

# The Living CHURCH

July 5, 1964

25 cents

Pp. 8 and 10:

**An Order  
of Caring**

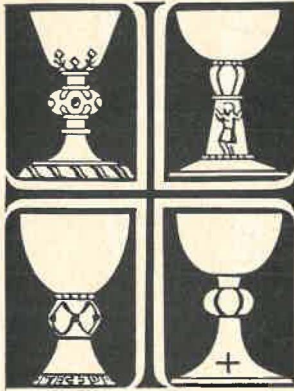
P. 10:

**Let Freedom  
Ring**

Fr. Anthony (left) and Fr. Ros-  
son: Grass roots ecumenicity in  
Watsonville, Calif. [p. 5].



# OSBORNE



## CHALICES

Send for  
Chalice-Ciboria book No. LC1C showing  
over 150 original and historic designs.  
**EVERY KIND OF CHURCH  
SILVER AND METALWORK**

Send for  
book No. LC2G kindly stating your  
probable requirements  
**117 GOWER STREET  
LONDON · WC1 · ENGLAND**

## SUMMER BOOK SPECIAL

**3 new paper-backs for \$1**

### Communicating with God

"Creative conversation with the  
Lord." — By James W. Carty, Jr.  
**Such a Woman**

The story of Susanna Wesley  
— By Rita F. Snowden

### Sea Rations

Personal devotions with a sea  
motif — By John Kenneth Bon-  
trager, Chaplain, U.S.N.

All three books for \$1.00, postpaid.

## The Upper Room

World's most widely used daily devotional guide  
1908 Grand Ave. Nashville, Tenn. 37203



**R. GEISSLER, INC.**  
252-17 Northern Boulevard  
Little Neck 63, N. Y.

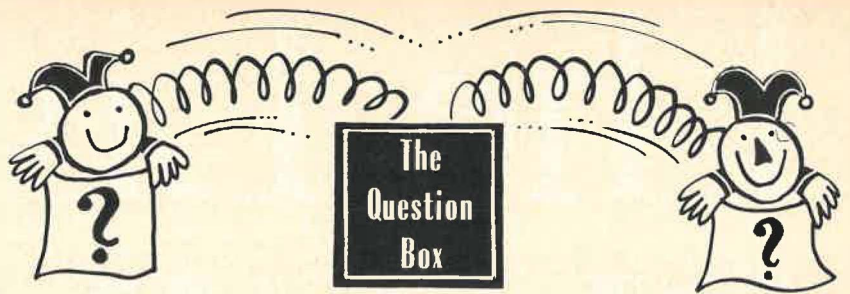
**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

### BOOKS OF ALL PUBLISHERS

Any book or recording reviewed in The  
Living Church may be ordered from:

**Morehouse-Barlow Book Shops**  
14 E. 41st Street, New York, N. Y. 10017  
29 E. Madison Street, Chicago, Ill. 60602  
276 Golden Gate Ave., San Francisco, Calif. 94102  
4400 Melrose Ave., Los Angeles, Calif. 90029



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 an-  
swer every question submitted.

## "Spike," "Spiky," and Anglo-Catholics

*A Research Report by the Editor*

When somebody asked our "Question  
Box" about the origin of the terms "spike"  
and "spiky" as applied to Anglo-Catholics  
we were stumped and we asked our read-  
ers to shed light upon our darkness. A  
host of readers have obliged. We must  
confess that the question has not yet  
been definitely, smashingly, irrefutably  
answered by anybody, and it may be as  
intrinsically unanswerable as the question  
about where Cain got his wife. But a lot  
of dedicated researchers have tried; and  
we here present our — or their — "find-  
ings" duly capsulated, with thanks to  
these friends of truth who have shared  
with us their learned guesses and wild  
surmises.

(1) "A 'spike' is one who, whatever  
his churchmanship, is *narrow and sharp*"  
— the Rev. Thom Williamson, Decatur,  
Ill.

(2) "When I asked the question as to  
the meaning of these terms while in sem-  
inary, I was told that they meant 'sharp,  
uncompromising churchmanship.' And it  
was always made clear that one could  
be a 'Low Church' as well as a 'High  
Church' spike" — the Rev. H. M. Rich-  
ardson, Cumberland, Md.

(3) "SPIKE. An Anglican High Church-  
man, extreme and uncompromising in be-  
lief and/or practice. It is possible, appar-  
ently, to be 'High Church' in practice and  
preference, committed to externalism,  
without being much concerned about Ca-  
tholicism as a faith. The adjective and/or  
adverb is *spiky* (Middle English from Lat-  
in *spica*, spike, nail). The term derives  
from the 19th-century Oxford movement.  
It appears in dictionaries of the English  
language published in England but not in  
those published in America. It is linguistic  
slang" — from *A Practical Church Dic-  
tionary*, to be published by Morehouse-  
Barlow Co. later this year.

(4) "The term came into existence in  
England in 1881, as a slang expression of  
the earlier meaning (1742) of the word:  
'stiff or sharp pointed.' Thus the word  
came to mean anyone sharp or aggres-  
sive, and the slang term in 1881 came  
from the secondary meaning to describe  
a person extreme and uncompromising in  
Anglo-Catholic belief and practice. A  
'spike,' then, is not a bad title, though it  
is slang. We moderns use another term to  
describe those who are inclined to play at  
'High Church,' especially in ceremony,  
without quite knowing why they do what  
they do — except as some manual directs.  
The term is 'spook' or 'spooky,' quite  
foggy or airy, especially in the upper  
story" — the Rev. Herbert Catlin, Og-  
densburg, N. Y. [Fr. Catlin cites as his  
authority *The Oxford English Dictionary*,  
3d ed.].

(5) Mr. Robert G. LeCompte, of  
Gaithersburg, Md., refers to the appro-  
priate entries in *The Oxford English  
Dictionary*, along with Fr. Catlin and a  
number of others, and points out that  
*Webster's 3d* (recently published and  
much debated) *International Dictionary*  
defines SPIKE as British: "A rigid adher-  
ent of High Church dogma or ritual."  
Here's another point against *Webster's 3d*  
— its editors clearly don't know any  
American Episcopalians or they would  
never classify SPIKE as merely British. To  
his dictionary data Mr. LeCompte adds  
this good word for some: "I join with  
your correspondent in believing that users  
of the term mean it to carry a note of  
opprobrium, but suggest that a thought-  
ful person so described might decide to  
accept it as a compliment. The antonym  
of 'spiky' would seem to be 'amorphous,'  
and the opposite of a spike is something  
very spineless — a shapeless blob."

(6) "In my reading I have occasion-  
ally come across the use of the word  
'mackerel' to denote a Roman Catholic.  
I have also seen 'fish-eater' used in the  
same way. My dictionary gives as one  
meaning of the word 'spike' a *young  
mackerel*. Could there be some connec-  
tion?" — Mrs. Florence D. Eslin, Wash-  
ington, D. C. [Mrs. Eslin is one lady in  
whom feminine intuition is no empty  
myth. She just could be on the trail of the  
real origin. The young-mackerel theory is  
now in the field.]

(7) "There are two possible answers to  
*Continued on page 13*

# The Living CHURCH

Volume 149      Established 1878      Number 1

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

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. Christine Fleming Hefner, managing editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Mary Ann Kaiserling, advertising assistant. Georgiana M. Simcox, People and Places editor. Roman Bahr, subscription manager.

## EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee 2, Wis. 53202

## THE LIVING CHURCH FOUNDATION, INC.

Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; Rev. Dudley J. Stroup,\*† vice president; Rev. Carroll E. Simcox,\*† secretary; Warren J. Debus,\* assistant treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rt. Rev. William H. Brady,† Bishop of Fond du Lac. Rt. Rev. John S. Higgins,† Bishop of Rhode Island. Rev. William E. Craig,† Rev. John Heuss,† Messrs. Robert Hall,\*† Neal Kaye,\*† Arthur Ben Chitty,† Peter Day,† Stuart Ullmann.\*

\*Director

†Member

## DEPARTMENTS

Deaths	15	Letters	12
Editorials	10	News	4
Letter from London	11	People and Places	14
Question Box 2			

## FEATURE

An Order of Caring      *Willie Gibbs* 8

## THINGS TO COME

### July

- 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
- 9. Eleventh Sunday after Trinity
- 16. Twelfth Sunday after Trinity
- 23. Thirteenth Sunday after Trinity
- 24. St. Bartholomew
- 30. Fourteenth Sunday after Trinity

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

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

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

**THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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

## Announcing

## A New Course

for

Junior High Boys and Girls

based on St. Mark's Gospel (New English Bible Translation)

# THE LORD OF LIFE

## Teacher's Guide

By Iris V. Cully, Ph.D.  
Price \$3.50

## Student's Book

By The Rev. Kendig Brubaker Cully, Ph.D.  
Price \$2.50

### To the Teacher:

"It is hoped that you will find each session plan so filled with suggestions that you will have to make choices. This is good, because then you will be planning for *your* class. As you grow in a knowledge of the subject matter, understanding of the pupils, and skill in using varied methods, you will find it a pleasure to make your own plan, using the materials here for guidance."  
—*Iris V. Cully*

### To the Student:

"You are now going to learn about one particular book of the Bible: The Gospel according to St. Mark. By the end of this year's study you will feel you really know a great deal about the Person that book—and indeed the whole New Testament part of the Bible—shows us."  
—*Kendig Brubaker Cully*

The Student's book contains the text of the Gospel according to St. Mark—in the New English Bible Translation; a map of Palestine in the time of Christ; persons mentioned in St. Mark's Gospel; places mentioned in St. Mark's Gospel; words and phrases mentioned of in St. Mark's Gospel and 31 worksheets.

At your dealer or

## MOREHOUSE-BARLOW CO.

14 East 41st Street  
New York, N. Y. 10017

Your BEST Buy in news of the Church today.

### THE LIVING CHURCH

407 E. Michigan Street  
Milwaukee, Wis. 53202

Please enter my subscription to THE LIVING CHURCH for  one year (\$10.00);  two years (\$18.00);  three years (\$24.00)

Signed \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

My payment is enclosed

Bill me later

# The Living Church

Sixth Sunday after Trinity  
July 5, 1964

For 85 Years:

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

## NORTHERN MICHIGAN

### Acceptance

The Very Rev. George R. Selway, dean of Trinity Cathedral, Phoenix, Ariz., has announced that he will accept his election as Bishop of Northern Michigan [L.C., June 28th], subject to the necessary consents of the bishops and standing committees of the Church.

Dean Selway flew to Northern Michigan on the weekend of June 20th, and visited with the standing committee, clergy, and laity throughout the diocese.

Dean Selway has said that Northern Michigan offers a call to a very important testing ground for the Church's work. He stated that the clergy and laity of the diocese are enthusiastic and ready to build on the good foundations already laid there.

## ST. AUGUSTINE

### Integrated Group Attends Services at Trinity Church

In St. Augustine, Florida, five Negro women, led by the Rev. Henri Stines and other clergy of the Episcopal Society for Cultural and Racial Unity, attended Sunday services at Trinity Church on June 21st.

When the group approached the church, they were met at the gate by two ushers, one a member of the parish vestry, who sought to turn them away. The Rev. Charles M. Seymour, rector of Trinity, went to the gate and confronted the ushers. "Let them in," he said quietly, and led the integrated group through the door of the church and saw them seated in the back. One of the ushers dropped his stack of Sunday bulletins and left the premises.

The service passed without incident, and the rector and his assistant greeted the group at the church door afterwards.

A newspaper story reported that a deputy sheriff, armed with a blackjack, entered the church and sat in a front pew, then departed through a side door at the end of the service. However, the Rev. Mr. Seymour noted that the deputy sheriff was a parishioner, had entered through the side door in order to sit with his wife and disabled mother, and that the deputy was armed because he was in uniform at the time.

About a month earlier, the vestry of Trinity had, against the counsel of the rector and his assistant, passed a resolution placing parish funds pledged to the diocese of Florida in escrow "until such time as the diocese withdraws complete financial support from the National Council of Churches." This action has, however, no direct relation to the incident at the church gate, it was reported.

## RACE RELATIONS

### Advisory Commission Appointed

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, has appointed a 26-member commission to advise him on civil rights matters. The inter-racial commission, called the Advisory Commission to the Bishop on Church and Race, is composed of 12 clergymen and 14 laymen. The chairman is the Rev. Richard E. Gary, priest-in-charge of St. Mary's, Manhattan. Among the laymen on the commission, all except one are members of churches in the diocese, and many are professionals in the field of race relations.

In a letter to his clergy, Bishop Donegan said that he appointed the commission "to help me keep informed of civil rights developments, and to advise me on programs that will enable the Church to respond effectively and forthrightly in the racial crisis."

## JAPAN

### Christians with Cows

In the Japanese highlands some 70 miles west of Tokyo, the Kiyosato Educational Experiment Project (KEEP) opened its 15th anniversary celebration by dedicating its 10th "Outreach Center."

The station is a combination town meeting hall, study center, day nursery, church, and lecture hall, through which the KEEP program of Christian democratic action is introduced in the highlands. From the station, tractors and bulldozers are sent to clear uncultivated land, and experts in animal husbandry go out to teach handling of dairy cattle. The 10th "Outreach Center" is at Kurahara village, one of the 29 villages within a 25 mile radius from KEEP's main center.

In 1952, when KEEP first brought cows to the mountainous highlands, it met with scorn and indifference, but now many villages in the area are petitioning for "Outreach Centers." The Kurahara station is a memorial to the late General John C. H. Lee, of York, Pa., former president of the American Brotherhood of St. Andrew, and an early president of the American Committee for KEEP.

The spiritual oversight of each center is now equally divided between two An-

Leaders and villagers of Kurahara, Japan, gather for the dedication of their new KEEP "Outreach Center." The center is the newest of 29 Church-sponsored stations in the highlands west of Tokyo.





SKI-PRIEST

The Rev. Hanford L. King, Jr., rector of Emmanuel Church, Rapid City, S. D., holder of the Ph.D. in philosophy (awarded for scholastic excellence), and a Mr. Montana title (awarded for muscular development and athletic ability), was recently certified by the Professional Ski Instructors' Association of America.

glican priests; the Rev. Juji Uematsu, rector of St. Mary's Church, Nagasaka, tends to five stations in the western half of Kitakoma county, and the Rev. Mutsumi Muto, rector of St. Andrew's Church, Kiyosato, oversees five stations in the eastern half of the county.

The new "Outreach Center" at Kurahara was built at the request of the villagers, who were required to give an acre of well-located land for it, and to provide a democratically elected committee of six men and women to be responsible for the station.

Two of the six elected had to be women, and two had to be members of the two KEEP-founded churches.

At the dedication of the new station were prefectural leaders, the two priest-overseers, the Rev. Dr. I. C. Johnson, vice-president of the American Committee for KEEP, and Paul Rusch, founder of the project.

There was a large gathering of farmers, villagers, and rural leaders for the civic and religious dedications.

#### "ANGLICAN ORTHODOX"

### Ex-Methodist to be Ordained

A onetime Methodist minister has accepted the rectorship of Holy Trinity Anglican Church of Jackson, Miss. According to a publicity release, the Rev. Carl Wiener has resigned from the Mississippi Methodist Conference in expectation of being ordained a priest of the newly-formed "Anglican Orthodox Church" by the Rt. Rev. James P. Dees of North Carolina, "bishop primate."

Mr. Wiener, a graduate of Baptist-supported Mississippi College, has been

a Methodist since 1958. He has held three charges in the Methodist Conference.

According to advertisements, the Holy Trinity congregation is organized as a parish disassociated from the National or World Council of Churches, uses only the Authorized Version of the Bible and the Book of Common Prayer, and claims to be in the "tradition of the historic Anglican faith."

#### ECUMENICAL

### Australia and Elsewhere

**Australia:** More than 10,000 people attended an ecumenical mission recently in Melbourne, Australia, to hear Jewish as well as Christian speakers. The three-day mission coincided with the observance of the Week of Prayer for the Unity of All Christian Peoples, and it was organized by the [Roman] Catholic Evidence Guild, with the support of the Victorian Council of Churches. Chairman of the mission was Sir Edmund Herring, Governor of Victoria, who told the audience at the first evening meeting that "disunity among Christians has been the devil's trump card," and that the mission was helping "to pluck that card from his hands."

Among the mission's speakers was the Most Rev. Frank Woods, Anglican Archbishop of Melbourne, who called the mission "an important step" towards Christian unity. [EPS]

**Canada:** Many subscriptions to the *United Church Observer* have been cancelled within the past year because of its reporting of ecumenical relations with the Roman Catholic Church, Dr. A. C. Forrest, editor, reports in the May 1st issue of the magazine. He firmly believes, how-

#### THE COVER

**GRASS ROOTS ECUMENICITY:** In Watsonville, Calif., the Rev. R. G. Rosson, rector of All Saints' Episcopal Church, welcomes Fr. Walter Anthony of Old St. Mary's Roman Catholic Church. Fr. Anthony was present and preached at two choral Eucharists at All Saints'.

To a packed church, Fr. Anthony traced briefly the call to ecumenism in modern times, urging more praying together and dialogue, and less prejudicial diatribe on all sides.

Fr. Anthony preached at All Saints' with the consent of both the Rt. Rev. James A. Pike, Bishop of California, and the Most Rev. A. J. Willinger, Bishop of the Roman Catholic diocese of Fresno-Monterey.

Clergy and lay representatives of the Roman Communion were also present at the Eucharists.

ever, that most readers are pleased by news of the ecumenical movement. "We have enough confidence in the judgment of the 330,000 subscribers who continue to take the *Observer* not to fear that the faith of our fathers will be undermined by looking for all the good we can in our Roman Catholic brethren," he said. [EPS]

**Philadelphia:** An interreligious statement condemning racial bigotry and calling for religious harmony has been issued by Philadelphia's Roman Catholic, Anglican, Protestant, and Jewish leaders. The setting and prelude of the statement was a Solemn Pontifical Mass at the Roman Catholic Cathedral of SS. Peter and Paul, which was offered with an intention for religious and racial understanding.

The statement condemned as "immoral" the refusal of anyone to associate with others solely because of race, and asserted the right of men to claim equal rights, and the right of free assembly for redress of grievances, within the framework of order and just law. Christians and Jews were asked to reaffirm "those values which are truly conservative of our religious and American heritage" and which "strike at the roots of racial discord and serve as personal motivation for all to labor courageously for the elimination of the social and economic inequities which are the branches of racial disharmony."

Among the signers of the statement was the Rt. Rev. Robert L. DeWitt, Episcopal Bishop of Pennsylvania. [RNS]

#### WESTERN KANSAS

### New Dean of Boys

New dean of boys for the Salina unit of the St. Francis Homes of Kansas is the Rev. Donald H. Matthews. Fr. Matthews will be directly in charge of the Salina unit, acting as teacher, administrator and father-figure for the 25 once delinquent boys assigned to the Home.

Fr. Matthews succeeds the Rev. John A. Russell, dean of boys since 1962. Fr. Russell has accepted a call to St. Andrew's Church, Lawton, Okla. Fr. Matthews, a graduate of the University of Pittsburgh and the Philadelphia Divinity School, has long been interested in boys work and in the program of the St. Francis Boys' Homes.

#### LOS ANGELES

### Spies and Counterspies

Cameras rolled, and brigades of Christian soldiers from St. Mark's Parish, Glendale, Calif., charged into mock battle during the filming of an amateur silent comedy. The film, a project of the parish's Mr. and Mrs. Club, has a World War I setting, involves spies, secret weapons, mistaken identity, and a cast of 120. Undertaken in order to provide a creative

## AROUND THE CHURCH



The Rev. Edward E. Hailwood, rector of St. Mark's, Glendale, Calif., leans against a 1914 troop transport during a break in the filming of *Courage at Chateau-Thierry*, a silent comedy made by his parishioners. Fr. Hailwood was cast as Sgt. Joe Billup, the "toughest soldier in the army."

outlet for those involved, a means to weld parishioners together in a united effort, and as a fund-raising project, *Courage at Chateau-Thierry* was produced on location in two public parks in Glendale and at an aviation museum.

The world premiere of the movie was done in the grand style of the old Hollywood. Stars, local dignitaries, and clergy were on hand as the lights of St. Mark's parish hall dimmed, and Gaylord Carter, organist at Grauman's Million Dollar Theater in Los Angeles during the heyday of the silents, struck up the background music.

Directed by parishioner Robert M. Crosby, the plot of *Courage at Chateau-Thierry* concerns military secrets tattooed on the chest of an American flier. After the prerequisite mix-up, German spies and counterspies spend most of the picture chasing a homesick Ohio farm boy. The film ends with a comic battle scene demonstrating that war is heck.

After the Glendale showings, *Courage at Chateau-Thierry* was made available to other churches in the diocese of Los Angeles.

### 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.

#### July

5. Mashonaland, Southern Rhodesia
6. Massachusetts, U.S.A.
7. Matabeleland, Southern Rhodesia
8. Mauritius
9. Mbale, Uganda
10. Meath, Ireland
11. Melanesia, Pacific

Rev. E. P. Smith, 94-year-old retired clergyman, baptized his great-granddaughter recently in **All Souls' Church, Biltmore, N. C.** The baby, Karen Patricia, is the daughter of Capt. Richard H. Morton, grandson of Dr. Smith, and Mrs. Morton, of Fort Benning, Ga. Also present were Col. and Mrs. William Morton of Sewanee, Tenn., son-in-law and daughter of Dr. Smith.

Rev. Allan Whatley, rector of Christ Church, Cambridge, Md., has been awarded a scroll of honor and the distinction "**Lion of the Year**," by District 22B comprising Washington, D. C., Maryland, and Delaware. Mr. Whatley has done service in bringing the work of the Maryland Eye Bank to the attention of many communities on the Eastern Shore, has headed the bi-racial committee of Cambridge, and was head of a building committee for a proposed diocesan center.

**Trinity Church, Roslyn, N. Y.**, recently held dedication ceremonies for a new **Americana Carillon** anonymously donated. The instrument consists of 62 miniature bell units of bronze bell metal. The bell vibrations are amplified to provide the tonal equivalent of over 100,000 pounds of cast bells. The carillon is played from the keyboard of the organ console and can be controlled to be heard from the tower or within the Church.

The Rt. Rev. **James A. Pike**, Bishop of California, will be the speaker on **Art of Living**, NBC-Radio, Sundays during July, August, and September.

Two Church of England priests, the Ven. **Hubert L. Higgs**, archdeacon of Bradford, and the Rev. **E. D. Cartwright**, the vicar of Bishopston, Bristol, will take part in this year's **British-American**

**preachers exchange.** They will tour New York, the south, and the midwest during July and August, preaching in eight churches, including Presbyterian, Methodist, and Congregational churches. The exchange is sponsored by the British Council of Churches and the NCC.

**The University of the South** is one of 49 colleges and universities in the United States which paid an average of \$10,000 a year or more to full-time faculty members in the academic year 1962-63, according to the latest published figures of the American Association of University Professors. Only seven other institutions in the south are so listed.

The **diocese of New York** is cooperating with Roman Catholic, Jewish, and Protestant groups in finding new apartments for families displaced by public improvements in the city. In letters to ministers, priests, and rabbis, the religious organizations are asking church and synagogue members to locate at least "one good standard apartment" and list it with the city's department of relocation.

Some 47 men and women who serve on **vestries and bishop's committees** in Arizona met on May 2d at **Vah-Ki Episcopal Center, Coolidge, Ariz.**, for a training conference, the second of its kind to be held in Arizona. The first one was held a year ago at the request of vestrymen who wanted to know more about their duties. This year's conference trebled in attendance.

Part of the success of the conference is attributed to the renovated quarters of the center, which was destroyed by fire last September. Since the fire, the facilities of the center have been greatly enlarged and improved. The diocese of Arizona plans similar conferences for vestrymen in the future.



Vah-Ki Episcopal Center, Coolidge, Ariz.: Successful conference in renovated headquarters.

## Saying What Is Meant

by the Rev. R. ARCHER TORREY

A change in the Korean Prayer Book has been ordered by the bishop and standing committee. In the Creeds and elsewhere in the liturgy, other words than "Song Kong Hoi" will be used when "Holy Catholic Church" is meant. "Song Kong Hoi" is the name which the Anglican Church in Korea chose for itself, and while the phrase literally means "Holy Catholic Church," in practice this expression has come to mean "Anglican Church" and nothing else.

"Song Kong Hoi" is never used for "Holy Catholic Church" by anyone — Christian or non-Christian — other than the 6,000 Korean Anglicans, and even among Anglicans some other phrase is used when the whole Church of God is meant.

The effect of these customs has been to make the Korean Prayer Book read, actually, "I believe in the Anglican Church, the forgiveness of sins, the resurrection of the body . . .," and in the absolution the congregation hears the priest say, "Our Lord Jesus Christ hath left power to the Anglican Church to forgive sins. . . ."

When Korean Churchmen pray for the Vatican Council, they find themselves praying that its deliberations will be of benefit to the Anglican Church.

When the change in wording is made, "Song Kong Hoi" will be used officially to mean only the Anglican Church, and other expressions not subject to misinterpretation will be used when "Holy Catholic Church" is meant. Official and vernacular usage will thus be the same.

It has been argued by several Korean Churchmen that the original selection of "Song Kong Hoi" as the Korean name for the Anglican Church was an unconscious piece of arrogance, that the name of the whole had been applied to a part, that Anglicans had, in fact, done the very thing that they have long criticized Rome for doing. It was recently pointed out in a dialogue between Korean Anglicans and Roman Catholics that both the expressions "Roman Catholic" and "Anglo-Catholic" are self-contradictory.

## WESTERN MASSACHUSETTS

### Another Vote for the Ladies

The diocese of Western Massachusetts held a one day meeting on May 16th, for the first time since 1959. The Rt. Rev. Robert McConnell Hatch, bishop of the diocese, addressed the convention using some accusations against the Church as brought out in *The Deputy*. He said, "The Church is not some impersonal object like the Washington Monument. It is people. . . . The murder of Europe's Jews is now

part of history, but it should weigh . . . on your conscience and mine. In that sense it can never be 'past history'. . . . There are crimes involving minority groups, segregation, restricted housing . . . poverty, and slum ghettos." The bishop went on to say that our preoccupation with secondary matters, such as the organization and the machinery of the Church, can become a betrayal of Christ if it allows us to bypass the great moral issues that confront us today. He reminded the delegates and visitors that *The Deputy* is calling for commitment to Jesus Christ, "which implies a genuine death to our own self-interest."

The presentation of the budget and program of the diocese was made dramatic with the use of visual aids. The convention approved the budget as recommended by the council — a record high one for the diocese, with an estimated National Council quota of \$131,500.

Resolutions adopted included a commendation to the Massachusetts Senators for the stand they have taken on the civil rights bill, and to do all that they can to

secure the passage of the bill without crippling amendments. Further resolutions:

- ✓ Urged all members of the Church to work for the equality and intergration for all;
- ✓ Went on record as endorsing the admission to General Convention of women as lay delegates, and for General Convention to make such changes as are necessary and proper to this end;
- ✓ Recommended the continuance of Lasell House (diocesan conference center) and that steps be taken to repair the property as quickly as monies become available, in order that it be restored to its original value, and that all parishes and missions of the diocese be encouraged to use the facilities to the fullest possible extent;
- ✓ Approved the resolution of the diocese of San Joaquin with regard to Church Pension Fund matters.

ELECTIONS. Standing committee: Rev. W. Bradford Hastings; William Lawrence. Council: clergy, A. Pierce Middleton, William M. Hale; laity, John Talbot. Deputies to General Convention: clerical, Merritt F. Williams, Robert L. Curry, Malcolm W. Eckel, W. Bradford Hastings; lay, Paul L. Hinckley, John A. VanLund, William W. Yerrall, Winthrop S. Dakin. Provisional deputies: clerical, A. Vincent Bennett, Andrew F. Wissemann, A. Pierce Middleton, George W. Smith, Jr.; lay, William Lawrence, Russell L. Davenport, Elwyn J. Dirats, Morton C. Jaquith.

## The Living Church Relief Fund Audit

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1963, and to the date of termination of the fund (as published in the January 5, 1964, issue of THE LIVING CHURCH) were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgements of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1963, and to the date of termination of the fund (as published in the January 5, 1964, issue of THE LIVING CHURCH) were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —	
Received, published, and distributed in 1963 . . . . .	\$ 865.91
Received and published in 1963 and distributed in 1964 . . . . .	299.00
Received, published, and distributed in 1964 . . . . .	20.00
	1,184.91
Donations received and distributed from November 1, 1914, to December 31, 1962, as reported in our letter of April 4, 1963 . . . . .	545,224.48
	\$546,409.39

The 1963 donations and distribution do not include a receipt for \$10.00 which was forwarded to the specified charity because the check was payable to its order.

No charge was made against the donations collected for expenses incurred by The Living Church Foundation, Inc., as publisher of THE LIVING CHURCH, in the collection and distribution of the funds.

PRICE WATERHOUSE & Co.

June 8, 1964  
Milwaukee, Wis.



*For those who would be sent*

*Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isaiah 6:8).*

This is an appeal to my Church to do something, and do it *now*, toward filling the lacuna which appears to exist in our Church life. I am speaking of individual lay members who have reached that place in their thinking and their devotional life where they inwardly cry out, "Here am I; send me"—but no one answers.

Our Lord tells us to lay down our lives in order to pick them up again in His service. For many of us, His Church has neglected to provide a means for doing this.

We have a comfortable teaching to the effect that you can live your life for Christ wherever you are and in whatever circumstances. Brother Lawrence picked up straws from the floor to the glory of God, and this we can likewise do in our roles as mothers and fathers, housewives and truck drivers, secretaries and mail carriers, etc. All this is perfectly true and perfectly valid, but there are some of us who have come to the place where we literally, actually, want to "give up our lives for God"—who, having no one dependent on us and no needs of our own beyond basic requirements, are literally willing to go anywhere, do anything. To whom or what in the Church today can we go to make such an offer of ourselves?

From time to time I seem to have some rather unusual experiences, and something of the kind happened recently while I was saying evening prayer. I became aware that Hell is real—an actual place, or anyhow an actual condition. Even while I prayed, some souls were encountering the experience of Hell (whether in this life or the life to come, I am not theologian enough to say). But this was happening two thousand years after the sacrifice of Calvary had brought the means of grace into our world by which Hell should have been made obsolete.

# An Order of Caring

by Willa Gibbs

The fact that Hell was functioning as strongly as ever was our fault. We as Christians were failing in our ministry. We were not reaching these people in time; we were not turning them back from the way of death into the life of the Son which was freely offered to us all. And God was angry with us over this, for if we who call ourselves by His name are failing to do His work, who will do it?

As I peered into the abyss, it began to release its captives. They came out fluffy as clouds—or as lambs, and were received with rejoicing. In the last stage, the abyss was yielding up a profusion of flowers.

What did all this mean? We can only proceed by what light we are given, and to me this meant that Christ's redemptive action was being shown as fully operative today just as it had been in the events described by Luke in the Acts of the Apostles.

Peter saying to the beggar in the gate, "Silver and gold have I none, but such as I have, give I thee"—then lifting him into health, was practicing the redemptive power which was God's gift to those who loved Him. That same power lies in us; in every one of us who believes. Somehow we are not using it—which is why Hell is still full and our Lord grown sorrowful over our failure to use what He died to give us.

Does all this sound far-out and terribly mystical? I hope not. At the time, it was extremely real—and frightening. What did it mean, and what should I be doing? On my way to church on Sunday, I asked for instruction.

Now, the Rev. Frederick Barnhill of St. Paul's in the Desert, in Palm Springs, could just as well have chosen to preach that Sunday on repairs to the roof (although actually, our roof is in good shape). The Sunday before he had



preached on the role of Church-related colleges and their need for our support. While interesting and instructive, that sermon would hardly have provided the kind of guidance of which I was just then in grave need. But his sermon this Sunday turned out to be concerned with the movements of the Holy Ghost in our lives, and the necessity of showing our obedience by acting on these tiny interior promptings. He cited the example of women in Arizona who suddenly stopped discussing the problems of migratory farm-workers in order to go out to the migrant camps and offer small but friendly services of all kinds. At the coffee hour, I asked Fr. Barnhill for an appointment the next day.

That evening I told another member of the congregation, Dorothy Perkins, the things I had been thinking and what I planned to say on the morrow to Fr. Barnhill. While her circumstances do not leave her a completely free agent, as I am, she was enthusiastic over doing as much as she could. I asked her to come along with me and help me present my case.

We asked him to point out the way by which I could actually give myself as a servant to Christ, doing His work here in this world wherever the need was. I reminded him that my situation was such that I could go anywhere and do anything that might be required. I have spent a number of years banging about the world on my own, living for long periods of time in London and Paris and Rome, in Athens and Cairo and the Holy Land. But now I wanted to turn this life over to Christian service, to live under Christian obedience. In short, *Here am I;*

Father's answer was, "Willa, to my knowledge, no religious order exists of the kind you have in mind. If I turn out to be right about this, I think you ought to found one." Then he suggested I write this article as a way of ascertaining whether others might be thinking along these lines. A very real possibility exists that our "order" has already been founded and that all that needs to be done is for its members to find one another.

#### Material for Discussion

In sketching these few ideas, I am only trying to provide material for discussion in case such an order might come into existence—which I am beginning to believe will happen.

First, let me make it plain that a closed or cloistered order is *not* what I have in mind. But I am asking if there are people similarly willing to "lay down their lives" as a way of trying to bring Christ's redemptive action to bear in lost, lonely lives where He has not been admitted. For instance, I read the other day in a newspaper that the Peace Corps had "ceased to be a crusade and turned into a chore." But the work of the Peace Corps was Christian work to begin with.

Christians ought to have been doing it. If such an order is founded, Christians *will* be doing it—and then it will not be a chore.

In every city and town, a small ad ought to appear regularly in the local press:

### CONTEMPLATING SUICIDE?

#### Please Call Us First!

It is immoral and utterly incredible that after two thousand years of Christianity, fellow human beings can be found in such plight that to rid themselves of life seems the only way out for them. We cannot, we dare not permit this kind of sad, final action on the part of others without straining every resource of our intelligence and our ability to help, in the hope of solving their problems.

Most human problems can be solved by human helpfulness. What if we were confronted with a problem which actually did appear to be insoluble? I do not expect this to happen (the power of redemption is far stronger than we think) but assuming it could happen, is there nothing in Christianity which can help a man to give up his life generously and lovingly, instead of throwing it away in an act of violence which can only serve to increase the population in Hell? We discussed this at length, and Fr. Barnhill thought that it should be mentioned here as a way of opening a fruitful discussion.

Why are we putting dogs and monkeys into space when men are available who have grown so sickened of life that at the very hour a capsule is launched, they are shoving their heads into gas ovens, or jumping off skyscrapers, or holding a gun to their heads?

The field of organ transplant may become a fertile one for men and women who have resolved not to try to carry on. A person determined to kill himself is sick in his soul. If his heart and kidneys are functioning well, why should he be deprived of the chance to give away the life which has ceased to be useful to him?

I am not suggesting that we start human experimentation laboratories as Hitler did. What was done in the Nazi years was pure evil. But I am remembering that a tenet of Stoicism was that when a man's life became so shabby that it humiliated his soul to have to endure himself, then he owed it to himself to put an end to an unsatisfactory earthly existence.

The Christian ethic has taken away our rights in this matter. A man in a frenzy of despair may be told by a priest or minister that God forbids him to take his life, and he certainly will be told by the police that it is an infraction of the law for him to try. Where does this leave the poor fellow? We have actually driven him to the mouth of the abyss; indeed, we are pushing him into it. I think if ads of the kind I have recommended were to appear, we would have to be courageous

enough to promise the would-be suicide that he would have our help in his project providing no solution to the problem could be found.

(I repeat: I doubt very much that anyone will be found in our world in a plight so insoluble that we would have to carry out our promise. But our thinking ought to be that it *could* happen, and if it does, we must provide a Christian way for him to carry out his act. We dare not leave him to the sad finality of unredeemed sin. And if taking one's life can ever be a genuine human need, our Lord has provided for this just as He has provided for all our other needs. What we have to do is open our minds and our hearts, in order to examine this area fearlessly.)

What I should really imagine as more likely to happen—the truly desperate ones would be recognized as potentially splendid members of the order! With nothing to lose and everything to gain, one like this would be in a position to renounce every earthly thing, accept every possible risk, and give, give, give to the limit of himself in order to serve the needs of others. This is what I think might happen to our more desperate cases.

#### Based on the Four

As I had envisioned it, the rules of the order would be based solely on the teachings of the four Gospels and on descriptions of the early Church as found in the Acts.

There would have to be a final authority of some kind, a director or directress. (Christ seems to have made no distinction between men and women in His work, so neither, probably, should we.) In religious orders as in secular ones, the custom has been that the one having most authority also enjoys the widest privilege—but Christ did not teach this.

We would be an Order of the Caring. Were we to find ourselves by founding ourselves, no human being anywhere would ever be without a wise and resourceful friend, for our wisdom would be God's own wisdom of love and our resources that of the entire order. "Such as I have, give I thee"—my personal service if you can use it; the services of a fellow-member if his talents and skills can meet your needs in a way that mine cannot.

Giving freely to each other, drawing freely on each other, how magnificently fruitful our giving could become! In the final paragraph of his challenging book, *The Company of the Committed*, Dr. Elton Trueblood writes, "Somewhere in the world there should be a society consciously and deliberately devoted to the task of seeing how love can be made real and demonstrating love in practice." This is exactly what an Order of the Caring ought to be; and while it would please me if it started in our own Communion, it ought to be open to all Christians; in fact, to all who love God.

## An Order of Caring

We hope that all who read Willa Gibbs' article, "An Order of Caring" [p. 8 of this issue], will be moved by it to do some prayerfully concerned thinking. You may want to argue with certain points she makes along the way. We do — and we might as well clear these objections away first.

About Hell: Is it in operation after two millennia of Christianity simply because Christians haven't been doing their job? To be sure, we have failed; but if, as we believe, our Lord Himself cannot save those who don't want to be saved, we question whether we should attribute to ourselves the power to send souls to Hell through our neglect of them. However, Miss Gibbs' note on Hell is almost parenthetical.

Then, we must take issue with her about chores. Having quoted somebody's statement that the Peace Corps has "ceased to be a crusade and turned into a chore" she remarks that the kind of work the Peace Corps does would not be a chore to Christians if they were doing it. In other words, nothing is ever a chore to the Christian — it is always a crusade. Our difficulty here may be semantic only. But she seems to us to be saying that whatever we do out of love for Christ must



"Just think — No one ever climbed this high before!"

have in it something of the excitement and exaltation of a crusade. Without denying for a moment that the love of Christ transfigures "the trivial round, the common task" and gives the faithful Christian heavenly refreshment and peace at the end of the weary day, still we think it unwise to promise a steady diet of high and unwavering spiritual excitement to those whom we would enlist in the army of the Lord. Christ promises them a cross; and that cross of discipleship includes "chores" — some dull drudgery. This, again, is simply a difficulty along the way, and incidental to the primary purpose of Miss Gibbs' article — her plea for a special "order of the caring."

All who have been baptized into Christ are already members of God's own Order of the Caring — His Church. But the simple fact that we must constantly remind ourselves, or be reminded, of this, is both a judgment upon us and an indication that some special order of the caring *within* the great, God-given Order of the Caring is needed — for the same reason that the remnant is needed within God's Israel. The remnant of God must be and do what the holy nation as a whole is called to be and do.

Miss Gibbs outlines an order which would express its concern in all manner of practical ways, but we would underscore her call for a special outreach to people with suicidal tendencies. There are already well-known and well-established "orders" manifesting the mind of Christ toward those whose specific lostness is alcoholism, or drug addiction, or emotional sickness. But there is no such well-known, well-programed, well-organized approach to those whose problem is despair of life. This morning's mail brings a clipping from the *Portland Oregonian* of June 19th describing a suicide prevention center now being projected in Portland, so it appears that God has given to some others this same vision of a particular task to be undertaken for Him. Christ is in this world to save people from that despair which is itself death; and He must do this saving work through His servants who care as He cares.

We hope to hear from many of our readers who share Miss Gibbs' conviction and ours that we are *sent ones* of the Lord. How do you think we can best go about our mission?

## Let Freedom Ring!

The inclusion of a Collect, Epistle, and Gospel for Independence Day in the Prayer Book looks harmless today. But with our Church's founding fathers it was a red-hot issue whether there should be in the Prayer Book "A Form of Prayer and Thanksgiving to Almighty God for the inestimable Blessings of Religious Liberty." It was finally decided not to include such a form, since it would offend some Churchmen who had opposed the political principles of the Revolution. It was not until 1928 — a safely long time after all of the original Tory Churchmen had died — that Independence Day became a Prayer Book holy day.

Freedom is still a hot issue. Those who objected to a liturgical observance of Independence Day back in 1789

didn't want to offend some good Churchmen who held certain political opinions. That particular issue, whether Americans should be subject to the British Crown, excites nobody today. (To the best of our knowledge, the last person it excited was the late Colonel McCormick, publisher of the "World's Greatest Newspaper.") But other political issues do excite some Churchmen; and they are issues which, like that original one, involve freedom. Civil rights for all Americans is the hottest of all such issues confronting us today, and there are Churchmen who say, "It's just a political issue, and the Church should stay out of it."

Just what is a "mere political issue?" We wish somebody would tell us. As we understand both the Christian religion and the English language, no issue involving human beings can ever be "mere," and any issue involving relations between man and man within the *polis*, the community, is "political." It was a political issue whether Jesus of Nazareth should be crucified; and the Sadducees — good Jewish Churchmen — saw

it as not only "political" but "mere."

If we are consistent Christians we believe that "where the Spirit of the Lord is, there is liberty" (II Cor. 3:17).

We grant that "freedom" and "liberty" are strangely difficult to define. We grant further that all manner of crimes have been perpetrated in the name of liberty. It was a very wise man who reminded us that Christ died to make men free — He did not die to make them independent. No man is independent, if by this is meant that he can "go it alone" with no dependence upon God and his fellow men. But God surely wills that every man shall be free to show the rest of us what he can be and do if given a chance equal to that of the rest of us. So long as he is denied that opportunity for some purely arbitrary reason, such as the color of his skin, he is not free, and the will of God for him is frustrated.

"Let freedom ring!" is no "mere political" slogan. In substance it comes straight from the Bible. And, for the Christian, freedom or "civil rights" is never a "mere political issue"; it is always a sacred cause.

## Letter from London

Readers of this page won't need to be told that Dr. John Heuss has vision and knows how to set about making it a reality. He has been demonstrating his gifts in England and in the words of the *Church Times* "has set the cat among the Anglican pigeons."

Preaching in Westminster Abbey, he outlined a scheme which many will think to be the inevitable logic of the Anglican Communion at this stage. Others will hold up their hands in horror and proceed to pronounce many anathemas on the rector of Trinity Parish, Wall Street, New York City.

If Dr. Heuss' scheme is implemented, the face of the Archbishop of Canterbury will be entirely changed and so will his functions. He will become a super Stephen Bayne (if anyone could be more super than Stephen Bayne).

Dr. Heuss has suggested the establishment of an "international council" for the whole Anglican Communion to meet in London every six months. The membership of such a council should consist of one archbishop or bishop, one priest and one layman from each of the 18 independent Anglican Churches. Such "truly central government" is regarded by Dr. Heuss as the natural consequence of the Mutual Responsibility manifesto.

"The whole world today lives in the jet age," says Dr. Heuss. "When it is possible to reach any place on earth in 24 hours, it seems a little ludicrous for a world-wide Church to deliberate about policy every two years. . . . In a world beset by grave tensions, where emerging new nations are trying to develop local leadership, create educational institutions for the masses and overcome poverty, the Church of Christ dare not wait on a slow-moving out-moded, occasional gathering

of its top leaders to cope with the gigantic problems and opportunities which mankind faces."

To have such a council representing prelates, priests, and the man in the pew, Dr. Heuss argues, will not only enrich the Church's deliberations but will also demonstrate to the world that the Anglican Communion is able to work out its policies in a wholly democratic fashion.

Dr. Heuss' proposals do not stop there. "I believe," he says, "that the time has also come to pool our resources of talent and money into one missionary organization, administered by a single Department of Anglican Mission with headquarters in London. . . . It cannot be said that any of us have been notably successful. It can be said that at times we have been wastefully competitive. . . . I ask you, in the name of common sense, why we must continue each in our lonely missionary path? We are trying to make carbon copies of middle-class white Episcopalians, and you are trying to make carbon copies of middle-class Englishmen."

Dr. Heuss' proposals range quite a distance beyond what is normally considered to be missionary activity since he wants to coordinate all "our present pitiful attempts at Christian education. . . . We need Anglican teaching material, not Episcopal or Church of England."

As to the Archbishop of Canterbury, "If we develop this central Anglican administrative organization, the natural question we have to face is, 'Who will be the chief executive' of such an international council? One obvious answer is that the Archbishop of Canterbury should hold this office. Personally, I would prefer that this be so. He is already the symbol of our unity. He carries great dignity and moral authority. Yet, could he continue

to be the day-to-day chief executive of a world-wide Communion and still be asked to do the present work of a provincial archbishop? Frankly, I doubt it. . . . It may be that English tradition and English law would not permit the Archbishop of Canterbury to accept such responsibility. If not, then I believe the archbishops of the Anglican Communion should elect one of their own members to become the chief officer of Anglicanism, and that the Archbishop of Canterbury remain what he is, the honorary symbol of our unity."

Dr. Heuss, without any doubt, has put a pretty sizeable cat among those very numerous pigeons. Without any doubt it is good that it should be so. Whether or not the Anglican Communion begins to take on the pattern which, from the vantage point of Wall Street seems the best one, we have certainly been given something to get our teeth into. Quite certainly there will be few who will not see sense in Dr. Heuss' closing words, "Already I see signs that 'mutual responsibility and interdependence' is becoming a smooth slogan to cover up our sins of national pride and ecclesiastical slothfulness. We dare not and cannot rest content with what we are and what we are now accomplishing.

"As the Church of Rome has discovered that too great centralization of power is no longer suitable for the modern world, so Anglicans around the earth deep in their hearts know that no longer can we go it alone without central planning, without frequent communication, without coordinated policies, and without real leadership."

"Let us retain what is good. Let us also be daring for Christ's sake in a totally new world."

Dewi Morgan

GENERAL  
RELIGIOUS BOOKS  
DEVOTIONAL BOOKS  
RELIGIOUS CARDS  
IMPORTS  
PRAYER BOOKS • HYMNALS  
BIBLES  
EDUCATIONAL TEXT BOOKS  
CHURCH AND  
SCHOOL SUPPLIES  
VESTMENTS  
ECCLESIASTICAL  
APPOINTMENTS

Catalogs on Request

**MOREHOUSE-BARLOW CO.**

14 E. 41st Street, New York, N. Y. 10017  
29 E. Madison Street, Chicago, Ill. 60602  
276 Golden Gate Ave., San Francisco, Calif. 94102  
4400 Melrose Ave., Los Angeles, Calif. 90029

**STAINED  
GLASS  
BELLS  
SILVER**

*Studios of  
George L. Payne*

15 PRINCE ST., PATERSON 7, N.J.

**VESPERS OF THE DEAD**

For Public or Private Devotions  
5¢ each — \$4.00 per 100

**THE REV. MALCOLM DeP. MAYNARD, D.D.**  
Superior-General

For further information, address the Secretary-General, Guild of All Souls  
32 Tenmore Road Haverford 1, Pa.

**ST. MONICA'S HOME  
FOR SICK WOMEN**

(Founded in 1888)

125 Highland Street

Boston 19, Massachusetts  
under the direction of

The Sisters of St. Margaret

**LESLIE H. NOBBS**

Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture  
536 MADISON AVE. NEW YORK CITY

**COMING  
on August 2nd  
The semi-annual  
EDUCATIONAL ISSUE**

**LETTERS**

Most letters are abridged by the editors.

**The Provincial Problem**

Once more the question of the provincial system in the Episcopal Church has been raised. At Honolulu in 1955 a resolution calling for a Joint Commission to study that system was passed and a Joint Commission subsequently appointed. It was my privilege to serve on that body and as its secretary.

The basic problem at the present time is that the provincial system lacks any authority. Factually the organization of the Protestant Episcopal Church in the United States of America is that of a province and the subdivisions within the various areas of the nation are simply groups which meet together for mutual sharing of ideas and fellowship.

Archdeacon Caudill of Oklahoma in the issue of June 7th questions the "right" of the diocese of Missouri to withdraw from the Province of the Southwest. The answer to him and the real "stumbling block" (other than the fear of decentralization on the part of the Church's "curia") is Article vii of the Constitution which authorizes the provincial system but:

"Provided, however, that no Diocese shall be included in a Province without its consent."

When the Joint Commission suggested a realignment of the provinces and the creation of four new ones — all on a geographical basis — it quickly found objections. Newark, for example, rejected any suggestion that would divorce it from the metropolitan area of New York. One mid-western bishop was vehement in refusing to have anything to do with such a suggestion.

The Commission gave thought and study to the problem. Its recommendations are to be found in the *Journal of General Convention* of 1958 and 1961.

(Rev.) JOHN W. NORRIS

Wilder, Vt.

**Christian Weddings**

Hurrah for Fr. Fleming's article, "The Christian Wedding" [L.C., May 31st]. The Church for too long a time has tolerated a variety of nonsensical practices at wedding services. This priest intends to take seriously many of the suggestions made in the article and in your editorial.

(Rev.) CHARLES M. VOGT

Rector, St. James' Church

New Haven, Conn.

**Our News Coverage**

The cover photo and story in your issue of June 14th is yet another in the series of articles, photos, and releases concerning the work of the Church in Connecticut which your magazine has covered, and covered well. I do wish to take this opportunity of thanking you and the staff for continued good coverage.

I realize (as associate editor of our diocesan magazine) that more readers "gripe" than say "thank you." We have none of the former as regards your weekly and continuous presentation of the work of the Church. You present the news, written in a fine

style, and in a timely fashion. You have your point (s) of view, your editorial policy, and, more important, your sense of obligation to be a voice for the Church at large. In this writer's book, "you can't be beat."

Over the past few years we have been privileged in having certain phases of our work in Connecticut prominently featured in THE LIVING CHURCH. We know that the items were featured because they were relative, timely, and interesting, not because of any "pull." Our policy is to feed *all* of the news we have to both the secular and religious press. When this is done by any church, organization, or group, they will find they *too* have a "good press."

Again, we appreciate the coverage you give us; we like the magazine; we look forward to reading it each week. How I wish that *your* magazine was read by 100,000 subscribers rather than merely by 20,000.

HERVEY E. STETSON

General secretary, department of promotion, Hartford, Conn.

**Editor's comment:** "For this relief much thanks," as somebody says in *Hamlet*. How we wish it too!

**Are We Really So Stuffy?**

In the issue of June 21st, there is a letter about your new column "Angels and Angels," as well as comments in news reports by Bishop Welles, "Many Episcopalians are comfortable and contented and any change threatens their cozy contemporary conditions," and by Bishop DeWitt on Christian conscience and the litany in which we ask for deliverance "from hardness of heart and contempt of God's Word and Commandment."

It is interesting to note that this writer had an experience in a spot in which he used the lovely tracts from Peak Publications only to have a dear old lady comment that "this makes me give up any efforts to have my son become an Episcopalian," because of humorous fronts thereto.

Are we really so stuffy that we have lost the ability to laugh at our own foibles and to be unaware of the conditions the Right Reverend Fathers quoted above have mentioned? Must we be so concerned with self and so unconcerned about others when self needs so much the removal of the log in our own spiritual path of development? Where is the sense of humor God grants us?

(Rev.) W. B. MACHENRY

Vicar, St. Mark's

Ritzville and Othello, Wash.

**Editor's comment:** Thanks. We were hoping some reader would speak up to support our theory that a sense of humor is a gift of God.

**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 \$ 9,980.56  
Receipts Nos. 5578-5592, June 17-24 245.00

\$10,175.56

# SCHOOLS

FOR GIRLS

## ST. MARY'S SCHOOL

SEWANEE, TENNESSEE

Develops the youth of today for tomorrow's Christian leadership in home, church, community, and nation. Fully accredited, college preparatory. Grades 9-12. Small classes. Individual guidance, family spirit. 435 acre campus. Riding, tennis, artistic pursuits encouraged. Supervised study and social activities. School aims to create a well-balanced adolescent life for each girl. Est. 1902.

*Early application advisable.*

**SISTER SUPERIOR, C.S.M.,**  
Director

## ST. AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)  
& Country Day (Grades 1-12)

Fully accredited. College preparatory and general courses. Music, Drama, Arts, Sports. 49-acre campus, overlooking the Hudson. Est. 1870. Catalog.

**MRS. J. N. VANDEMOER, Headmistress**  
St. Agnes School, Box L, Albany 11, New York

## ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 7-12; day kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student government emphasizes responsibility.

**ROBERTA V. MCBRIDE, Headmistress**  
Alexandria, Virginia

## ST. MARY'S SCHOOL

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

Sister Superior, St. Mary's School  
Peekskill 9, New York

## ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist

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

For complete information and catalog address:  
Box 56, Mendham, New Jersey  
**THE SISTER SUPERIOR**

FOR BOYS

## NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 167 South Lake Shore Road Lake Geneva, Wisconsin

# QUESTION BOX

Continued from page 2

the origin of the term . . . (a) During the liturgical revival quarrels, some apparently felt that spike candlesticks were — as more medieval — more strictly liturgical than the more modern cup form. Hence, those holding out for the *spikes*, as ultra-liturgical, were called 'spikes.' (b) *Spike* is vulgar slang for an active sodomite, and may have been used as a term of contempt and derision by the less liturgical toward the more liturgical, related in (a) above, because of the 'greenery-yallery' young men who sometimes become involved in such quarrels" — William D. Sharpe, M.D., Jersey City, N. J. [Dr. Sharpe cites no authorities, but reasons plausibly in the total absence of data.]

(8) "As every volley-ball player knows, a 'Spike' is a man standing close to the net who, when he has a chance, leaps 'high' in the air and rams the ball down your throat. It is obvious that the recipient has no opportunity to respond" — the Rev. Eldred Johnston, Columbus, Ohio. [Hail the volley-ball theory.]

(9) "In seminary, one who proudly accepted the definition defined a spike as 'a thorn in the side of complacency'" — the Rev. William K. Hubbell, Lexington, Ky.

(10) "I was told some years ago that the term was lifted from secular use and originally referred to unnaturally high, stylized, and poorly supported women's shoes which, nevertheless, exert tremendous pressure per square inch" — the Rev. John Lohmann, Lexington, Ky. [Nice fancy at work here and a nice feel for women's spike shoes, but no chronological sense: there were spikes in the Church long before women took to walking on those vicious stilts.]

Several readers have referred us to the entries under SPIKE in various dictionaries, but these do no more than define the term and give early occurrences of its use.

A gentleman from Texas tells us most unmincingly why he doesn't like spikes and where he thinks they ought to go, but offers no theories as to where spikes came from. Perhaps we should have made ourselves clear by asking for etiological myths.

Readers Eslin (6), Sharpe (7), and Johnston (8) sensed what we wanted and came through with heroic sorties into the unknown. They give proof through the night that speculative theology is not dead. Thanks to them, we are able to adopt (tentatively, of course, and subject to new light) an eclectic theory as to where spikes came from. Our theory is a synthesis of the young-mackerel, spike-candlestick, and volley-ball hypotheses. Our thanks to our fellow gropers, without whose help we should have no theory worthy of the name.

# SCHOOLS

FOR BOYS (Cont'd.)

## THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for Boys Dependent on One Parent

Grades — 5th through 12th

College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys' Choir

Religious Training

**Rev. Charles W. Shreiner, D.D.**

Headmaster

Post Office: Box S, Paoli, Pa.

Founded 1858

## Shattuck School

The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

write

Director of Admissions

642 SHUMWAY HALL

SHATTUCK SCHOOL, FARIBAULT, MINNESOTA

Member: The Episcopal School Association.

## San Rafael MILITARY ACADEMY

Founded 1890

Thirty minutes from San Francisco in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED

Episcopal boarding and day school. Grades 7-12.

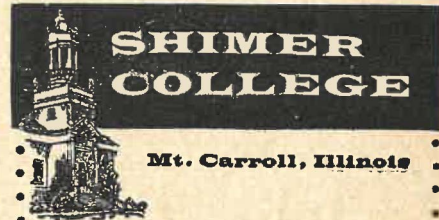
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster  
Fifth & Cottage Avenue, San Rafael, Calif.

# COLLEGE



Episcopal-related four-year liberal arts coeducational college . . .  
Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 350 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write

Shimer College, Rm. 222  
Mount Carroll, Illinois

# PEOPLE and places

## Ordinations

### Deacons

**Dallas** — On May 23, by Bishop McCrea, Suffragan, Floyd Lisle, at All Saints, Fort Worth, where he is serving as assistant. Address: 3244 Greene St., Fort Worth, Texas.

**Dominican Republic** — On May 31, by Bishop Kellogg, diocesan, Ricardo Trinidad Potter Norman. The Rev. Ricardo Norman is the third Dominican to be ordained in the Episcopal ministry, and has the distinction of having had all eight of the diocesan clergy present for the service. He will spend the summer months participating in an ecumenical work camp and institute in Switzerland, sponsored by the Seminary of the Caribbean, Puerto Rico. Address: c/o Avenida Independencia 61, Santo Domingo, Dominican Republic.

**Fond du Lac** — On June 1, by Bishop Brady, diocesan, David J. Hogarth, assistant at St. Alban's Church, Simsbury, Conn. Address: c/o the church. Claud A. Thompson, assistant at All Saints' Church, Appleton, Wis. Address: c/o the church. Harry C. Vetter, assistant at Holy Apostles' Church, Oneida, Wis. Address: c/o the church.

**Lexington** — On June 1, by Bishop Moody, diocesan, Gerald Wayne Craig, who is deacon in charge of St. Gabriel's Mission, Lexington, Ky. Address: c/o the church. Frederic W. Reese, who is deacon in charge of St. Thomas' Church, Beattyville, Ky. Address: c/o the church. John Philip Storck, who is deacon in charge of St. John's Church, Bellevue-Dayton, Ky. Address: c/o the church. David Gardner Wood, who is deacon in charge of St. Andrew's Mission, Lexington, Ky. Address: c/o the church. 4th and Upper Sts. Charles Lester Bowyer, William Joseph Dennis, Thomas George Russell, Forrest Williams, Jr. Address: c/o 544 Sayre Ave., Lexington, Ky., for forwarding.

**New York** — On June 6, by Bishop Donegan, diocesan, Vincent Howard Anderson, assistant at Church of the Epiphany, Manhattan. Address: 1393 York Ave., New York. Paul Jerome Christianssen, graduate study. Address: Union Theo-

logical Seminary, Broadway and 120th St., New York. Fred George Coleman, Jr., assistant at St. George's, Flushing, N. Y. Address: 135-32 38th St. Joseph Merritt Elliott, assistant at St. Paul's Church, the Bronx. Address: c/o the church, Washington Ave. near 170th St. (Morisania), New York. Charles Morris Hawes III, assistant at St. Paul's, Rochester, N. Y. Address: 13 Vicks Park B. Harry Sherman Henrich, c/o 1047 Amsterdam Ave., New York 25, N. Y., for forwarding. Gregory Michael Howe, deacon in charge of Christ Church, Dover, Del. Address: c/o the church, S. State and Water Sts. James Henry Maxwell, deacon in charge of Trinity Church, Covington, Ky. Address: c/o the church. John Scott Scannell, deacon in charge of St. Stephen's Church, Wolcott, N. Y., and of St. John's Church, Sodus, N. Y. Address: 53 W. Main St., Sodus, N. Y. Richard Myron Werkheiser, deacon in charge of St. Thomas Church, Dacca, East Pakistan. For the diocese of Adelaide, Ian Gordon George, assistant at St. Thomas' Church, Mamaroneck, N. Y. Address: 168 W. Post Rd.

**Wyoming** — On May 30, by Bishop Hunter, David William Moore. He is in charge of St. Thomas' Church, Lovell, and St. Andrew's Church, Meeteetse, Wyo. Address: Box 535, Lovell, Wyo. Harry Edwin Neeley II, who is serving as assistant at St. Mark's, Caspar, Wyo. Address: 2504 E. 7th, Caspar, Wyo.

## Church Army

On May 17th, at a regular service for the deaf at Holy Trinity Church, Brooklyn, N. Y., 12 Church Army trainees were admitted as cadets or mission sisters.

The Rev. William J. Coulter, who is director of training, presented the class, and Captain Robert Jones, national director, admitted the group. The service, including the sermon, was signed by Captain Howard Galley, minister to the deaf for the diocese of Long Island, and assistant training director.

The following have completed their Church Army training and are on their initial field assign-

ments: Cadet George A. Beadle, Jr., Brookhaven Home for Boys, Chelsea, Vt. Address: c/o the home. Cadet Leslie C. Bobb, working in Nevada. Address: c/o C. A. Hqtrs., 167 Montague St., Brooklyn, N. Y. Cadet David V. Grazioso, c/o C. A. Hqtrs. Cadet Charlie J. Smith, c/o C. A. Hqtrs., Cadet Robert Hicks, c/o C. A. Hqtrs. Mission Sisters Helen C. Greenwood and Margaret Hawk, each addressed to C. A. Hqtrs., for forwarding. Cadet and Sister Herman E. Buck to Nevada; Cadet and Sister Rodger G. Larson to South West Africa. These couples are to be addressed c/o C. A. Hqtrs., for forwarding.

## Correspondents

Nevada — The Rev. Wayne B. Williamson, Box 2246, Reno, Nev., is the new correspondent for the missionary district of Nevada.



Ricardo Trinidad Potter Norman  
All of the clergy were present.

## CLASSIFIED

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

### FOR SALE

**NUN DOLLS** Hand crafted authorized authentic reproductions of habits worn by sisters of the Religious Orders in the Church. \$4.50 each. Francinette, 4187 Culver Road, Rochester, New York 14622.

**TO YOUR ORDER:** In Brass and/or Iron. Acolyte Torches, Votive Light Stands (Votive Light Candles and Glasses), Sanctuary Lamps, Guest Register Stands, Thurible Stands, Sacristy Bells, Dossal Rods. Also repairing, cleaning, polishing. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

### 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 Pawcett 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

**HOUSEMOTHER** for girls and boys 4-12 in Church affiliated Home in Connecticut. Live in. Salary and complete maintenance. Write giving qualifications to Box C-129.\*

**LADY LIVING ALONE** vicinity New York desires immediately inature gentlewoman good driver with car. Part time assistance home interests. Summer Lake Champlain or permanent. Write: Owner, 65 Knollwood Road, Short Hills, New Jersey.

**POSITION OPEN** in boys' boarding school for devoted Churchman, preferably with M.A., qualified to teach English and American Literature, Composition and Grammar. Reply Box N-127.\*

**WANTED:** Women teachers for grade school and high school. Write: Headmaster, St. Mary's School for Indian Girls, Springfield, S. D.

### POSITIONS WANTED

**BISHOPS AND VESTRIES:** Experienced priest, 49, married, rector present parish 9½ years, seeks new challenge. Holds responsible community and diocesan positions. Teaches tithing and lay ministry. Present parish budget increased over 100% in nine years. Offers experience, maturity, proven ability in preaching, teaching, administration, pastoral counseling. Can furnish excellent references. Reply Box J-126.\*

**MARRIED PRIEST,** 29, two pre-school children, interested in counseling position, institutional chaplaincy or ministry in academic community. Reply Box M-130.\*

**ORGANIST-CHOIRMASTER,** Churchman, experienced, M.A., desires full-time position. Reply Box K-110.\*

**ORGANIST-CHOIRMASTER,** full time position. Choirs of all ages. Available September 1st. Inquiries invited. Reply Box R-124.\*

**PRIEST,** married, experienced parish development, seeks challenge. Sound Churchman. Reply Box S-128.\*

**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.**

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

**THE LIVING CHURCH** reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

### THE LIVING CHURCH

The Living Church

## Births

The Rev. Robert H. Steilberg and Mrs. Steilberg, of Trinity Church, South Boston, Va., announce the birth of their first child, Robert Christopher, on May 26.

## New Addresses

The Rev. George J. Cleaveland, retired April 3, 707 Ratcliff Ave., Richmond 22, Va., for forwarding, if necessary.

The Rev. William A. Clebsch, Box 4575, Austin, Texas 78751.

The Rev. Lloyd R. Craighill, Jr., Nishino, Tomiokacho, Sakai City, Japan.

The Rev. Edward S. Gleason, rector of St. Peter's Church, 3890 N. Stafford St., Arlington, Va. 22207.

The Rev. James Archibald Mitchell, retired, 30 Engle St., Tenafly, N. J.

The Rev. Harold B. W. Peters, retired May 31, Rt. 2, Box 44, Spotsylvania, Va.

## ANNOUNCEMENT

We must ask our readers' indulgence for any delay there may be within the next several issues in the publication of "People and Places" notices. On Sunday, June 14th, our "People and Places" editor, Mrs. Carroll E. Simcox, was injured in an auto accident. At the time of this writing, a week later, she is undergoing examination and treatment at the Mayo Clinic, in Rochester, Minn. She hopes, as we all do, that she will soon be back at her desk. Meanwhile, we ask your prayers for her recovery, and your patience with this temporary suspension of "People and Places."

## DEATHS

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

The Rev. George Ossman, D.D., rector emeritus of the Monumental Church in Richmond, Va., died on June 4th in Richmond.

Dr. Ossman was born in Cleveland in 1886. He was educated at St. John's School, Uniontown, Ky., and the University of the South. Ordained priest in 1917, he was an army chaplain in World War I, and served churches in Kentucky, Texas, Alabama, New York, and Virginia. He was the first chaplain of the Medical College of Virginia Hospital.

Dr. Ossman is survived by his wife, Anne; two sons, George, of Richmond, and Robert, of Norfolk; and a daughter, Anne Carter, of Richmond.

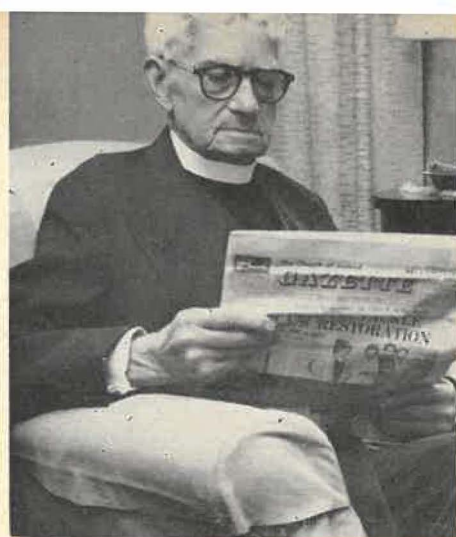
The Rev. David W. Thornberry, retired priest of the diocese of Michigan, and a former rector of St. James' Church, Birmingham, Mich., died May 22d at the Southfield Nursing Home, in suburban Detroit.

Dr. Thornberry was born in Castle Caulfield, a small village in Northern Ireland in 1868. He received his primary and high school education in Northern Ireland.

He came to the United States at the age of 20, and worked in an office in Cleveland for three years, saving money to continue his education. He received the B.A. degree from Kenyon, and continued his studies at Bexley Hall.

He was ordained to the priesthood in 1899.

Dr. Thornberry served churches in Dennison and New Philadelphia, Ohio, Birmingham, Mich., and in Virginia, Eveleth, and Tower, Minn. From 1913 to 1938 he was dean of St. Matthew's Cathedral, Laramie, Wyo. During this time he started



The late Rev. Dr. David W. Thornberry  
At the Wyoming Penitentiary, a narrow miss.

seven missions. He was a religion secretary of the YMCA and acting chaplain with the 82d Division, in France during World War I. He was an examining chaplain of the diocese of Wyoming.

Dr. Thornberry was chaplain of the Wyoming State Penitentiary for three years. He was shot at and narrowly missed by one of three escaping convicts. He later saved one of these same convicts from lynching by singlehandedly standing off an angry mob with a six-shooter.

Dr. Thornberry was deputy to six General Conventions.

He is survived by his wife, Ann; two daughters living in California; a son, the Ven. David R. Thornberry, archdeacon of the diocese of Southern Ohio; and four grandchildren.

# ATTEND SUMMER CHURCH SERVICES

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

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

### ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung); 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

### 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, 10; Daily 6:45; C Sat 4:30

### FORT LAUDERDALE, FLA.

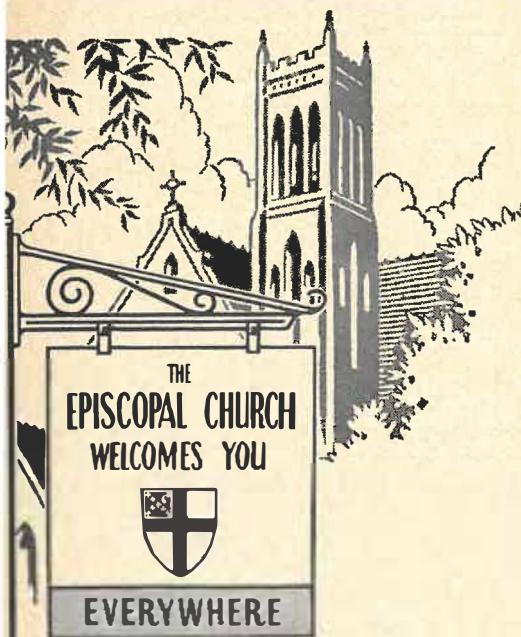
**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

### 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

Continued on next page

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



**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.

# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## 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

## LEXINGTON, KY.

**ST. RAPHAEL'S**  
James Lane Allen School — Appomattox Rd.  
Sun 9

## 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, 1S 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), 10:40 Mat; 11 Low Mass & Address; Daily 7 ex Mon 5:30, Wed 10, Sat 9; EP Sat only 5; C Sat 5, Sun 8:30

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. S. H. Knight II, c  
Sun 8 HC Chapel, 11 MP; 1st Sun HC; Wed 12:15 HC

## 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, 1S 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

## ATLANTIC CITY, N. J.

**ALL SAINTS'** 10 S. Chelsea Ave.  
Rev. Arthur McKay Ackerson, r  
Sun HC 8, Family Eu 9:30, MP 11, 1S HC 11

## NEWARK, N. J.

**GRACE CHURCH** Cor. Broad & Walnut Sts.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri 9:30)

## SEA GIRT, N. J.

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

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 6:30

## BRONX, N. Y.

**HOLY NATIVITY** Bainbridge Ave. & 204th St.  
Rev. Herald C. Swezy, r  
Sun 8, 10, Thurs 10

## 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; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

## ST. BARTHOLOMEW'S

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

## HEAVENLY REST

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

## ST. IGNATIUS'

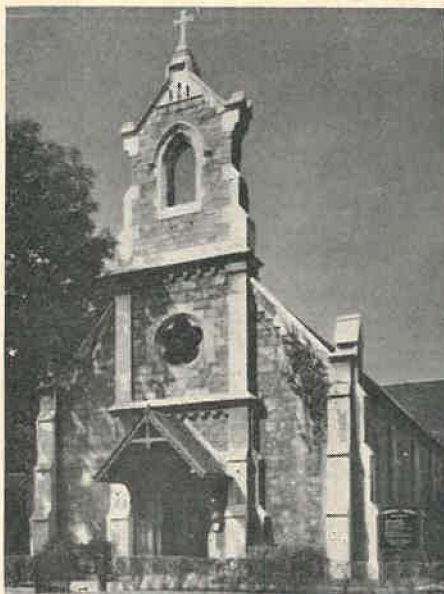
Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

## 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



THE AMERICAN CHURCH (Emmanuel Episcopal)  
GENEVA, SWITZERLAND

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

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 10 (Sung); 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  
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

## SYRACUSE, N. Y.

**CALVARY** James St. at Durston  
Sun 7:30, 9, 11; Mon, Wed, Fri 7; Tues 6:30; Thurs 10; Sat 9; EP 5:30; C Sat 4:30

## 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 9, 11; Weekdays 7:30 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C 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, 10 MP & Ser (HC 1S) July & Aug only

The Living Church