hear that most joyful call—"Friend, come up higher!"

Occasionally we talk to a priest who has not followed this course. He has been in his present parish for 20 years or more, he has baptized the grandchildren of people at whose marriages he officiated, and he is an honorary member of every home in the parish. He wouldn't move for any price.

Perhaps there's something wrong with our vision, but this looks wonderfully wholesome and fruitful and happy and good to us. If a man and wife must somehow grow together to become one flesh, is this any less true of priest and parish? "Growing together" is a matter of years, not months.

## Mind-stretching

When the Rt. Rev. John A. T. Robinson, Bishop of Woolwich, addressed more than 2,000 people in Washington, D. C., on May 17th, his appearance was sponsored by the department of Christian education of the diocese of Washington. We are always tempted to comment endlessly on the issues which Bishop Robinson strikes forth whenever he speaks or writes. This time at least we shall resist this temptation and limit our comment to the fact that a diocesan department of Christian education sponsored his appearance.

Not all Churchmen in Washington and throughout the land would agree that this was a wise and responsible thing for a diocesan department of Christian education to do. Isn't the Bishop of Woolwich a heretic? Isn't he all confused—and confusing? Doesn't he raise more questions than he answers? Perhaps. We judge him not. All we say is that the Washington department of Christian education acted on the principle that Churchpeople can stand a little mind-stretching now and then to their souls' health.

To be sure, Christian education for adults or children cannot be a steady diet of mind-stretching. Sound education is always a well blended diet of things new and old. Surely the people in charge of Christian education in Washington are well aware of this. But they are not afraid to subject their adult "pupils" to a speaker who has earned the dreaded label, "highly controversial." We commend and congratulate them. We hope that other diocesan departments throughout the land will take note that they did this in Washington—and the pillars of the temple still stand.

### Noah's Song

Together we float in one small ark.  
 Together we float—or sink.  
 Some of us talk, some chirp, some bark;  
 But all of us eat and drink.  
 Whether we crawl or hop or soar  
 When the cold wind blows, we shrink.  
 Since we share one ark till it comes to shore  
 We share one Love, don't you think?

CHARLOTTE BAKER MONTGOMERY



## CONVENTIONS

*Continued from page 11*

and Peabody [L.C., April 12th] for their courageous personal Christian witness in the recent racial incident in St. Augustine, Fla. The meeting also adopted a resolution opposing in principle any form of state lottery, as an appeal to the baser desires of avarice and getting something for nothing. Another resolution adopted was in opposition to the repeal of the Rumford Act of 1963, for the reason that such repeal would make racial discrimination a legally protected practice and prevents further legislation dealing with racial problems.

The convention went on record with a resolution recommending that the 1964 General Convention direct the Church Pension Fund to study the retirement of clergy at the age of 65, and to review the present policy of minimum retirement incomes.

The Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California, said in his address to the convention, "Our black citizens, as well as other minority groups, have every human right for absolutely just and fair treatment from everyone else, but because their rights for so long have been denied, they are now guilty of excesses which, while they cannot be condoned, can be understood by mature Christians. I will work diligently to help secure justice and fair treatment for everyone, but I will resist the attempt of any person or group to secure special privilege."

In his discussion of marriage and divorce, Bishop Haden said that "the three chief problems causing most divorces are finances, in-laws, and sexual maladjustment. These and other subjects, such as the role of the Church in the proposed marriage, could form a realistic basis for at least three or four sessions with the couple contemplating marriage."

The convention took a special offering, representing all parishes and missions in the diocese, to aid disaster victims in Crescent City, which suffered from a serious tidal wave resulting from the Alaska earthquake. Another special offering was for disaster aid for Alaska.

**ELECTIONS.** Executive council: clergy, Charles E. Davis, Malcolm E. McClenaghan, W. Thomas Power; laity, Donald Bux, Colin Handforth, Earl Keck. Standing committee: clergy, Edward McNair, Kenneth B. Samuelson; laity, Lawrence Swabey, John S. Blackburn.

### QUINCY

## The Name's the Same

The annual synod of the diocese of Quincy heard the Rt. Rev. Francis William Lickfield, Bishop of Quincy, discuss parish day schools. He reported that four of them would be in operation in the fall. Their emphasis is to be placed on teaching "all things well, and recognizing that all things and all thought must be related

to God to be true." He also informed the synod of his intention to call upon the diocese for capital funds. He said, further, that he would like to see three churches built immediately.

During the meetings on May 3d and 4th the resolution to change the name of the diocese from Quincy to Western Illinois was overwhelmingly defeated. A resolution to memorialize General Convention to amend Article V of the Constitution was passed. The amendment would read: "A diocese may with the consent of the General Convention accept a cession of the territorial jurisdiction of a contiguous part of an adjoining diocese, provided the cession shall have been proposed by the bishop and convention of the ceding diocese and consent thereto shall have been given by the bishop and convention of the diocese to which the cession is proposed."

**ELECTIONS.** Council of the diocese: clergy, George DeGraff, Donald H. Langstraat; laity, Jack Burton, Clifford R. Schertz. Standing committee: clergy, Gordon E. Gillett, Channing F. Savage, Charles B. Upson; laity, Clifford R. Schertz, Clyde Hannie, John C. Brydon. Deputies to General Convention: clerical, Gordon E. Gillett, Howard W. Brummitt, Theron R. Hughes, Jr., George W. DeGraff; lay, Bernard G. Templin, Clifford R. Schertz, Ben H. Potter, Joseph Dain, Jr. Alternates: clerical, William O. Lewis, Harry H. Leventis, Arthur M. Gard, George C. Stacey; lay, Robert J. Christie, Mauritz G. Johnson, John C. Brydon, Floyd E. Rusher.

### SOUTHERN OHIO

## Bombshell in the Basilica

The annual convention of the diocese of Southern Ohio was addressed by Dr. Charles V. Willie, sociologist on leave from Syracuse University to serve as director of research, Washington Action for Youth, sponsored by the President's Committee on Juvenile Delinquency and Youth Crime. He said that we cannot bring good news to the poor unless we share with them our wealth; that none

can rest with ease until all children of God are well nourished, well housed, and well clothed. "Surrender, risk, and share—that is what this business of bringing good news is all about. . . . No plan or series of plans for rehabilitating the poor can achieve their stated goals unless implemented to the glory of God. A gift is not a gift unless given to the glory of God and not to the glory of the giver."

The banquet speaker was the Most Rev. Karl J. Alter, Roman Catholic Archbishop of Cincinnati, who spoke on "Reunion and the Vatican Council." He gave a brief history of the steps taken in modern times toward an ecumenical movement, beginning with a congress in Edinburgh, Scotland, in 1910, under the initiative of an Anglican, Bishop Brent. When Pope John XXIII announced a convocation of an ecumenical council, he said, "it was like a bombshell in the basilica." On the subject of Church unity, he said that we start with points "usually acceptable to all Christians. . . . Christ wanted unity, in His Church. . . . There is no option in the matter. . . . The truth of Christ's doctrine is found in the sacred Scriptures. . . . The surest interpretation of the Gospel will be found . . . in the . . . events recorded in the Acts of the Apostles." This last Vatican Council has opened the way for "genuine ecumenical dialogue between the Roman Catholic Church and other Churches in the spirit of love and humility," he said.

A resolution supporting of the passage of the Civil Rights Bill H.R. 7152 by the U. S. Senate was passed by the convention.

**ELECTIONS.** Executive council: clergy, Morris F. Arnold, Kenneth D. Higgenbotham, Roger B. Nichols, Richard C. Wyatt; laity, James Collier, Jack W. Fokerth, Charles M. Judd, Paul Rogers, Edward M. Thayer, Mrs. Robert R. Vance. Standing committee: clergy, Morris F. Arnold, Gordon S. Price, H. R. Wiechert; laity, Robert L. Black, Jr., Frank G. Smith. Treasurer: Glenn A. Biggs. Trustees: Sam Benedict, Stanley M. Rowe, Jr. Trustees of Church Foundation: Verle Baltzell, Val Bertelsen.

In Southern Ohio, addresses by a sociologist and an archbishop.  
Dr. Charles V. Willie





# Letter from London

If you are one of those people who react negatively against missions and missionaries you can skip this page. No, on second thought: If you are such a person, you have missed all the excitement of the cutting edge of the Church in the world and you owe it to yourself more than ever to catch up.

Excitement? If you don't believe it, ponder the story of a young English parish priest, the Rev. Harry Callaghan, who only six months ago uprooted wife and family from Sheffield and went to serve the Lord in Guiana. He had heard that there were race difficulties between Negroes and people of Indian (East Indian, not Amerindian) descent, but no description had given him the full flavor of the passions aroused.

The violent feeling has been enough to make rioters try to burn down his parish hall and threaten his church, throw rocks at his car and produce a most unsavory line of homemade bombs compounded of gelignite, nuts, and bolts in cocoa tins.

Mr. Callaghan's crime? He has been found guilty—by a hate-inflamed mob—of giving help and shelter to Negroes among his parishioners when they have been attacked by Indians. "After all," he says, "this is what I am here for, to help."

Archbishop Knight, who is his diocesan bishop, has insisted that his family take up residence in Georgetown, capital of Guiana, and has described Harry Callaghan as "very calm and level-headed about these things. He is not particularly worried."

Mr. Callaghan supports the archbishop's opinion: "I don't intend to give up. I came here to do a job and I still intend to do it."

He has grit. When he went there his congregation numbered some 150. Now most of them have been frightened away and he is left with just 21—all Negroes.

Someone somewhere is going to have to help him out financially. And that will probably be the Society for the Propagation of the Gospel, which has financed work in Guiana since its inception. More about S.P.G. further on. But first a word about the Church Missionary Society's annual meeting, for it comes as a natural sequel to the Callaghan story—though C.M.S. does not work in Guiana.

The locale this time is the southern Sudan, where some 300 missionaries of various Churches have recently been expelled. Some 13 of them were C.M.S.

Sir Kenneth Grubb, renowned for his work in connection with the Church and international affairs, and president of C.M.S., gave much of his annual report to this topic:

"We do not deny that it is a recognized principle of international relations that a

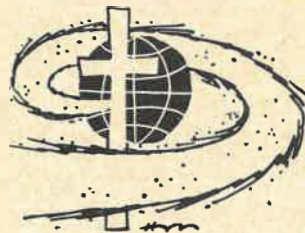
government has power to direct aliens to leave its territory. But we are living at a time when a wider internationalism is constantly being advocated; when the free movement of persons is a desirable requirement of the open society; and when the draft Covenant on Human Rights, not to speak of the Convention on the Elimination of Discrimination, are under discussion at the U.N.

"At such a time as this, wholesale and indiscriminate expulsions, accompanied by generalized and unsubstantiated charges against those concerned, are not merely regrettable, but deeply disturbing to civilized minds. . . .

"General Abboud, President of the Sudan, is due to make a state visit to this country shortly. I cannot but recognize that the unfortunate matters which I here report mean that this visit will take place at a time when the minds of many friends of the Sudan are deeply concerned about the future.

"The distinguished visitor will, of course, be received with the consideration and respect that his position demands. At the same time, we shall seek to ensure that our regrets and misgivings are duly being brought to his attention."

For a very long time now, Anglican missionaries have faced, in one way or another, situations such as that which confronts Harry Callaghan. And for the



same length of time, English missionary societies have exercised their free right to speak directly to foreign governments in the way Sir Kenneth Grubb has done on this occasion.

Thus did the Anglican Communion, indubitably and irrevocably the fruit of the English missionary society system, come into being.

Yet the very existence of the Anglican Communion, today organized for the most part into self-governing Provinces, is creating the climate in which English missionary societies are busily examining their nature and function. As long as the Anglican Church overseas consisted of isolated missions, the system worked well. But does it need to be brought up to date in the new situation?

Broadly speaking, there are 11 main missionary societies of the Church of

England and a whole host of smaller ones. Of these, some are specialized in the work they do (S.P.C.K. — literature; Missions to Seamen — seamen) or in the areas where they work (South American Missionary Society; Universities' Mission to Central Africa), and others are general (Society for the Propagation of the Gospel; Church Missionary Society; Bible Churchmen's Missionary Society).

It is the oldest of these, the S.P.G., which has shot an arrow into the air at its annual meeting. Already it is far advanced towards a merger with the Universities' Mission to Central Africa, but at the annual meeting its secretary, Bishop Eric Trapp, questioned whether this getting-together process will not have to go much further. "What dynamic there would be in a declaration by the main missionary agencies of the Church that they positively purpose to work towards unification instead of contenting themselves with a modicum of consultation and coöperation in matters peripheral! I am not alone in holding this view."

Bishop Trapp noted that such a move would be wholly consonant with the thinking that developed and found formulation at the Anglican Congress in Toronto. He concluded this section of his speech with words which had specific reference to the projected merger with U.M.C.A. but also had a further meaning: "It may be that at this moment you are listening to the very last annual report of the Society for the Propagation of the Gospel, as such."

It is worth adding that such a willingness to die so that the Church may more fully live comes from a position of strength, not of weakness. Never in the 263 years of its history had S.P.G. supporters heard a more encouraging story.

Income has practically tripled in the last decade and in 1963 the Society was able to send nearly two million dollars overseas. At the same time, the number of missionaries it commended for service\* also rose by a third over 1962. And 1962 was a record year. The missionaries going abroad under the auspices of the Society have trebled within three years. Added to that, the Society has been able to generate what has been described as a breakthrough in prayer for the mission of the Church and has launched a new scheme for long-term loans to dioceses which do not need gifts but are in need of ready money for some pump-priming operation.

Nevertheless, the whole mood of Bishop Trapp's speech was challenge, not complacency: "The challenge to the Church in these islands (and more espe-

\*One of whom was the Rev. Harry Callaghan of Guiana.



cially to the Church of England) is perhaps unique. We are older than other Churches of our Communion, more cluttered with the bric-a-brac of bygone days. The spirit of reform, however, is in the air. Thank God we are not so addicted to the habitual as to suppose it is the inevitable and perfect."

Altogether it has been an exciting time to think about missions.

Several traditions met in St. Paul's Cathedral, when the Suffragan Bishops of Kensington and Buckingham were consecrated by the Archbishop of Canterbury. Laying on hands with him were Old Catholics (Dr. Andreas Rinkel, Archbishop of Utrecht, and the Rt. Rev. Pieter Jungs, Bishop of Deventer) and leaders of the Philippine Independent Church (the Most Rev. Isabelo de los Reyes, its Supreme Bishop, and the Rt. Rev. Tito Pasco). The visiting dignitaries were in England for the meeting of the Wider Episcopal Fellowship. It was the first time for the Philippine Independent Church to participate in a consecration in the Church of England.

As a follow-up of his visit to the Holy Land, the Pope has sent a special candle, together with a check for £200 for Anglican work, to the Archbishop in Jerusalem, the Rt. Rev. Angus Campbell MacInnes. The Holy Father described the gift as a symbol of his interest in the work.

A leaflet called *Building a Church?* produced by the Central Council for the Care of Churches, a Church Assembly body, has aroused the ire of leading Churchmen in the Bath and Wells diocese. They protest they already have too many churches and they have shown their disapproval by publicly burning 450 copies of the leaflet. The diocese of Bath and Wells has 520 parish churches and 107 chapels but only 343 incumbents and 7 curates-in-charge. It has 32,135 communicants.

The Rt. Rev. James Wong, Bishop of Jesselton, a distinguished Chinese marine engineer before his consecration and once a "priest-workman" in Hong Kong, has announced his retirement due to ill health.

A Chinese priest, the Rev. S. Y. Lee, has arrived in England from Hong Kong with a very specialized ministry. He is to shepherd Chinese restaurant workers, whose numbers are increasing considerably. Before his ordination, Mr. Lee was a government administrative officer. He will be based at St. Martin-in-the-Fields.

**Dewi Morgan**

## BISHOP ROBINSON

*Continued from page 14*

ments about the reality of God as He is in Himself, outside of human experience. Bishop Robinson calls this the "metaphysical projection." "It is a way of saying that what is intensely real for me is not real *simply* for me . . . but tells us something about Reality itself." This, he concedes, is true in a sense. "Nevertheless, all religious, all theological statements are about this Reality as it grips and holds *me*. They describe my existential relation to it."

This generation is demanding the cash value of such statements in terms of our ordinary relationships to persons and things, the bishop said, and it is a test which we must welcome. "Part of the relief felt by so many at *Honest to God* is the discovery that theology is not about metaphysical entities beyond our ken but about ordinary experience, in depth, at the level of our ultimate concern. . . . Doctrines [e.g., the Atonement] which were originally framed to safeguard and define the experience are often today a barrier to it."

The fourth way of fixing the encounter of faith with God is to put it in a box—to enshrine it in religion. To the question, "Where may I find it?" the answer has been, "Well if you want to be quite sure, within the religious system." God does not get through much in the secular areas of life because He is confined to His own sector.

But the religious sector, Bishop Robinson said, has been almost squeezed out of modern life. The question now is, "How can Christ become Lord of a genuinely and unashamedly secular world?"

The life and death of Jesus were themselves very secular events. If He is to become Lord of our age, then we cannot insist that He must enter it through the gate of religion.

Bishop Robinson is concerned that men shall again today be open to the reality of God of which the Bible speaks. "Ultimately, of course, there is no assured, guaranteed answer to the question, 'Where shall I find Him?' I believe that we must start . . . in the ordinary, the common, the familiar stock of personal relationships, with an openness, a responsiveness, an awareness of the Beyond in our midst—the Sacred in the common. And in it we shall meet and be met by an unconditional grace and demand which will not let us go."

### The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

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

Previously acknowledged . . . . . \$8,556.29  
Receipts Nos. 5482-5519, May 21-26 . . . . . 668.00

\$9,224.29

## LETTERS

*Continued from page 5*

of your publication) to the national Church. Please pardon our pride in her—which we trust is humbly Christian. Pray with us that the world-wide Communion of Anglicanism may know this love and this service.

TANDY E. PORTER  
Senior warden

Houston, Texas

### Lay Vigil

As an example of (a) ecumenism at work and (b) a non-violent civil rights effort by Negroes and whites together, your readers may be interested in hearing about our round-the-clock prayer vigil.

Operating 24 hours a day since March 31st at St. Luke's Church, Germantown, it is a coöperative effort of six Episcopal churches, one church each of respectively the Baptist, Lutheran, Methodist, and Presbyterian denominations, and two Friends' Meetings, all located in the Germantown area, which is a part of metropolitan Philadelphia.

This inter-faith, inter-racial vigil will continue unbroken until such a civil rights law is enacted as will insure justice and equality for all Americans. Unlike the multi-denominational vigil of seminarians at the Lincoln Memorial in Washington, it was conceived and is being maintained (including the midnight-8 a.m. shifts) entirely by laymen-parishioners who have family and job responsibilities. Beyond giving their blessing, none of the Churches' clergy are involved, apart from the opening by Bishop Armstrong (the Lord grant him rest) and a subsequent Eucharist with address of encouragement, also at St. Luke's, by his successor, Bishop DeWitt.

There are perhaps many other such examples throughout the country of the "ministry of the laity." One would like to hear of them through your columns, in this time when the mass media are so preoccupied with present violence and rumors of worse to come.

ROBERT A. LYNCH  
Occupation: Librarian

Member of St. Luke's Church  
Philadelphia, Pa.

**Editor's comment:** This is true ministry, and good news to all of us.

### Postscript

May I add a postscript to your recent excellent editorial [L.C., April 19th] regarding our deep sense of loss at the pending resignation of our Presiding Bishop?

My additional thought is to say, "Thanks and we'll miss you," to Mrs. Arthur Lichtenberger, a delightful, warm, gracious woman. She has been truly a bishop's wife, ministering lovingly to a diverse and far-flung flock—the wives and families of National Council officers.

As one member of that flock I know how much Mrs. Lichtenberger's care and concern mean and feel compelled to express my gratitude publicly. Her leadership in combination with her good husband will be greatly missed.

JEAN A. LEE  
(Mrs. George Lee)

Old Greenwich, Conn.

The Living Church



# BOOKS

## From Strong Roots, Fruitful Tension

**First Person Rural.** By Hodding Carter. Doubleday. Pp. 249. \$4.50.

*First Person Rural* is a collection of articles by Hodding Carter, Pulitzer Prize winner, small city newspaper editor, and writer in residence at Tulane University. It provides interesting reading and a portrait of a southerner and an Episcopalian who is quite a man!

It also reminds us that the southern moderate is not yet extinct or without influence, despite current allegations to this effect. We can give thanks for his survival, for he represents the virtues of courage coupled with gentleness, of understanding and an irenic spirit joined with a passion for justice, of love for old customs and institutions along with compassion and a desire for change.

The articles are about many people and ideas: hunting in the Philippines, character studies of whites and Negroes, paeans of love and gratitude to his home town of Greenville, Miss., and even an unexpected argument in favor of retaining the filibuster! They show the keen observation and urbane spirit of a cosmopolitan newspaper editor who lives in fruitful tension with his environment, and who is so strongly rooted in the soil of the south that even if you met him in South Africa you would expect to see Mississippi delta mud on his boots.

The Mississippi legislature once voted to brand Hodding Carter "a liar by legislation," but the southerner who reads this book will feel much kinship with the author and will know that he represents values which are deep and real in the heart of the south. When the turmoil between the races is over and the wounds are partly healed, the spirit of southern moderates as represented by such men as this may be seen again to reflect some of the saving grace of God.

STILES B. LINES, Ph.D.

*The reviewer, rector of St. Paul's Church, Delray Beach, Fla., is a long-time student of race relations in the Church.*

## Lifting the Shroud

**The Religious Press in America.** By Martin E. Marty, John G. Deedy, Jr., David W. Silverman, and Robert Lekachman. Holt, Rinehart and Winston, Inc. Pp. 184. \$4.

Much of the worth of *The Religious Press in America* lies in the section on the Jewish Press by Rabbi David W. Silverman of the Conservative Synagogue, Riverdale, N. Y. He presents a great deal of information in an interesting way.

Such phrases as these show the depth of his presentation: (Speaking of a period "as late as 1900") "The infinite . . . world of the religious Jew could not admit in principle the urgency of the everyday as reported by a newspaper."

Again, "Caught between alienation, with its consequent inequality, and nationalization, with its corollary, the abandonment of separate status, the Jews [in America] opted for the latter." Also, "The sons and daughters of the eastern European Jewish immigrants were 'the weakest link in the chain of Jewish continuity,' an 'in-between layer . . . which [had] broken with the Jewish past and [had] lost faith in a Jewish future.'"

The aims and contributions of the Yiddish press and its gradual decline are described against a socio-economic and religious setting.

John G. Deedy, Jr., editor of the Pittsburgh Catholic, ably tells the story of the Roman Catholic press, and Professor Lekachman (economics, Barnard) presents a short closing chapter on the secular uses of the religious press.

The Rev. Martin E. Marty, Lutheran minister and associate editor of the *Christian Century*, points up the need for the book in his section on the Protestant press:

"Protestants hardly see anything of the Roman Catholic press, and almost never see the Jewish. So, too, Catholics and Jews are hardly mindful of the nature of Protestant publishing; this is largely shrouded from their view."

One cannot help but feel that Mr. Marty has a blind spot where the Episcopal Church is concerned; but, this is true of many otherwise well-informed Protestants.

LORRAINE K. DAY

*The reviewer was a journalism major at Marquette University, a Jesuit school in Milwaukee, and was for many years associated with THE LIVING CHURCH while her husband served as editor.*

## Books Received

**MEN OF GOD.** By H. H. Rowley. New York, Thomas Nelson and Sons, 1964. Pp. 306. \$8.50. A Group of studies in Old Testament history and prophecy by a distinguished English scholar.

**A TREASURY OF THE ART OF LIVING.** Edited by Sidney Greenberg. Foreword by Harry Golden. Hartmore House. Pp. 364. \$5.95.

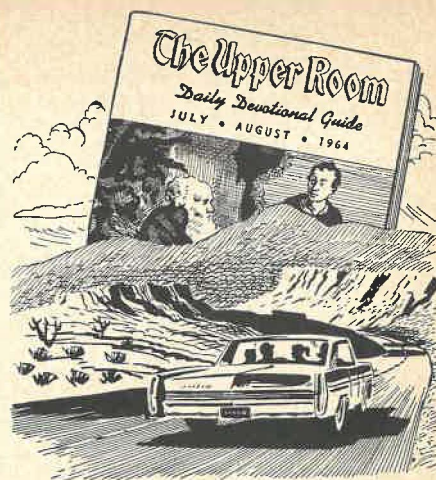
**THE STORY OF THE CHURCH.** By Gordon Albion. Hawthorn. Vol. 3, New Library of Catholic Knowledge. Pp. 304. 12-vol. series, \$45. by subscription only.

**THE SIGNS OF THE NEW COVENANT.** By Rev. A. G. Martimort. Liturgical Press. Pp. 320. \$4.75.

**THE EARLIEST CHRISTIAN CONFESSIONS.** By Vernon H. Neufeld, Eerdmans. New Testament Tools and Studies series. Pp. 166. \$4.

**YOUR MASS IN RHYTHMED READING.** Edited for group or parish participation — introductory stage. By Basil Doyle, C.S.P. Liturgical Press. Pp. 80. \$1.

**THE AGE OF ABSOLUTISM.** By Maurice Braure. Hawthorn. Vol. 79 in "Twentieth Century Encyclopedia of Catholicism." Pp. 138. \$3.50.



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# PEOPLE and places

**Appointments Accepted**

The Rev. Alfred C. Arnold, rector of the Church of the Cross, Ticonderoga, and Christ Church, Port Henry, N. Y., will be priest in charge of St. James' Church, Lake Delaware, N. Y. Address June 1: c/o the church.

The Rev. Robert Beeland, assistant rector of All Saints', Atlanta, Ga., will be rector of St. Peter's, Rome, Ga. Address July 1: 305 E. 4th Ave.

The Rev. John A. Benton, graduate student at the University of Florida, and locum tenens at St. John's, Newberry, Fla., will be curate at St. Andrew's, Tampa, and director of the Episcopal Counseling Center, Tampa. The center is a joint project of St. Andrew's and the diocese of South Florida. Address June 6: 4421 Watrous Ave., Tampa 33609; office, 240 Plant Ave., Tampa, Fla. 33606.

The Rev. Leo J. Billerbeck, formerly in charge of St. James' Church, Moberge, S. D., is in charge of St. John's, Sparta, Wis. Address: 322 N. Water St.

The Rev. Anselm Broburg, rector of Christ Church, Shrewsbury, N. J., will be rector of St. Paul's, Kinderhook, N. Y., as of July 1.

The Rev. Alfred D. Carson, former associate rector of St. Andrew's Church, San Bruno, Calif., is vicar of St. Lawrence Mission, San Jose, Calif. Address: 2698 Custer Dr., San Jose 24.

The Rev. C. Harry Christopher, former vicar of St. Andrew's Chapel, Manitou Springs, Colo., has been appointed chairman of the department of promotion for the diocese of Colorado. He has also accepted the appointment of curate at St. Michael and All Angels, Denver. Address June 14: 1420 University Blvd., Denver, Colo. 80210.

The Rev. John Haechun Chung, former priest in charge of St. Columba's Mission, Paauiilo, Hawaii, is curate of St. Elizabeth's Parish, Honolulu. Address: 28 Prospect St., Honolulu, Hawaii.

The Rev. M. Fletcher Davis, former vicar of Christ Church, Lemoore, Calif., is rector of St. John's Church, Porterville, Calif. Address: Box 749, Porterville.

The Rev. James Edward Dillinger, rector of St. Alban's, Cushing, Okla., will be an assistant to the rector, a member of a team ministry in Trinity parish and in Tulsa, Okla. Address June 1: c/o the church.

The Rev. Herbert A. Donovan, Jr., former rector of St. Andrew's, Basin-Greybull, Wyo., is canon to the ordinary in the diocese of Kentucky. Address: 421 S. Second St., Louisville, Ky. 40202.

Twins were recently ordained to the priesthood in the diocese of Louisiana. Shown with the Rt. Rev. Girault M. Jones, Bishop of Louisiana (third from the left), are: the Rev. Robert Ratelle, rector of St. James' Church, Alexandria, La.; the Rev. William Jerry Winterrowd, who will serve as curate at St. James'; and the Rev. Willard Perry Winterrowd, who will serve as priest-in-charge of the missions in the Cheneyville-LeCompte field. The brothers both are graduates of Centenary College, Shreveport, but were graduated from different seminaries.



The Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn., will be rector of Christ Church, Bronxville, N. Y. Address July 1: 13 Sunnysbrae Pl., Bronxville, N. Y. 10708. In the past he has served on the National Council from province IV.

Walter F. Hartt, Jr., a senior at Philadelphia Divinity School, will be an assistant to the rector, St. Peter's Church, Salisbury, Md., after his ordination to the diaconate in June. Address: c/o the church.

The Rev. James Arthur King, former rector of St. George's, Newport News, Va., is rector of St. Paul's, Monroe, N. C. Address: c/o the church.

The Rev. Sylvan W. Law, formerly in charge of Redeemer, Kansas City, Mo., is vicar of St. John's, Neosho, and St. Nicholas' Church, Noel, Mo. Address June 3: 323 Patterson, Neosho, Mo. 64850.

The Rev. Harold K. Lawrence, former rector of St. Andrew's Church, Aberdeen, Wash., is rector of St. Stephen's Church, Spokane, Wash. Address: E. 1304 56th Ave.

The Rev. Raymond J. Lawrence, Jr., former curate of St. Andrew's, Newport News, Va., is assistant rector of Ascension, Knoxville, Tenn. Address: 800 Northshore Dr.

The Rev. Judson S. Leeman, M.D., former assistant at the Church of the Messiah, Gwynedd, Pa., is assistant at the Church of the Holy Trinity, Rittenhouse Sq., Philadelphia. Address: 1904 Walnut St., Philadelphia, Pa. 19103.

The Rev. Thomas E. Leonard, former vicar of St. George's Church, Holbrook, Ariz., is assistant rector of St. Philip's in the Hills, Tucson. Address: Box 4948, Tucson, Ariz. 85717.

The Rev. Robert E. Long, vicar of St. Luke's and St. Monica's, Newberry, S. C., and Episcopal chaplain to students at Newberry College, will be rector of St. David's, Cheraw, S. C. Address June 16: c/o the church.

The Rev. H. Wayne Marrs, former rector of Trinity Church, Dragerton, Utah, is canon pastor of Christ Church Cathedral, New Orleans. Address: 2919 St. Charles Ave., New Orleans, La. 70115.

The Rev. Lawrence R. McCool, former assistant at St. Mark's Church, Casper, Wyo., is associate priest of the Jackson-Moose Field, Wyo. He will serve in a team ministry with the Rev. Philip Zimmers, presently vicar of St. John's, Jackson, and of Transfiguration, Moose, Wyo. Address for the Rev. L. R. McCool: Box 505, Jackson, Wyo.

The Rev. James E. McLain, former vicar of St. Paul's Mission, Healdsburg, Calif., is assistant rector of St. Michael's Church, Carmichael, Calif. Address: 5713 Verde Cruz Way, Sacramento, Calif. 95841.

The Rev. Julian Lenwood McPhillips, curate of the Church of the Ascension, Montgomery, Ala., will be rector of St. Luke's Church (Mountain Brook), Birmingham. Address July 1: Box 9101, Birmingham, Ala. 35213.

The Rev. William F. Maxwell, rector of St. James' Church, Bozeman, Mont., will be dean of the Cathedral of St. James, Chicago. Address August 1: 666 No. Rush St.

The Rev. Earl Orrin Minturn, has resigned as rector of St. Paul's, Manhattan, Kan., to take over



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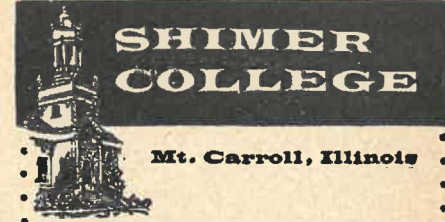
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the mission field of Wilson and Cherokee counties in Kansas. He will have five mission congregations under his care: Good Shepherd, Fredonia; Ascension, Neodesha; St. Mark's, Baxter Springs; St. Stephen's, Columbus; and St. Mary's, Galena. Address July 1: 840 E. 22d St., Baxter Springs, Kan.

The Rev. Richard T. Nolan of the Choir School, Cathedral Church of St. John the Divine, New York City, is a doctoral candidate at New York University. He will be assistant professor of religion for the 2d summer term at the University of Miami, Miami, Fla. Address: The Biblical Seminary, 235 E. 49th St., New York, N. Y. 10017.

The Rev. Edward C. Rorke, former assistant at St. Peter's, Albany, N. Y., is assistant at St. Paul's Church, Alexandria, Va. Address: S. Pitt at Duke St., Alexandria, Va. 22314.

The Rev. Willis R. Rowe, former rector of St. Mary's Church, and priest in charge of St. Monica's, Stuart, Fla., is rector of Resurrection Church, Miami, Fla. Address: 11173 Griffing Blvd.

The Rev. Overton Sacksteder III, former rector of the Church of the Holy Advent, Clinton, Conn., is rector of St. Paul's Church, Jeffersonville, Ind. Address: 1532 Briarwood Dr., Clarksville, Ind. 47131.

The Rev. John F. Stevens, former rector of St. Timothy's Church, Garden Villas, Texas, is director of the department of Christian social relations of the diocese of Texas. His address remains the same.

The Rev. Millard G. Streeter has been appointed assistant chaplain at St. Luke's Hospital, San Francisco, by Bishop Pike. Address: 250 Fell St., San Francisco, Calif.

The Rev. Edward P. Townsend, former rector of St. Peter's Church, Tunkhannock, Pa., is at St. John's Church, Palmerton, Pa. Address: 367 Lafayette Ave.

## Ordinations

### Priests

Connecticut—On May 2, by Bishop Hutchens, Suffragan, the Rev. Robert George Bretscher, at St. Paul's Church, Wallingford, Conn., where he will continue to serve as curate. Address: c/o the church.

Delaware—On May 2, by Bishop Mosley, the Rev. William J. Martin. He is vicar of All Saints', Delmar, Del. Address: 301 Grove St.

Louisiana—On May 1, by Bishop Jones, the Rev. William Gedge Gayle in St. Andrew's, New Orleans, where he is serving as curate. Address: c/o the

church. On May 7, by Bishop Noland, Coadjutor of the diocese of Louisiana, the Rev. Archie L. Andrus, whose temporary address is c/o the diocesan office, Box 50850, New Orleans 50, La.

Rhode Island—On May 9, by Bishop Higgins, the Rev. John H. Barrett and the Rev. Alan N. Mason, who are serving in the inner-city work of the diocese, which is centered at Christ Church and the cathedral. Address for each: 271 N. Main St.

## Deacons

Atlanta—On April 12, by Bishop Claiborne, Dr. Robert H. Ayers, head of the department of philosophy and religion, University of Georgia. Address: c/o the University, Athens, Ga. On April 17, by Bishop Claiborne, Dr. Henry Stokes, Jr., former pastor of Macon's First Baptist Church. He is assistant at St. John's Church, College Park, Ga. Address: c/o the church.

Lexington—On April 28, by Bishop Moody, Dr. Willard A. Page, professor of Old Testament, Episcopal Theological Seminary, Lexington. He is in charge of St. Raphael's Church, Lexington. Address: 3232 Saxon Dr., Lexington, Ky.

## Adoptions

The Rev. Alfred W. Burlingame and Mrs. Burlingame of Calvary Church, Bayonne, N. J., announce the adoption on May 3 of their second child, a three-months-old boy, who was baptized David Warner, by Fr. Burlingame on May 10. Their two-year-old daughter, Beth Anita, is also adopted.

## Church Army

Sister Cheromine Flying Hawk, 575 Grand St., apt. E1802, New York, N. Y.; Cadet Fred Bradish, St. Philip's Community Center, 1516 Pennsylvania, Dallas, Texas; Capt. Earl Hoffman, 2307 Kemper Lane, Cincinnati, Ohio; Capt. Raymond Lewis, St. Peter's Church, Box 625, Arvin, Calif.; Capt. Osborne Mauck, Rt. 1, Box 281—B, Durham, N. C. 27705.

## Suspension

The Rt. Rev. Gray Temple, Bishop of South Carolina, acting in accordance with Canon 64, Sections 1 and 3(d), has suspended William Seddon Lee, presbyter, from the office of priesthood, for reasons of psychological disturbance and for purposes of treatment, until May 1, 1966. The action was effective on April 29, 1964.

## Marriages

Beverly Mason Barr, daughter of the Rev. John MacReadie Barr and Mrs. Barr, became the bride of James Sumter Moore, Jr., May 2, in St. John's Church, Columbia, S. C. The wedding was performed by her father, rector of St. John's, assisted by her great-uncle, the Rev. A. Rufus Morgan, S.T.D., of Franklin, N. C.

Mr. and Mrs. Paul B. Noble of Lakeland, Fla., announce the marriage of their daughter, Beverly June, to the Rev. David Crichton Kennedy, on May 23d, at All Saints' Church, Lakeland, where Fr. Kennedy is curate. Their address: 116 Riggins, Lakeland, Fla. 33801.

## Religious Orders

On March 2, Fr. John Oyama, and on March 21, Brother Thomas (Lewis Whitlock) of the Society of St. John the Evangelist made their life vows in the monastery chapel of St. Mary and St. John, Cambridge, Mass. Fr. Oyama has returned to Japan, and Br. Thomas will remain in Cambridge.

Fr. David Clayton, S.S.J.E., Superior of St. John's House, Tokyo, has returned to the monastery in Cambridge for a year's furlough. He is available to speak on the life and the work of the society in Japan. He may be addressed in care of the monastery.

## Honors and Awards

The dean and faculty of Seabury-Western Seminary have announced the following prize recipients for the academic year 1963-64. William K. Ladkau, diocese of Chicago, the Helen Ledyard Field prize in homiletics, for outstanding ability in preaching; Herbert W. Stevens, diocese of Michigan, the Dramatic Society prize, for proficiency in chanting the choral service; Claud A. Thompson, diocese of Fond du Lac, the Robert Hammond Cotton and Jane O. Cotton prize, for proficiency in reading the Scriptures; James N. Mickelson, middler, diocese of Minnesota, the alumni prize in English Bible, for most thorough knowledge of its contents; Everett W. Paulson, junior, diocese of Dallas, the alumni prize in New Testament Greek, for proficiency in beginning Greek; copies of the *Cambridge History of the Bible* (awarded to B.D. or M.A. graduates with honor point averages of 3.00 or better): David H. Evans, diocese of Michigan; Enrico M. Gnasso, diocese of Newark; Morris J. Hauge, diocese of Olympia; John B. Houck, diocese of Dallas; David

# CLASSIFIED

## MEMORIAL

IN LOVING MEMORY—The Rev. Walter E. Bentley, called to the higher life, June 9, 1962. Rector Emeritus St. Stephen's, Port Washington, N. Y., Founder of the Actors Church Alliance.

## FOR RENT

FOR THE MONTHS of July and August, cottage, six rooms, porch and garage. Conveniently located on Long Lake, Adirondack Mountains, New York. Cooking, refrigeration, and hot water by gas. Kerosene lamps. Sandy beach. Rowboat and canoe available. Private road. Per month \$300.00. Reply Box B-77.\*

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## LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

## POSITIONS OFFERED

CURATE for Anglo-Catholic parish, St. Barnabas Church, 129 N. 40th St., Omaha, Nebraska.

WANTED male college student (or graduate) to volunteer one year to teach intensive remedial reading to small group of boys who are severely retarded academically, at a New York State training school. Car needed. For further information and application write to Committee on Voluntary Service, Episcopal Church Center, 815 Second Ave., New York City 10017.

## POSITIONS WANTED

CURATE-CHOIRMASTER: Experienced priest, excellent musician, desires creative and challenging position. Reply Box F-115.\*

MALE ORGANIST - CHOIRMASTER, 36, Mus.B., M.A., seeks enthusiastic, progressive parish in east. Excellent references, training, twelve years' experience. Reply Box H-114.\*

NEW YORK SUPPLY, resident, housing and stipend, August. Parish use, local reference. Reply Box T-119.\*

PRIEST available for supply last two weeks in July. Living quarters and stipend. Reply Box S-116.\*

PRIEST, single, invites correspondence with vestries, available. Reply Box M-117.\*

PRIEST, will supply during August, Western States. E. C. Bowyer, Consort, Alberta, Canada.

YOUNG PRIEST with five years in urban ministry would welcome correspondence with parish that wants active leadership. Geography or size of parish not main thing. Reply Box G-118.\*

\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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407 East Michigan Street Milwaukee, Wis. 53202

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## THE LIVING CHURCH

The Living Church



Lee Hyndman, diocese of Northern Indiana; Terry W. Jackson, diocese of West Missouri; George E. Johnson, diocese of South Florida; William K. Ladkau and William C. Shirey, diocese of Dallas; Robert H. Speer, diocese of Montana; Herbert W. Stevens, Claud A. Thompson, and Stephen M. Winsett, diocese of Dallas.

### Births

The Rt. Rev. Donald S. Arden and Mrs. Arden announce the birth of their son, Basil, on April 17. Bishop Arden is Bishop of Malawi (Nyasaland).

The Rev. Donald B. Baldwin and Mrs. Baldwin, of Emmanuel Church, Emporium, Pa., announce the birth of their first son and third child, Thomas Barrett, on May 8.

The Rev. Robert H. Richardson and Mrs. Richardson, of Christ Church, Henrietta, Mich., announce the birth of their daughter, Katherine Leigh, on April 19.

The Rev. Milton A. Rohane and Mrs. Rohane, of St. John's Church, Farmington, N. M., announce the birth of their fourth child, fourth son, Andrew John, on April 15.

The Rev. William E. Swing and Mrs. Swing, of St. Thomas Church, Weirton, W. Va., announce the birth of their second child, William E., Jr., on April 25. Mr. Swing is also vicar of St. Matthew's, Chester, W. Va.

The Rev. Lewis W. Towler and Mrs. Towler announce the birth of their third daughter, Leela Willard, on May 9. Fr. Towler is a fellow and tutor at General Theological Seminary and an assistant at Christ Church, Bronxville, N. Y.

### New Addresses

The Rev. Gordon D. Bennett, 1846 Elizabeth Pl., Jacksonville, Fla. 32205.

The Rev. Canon Richard I. Brown, 1000 S. Lakeshore Blvd., Lake Wales, Fla. Box 667 remains the same.

The Rev. David W. H. Clayton, S.S.J.E., 980 Memorial Dr., Cambridge, Mass. 02138.

The Rev. Robert R. Carmichael, 8 Woodlawn Dr., Williamstown, Mass.

The Rev. Robert Dickerson, 729 11th St., West Des Moines, Iowa 50265.

The Rev. Robert W. Fay, Crescent St., Box 402, South Duxbury, Mass. 02374.

The missionary district of Haiti, c/o the Rt. Rev. Jno. B. Bentley, 815 Second Ave., New York, N. Y. 10017.

The Rev. Bayard Hancock, 8 Russell St., Plymouth, N. H. 03264.

The Rt. Rev. A. B. Kinsolving, retired, Box 270, Rt. 2, Carmel, Calif., until November.

The Rev. Alex D. Moffat, 3909 Cole, Apt. D., Dallas 4, Texas.

The Rev. Henri B. Pickens, 3109 Lancer Pl., Hyattsville, Md.

The Rev. Richard L. Shacklett, Jr., 8726 W. 78 Circle, Shawnee Mission, Kan.

Audio-Visual Aids Library of the diocese of Upper South Carolina, Diocesan House, Box 1809, Columbia, S. C. 29202.

### DEATHS

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

The Rev. Robert F. Lessing, former rector of St. Mark's Church, Portland, Ore., died April 29th, in Good Samaritan Hospital, Portland. Fr. Lessing retired in August, 1962, because of illness.

He was born in Philadelphia, Pa., in 1907. He studied at UCLA, the University of Southern California, and the Church Divinity School of the Pacific, and was ordained to the priesthood in 1947.

Fr. Lessing was vicar of St. Mark's Church Downey, Calif., in 1947 and 1948, and rector of St. James' Church, Coquille, Ore., from 1948 to 1951, when he became rector of the Portland church.

Fr. Lessing is survived by his wife, Marjorie; two daughters; and a brother.

Norma Sweetser Bloomer, wife of Chaplain (Capt., USAF) John D. Bloomer, of Amarillo Air Force Base, Texas, died in Lackland Hospital, San Antonio, Texas, on May 5th, after a short illness.

Mrs. Bloomer, the daughter of the Rev. Robert F. Sweetser and Mrs. Sweetser, of Grace Church, Sheboygan, Wis., was born in Boston, in 1937. She attended Pembroke and Lawrence Colleges and was married to Fr. Bloomer in 1959.

In addition to her husband and parents, Mrs. Bloomer is survived by her daughter, Heather

Mary, and a sister, Mrs. Duane Koran, of Jacksonville, Fla.

Edward M. Fleming, vestryman of St. Luke's Church, Altoona, Pa., for 50 years and senior warden for 30 years, died in Altoona, on April 22d.

Mr. Fleming was born in Bellefonte, Pa., in 1881. In the diocese of Harrisburg, he served as a member of the executive council for many years, and was a member of the standing committee.

Surviving are his wife, Katharine Beatty Fleming; two daughters; a sister, and four grandchildren.

William L. Kistler, Jr., 54, vestryman of Trinity Church, Tulsa, and vice-president of Oklahoma Episcopal Church Trustees, Inc., died April 29th, at the Mayo Clinic in Rochester, Minn., where he had undergone treatment for a heart condition.

Mr. Kistler had headed his own oil and gas production company since 1933 and was manager and partner in Tulsa's Utica Square shopping center. He was a member of the Mid-Continent Oil and Gas Association, the Tulsa Chamber of Commerce, and the advisory board of the Tulsa Oilers baseball team.

In 1962, Mr. and Mrs. Kistler gave Holland Hall, a Church-related school in Tulsa, a \$100,000 memorial library in honor of their parents. Kistler Library was dedicated in November, 1963, in ceremonies attended by Bishop Powell of Oklahoma.

Born in Claremore, Okla., Mr. Kistler was graduated from Shattuck School, Faribault, Minn., and Cornell University.

He is survived by his widow, Ruth; three sons; his mother; a sister; and four grandchildren.

Ryan Jenkins McGrory, son of Chaplain John R. McGrory, Jr. (Capt., USAF) and Mrs. McGrory, was struck by an automobile on April 11th, and pronounced dead on arrival at Eglin Air Force Base Hospital, where Fr. McGrory serves as chaplain.

Ryan was born on April 4, 1961, at the U. S. Naval Air Station in Kenitra, Morocco. Surviving in addition to his parents are a brother, Richard, aged 5; and two sisters, Laura and Lisa, aged 4 and 2.

## ATTEND SUMMER CHURCH SERVICES

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

### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska 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); Daily Mass 7, ex  
Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat  
4:30-5:30 & by appt

### 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

### NORWALK, CONN.

ST. PAUL'S ON THE GREEN  
Rev. F. L. Drake, r; Rev. A. E. Moorhouse,  
Rev. R. I. Walkden  
Sun 8, 10; Weekdays as posted; C Sat 5

### WASHINGTON, D. C.

ST. JOHN'S Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French  
Service 4, EP & Ser 5:30; Daily services 8:30,  
12:10, 5:15. 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

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; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; 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

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

**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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
4:30-5:30, 6:30-7:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

## 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,  
Fri & HD 10; C Sat 5

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D.  
Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
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

## ST. MARGARET'S

73rd St. at Coles Ave.  
(1 block west of Route 41)  
The Episcopal Church of South Shore  
Rev. Albert F. Peters, r  
Sun HC 8, 9, 11

## PORTLAND, ME.

**CATHEDRAL CHURCH OF ST. LUKE** 143 State St.  
Sun HC 7:30, 9, 11, EP 5:30; Daily MP & HC 7:30  
ex Thurs 9:30, Mon 10:30; Daily EP 5:30

## BALTIMORE, MD.

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

## CHEVY CHASE, MD.

**ALL SAINTS'** Chevy Chase Circle, Rt. 240  
Rev. C. E. Berger, Th.D., D.D., r  
Sun HC 7:30, Family Service 9:30, MP 11, 15 HC  
11; Daily MP 10, HC Wed & HD 10

## BOSTON, MASS.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
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 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,  
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
EP daily 5:30

The Living Church

## ATLANTIC CITY, N. J.

**ALL SAINTS'** 10 S. Chelsea Ave.  
Rev. Arthur McKay Ackerson, r  
Sun HC 8, Family Eu 9:30, MP 11, 15 HC 11

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

## EAST MEADOW, LONG ISLAND, N. Y.

**CHRIST THE KING** DeWolfe at 5th St.  
Rev. Marlin L. Bowman, v  
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

## FLUSHING, N. Y.

**ST. MARGARET OF SCOTLAND**  
L. I. Xpy. & 193 St. (5 min. E. of World Fair)  
Rev. Arthur A. Archer, r  
Sun Masses 8:30, 10; Daily Masses Mon, Tues,  
Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

## NEW YORK, N. Y.

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

## 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  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex  
Sat; Sat 10; Thurs & 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



CATHEDRAL CHURCH OF ST. LUKE  
PORTLAND, MAINE

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

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

## SAINT ESPRIT

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

## 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; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
Tues 8, Wed 10, Thurs 7; Int noon

## 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. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily; Int 12; Mon-Fri MP 7:45, Mass 8,  
EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## 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

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Sts.  
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed &  
HD; 10 Tues, 7 Thurs, C Sat 5-6

## 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

## 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  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 15)

June 7, 1964