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The Living Church



Bishop Pereira and the Very Rev. João Soares de Carvalho: Installation in Lisbon [p. 5].

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FEATURE

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THINGS TO COME

May

30. Sunday after Ascension

June

6. Whitsunday
7. Whit Monday
8. Whit Tuesday
9. Ember Day
11. Ember Day
12. Ember Day
13. Trinity Sunday
14. St. Barnabas
20. First Sunday after Trinity
24. Nativity of St. John Baptist
27. Second Sunday after Trinity
29. St. Peter

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

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

No Need

We write in reference to the letter of the Rev. J. Thomas Lewis, rector of St. Paul's Church, Salinas, which appeared in your May 9th issue and dealt with the administration of Holy Communion in our church by Deaconess Phyllis Edwards on March 28th.

Fr. Lewis is quite correct in informing you of the location of our church in Salinas, rather than North Salinas, which is a section of our city rather than an incorporated entity. He is also correct in his statement that "an emergency situation did not, in fact, exist." No one in this congregation has ever maintained that it was an emergency. Rather it was felt that since the service was authorized in every detail by our bishop and rector, that the deaconess, as a graduate of Seabury Western Seminary who ministers in San Francisco's mission district and had borne witness in Selma, Ala., was perfectly able to officiate—without any need for additional clergy (in which order she was unanimously seated at our last diocesan convention).

Therefore, despite the fact that other clergy, including three from Salinas, have indeed been guest preachers and officiants in our church, further clergy supply was not requested for March 28th. During our vicar's absence in Washington, D. C., and Alabama on behalf of voting rights, one neighboring rector took it upon himself to make an offer to officiate on March 28th, but this rather amazing suggestion was not made to our vicar or warden, nor to our bishop—but to Deaconess Edwards herself on March 27th. As a guest she was understandably unable to accept such a proposal.

One third of our present congregation remembers Fr. Lewis' monthly visits two years ago during the ministry of our former vicar (who was also Fr. Lewis' curate). We do not feel that this consideration or the existence of other area clergy "who could have been asked" means that they *should* have been asked—particularly on this occasion of the visit of a guest minister whose officiating and preaching evoked from this congregation the most enthusiastic and affectionate admiration.

(Rev.) LESTER KINSOLVING, vicar
H. SHIELDS CHARLTON, warden
Church of the Holy Spirit

Salinas, Calif.

Not Ready Yet

Why should any priest want to retire, unless he is so feeble or senile that he can not any longer do the work of the priesthood? It seems to me that the argument about whether one retires at 62, or 65, or 68, or 72 is absurd. Are there really priests who do not want to function as priests, but who want to bury themselves on top of the sand on some beach, rather than serving as priests as long as they are able and then being buried under the earth? [L.C., May 9th.]

Presumably a man is a priest because he

has a vocation from God to serve God at the altar and among God's people; and if a man has such a vocation, why on earth would he be anxious to retire at the earliest possible minute? A man with a disagreeable job would naturally want to get rid of it as soon as possible, and would look forward to vacations and to retirement, but why would any man truly called to the priesthood ever want to retire unless he is in such poor health that simply to keep alive requires most of his time?

I've been ordained 23 years, and I hate to think that I'll be forced to retire in another 21 years! After all, I'm not in a job or a profession: I'm in the priesthood!

(Rev.) ROY PETTWAY

Rector, Church of Our Saviour
Atlanta, Ga.

Having recently passed through the traumatic experience of a sixtieth birthday, I read with personal interest the article in THE LIVING CHURCH of May 9th by Fr. Rodger on "The Pension and Social Security."

As one who is happy in his ministry as a parish priest and does not yet feel any significant lessening of the desire or the ability



to carry on my work despite some battle scars, I would like to cast just one vote in favor of letting Uncle Sam keep his \$400 a year and have the right to continue at full salary with full responsibility (d.v.) until 68 unless I am physically or mentally restricted. I have not been able to save anything on a clergyman's salary but at least I am not in debt. Uncle Sam is—let's help him!

(Rev.) WARREN E. TRAUB
Rector, St. John's Church

Ithaca, N. Y.

Reason

Permit me to congratulate you on the series of editorials regarding Holy Orders and women. It is good to see an expression of reason based on considerations of sound theology. Thank you.

(Very Rev.) DAVID S. BALL
Dean, Cathedral of All Saints
Albany, N. Y.

Om, Not Um

The March 7th edition of THE LIVING CHURCH has just reached this city. We note with interest and surprize on page seven that the diocese of Southern Virginia has a companion diocese relationship with what is apparently a well-known *universidad* in *Nueva York*, a large *ciudad* en los *Estados Unidos*. And here we had thought we had this relationship with them.

Or could it be that your reporter thinks that the diocese of Southern Virginia has such a relationship with a town or city or a county or a river or a lake in some one of 27 *estados* en los *E.E. U.U.* or *talvez* with a lake or a cape in *Canada* or even some

montañas in México, not to mention a *distrito* in which the capital of your country can be found.

We are willing to bet that our good friends in the diocese of Southern Virginia can spell *el nombre de nuestro país*.

(Rev.) WILLIAM E. TUDOR
Corresponsál
La Iglesia Viviente

Medellin, Colombia

Editor's comment: *Perdón! Nuestra cara está roja!*

Means and Ends

Because of the widespread participation of Christian ministers in marches of civil disobedience, it is well to consider their activities in relation to our Lord's temptation to earthly or political power (Matt. 4:8,9). This had a great appeal for Him, for He loved His people. For several centuries many had waited for a Messiah to drive the hated Roman out and to set up an empire. There was also a deeper reason why this temptation was so strong: As the Son of God, He yearned to save the people of the world by bringing them into the Kingdom of God. Satan never suggested that our Lord abandon this ultimate spiritual objective but that He compromise as to the means; that He use the sword to gain this wonderful goal of love and redemption. However, our Lord saw clearly that the wrong means could not bring about this spiritual end (*Life and Times of Jesus*, Vol. I., by Edersheim).

And so our blessed Saviour turned His back upon physical, political, military, and revolutionary force. He resolved to rely upon the adoration of God: "Then saith Jesus unto him, 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.'"

Two comments can be made about the participation of ministers, some of whom are priests of this Church, in demonstrations of civil disobedience:

I. By their activity in public marches these Christian ministers have defied the authority of officers of the law to maintain law and order on highways and in the streets of cities. Their endorsement of the revolutionary force of civil disobedience helps to destroy any real progress toward a workable solution of the relationships of the white and Negro people of the south.

This is not a matter of the right of Negro and white citizens to assemble or to parade with a lawful permit in order to express grievances, nor does it involve the freedom of these ministers to declare their convictions.

Civil disobedience endangers the safety and peace of all. The security of all must be considered. *Salus populi suprema lex* (the safety of the people is the supreme law) is an ancient axiom of Anglo-Saxon jurisprudence.

True Christians in the south condemn injustice in the registration of voters; they disapprove of all forms of unjust or unchristian discrimination and also undue force by police officers.

This is a nation under God and the servant of God. The President and the Congress will have to account to Almighty God if in their haste to remedy evils associated with the registration of voters they make a law

Continued on page 13

BOOKS

Mystical View

Doors of Eternity. By Sibyl Harton. Morehouse-Barlow. Pp. 158. \$3.75.

The publishers describe Sibyl Harton's *Doors of Eternity* as "a lyrical expression of the author's belief in the goodness of life," and the adjective is well-chosen: This means that for some people it will be difficult to read, at least at first. The style is an almost inevitable consequence of the method; it is a series of meditations rather than anything else, related, but not continuous as a series of chapters would be. This has the further result that there is some overlapping of subject-matter—for instance, the sections on suffering, sacrifice, and detachment necessarily have common ground.

The meditations are on aspects of the Christian life approached from a mystic-ascetic point of view rather than from a theological one, and with some good common-sense applications. In general, there is a profound sense of the presence and loving activity of God and of the unity of creation in Him.

The first meditation, on glory, shows how the glory of God is to be found everywhere, and suggests that this is the starting-point for many on their quest for the Author of the glory. It concludes with a good discussion of the Christian's use of both joy (in the glory) and self-denial as the way to God. Succeeding sections cover the use and meaning of suffering, the necessity of sacrifice, and detachment. The "sacrament of the present moment" and abandonment to Divine Providence are the keynotes here. In the section on "Redemption" there is a specially useful description of the unity of mankind and the consequences of this unity for collective and vicarious suffering. "Death" is a good example of a common-sense application of the Christian faith to a subject about which we must be "neither glib nor fearful."

So far, so good, and there is here much that is worth reading and pondering; but it is a pity that the "down to earth" should manifest itself sometimes in querulous remarks like that on p. 43 about the Suffering Servant Songs—and surely the author knows that it is at least desirable to read the whole Bible in Church, not merely the interesting parts. Too, since the approach is mystical and ascetical rather than theological, this sometimes has the effect that the theology is distorted to fit the mysticism. Examples of this occur when it is said that our Lord, on account of His perfection could not have been subject to the "sicknesses or physical disabilities common to most people" (p. 41); He was certainly subject to suffering in its various forms—He hungered, thirsted, wept, groaned.

Again, on p. 70 it seems to be a slightly

muddled argument for the necessity of suffering (the Crucifixion) which implies that creation is integral to God: Suffering is rather a result of the Fall than of Creation.

But perhaps these things are the result of a mystical view of the unity of God's attributes which is incompatible with the dry definitions of theology.

A MONK OF ST. GREGORY'S PRIORY

Emphasis on Little Things

Older Members in the Congregation. By Arthur P. Rismiller. Augsburg. Pp. 128. Paper, \$1.95.

Older Members in the Congregation, by Arthur P. Rismiller, is designed to promote understanding of the advanced-age group. For the basic and elementary purposes for which it was written, it is excellent.

Theological issues related to the aging, however, are not dealt with in the book in the thoughtful way that our times require. Older people themselves need to be prepared to find fulfillment through services which they, uniquely, can perform.

The importance of teaching preparation for a crisis before a crisis comes might well have been underscored in the book. Our churches should be teaching members of all ages how each day prepares both for the next and for eternity.

The book emphasizes the need for continued interpretation of the urbanized age into which we are being hurled. Many of the so-called problems of old age are problems of urbanization which increasingly will affect us all.

The author suggests that adults can serve. But the emphasis is upon the little things which we can do for them. Perhaps the best things that we might do are those which create an atmosphere of dignity and security, providing new opportunities for their continued growth and service.

NATHAN WRIGHT, Ed.D.

Books Received

HOW TO READ THE BIBLE ALOUD. By Johnnye Akin, Seth A. Fessenden, P. Merville Larson, Albert N. Williams. Association: Reflection Book. Pp. 117. Paper, 50¢.

RELIGION AND THE PUBLIC SCHOOLS. By James E. Loder. Association: Reflection Book. Pp. 125. Paper, 50¢.

WE TWO ALONE. Attack and Rescue in the Congo. By Ruth Hege. Nelson. Pp. 192. \$3.50.

THE LORD'S PRAYERS. By Elton Trueblood. Harper & Row. Pp. 128. \$2.50.

YEARS OF URGENCY, 1938-1941. From the Morgenthau Diaries. By John Morton Blum. Houghton Mifflin. Pp. 443. \$7.50.

THE WAY OF THE MASTER. By Emerson S. Colaw. Abingdon. Pp. 128. \$2.50.

PREFACE TO BONHOEFFER. The Man and Two of His Shorter Writings. By John D. Godsey. Fortress. Pp. 73. \$2.

LUTHER'S WORKS, Vol. 53: Liturgy and Hymns. Edited by Ulrich S. Leopold. Fortress. Pp. 356. \$6.

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May 30, 1965
Sunday after Ascension

For 86 Years:
A Weekly Record of the News, the Work,
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DOMINICAN REPUBLIC

Our Man in San Pedro

by the Rev. EARL DAUGHERTY

The following dispatch was received from the Rev. Earl Daugherty, LIVING CHURCH correspondent in the Dominican Republic, and is printed in his words.

SANTO DOMINGO, D. R., May 11th—

From the present conflict in this country the Episcopal Church, by all present indications, is emerging stronger and more confident than ever and with ties to the people strengthened beyond words and a prestige augmented more than can be possibly estimated at this point.

No Church property has been damaged either by military action (in the capital) or by violence of any sort in other parts of the country, in spite of overwhelming anti-American feelings.

All the American clergy have remained (Bishop Kellogg, Neale Morgan, Hugh M. Morse, [and myself]) although the families of Fr. Morgan and Fr. Morse were evacuated and are now in the States. The bishop's wife has also chosen to remain here.

The capital clergy have been active from the start of hostilities. The bishop and Fr. Morgan (as well as Mrs. Kellogg) assisted actively in the evacuation, and in the distribution of food and general encouragement to a generally bewildered foreign-diplomatic community.

Fr. Morse, the vicar of *San Andrés* (Dominican congregation in the capital) and of the mission in *Rio Haina*, was "caught" outside the capital while in *La Romana* to fill a Sunday vacancy and stayed . . . in *San Pedro* to help Fr. Desueza [and me]. Fr. Ricardo Potter, assistant at *San Andrés*, remained in the capital organizing emergency food relief for Dominicans and constantly active in consoling and encouraging all the people. The same was true with Fr. Telesforo Isaac in *San Francisco de Macoris*, where the people turned unquestioningly to him and received the same kind of support.

We have no news as yet of Fr. T. O. Basden, in Puerto Plata, the most northerly of the principal Dominican cities. In *San Pedro de Macoris*, which is the center for our largest work, the impact of the Church through the work of its priests has been . . . unique. With three available



St. Matthew's Church, Auburn, Wash., was declared unsafe by city officials after the sharp earthquake which rattled through the Puget Sound area of western Washington on April 29th. The church, built in 1895, had been moved in 1958 from its original location across from the Auburn City Hall. Under the direction of the Rev. Alfred A. Cramer,

vicar, immediate plans were made to begin a building drive to provide needed space caused by the loss of the church. A \$500 check from the Rev. Canon Almon Pepper, director of the Department of Christian Social Relations, was sent at the request of the Presiding Bishop to help the Auburn congregation.

clergy (Fr. Desueza, Fr. Morse—from the capital—[and myself]) the town was thoroughly covered and each was out and active among the people constantly. Through counsel and advice needless bloodshed was avoided, emergency food programs organized, consolation and encouragement given.

In the absence of any effective government service, [considerable] authority has been gradually filtering into [our] hands—moral authority and, indirectly, civil authority, with the exception, of course, of police authority. In the event of a further spread of civil war, the Episcopal Church can expect, in the places where it is located, to exercise an even more central role.

My colleague, Fr. Desueza, has been secluded in his house until yesterday because of a threat to his life* by the . . .

*Fr. Desueza has been a leader in community and political affairs in San Pedro for some years.

colonel of police in San Pedro. . . . We have decided (after a four-day seclusion and after a sampling of public opinion) that the colonel would not dare to take us prisoner and can only resort to taking our lives. . . . We have been told that the town would break out in violence if he laid a hand on us.

While Fr. Desueza was in seclusion I was . . . the only person willing to deal with the colonel in preserving civil rights and in exercising a positive moral authority. . . . The colonel has everyone so terrified that they (officialdom) have abandoned any such contact to me. A very tricky and difficult position for a foreigner and a priest. The colonel . . . [abdicated] to me the necessity to seek a change (namely to lift the curfew) and . . . I came to the capital today to get the change. . . . I could not now abandon an authority shifted into my hands even if I wanted to, and must return tomorrow.

For the Record

The Very Rev. Charles U. Harris, dean of Seabury-Western Theological Seminary, Evanston, Ill., and a member of the board of trustees of the Central House for Deaconesses, in Evanston, commented on charges made recently by the Bishop of California [L.C., May 9th]. On May 13th, Dean Harris told THE LIVING CHURCH:

"Bishop Pike's statement that Deaconess Phyllis Edwards had been offered the position of director of Central House for Deaconesses as reported by THE LIVING CHURCH, is not in accord with the facts.

"Deaconess Edwards is a highly respected and competent graduate of Seabury-Western Theological Seminary. As dean of the seminary and also as a member of the board of trustees of the Central House, may I clarify the record?

"In November, 1964, the trustees of the House met to consider a successor to Deaconess Booth, who hopes to retire. I proposed the motion: 'that Bishop Burrell, as president, be asked to write Deaconess Edwards to come to the Central House for a visit before Christmas or early in January to look over the possibility of taking over the directorship of the House at a later date, and that the board pay her expenses for this visit.'

"The motion followed customary practice in Church and academic institutions. In effect, the Bishop of Chicago was authorized to initiate exploratory conversations with Deaconess Edwards and, if the conditions and arrangements regarding the position were mutually satisfactory, to tell her she was wanted for the post. Her election and formal call, if any, would necessarily await ratification of the arrangements. This action was scheduled to take place at the May meeting of the board of trustees.

"Deaconess Edwards so understood the matter. She wrote Deaconess Booth in the spring saying she looked forward to coming to Evanston but that her coming depended on the action of the board at its meeting in May.

"It was after the completion of these

preliminary negotiations that Bishop Pike announced his intention to 'ordain' Deaconess Edwards to a status equivalent to the third order of ministry, the diaconate. He also authorized her to administer the elements at the Holy Communion, a privilege normally denied the laity.

"Should Bishop Pike fulfill his announced intention, Deaconess Edwards would not be qualified to serve as director of the Central House, in the judgment of the board. Such an 'ordination' would place her in an extraordinarily ambiguous position particularly in relation to the order of Deaconesses as well as to the Church at large.

"Bishop Pike has misinterpreted the meaning of a recent change in the wording of the Canon on deaconesses. Apparently he is under the impression that the word 'ordered' is synonymous with the word 'ordination' as it is used in relationship to the apostolic ministry. The word does not carry this meaning, as the documents defining it plainly state.

"The House of Bishop's Committee on Deaconesses in its report recommended to the last General Convention that the word 'appointed' in the Canon on deaconesses be changed to 'ordered' because the word 'appoint' though 'historically used as "appointment to a permanent office" has a different meaning today. In some non-Episcopal groups, women are "appointed" for very temporary and local service, and are called "deaconesses" (from the report).

"An examination of the remainder of the Canon shows there is no internal evidence whatsoever to support the contention that the word 'ordered' can bear the meaning Bishop Pike assigned to it. Wherever the Canon speaks of women entering the order, it is careful to use such words as 'admit,' 'admission,' and 'reception.'

"Further, neither the Committee nor the Convention discussed, much less considered, any change whatsoever in the traditional role of the order of deaconesses. Specifically, it never thought to create another order of ministry for women equivalent to the order of deacons. Bishop Pike thus cannot plead that the Canon is defective in that it does not represent what the Church intended by this innocuous change.

"Nor can he appeal to the Lambeth Conference resolutions or reports. In 1897, 1920, 1930, and 1958 the Conference considered the matter of deaconesses. The 1958 Conference reaffirmed the resolutions of the Conference of 1930. These resolutions, Nos. 67-72, define the function of the order chiefly as a 'ministry of succor, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern diaconate of men.' Nothing could be clearer.

"The Conference Committee which produced the resolution went to consid-

erable pains to state that the order of deaconesses was not identical in character with the third order of ministry but was rather an order *sui generis*.

"In summary, Bishop Pike's plans are distressing. They would violate the letter as well as the spirit of the Canons and they would not be in accord with the mind of the Church as stated in its official and semi-official formularies. Perhaps most important is the unilateral aspect of his plan. To the best of my knowledge, he has not consulted responsible individuals or groups in the Anglican Communion or in the Church in the United States.

"To persevere is to do harm to the Church, to its ecumenical objectives, to the order of deaconesses, and to Deaconess Edwards."

IOWA

Devastating Blow

The tragic flood that struck Iowa cities bordering the Mississippi River this spring dealt a devastating blow to the congregation of Grace Church, at Clinton.

The rampaging floodwaters swept into Grace Church and its parish house only a few days after the church's vestry had let contracts for the complete renovation of the property.

When the flood reached its all-time record crest at Clinton on April 27th, eight feet of water was swirling through both the church and the parish house.

Members were hopeful that a giant clean-up job could be completed in time to permit use of the church building by the end of May. The Rev. Gordon Roberts, rector, said Sunday school facilities probably could not be used again before summer, however.

The Rev. E. W. G. Worrall, rector of Clinton's St. John's Church, and his congregation used a special Litany of the Flood on Sunday, April 25th. With the peak still to reach Clinton at that time, the prayerful pleas for "the workers on the dikes," "those caught in flooded areas," and "those whose natural tendency is toward dismay," with the resounding response, "Grant strength, O God," bolstered the faith and determination of communicants in that parish.

St. John's escaped flooding, but Sunday services were held at another location on April 25th and May 2d as a precautionary measure. The services, at the First Con-

THE COVER

On May 2d at the Cathedral Church of St. Paul, Lisbon, the Rev. João Soares de Carvalho was installed as dean of the cathedral by the Rt. Rev. Luis Pereira, Bishop of the Lusitanian Church.

The new dean, who is 38, was ordained to the priesthood in Lisbon in 1957 by Bishop Nash of Massachusetts. He was educated in Lisbon and received his theological training at Clifton College, Bristol, England. Since his ordination, he has been assistant priest at the cathedral.

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gregational Church, were well attended.

Fr. Roberts, in a letter published in the *Clinton Herald* on May 3d, said the most frequent question he heard was "Why did this have to happen to us?" Said he:

"Thank God for all who are doing more than trying to place the blame for our present emergency and see disaster as God's opportunity rather than God's will, as a chance to pull together rather than apart, 'that the works of God might be manifest' [John 9:3].

"God's opportunity extends beyond the present emergency. The same spirit which has enabled us to do something about this emergency can guide us in doing something together to prevent such a thing happening here again. Needless to say, much careful planning, hard work, and sacrifice will be required unless we wish another year to find us again staring at our homes underwater asking 'Why?'"

NEW YORK

Beyond Its Walls

In his address to the 247 clergy and 162 lay delegates attending the New York convention, the Rt. Rev. Horace W. B. Donegan, diocesan, stressed several matters of civic and social concern, such as the New York state legislative issue of capital punishment, the growing problem of alcoholic addiction, and the Church's relation to civil rights, and summed up these and others in a strong appeal for the furtherance of the Church's mission in terms of Mutual Responsibility. The convention met May 11th at Synod House, New York City.

Bishop Donegan announced with deep regret the retirement of diocesan treasurer Theodor Oxholm, citing his extraordinarily valuable services to the diocese under three bishops, over a period of nearly a quarter of a century.

In noting various council changes, announcement was also made of the creation under the department of Christian social relations of a new committee on world affairs, again reflecting the current renewed emphasis upon the Church's obligation to concern itself with affairs far beyond its own walls. Chairman will be the Rev. Robert Pollard III, vicar of All Saints', Valley Cottage, N. Y.

A great many resolutions were presented, on the basis of which the convention:

✓ Admitted as a parish All Saints', Manhattan, formerly a chapel of St. Thomas;

✓ Granted women eligibility to hold any office for which laymen are eligible, unless prohibited by rules of other bodies governing such eligibility;

✓ Provided for representation of the diocese on the New York State Council of Churches by an appointee of the bishop, with safeguards to the continued independent opinion of the diocese in cases of disagreement;

✓ Approved recommendations prepared by a specially appointed committee on ways in which the clergy and laity can aid in the

prevention and treatment of alcoholism;

✓ Adopted a budget of \$1,771,215, of which \$789,183 represents the share of the diocese in the 1966 budget of the Executive Council;

✓ Approved "in principle" recommendations prepared by a specially appointed committee to clarify the intent of the Episcopal Church with respect to funeral and burial practices for the guidance of clergy and laity; and urging Churchpeople to register, in writing, with their clergymen, their wishes for their own burial (The amendment to approve "in principle" was passed by a close vote.);

✓ Adopted a resolution calling upon all investing and other financial agents of the diocese and individual parishes to seek to confine investments, contracts, and all financial dealings to corporations committed to equal opportunity in employment and housing. There was considerable discussion, but the resolution was adopted by a clear majority;

✓ Urged repeal of the New York state laws which prevent dispensing birth control information and devices by licensed physicians, hospitals, and medical clinics. A unanimous vote followed some general discussion;

✓ Recorded its conviction that present state divorce laws are inadequate and need revision, and called, as an initial step, for creation by the New York state legislature of a temporary commission to study all laws governing divorce and all other matrimonial actions.

✓ Recorded its opposition to any legalization of off-track parimutuel betting. Standing vote was 105 for and 51 against this measure;

✓ Adopted a resolution to urge the Congress to pass a strong civil rights measure this year, including elimination of the poll tax;

✓ Recommended release without bail, in appropriate custody or upon their own recognizance, of persons charged with misdemeanors, minor offenses, and the like. Also recommended replacement of the widely criticized Women's House of Detention by more appropriate, non-maximum security, facilities. After vigorous debate, a further resolution to commend the Department of Correction of the City of New York for such improvements as have already been effected at the over-crowded House of Detention was defeated;

✓ Adopted a resolution approving greater participation of the laity in the Eucharist, including administration of the chalice, and/or an expanded diaconate where a priest is in need of such assistance;

✓ Adopted a strong series of resolutions condemning racial injustices and discriminatory practices in South Africa.

The liveliest debate of the day centered upon a proposed resolution to urge President Johnson to call a moratorium on the bombing of North Vietnam and the government to work through appropriate multilateral channels toward negotiation of a cease-fire. A substitute resolution was offered commending the President for his measures in South and North Vietnam. Both resolutions were finally referred to the newly appointed committee on world affairs for consideration and recommendation.

AROUND THE CHURCH

The Rev. Thomas B. Smythe, Jr., has become the editor of *Now*, official paper of the diocese of Missouri. Mr. Smythe was formerly editor of the *Alabama Churchman*, rector of St. John's Church, Birmingham, Ala., and LIVING CHURCH correspondent for Alabama.

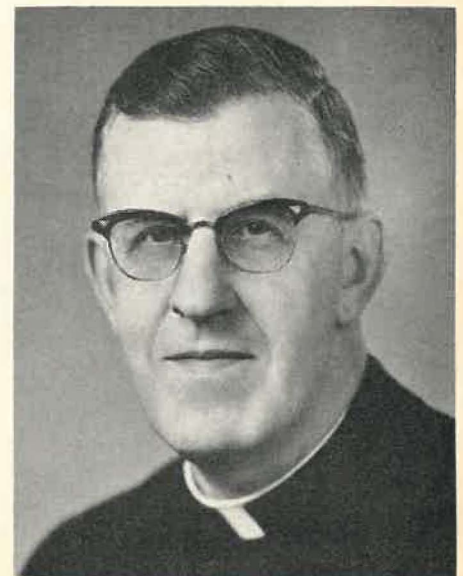
The appointment of the Rev. Donald L. Rogan as chaplain of Kenyon College has been announced by President F. Edward Lund. He succeeds the Rev. Hayden McCallum, who moves to the Philadelphia Divinity School. Mr. Rogan is to assume his duties July 1st. He is editor of *Speaking God's Word* and author of various articles and reviews.

Mr. McCallum, who has been acting chaplain for the past year, will assume duties September 1st as assistant professor of Christian ethics and pastoral theology at PDS.

The Rev. Canon Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., has been cited by the Pennsylvania senate for the third time in six years in "recognition of his distinguished services to the Commonwealth." Canon Wittkofski, who has been ordered to rest because of a cardiovascular attack and severe diabetes, served as senate chaplain for the sessions of 1959, 1963, and 1965.

The annual award of the Order of St. Paul, a medal for distinguished service to the diocese, was given to the Rev. Howard William Brummitt by Bishop Lickfield of Quincy.

The award was presented to Fr. Brummitt on May 2d at the synod meeting of the diocese.



Fr. Brummitt: An award at the synod.

School for Fiji

Mutual Responsibility and Interdependence and the civil rights issue were the keynotes of the convocation of the district of South Dakota, meeting in Lead and Deadwood, S. D., May 6th, 7th, and 8th.

The convocation approved the organization of a division of world mission within the department of evangelism; made a grant of \$5,000 to the diocese of Polynesia towards the construction of a school building for a group of displaced Solomon Islanders in Fiji; and urged missions and parishes of the district to enter into individual relationships with the people of this project. This is in addition to several projects already under way in New Guinea and in South America.

The Community, a play by the Rev. Malcolm Boyd, was enacted in the chancel of Christ Church, Lead, during the convocation's opening service. The convocation went on record as being in favor of a fair-housing law for the state of South Dakota.

A record budget for 1966 was set at \$446,758.86, \$131,758.86 to be raised locally. A large part of the budget will go for work among American Indians in the Niobrara Field of South Dakota.

The purchase of a new camp and conference center in the Black Hills was announced. Bishop Gesner of South Dakota called on the laymen of the district to make it their special concern.

SOCIAL RELATIONS

Across Boundaries

Eight bishops in six mid-south dioceses of the Church, in a move across jurisdictional and provincial boundaries, have undertaken a regional planning and development program of unparalleled scope, the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee, announced early in May.

Bishop Sanders spoke as president of Appalachia South, Inc., a non-profit organization recently chartered by these bishops. He described its goal as "not only the strengthening of the life of the Church itself in our geographical area, but also a responsible and concerned ministry to the vast human needs which confront us throughout our region."

Appalachia South, Inc., represents "a means whereby our dioceses, working together, can move forward in ways impossible without this new structure," he said. The non-governmental corporation is being financed by its component dioceses and by the Home Department.

Its board of governors comprises the eight incorporators: diocesan Bishops Vander Horst of Tennessee, Campbell of West Virginia, Marmion of Southwestern Virginia, Henry of Western North Carolina, Moody of Lexington, Gibson

of Virginia; Bishop Sanders, Coadjutor of Tennessee; and Bishop Chilton, Suffragan of Virginia; plus one priest from each diocese, and the Rev. W. Francis Allison, of Roanridge, Mo., representing the Home Department.

Bishop Henry is the board's vice-president; the Ven. W. Leigh Ribble, of Richmond, Va., is secretary-treasurer.

The announcement of the formation of Appalachia South, Inc., which has been in the planning stage for more than a year, was timed to coincide with the securing of an executive officer to coordinate and forward its work.

Undertaking this new full-time task on September 1st, will be the Rev. James Y. Perry, Jr., of Arden, N. C., currently executive secretary of the diocese of Western North Carolina.

The Rev. Mr. Perry, grandson of the late Bishop Guerry of South Carolina, was educated at the University of the South and St. Luke's School of Theology, Sewanee, Tenn., and at Berkeley Divinity School, New Haven, Conn. He began his ministry as deacon-in-charge of Grace Church, Waynesville, N. C., in 1954. Upon ordination to the priesthood, he continued there as rector until 1959, when he became assistant to his bishop. He served as a deputy to the last three General Conventions and was a delegate to the 1963 Anglican Congress.

Asked to comment on his new work, the Rev. Mr. Perry said, "We need to begin where any work of this scope must: by studying things as they are, in order to learn where and how the Church can best focus its resources. The economic, social, and cultural problems of Appalachia South couldn't be more complex, either in causes or in possible remedies. It's too soon to predict specific forms our task may take, but surely a portion of it will be educational and motivational. We hope to draw on the forces of the Church, corporate and individual, as well as on those of other groups, for the means and skills vital to the relief of the region's problems."

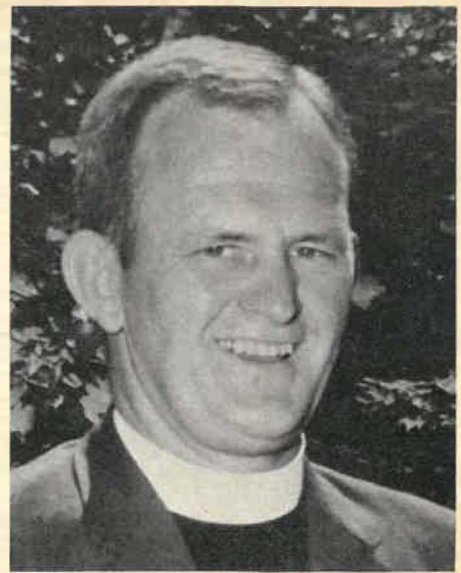
MISSOURI

Call to Overhaul

"New standards of interdependence and ecumenicity must replace the old criteria of 'numbers, dollars, and tranquility' in measuring the effectiveness of the Episcopal Church in today's changing world," said Bishop Cadigan of Missouri to the annual convention of the diocese of Missouri. The meeting was held in Poplar Bluff, in late April, with sessions in the First Methodist Church and the National Guard Armory because facilities of the local parish church, Holy Cross Church, were too small.

In his address, Bishop Cadigan outlined four goals for the Church in Missouri.

He gave top priority to reorganization



Mr. Perry: To coordinate and forward.

of the diocese, calling on the council of the diocese to overhaul and streamline the whole administrative structure "including itself," to make the Church "more quickly responsive to fast-changing circumstances." Even the convention, the diocesan legislative body "must be questioned as a functional and democratic instrument of Church government in our day," Bishop Cadigan said.

The bishop's second goal for the diocese involves a closer relationship with the diocese of Springfield, that together the two dioceses might treat metropolitan St. Louis as one planning area for the mission of the Church. St. Louis covers a broad area on both sides of the Mississippi River, joined by several toll bridges at the moment. The two dioceses for more than a generation have been divided more by Churchmanship than by geography. "The time is past," Bishop Cadigan said, "when we can pretend either in secular or ecclesiastical spheres that there are no bridges across the Mississippi." Greater St. Louis is a region with common opportunities and problems. As the city knows interdependence across the river, so must the Church."

Development of a coordinated program for training laymen, for the extension of the ministry of the Church to new situations, and for in-service training for clergy made up a three-pronged proposal that the Church "do something serious about training for modern mission."

The fourth of the bishop's goals would involve successful completion of the experimental stage of three pilot programs now being carried on in the diocese as part of its task as a Pilot Diocese. These include the work of the Rev. Robert Mayo as a part of an interdenominational team of several clergymen serving in a low-income, high-rise apartment house development in St. Louis; the ecumenical ministry of the Rev. Richard Tombaugh to the several college and university

Continued on page 11

Los Angeles finds an answer

to the problem of

Late-blooming Vocations

by the Rev. Canon C. Rankin Barnes

**Retired Secretary of the House of Deputies
and of the National Council**

Increasingly the bishops of the Church are receiving inquiries about and applications for postulancy from older men, already employed in business, industry, or one of the professions. Their occupations are as diverse as their personalities. But their sense of vocation is healthy and sincere. This development seems to be a mark of the '60s.

It is difficult, if not impossible, for most of these men to terminate their employment, "drop everything," and devote three full years to the traditional course

of study for the ministry. To meet this situation, the Bishop of Los Angeles, back in 1958, held conversations with the dean of the Church Divinity School of the Pacific which resulted in creating an extension program for that school, jointly maintained in a Los Angeles suburb al-

most 500 miles away from the school's Berkeley campus. The diocese set up the housing; the school provided the faculty.

This program, by utilizing week ends on a carefully arranged schedule, sought to prepare men of that diocese, who, because of family obligations and financial commitments, could not attend a seminary for the usual three years. But when this arrangement proved difficult for the Church Divinity School, because of the increased teaching load, it requested discontinuance of the program.

Convinced, however, by four years' experience of the educational validity and practical soundness of the plan, the diocese decided to continue it through a Theological Training School of its own. There had just been presented to the diocese a property of generous size, located in a once fashionable area of Los Angeles, close to the freeways and the University of Southern California. The spacious home was remodeled and given by a far-seeing layman to be used as a diocesan theological study and retreat center. The donor requested that it might be called Bloy House, in honor of the Rt. Rev. Francis Eric Bloy, the diocesan. Bloy House, which can accommodate 23 men overnight, centers around an attractive small chapel appropriately dedicated to St. Augustine the Theologian. It also houses an extensive diocesan library.

Early in 1962, Bishop Bloy bluntly announced: "This program is not intended to lower academic standards or



Canon Molnar (left) confers with Canon Barnes.

make it easy for men to enter the priesthood."

He then appointed the Rev. Enrico C. S. Molnar, Th.D., canon theologian of the diocese, to serve as the director. The latter made his plans equally clear. "The Theological Training School at Bloy House is not a new seminary. It is what its name implies: a ministerial initial training center for future priests of the Church, primarily in the growing diocese of Los Angeles. . . . As I see it, an Anglican seminary is truly catholic in that it endeavors to include both the intellectual pursuit *and* the spiritual preparation for the indelible character of priesthood in its life and curriculum. This will be the goal of Bloy House: to be primarily a place of study which offers a canonically required first year curriculum, and to do this both by training the seminarian in sound scholarship and in the habit of intellectual culture, and by preparing him for the worthy exercise of the altar-and-prayer-centered priestly vocation."

In assembling a faculty, Canon Molnar was aided by his cordial contacts with the Graduate School of Religion of the University of Southern California, and with the numerous colleges and seminaries in the metropolitan Los Angeles area. The current faculty includes holders of earned doctorates from Oxford, Edinburgh, Brown, New York University, Woodstock College of Georgetown University, the Iliff School of Theology, and the University of Southern California.

Although Bloy House is frequently used for quiet days, retreats, conferences, and the conduct of canonical examinations, it is primarily the seat of the Theological Training School. Its current students range in age from 32 to 49. All are college graduates or have equivalent education. Most of them are married, with children.

The school makes it possible for students of such maturity to cover the first year of seminary studies, *while continuing their normal occupations*, in two academic years. This is accomplished by a succession of intensive week ends (Friday afternoon through Sunday afternoon) once each month, supplemented by as

The Bloy House chapel, dedicated to St. Augustine the Theologian: Intellectual pursuit and spiritual preparation.



many "inter-Saturdays" involving no overnight stay. At the end of the second academic year the full requirements of a seminary's first-year curriculum have been met, and no corners have been cut. The men fully realize that they are being prepared to face, at the hands of the board of examining chaplains, the same tests given those who have taken the traditional three-year divinity course.

At this writing, 19 men who began their theological studies at the Theological Training School have already been ordained priest. Men who have completed its two-year requirements are currently rounding out their training at the Church Divinity School of the Pacific and at the Episcopal Theological School, Cambridge. Applications for middle-year status at two other seminaries are pending.

Although the school is operated primarily for men of its own diocese, an occasional student secularly employed there but canonically resident in an adjacent jurisdiction is accepted. In such cases the approval of both the applicant's bishop and the Bishop of Los Angeles is required.

An ancilliary function of the school is

to provide a supervised period of orientation for ministers of other Christian Communions who are seeking Holy Orders in ours.

Since it became a diocesan institution there have always been one, two, or three of such "transferees" taking a special one-year course geared to the particular requirements of Canon 36, "Of Ministers Ordained in Churches Not in Communion with This Church."

It must be frankly recognized that students entering the school have undertaken a tough assignment. All those who start the course do not finish it. But if some mature layman enters the school and then discovers he has no vocation to the priesthood, he can drop out without any sense of embarrassment. At least he is better equipped to serve the Church as a well-instructed layman. Meanwhile he has continued his normal occupation without losing seniority or burning his economic bridges behind him.

While none of the applicants for the school show any interest in the perpetual diaconate, there are occasional men whose frank objective is a non-stipendiary priest-

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Dr. Sylvia Lake lectures a class in New Testament: Sound scholarship and a sense of vocation.



“Solicitude for God”

Who is the head of the Church? Much ink, and, alas, much blood, have been expended by Christians concerning the answer to that question—whether the head of the Church is pope or patriarch or king or presbytery.

To be sure, this wrangling has been about the human and temporal headship of the Church rather than its divine and eternal headship. Yet the strife itself is the evil fruit of a forgetfulness or lack of grasp of the truth which the Church celebrates at Ascensiontide—the sovereign lordship and headship of Christ over His Church and over all things created. Wherever this truth rules in Christian minds and lives, they do not quarrel with one another over “who should be accounted the greatest” (St. Luke 22:24).

A medieval writer, speaking to the men of his day who claimed the right to persecute heretics, described their zeal as “an anxious solicitude for God.” This anxious solicitude for God is to be found in any Christian who claims for himself—or perhaps for some other man or men—the right to administer the affairs of Christ on earth *as if Christ were absent or incompetent*.

In literature, the classic figure and embodiment of this anxious solicitude for God is Dostoyevsky’s Grand Inquisitor. Christ appears in the flesh in Seville, at the time of the Inquisition, and the Inquisitor, a gracious but “realistic” Christian gentleman, lectures his silent Prisoner (for He is arrested at once) on His quite unrealistic ways with men, orders Him to leave His kingdom on earth in the hands of sensible men who know how to manage and control men for their own good—as the Inquisitor thinks Christ evidently does not.

We can easily imagine a kingdom whose king has for some reason fallen into a state of incompetence, and who is fortunate in having some noble subjects who will not kill him or renounce him. Instead, these noble subjects put their heads together and set up a regency in which they actually do the work of ruling, while the unfortunate king is allowed to reign. On our reading of Church history, there has been a sad lot of such anxious solicitude for Christ, issuing in such a “regency” administration of His kingdom upon earth by well-meaning Christians who paradoxically (or self-contradictorily) profess full faith in Him while acting as if He were incompetent or absent. And this anxious solicitude is by no means confined to ecclesiastical leaders exercising “rule” in the name of the “incompetent” King.

This trait appears in any Christian whenever he says within himself: “I know what the will of Christ is in this matter at hand—as an ideal. But under the circumstances it’s an impossible ideal. I’ve got to be realistic and do it my way, trusting that He will understand.” The simplest, least pretentious Christian can

thus be victimized by the anxious solicitude which is the motive of so much denial and disobedience of Christ in practice.

All Christians need a preventive antidote to this state of mind, and it is to be found in a full realization of the meaning of the affirmation that Christ “ascended into heaven, and sitteth on the right hand of God the Father Almighty.” This means several things so integral to the Christian faith and life that any neglect or by-passing of them can be disastrous in results. Among the essential truths are these:

(1) The Christ who was born in the stable, who was at the wedding feast at Cana, who blessed the children, who told the delightful stories, who companioned with sinners, who wept at the grave of His friend, who prayed for His murderers, *is here and now and forever the all-victorious and all-powerful Ruler of the universe*. We may find it hard to see this. Here we are in the thick of it all—“Right forever on the scaffold, Wrong forever on the throne”—and this is what we see, and we have to come to grips with it somehow. So we may reason, and so we may fall into the preposterous notion that we see some things that Christ does not see, and that we can deal with them better than He can. The truth is that we don’t see nearly all of what we think we see, and that only He who sits upon the throne sees all.

(2) He not only sees all and knows all but He rules all. All things, all men, all nations, all powers and principalities, are absolutely subject to Him. It is true, as the writer of *Hebrews* well puts it, that not yet are all things put under Him (*Hebrews* 2:8). “But,” this Christian writer goes on to say, “we see Jesus—crowned. . . .” As someone has put it, Christ has conquered all His foes in this world, the victory is won; but there remain mopping-up operations, and this is where we come in as His soldiers and servants. There are remaining strongholds of evil, and to us they must appear monstrous in size and strength. But they are all doomed; none can finally prevail.

(3) Christ is ascended into heaven; but heaven, rather than being a place far and remote from us, is a state; heaven is wherever God’s will is done. Thus heaven is the seat of all power and reality in the universe which God creates and rules and holds in the hollow of His hand. We dare to pray “that like as we do believe thy only-begotten Son to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell” (the Ascension Collect), because He has made us bold to pray for this ascension with Him and in Him. Because He has gone before us into heaven He has made it possible for us to enter heaven now—by living in Him and unto Him now.

A century ago the great English preacher, Frederick Robertson, of Brighton, taught that “Heaven begun is living proof that makes the heaven to come credible.” Christians of our day need a rebirth of faith in the “heaven to come.” Such faith is nourished, as Robertson said, by “heaven begun” here and now in our faithful and joyful service of Christ our King, in this world in which His service is not always easy but in which it cannot finally fail—since He is Lord of all.

NEWS

Continued from page 7

campuses in metropolitan St. Louis; and a number of pilot educational programs among children.

The convention:

- ✓ Admitted St. Andrew's Church, Northwoods, St. Louis County, as a parish;
- ✓ Adopted resolutions opposing capital punishment;
- ✓ Favored the provision by public health and welfare agencies of family-planning services and materials to women who desire them;
- ✓ Lowered voting age in parish elections to 18;
- ✓ Favored a state measure to make Aid to Dependent Children available to children of unemployed fathers.

INTERCHURCH

Urgent Issue

A pioneering effort to meet the problems of emerging regionalism as they concern the Church is under way in the New Jersey, New York, Connecticut area. On May 4th, a group of 107 clergymen and laymen from Church-related organizations, representing virtually all non-Roman-Catholic Churches met at the Tavern on the Green in New York City to discuss a proposal for a coöperative Church Plan Commission for the NJNYC megalopolis.

Growing out of a former meeting inspired by the 1963 publication of the Regional Plan Association's "Goals for the Region" report, but without official sponsorship by any single organization or council, the gathering featured the report of a "Continuing Committee" of which the Rev. Leland E. Gartrell, executive secretary, Department of Church Planning and Research, Protestant Council of the City of New York, was chairman, and Dr. H. Conrad Hoyer, associate executive secretary, Department for Councils of Churches, National Council of Churches, was staff consultant.

Attending the meeting both as a committee chairman for the Protestant Council and as representative of the diocese of New York, the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, commented that the group was very responsive to the proposal, the general feeling being, "It's *got* to happen; it's *going* to come."

Despite the present strong agreement in principle, however, Bishop Wetmore realistically predicted that the proposed budget of from \$75,000 to \$100,000 annually for a four-year program would loom as a formidable difficulty as the time drew closer to implement the proposed scheme.

The problems faced by the region are also formidable. Embracing 22 counties in three states, this section, the most rapidly growing urban area in the nation, already has a Church population of more

than 1,500,000 adult members distributed among its numerous non-Roman-Catholic Churches. Its total population of 16,000,000 is expected to reach almost 24,000,000 by 1980. The prodigious demands of a responsible ministry on such a vast scale, the Continuing Committee believes, call for a comprehensive plan to study, comprehend, and deal with the complex relationships of this strategic center of the nation and the world.

Bishop Wetmore explained that at least eight different regional groups, such as the Protestant Council of the City of New York, the various state Councils of Churches, the NCC, and other bodies are already at work upon various aspects of the regional problems. Each has its own department of research and planning, and studies are constantly being made of population trends and the like. But without an over-all coöordinating body to direct and collate the research programs, many problem areas needing study are inevitably neglected while in others there is duplication of effort.

Participants were asked to receive the proposal and refer it to the responsible agencies with which they were associated for consideration and favorable action in time to launch the program next fall. The Continuing Committee agreed to act in an interim capacity until the Commission was established and ready to take over.

"The issue is urgent," the committee's report asserted, "the time is now; already we are a little late."

FOND DU LAC

In the Family

The council of the diocese of Fond du Lac met at St. Thomas Church, Neenah-Menasha, Wis., on May 11th.

Bishop Brady of Fond du Lac, in his address to the council, spoke of the need of building up a consciousness of Christian family life in the diocese and in each parochial unit. To accomplish this, a two-day council is scheduled for 1966 at which time lay and clerical delegates and representatives of the Women of the Church will meet together to study life in Christ, on the family, parish, diocesan, and world levels.

Council action included the passage of a resolution on civil rights which declared that "the diocese of Fond du Lac is and remains on record as unalterably opposed to racial discrimination in any form; and that the diocese . . . firmly supports and urges the passage at the local, state, and national level of legislation to assure fair and equal housing and voting rights for all citizens, regardless of race or color." The resolution further stated that "the diocese . . . will undertake to protect any parish or mission in the diocese threatened by economic or other reprisal as a result of taking a strong stand against racial discrimination. . . ."

The council also passed a resolution

which provides for forming a liturgical committee to collate and submit to the Standing Liturgical Commission of the Church the recommendations and suggestions of the diocese with regard to the collection of Propers for the Lesser Feasts and Fasts, approved by General Convention and recommended by the bishop for use in the diocese of Fond du Lac.

VERMONT

Coöperation

For the first time in its history the diocese of Vermont will seek membership in the Vermont Council of Churches. A resolution calling for such action was passed by the convention which met May 7th and 8th in St. Luke's Church, St. Albans. A resolution calling upon the diocesan commission on ecumenical relations to explore, on a regular and ongoing basis, all possible means of liaison, dialogue, and coöperation with the Roman Catholic diocese of Burlington (Vermont) also was adopted.

In compliance with a resolution adopted by General Convention, the members of the convention were urged to work for the protection of the rights of husbands and wives to determine, by mutual consent, the size of their families.

A resolution supporting the effort being made in Vermont to obtain a medium security institution for young people also was adopted.

All Saints' Church, South Burlington, was admitted to convention as a mission.

Bishop Butterfield of Vermont, in his charge to the diocese, declared that it is time for the Church to awaken from its "doldrums" and assume mutual responsibility for other people, if it is to survive in today's challenging world.

The convention speaker was the Rev. James Gusweller, rector of the Church of St. Matthew and St. Timothy, New York City. Fr. Gusweller declared the Church must stop acting as if it had a monopoly on people, and get out and serve all the people regardless of the transitional state of the present generation, both physically and spiritually.

NORTHERN MICHIGAN

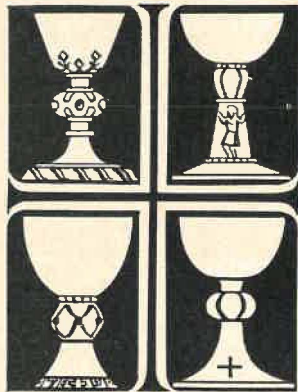
Tribute and Challenge

The meeting of the Women of Northern Michigan and the diocesan convention were held concurrently May 7th and 8th at Grace Church, Ishpeming, Mich.

The Rt. Rev. George R. Selway, Bishop of Northern Michigan, presiding at the first convention since his consecration, paid tribute to the past progress of the diocese and challenged it to take its place in the total life and mission of the Church in very important and special work of experimentation for which, he said, it is ideally suited.

He asked for greater expansion of the

OSBORNE



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**COMING
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NUMBER**

efforts of existing diocesan departments and for the formation of a department of Christian social relations; commissions on M.R.I., evangelism, liturgics, and ecumenical relations; and an advisory committee on church architecture and the allied arts. All were approved by convention.

Mrs. James D. Spain, Houghton, became the first woman elected to the bishop and council. She was chosen by unanimous vote of convention. For some years the president of the women of the diocese has been a member by virtue of her office.

All Saints', Newberry, was admitted to parish status, and Holy Innocents' Chapel, Diocesan Conference Center at Little Lake, was admitted as an organized mission. It serves personnel at K. I. Sawyer Air Force Base.

In a unanimous tribute to retired Bishop Page and his wife, the Conference Center was renamed, "The Herman R. and Gwendolyn Page Conference Center."

A budget of \$69,526 was adopted for 1966.

ARIZONA

Visitor from Mexico

"I hope that this nice relationship can develop and strengthen day by day for a better comprehension of the work that God has entrusted to us," said the Rt. Rev. Leonardo Romero, Suffragan Bishop of Mexico, at the conclusion of a five-day visit in Arizona in April.

Bishop Romero's visit was arranged as part of the Mutual Responsibility and Interdependence program between Mexico and Arizona.

While in Arizona Bishop Romero was the featured speaker at the annual spring deanery meetings of the Churchwomen and priests of the diocese and conducted a retreat for the women at Vah-Ki Center, Coolidge.

Bishop Romero explained the work of the Church in northwestern Mexico where there are only three priests and no full-time lay readers. In all of Mexico there are now three bishops, 26 priests, and 12 full-time lay readers.

Headquarters for Bishop Romero is at the Holy Family Church, Monterrey, where there are representatives of a number of American Protestant Churches at work.

The requirement of the government that ministers must be Mexican and the necessity of the Church for priests trained at university level has led not only to the growth of the seminary in Mexico City, but also to the establishment of *internados* which are Church-sponsored boarding schools at the secondary school level.

Bishop Romero expects the Mexican Church to take a leading role in the newly-formed ninth province of the Church. He is a delegate at the synod in Puerto Rico.

VOCATIONS

Continued from page 9

hood, sort of a modern "tent making ministry." They will presumably continue their secular occupations, giving their services, where needed, each Sunday.

The operation of a plan of this caliber seems only feasible in a diocese of larger size and financial resources. A small diocese could hardly produce a steady flow of applicants sufficient to justify continuous operation. Although each student at the Theological Training School pays regular tuition, the diocese itself has to cover the bulk of its budget. Faculty members receive lecturing fees appropriate to leaders of graduate studies.

Some interesting side-lights on the meaning of the School's program to its "alumni" appeared in an article, written without personal identification, by one of its earlier students for the house organ of one of California's largest fire insurance companies. He said in part:

"The realization of a vocation in the ministry of the Episcopal Church was not a startling or a dramatic event in my life. Perhaps this is a disappointment to some people who ask how it happens that I should change my profession after so many years in industry, for it would seem to them that there must have been some vivid experience to cause a person to make such a change and become a 'parson come lately.' With me it was a gradual increase in interest in my Church. . . . In fact, I had reached the point where I felt, and even said, that if I had my life to live over again, I would probably study for the priesthood. . . .

"My wife pointed out to me that it is really too bad for a person to come to the end of his life saying, 'If I had my life to live over, I'd do something different.' She pointed out that this is the only life we have to live on this earth, and that if God wanted me for a priest, a way would open up for the dream to become a reality. . . .

"I think my experience in the business world will be a tremendous help to me in my new work."

The school will round out its first three years of strictly diocesan operation in mid-June. During this triennium it has been my privilege to serve on its faculty. Continually I am impressed by the intense reality of the sense of vocation to the priesthood which its students bring with them. They combine an utter naturalness in talking about their faith with a passionate desire to proclaim the Church's Faith more adequately. They bring both a fresh desire reverently to fulfill their several assignments for the chapel services and an eagerness to have each new lecture start.

Except for this common drive toward their goal these men cannot be "typed." In occupations they have ranged from a department-store buyer to an Army officer, from an actor to an aerospace accountant. But each is a strong man, capable of accepting intellectual and spiritual discipline.

LETTERS

Continued from page 3

which will be unjust to many other citizens.

Of course, we realize the practical and final necessity of the President calling out the troops, instead of the governor, in connection with the march to Montgomery. We are relieved that widespread rioting and bloodshed were prevented. All southern Christians abhor murder. We are deeply sorry that a minister from Boston and a mother from Detroit were murdered.

The use of naked military power to force any state to submit to civil disobedience, however, will not help white and Negro citizens to advance together in brotherly love toward a better day.

The wrong use of force is not effective. Edmund Burke, the British statesman during the American Revolution, once said: "First, sir, permit me to observe that the use of force alone is but temporary. It may subdue for a moment; but it does not remove the necessity for subduing again; and a nation is not governed which is perpetually to be conquered. . . . Power and authority are sometimes bought by kindness; but they can never be begged as alms by an impoverished and defeated violence." (From *On Conciliation with America*.)

II. The participation of Christian ministers in demonstrations of civil disobedience is a departure from the example of our Lord when He turned away from force to establish His Kingdom. Of course, these ministers showed courage and sincerity; there is no doubt of that. Courage and sincerity, however, are not everything; a man who fails because of conscience to call a doctor to the bedside of his dying child may be very sincere but we think he is in error. Also, evil men have shown great courage for base purposes.

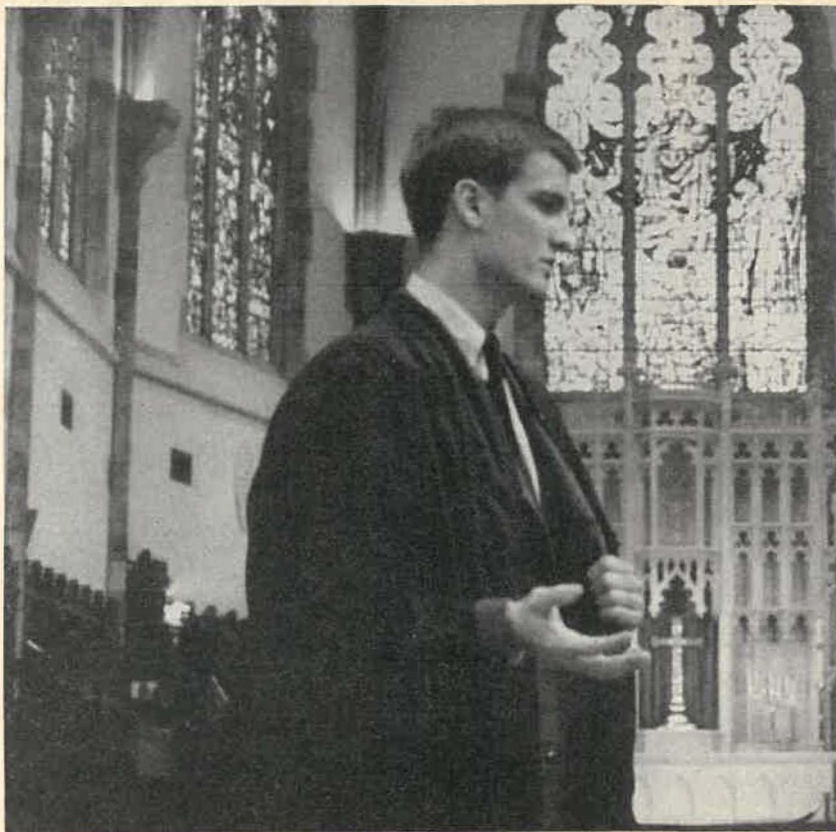
This is not the issue. The question is: Have these ministers departed from the example of our Lord? Many of us think that they have. They have a right to their convictions, but others have a right to theirs.

The Rt. Rev. A. C. A. Hall, Bishop of Vermont, 1894-1930, once wrote: ". . . the offer of spiritual sovereignty gained by physical force must ever be delusive. This must be the method of Jesus Christ, this must be the method of His Church, to expel evil by the gift of a new motive, and a new spiritual power, not to attempt to suppress it by force, leaving the real evil unconquered" (*Christ's Temptations and Ours*). The Federal troops have been withdrawn from the highways of Alabama, but the evil of racial ill-will remains not only unconquered but probably greater than before.

Christians who participate in so-called peaceful demonstrations should realize that non-violent civil disobedience campaigns, though not armed rebellion, are but a step from it, and fraught with dangerous possibilities; they constitute a form of force, which apparently is divorced from the Golden Rule and is supported by an emotional sentimentalism which may bring a loss of freedom for all. The late Dean Inge once said, "The sentimentalist is kind only to be cruel, and unwittingly promotes precisely the results he most deprecates."

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

John's Island, S. C.



NERVOUS? JUST BECAUSE IT'S HIS FIRST SERMON?

Sure this seminary student is nervous. And he'll preach a better sermon because of it, as you know yourself from speaking on your feet.

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Episcopal Theological Seminary of the Southwest,
Austin, Texas

The General Theological Seminary,
New York, New York

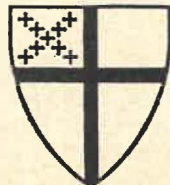
Nashotah House, Nashotah, Wisconsin
School of Theology of the University
of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary,
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PEOPLE and places

Appointments Accepted

The Rev. Theodore Porter Ball, rector of the Church of the Holy Family, Miami, Fla., will be rector of St. John's, Homestead, Fla., about July 1st. Address at that time: Box 1030 (33030).

The Rev. Jacques P. Bossiere, assistant to the Episcopal chaplain, Yale University, has resigned as of July 31st. He has received a Danforth Campus Ministry scholarship.

The Rev. Frank O. Cayce, former rector of Cunningham Chapel Parish, Millwood, Va., will be the assistant at St. Francis in the Fields, and headmaster of St. Francis School, Louisville, Ky., on June 15th.

The Rev. William Bowlyne Fisher, former priest in charge of the Church of the Redeemer, Shelbyville, Tenn., is assistant at Calvary Church, Memphis, Tenn. Address: 1271 Poplar Ave.

The Ven. Carlson Gerda, former vicar of the Church of the Ascension, Ontonagon; St. Mark's, Ewen; Holy Nativity, L'Anse; and St. David's, Sidnaw, is vicar of St. John's, Munising, and in charge of the field of St. Alban's, Manistique, and St. Paul's, Nahma, and continues as archdeacon, diocese of Northern Michigan. Address: c/o St. John's, Munising, Mich.

The Rev. Dr. Sidney W. Goldsmith has been appointed assistant minister of St. James', Farmington, Conn., from June 1st through December 31st, on a temporary basis.

The Rev. Benjamin Harrison, rector of St. Mark's, Irving, Texas, will be associate rector and organist-choirmaster of St. James', Wichita, Kan., on July 1st.

The Rev. Worrell H. Holby, Jr., former priest in charge of St. Stephen's, Sweetwater, Texas, is priest in charge of All Saints', Colorado City, Texas. Address: Box 603 (76834).

The Rev. Thomas A. Kerr, Jr., former curate at Grace Church, Merchantville, N. J., is vicar of the Church of Our Saviour, Madison Township, N. J. Address: 10 Ledge Terrace, Old Bridge, N. J. 08857.

The Rev. Victor Kusik, rector of St. Mary's, Bridgeville, Del., has pastoral care of nine missions, in addition to his rectorship. (He shares this care with the Rt. Rev. J. Brooke Mosley, Bishop of Delaware.) At some later date he will be installed as canon missionary of the Cathedral Church of St. John, Wilmington, Del.

The Rev. Philip P. Kierstead, rector of Christ Church, Lincoln, R. I., will be vicar of the Church of the Resurrection, Warwick, R. I., on July 1st.

The Rev. Thomas H. F. Masson, Episcopal chaplain to Wayne State University, Detroit, Mich., is in charge of the work at St. Andrew's Memorial Church, on the campus.

The Rev. Lynde E. May IV, rector of St. Mark's, Warren, R. I., will be resident chaplain of St. Andrew's School for Boys, Barrington, R. I., on August 1st. The school is an agency of the diocesan Episcopal Charities Fund.

The Rev. Richard M. Morris, rector of St. Thomas' Church, North Syracuse, N. Y., and youth director of the diocese of Central New York, will be rector of St. Peter's Church, Lakewood, Cleveland, Ohio, on July 31st.

The Rev. Bennett Lee Owens, assistant at St. Alban's, Providence, R. I., will be interim Episcopal college chaplain in Providence for the academic year 1965-66.

The Rev. Philip E. Perkins, former rector of Trinity Church, Nichols, Conn., is rector of Grace Church, West Palm Beach, Fla.

The Rev. John S. Rogers, chaplain at St. Andrew's School, Boca Raton, Fla., will be rector of St. Stephen's, Bloomfield, Conn., on June 1st.

The Rev. Charles A. Taylor, Jr., curate at Holy Innocents, Sandy Springs, Atlanta, Ga., will be priest in charge of St. Alban's, Clinton, and the Church of the Resurrection, Loudon-Lenoir City, Tenn. Address June 15th: Box 356, Oak Ridge, Tenn.

The Rev. David J. W. Ward, vicar of Epiphany,

Southbury, Conn., will be rector of St. James', New Haven, Conn., on June 1st.

The Very Rev. Leslie G. Warren, previously a member of the staff of the Cathedral Church of St. Paul, Detroit, Mich., is now dean of the cathedral.

The Rev. Robert W. Watson, rector of St. Mary's, Hazardville, Conn., will be rector of Bishop Seabury Church, Groton, Conn., on June 1st. Address: c/o the church (06340).

The Rev. Robert C. Williams, former rector of St. John's, Old Hickory, Tenn., is assistant at St. Paul's, Chattanooga, Tenn. Address: 305 W. 7th St.

The Rev. Charles F. Wulf, former priest in charge of St. Thomas', Elizabethtown, Tenn., is priest in charge of the Church of the Holy Comforter, Monteagle, and St. James', Midway, Tenn. Address July 1st: DuBose Conference Center, Monteagle.

Correspondents

Southwestern Virginia—The Rev. J. Fletcher Lowe, Jr., St. Barnabas' Church, Mimosa Dr., Lynchburg, Va., is the correspondent for the diocese.

Texas—Mrs. Lucille Germany, 7631 Hereford, Houston, Texas 77017, is the correspondent for the diocese.

Retirement

The Rev. J. B. Bernardin has resigned as rector of the American Church of the Ascension, Munich, Germany, effective May 31st, and he plans to retire from the active ministry. For the present his address remains 8 Munchen 13, Tengstrasse 20, Germany.

The Rev. Joseph S. Doron retired as rector of Christ Church, Sausalito, Calif., on October 1, 1964. His address is Box 25, Inverness, Calif. 94937.

The Rev. J. P. H. Mason, rector of St. Martin's Parish, Hanover County, Va., retired May 1st. His address is Box 457, McLean, Va. 23228.

Armed Forces

Chap. (Maj.) William Armistead Boardman, USAF, Installation chaplain, 70th Bomb Wing, (SAC), Clinton-Sherman AFB, Okla., for the past three years, was promoted to Lt. Col., effective July 1st. He was also selected as the only chaplain to attend the 10-month Air War College, Maxwell AFB, Ala., beginning in August. The chaplain has completed most of his FAA requirements for the commercial pilot's license.

Chap. (Capt.) Edward A. Cobden, Jr., USATG USARYIS, APO San Francisco 96248.

Chap. (Capt.) Arthur E. Gans, 827-5th, Petaluma, Calif. (Effective May 27th).

Chap. (Maj.) R. H. Hawn, HQ 7th Sp. Troops, Chaplain's Office, APO New York 09046.

Chap. (Lt.) Christian R. Wolf, COMPHIBRON SEVEN, Squadron Chap., FPO San Francisco, Calif.

New Addresses

The Rev. Canon L. H. Blackburn, Wykeham Rd., Washington, Conn. 06793.

The Rev. Donald S. Cheetham, Sweet Chalybeate, Va.

The Rev. C. Phillip Craig, 4211 Wayne Rd., Greensboro, N. C. 27407.

The Rev. George H. Dawson, 8009 Fort Hunt Rd., Alexandria, Va. 22308.

The Rev. Ralph E. Dille, Box 29188, Cumberland, Ind. 46229.

The Rev. Edward M. Green, Benson Hill Rd., Dover Plains, N. Y.

The Rev. Ernest J. Green, the Vicarage, Churchill, Bristol, England.

The Rev. Bruce H. Kennedy, c/o the diocese of California, 1055 Taylor St., San Francisco 8, Calif.

The Rev. Albion W. Knight, Jr., 5508 Sedgwick Lane, Springfield, Va. 22150.

The Rev. John Lowe, 10 Belknap St., Concord, Mass. 01742.

The Rev. John E. Madden, 103-10 104th St., Ozone Park, N. Y.

The Rev. Edward Morgan III, 8009 Fort Hunt Rd., Alexandria, Va. 22308.

The Rev. James S. Petty, 9220 Georgetown Pike, Great Falls, Va. 22066.

The Rev. C. C. Putnam, 308 E. 15th St., Claremore, Okla.

The Rev. James A. Rockwell, 7 Bright Oaks Dr., Rochester, N. Y. 14624.

The Rev. Stephen L. Skardon, Box 40, Summer-ville, S. C. 29483.

The Rev. Richmond Thweatt III, 1104 S.E. Jefferson, Idabel, Okla. 74745.

The Rev. Richard F. Tombaugh, 1643 Forest View Dr., Warsaw Woods, Mo. 63122.

The Rev. James O. Walker, Jr., Box 4304, Charleston Heights, S. C.

Ordinations

Priests

Connecticut—On May 1st, the Rev. Carl Esten Giegler.

Michigan—On April 10th, the Rev. David H. Evans, continuing as assistant minister of St. Paul's, Flint, and vicar of St. Bartholomew's, Swartz Creek. Address: c/o the church, 10010 Miller Rd., Swartz Creek.

Births

The Rev. B. Shepard Crim and Mrs. Crim, of All Saints', Houghton Lake, Mich., announce the birth of their fourth child, Elizabeth Joanna, on March 13th.

The Rev. Maurice Freemyer and Mrs. Freemyer, of Christ Church, Beatrice, Neb., announce the birth of their second child, Mark Donald, on March 28th.

The Rev. Robert H. Whitaker, dean of the School of Theology, diocese of Michigan, and Mrs. Whitaker announce the birth of their third child, Martha Patricia Lee, on April 18th.

Degrees

The Rt. Rev. George L. Cadigan, Bishop of Missouri, was awarded the degree of Doctor of Divinity, *honoris causa*, by Hofstra University, Hempstead, Long Island, N. Y., during the convocation of April 28th.

The Rev. Osborne R. Littleford, rector of the Church of St. Michael and All Angels, Baltimore, Md., has received the M.Ed. degree in psychology and counseling from Loyola College, Baltimore.

DEATHS

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

The Rev. Frederic Victor Childerson Ward, retired priest of the diocese of Spokane, died April 16th, in Ellensburg, Wash.

He was born in Toronto, Canada, in 1897. He was ordained to the priesthood in the Canadian Church in 1933, and from 1940 to 1942 he served as a chaplain with the Canadian Army. He served in Canada until 1946, when he was transferred to the district of Idaho, where he served churches in Rupert, Burley, Glenn's Ferry, Mountain Home, and Bruneau. In 1953 he became rector of Grace Church, Ellensburg, Wash. From 1961 until his retirement this year, he was vicar of St. John's Church, Colville, and the Church of the Redeemer, Republic, Wash.

Surviving are his wife, the former Kate Irene Beddome, three daughters, and seven grandchildren.

The Rev. Harold Griffith Holt, vicar of St. Andrew's Church, Highlands, N. J., died March 28th at Monmouth Medical Center, Long Beach, N. J. He was 64.

Fr. Holt was born in Assumption, Ill. He received the B.A. degree from James Millikin University in 1929, and the M.A. degree from the University of Chicago in 1933. He was ordained to the priesthood in 1936. He served the Church in the dioceses of Chicago, Quincy, Fond du Lac, and Dallas. He was on the youth commission in the diocese of Quincy from 1946 to 1952, and was a deputy to the 1946 General Convention. He held a fellowship from the College of Preachers. Fr. Holt was co-author of *Correlation of English and American Literature with History*, and *The Way of the Cross*.

Surviving are his wife, Helen; two sons, John R., of Warren Township, N. J., and Harold R., of Seattle, Wash.; and six grandchildren.

The Rev. Floyd Swallow Leach, Ph.D., retired rector of St. Luke's Church, Darien, Conn., died April 17th, in New York City.

Dr. Leach was born 1876 in Chinchilla, Pa. He attended the Wyoming College of Business. He received the B.A. degree from Wesleyan University, the M.A. degree from Yale University, the Ph.D. degree from the New York University, and the S.T.B. from the General Theological Seminary. In 1907 he was ordained to the priesthood. From 1907 to 1911 he was chaplain at the Riverside Hospital, New York City. He was assistant superintendent of St. Luke's Hospital, New York City, from 1911 to 1915. From 1915 to 1918 he served as executive secretary of the social service commission in the diocese of New York. He served St. Thomas' Church, New York City, from 1918 to 1923. Dr. Leach was rector of Trinity Church, Grantwood, N. J., from 1923 to 1925, and St. Luke's Church, Darien, Conn., from 1925 to 1949, when he retired.

Dr. Leach was a delegate to the provincial synod, and on the board of religious education in New York, for several years.

He is survived by his wife, Harriet Burr Leach.

The Rev. Joseph Lewis Slagg, retired priest of the diocese of New York, died March 10th at St. Barnabas' Hospital, New York City.

Fr. Slagg was born in Vancouver, British Columbia, in 1893. He attended Berkeley Divinity School and was ordained to the priesthood in 1933. After serving several parishes in the diocese of Michigan, in 1942 he went to the Chapel of the Intercession, Trinity Parish, New York City, where he served as curate until his retirement in 1961.

He is survived by a sister, Sarah D. Slagg, of Windsor, Ontario, Canada; two nieces, Erna L. Slagg, of New York City, and Mrs. Walter M. Purdy, of Sturgis, Mich.; a nephew, William R. Graham, of Winter Haven, Fla.; four great-nephews; and two great-nieces.

Gilbert E. Ault, actuary of the Church Pension Fund, died April 26th in Englewood, N. J. He was 68.

Mr. Ault was graduated from the University of Rochester. He started his actuarial work for the fund in 1924, when he made the fundamental study of its first seven years' experience. He made every annual valuation since then, 41 in all. He had been on the staff full-time since 1939, and he also served as actuary of Church Life Insurance Corporation from 1939 to 1957.

He is survived by three daughters, a son, and eleven grandchildren.

A. Elliott Bates, former comptroller of Trinity Church, New York City, died May 10th, in Bronxville, N. Y. He was 70.

Mr. Bates was graduated from Yale University in 1917. He served with the Yale Ambulance Corps in France during World War I, and received a Croix de Guerre with a silver star. In 1921 he established a real-estate firm in Bronxville, and left in 1943 to become comptroller of Trinity Church. He retired in 1960.

Surviving are his wife, Jane; a son, Elliott G., and three grandchildren.

Lillian G. Stafford, for the past 11 years secretary to the dean of Daytona Beach deanery and parish secretary of Holy Trinity Church, Melbourne, Fla., died April 16th, after a short illness, in Brevard Hospital, Melbourne.

Miss Stafford was born in Brooklyn, N. Y., in 1885. From 1913 to 1919 she managed the N. Stafford Company in New York City, and served as secretary to the chaplain of St. Paul's School, Garden City, N. Y. For some years she was parish visitor and secretary to the rector of Holy Apostles' Church, New York City. Before going to Melbourne she was church secretary at Holy Communion Church, Philadelphia, Pa.

Miss Stafford is survived by two nieces, Mabel Elizabeth Stafford, of Brooklyn, N. Y., and Mrs. Michael A. Cummings, of Melbourne.

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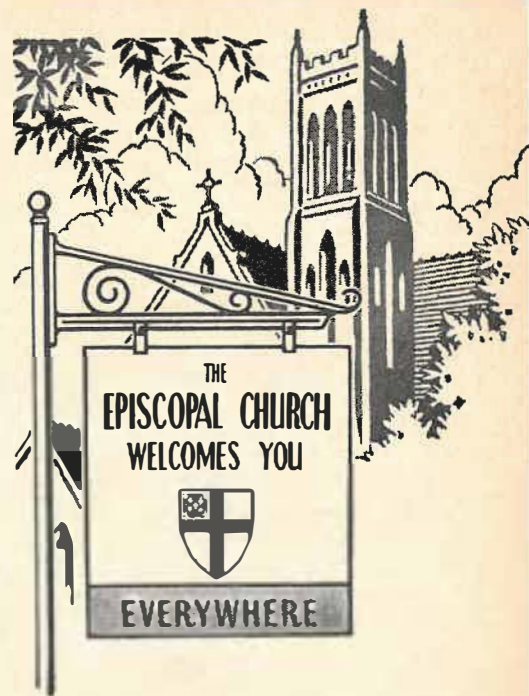
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 Very Rev. Charles A. Higgins, dean
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 Sun Masses 7, 9, 11; Daily Mon, Tues, Wed 7;
 Thurs, Fri, Sat 9; C Sat 5-6

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 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; Sat 4:30-6

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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

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 Rev. John G. Shirley, r
 Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

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 Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
 HD 9; C Fri & Sat 5-5:25

INTERCESSION 501 N.W. 17th St.
 Rev. Bruce E. Whitehead
 HC 7:30; HC or MP 10; EP 7:30

ST. MARK'S 1750 E. Oakland Park Blvd.
 Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
 HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

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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

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

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

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.

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

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

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

BALTIMORE, MD.
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

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
 Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
 5:30, Wed 10, Sat 9

DETROIT, MICH.
ST. JOHN'S Woodward Ave. & Vernor Highway
 Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
 Sun 8 HC, 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 10:30

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 Rev. Tally H. Jarrett
 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
 H Eu, & EP

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; Week-
 days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
 EP Tues & Thurs 5:45 Church open daily for prayer

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
 Chelsea Square, 9th Ave. & 20th St.
 Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
 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
 46th St. between 6th and 7th Avenues
 Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
 Sisters of the Holy Nativity
 Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 6;
 Daily Mass 7, 8, Wed 9:30, Fri 12:10; Daily Ev 6;
 C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

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

ST. THOMAS 5th Avenue & 53d Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat
 HC 8:15, Wed 5:30; Thurs 11; Noonday ex Mon
 12:10. Church open daily 6 to midnight

NEW YORK, N. Y. (Cont'd.)
THE PARISH OF TRINITY CHURCH
 Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
 MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
 EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 8, MP HC Ser 10; Weekdays HC (with
 MP) 8, 12:05; 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, v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
 Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
 Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
 High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
 Mass

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: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
 Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
 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

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd.
 Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &
 HC 6:45 (ex Thurs 6:15), EP 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

SEATTLE, WASH.
ST. PAUL'S 15 Roy St. at Queen Anne Ave.
 Rev. John B. Lockerby, r
 Sun 7:30, 9 H Eu, 11 Mat & H Eu

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