

# The Living CHURCH

June 29, 1958

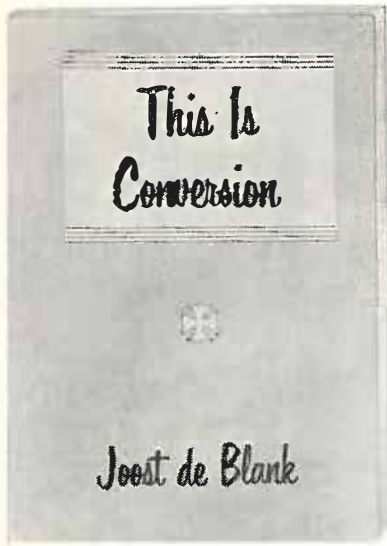
25 cents



Bishop welcomes kilties in Detroit [p. 10].

Page 11:  
**Trouble**  
in  
**Virginia**

★ *Just Published* ★



- *The Fact of Conversion*
- *Conversion in the New Testament*
- *By Grace through Faith*
- *The Act of Conversion*
- *The Process of Conversion*
- *The Consummation of Conversion*
- *The Conversion of Society*

"CONVERSION is the point of God's redemptive action in Christ — a Conversion that includes Baptism, Commitment, Decisions, Growth, Transformation. It is a Conversion we experience today but which will not be completed till that day when what Christ has done for me is one with what Christ has done in me. Then my justification will be matched by my sanctification."

—Joost de Blank

*Joost de Blank, Archbishop of Capetown, is now in the United States on a lecture tour. He was ordained a priest in 1931; consecrated a Bishop in 1952 and elected Archbishop of Capetown in 1957. He is the author of "The Parish in Action" and other books.*

THIS IS CONVERSION, \$1.25 (Postage paid on cash orders)

At your bookstore or

**MOREHOUSE-GORHAM Co.**

14 E. 41st Street, New York 17, N. Y.  
29 E. Madison Street, Chicago 2, Ill.  
261 Golden Gate Avenue, San Francisco 2, Calif.

**Clergy and Choir  
VESTMENTS  
ALTAR HANGINGS and LINENS**  
Chasubles - Albs - Amices - Copes  
*All Embroidery Is Hand Done*  
Materials by the Yard — "Kits" for Altar  
Hangings and Eucharistic Vestments  
**J. M. HALL, Inc.**  
14 WEST 40th ST. NEW YORK 18, N. Y.  
Tel. CHickering 4-3306

**LESLIE H. NOBBS**  
Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture  
536 MADISON AVE., NEW YORK CITY

**PICTURE  
POST  
CARDS**  
Beautiful picture post cards  
of your church or institu-  
tion reproduced from your  
own photos.  
Write for folder LC  
**ARTVUE POST CARD CO. 225 FIFTH AVE. NEW YORK 10, N. Y.**

**When Writing Advertisers  
Please Mention  
THE LIVING CHURCH**

**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.

**Pension Fund Facts**

The Rev. John V. McKenzie in his letter in the May 11 issue of THE LIVING CHURCH makes certain statements and assumptions about The Church Pension Fund which are obviously based on inadequate knowledge of its operations and which give quite an erroneous picture of the Fund to the uninformed reader. His statements call for an answer.

In the first place, Mr. McKenzie's concluding paragraph suggests that the Fund is being operated for profit. That, of course, is not so. All of its resources and income, other than office expense, play, and will play, their full and proportionate part in producing the pensions. The office expense is very low, much less than the expense of the two ministerial pension systems, of other denominations, nearest in size to the Fund, and very much less than the expense of commercial insurance companies for an operation of the same size. The trustees donate their services.

Secondly, Mr. McKenzie's suggestion that if no more men were admitted to the Fund and no more assessments collected, there would be \$2,000,000 more or less left over, is quite incorrect. Mr. McKenzie forgets that pensions are granted not only to clergymen but to their widows and orphan children and further that disability pensions are granted. Our actuary is of the opinion that under the assumed circumstances the Fund would not be able to fulfill all of its obligations.

Third, the tables of mortality, disability, marriage, children, etc., which the Fund uses are not, as Mr. McKenzie suggests, antiquated. The tables are based on the Fund's own experience and the margin in them is very small indeed.

Fourth, Mr. McKenzie criticizes the size of the reserves. He speaks, I am afraid, out of ignorance of the facts. Mr. McKenzie compares the pension paid to a single retired clergyman with the assessment received and concludes that the Fund has profited "enormously." He completely overlooks the fact that pension payments to retired clergy at present represent only 55.5% of total pensions, with 5.3% for disabled clergy, 36.6% for widows, and 2.6% for orphans.

The size of the reserves at any one time is determined by the promises which the Fund has taken on for future pension payments. The reserves are growing because the value of these promises is growing. The margins that arise from favorable experience have enabled the Fund to increase the benefits flowing to the clergy and their families.

The trustees' responsibility is to convert all the funds entrusted to them into pensions in an equitable and realistic relation among the several types, bearing in mind that pensions and the funding of them are an extremely long-term matter. In the light of this long-term nature particular care must be taken to guard against over-doing current pensions at the expense of future pensions, or future pensions at the expense of current pensions. The trustees take their responsibilities very seriously indeed. They are amenable to well-founded criticism. It is suggested,

*Continued on page 5*

# The Living CHURCH

Volume 136    Established 1878    Number 26

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

**PETER DAY** Editor  
**REV. E. W. ANDREWS** Executive Editor  
**JEAN DRYSDALE** Assistant to the Editor  
**REV. F. C. LIGHTBOURN** Literary Editor  
**VERY REV. WILLIAM S. LEA** Associate Editors  
**ELIZABETH McCracken**  
**PAUL B. ANDERSON, Th.D.**  
**PAUL RUSCH, L.H.D.**  
**WARREN J. DEBUS** Business Manager  
**MARIE PFEIFER** Advertising Manager  
**ROMAN BAHR** Subscription Manager

Advertising Representative

**ALLAN E. SHUBERT COMPANY**  
 3818 Chestnut St., Philadelphia 4  
 Chicago: 154 East Erie St.

Miami Area: Dawson Co., Western Seaboard:  
 Chamber of Commerce Bldg. 266. S. Alexandria Ave  
 Miami 32, Fla. Los Angeles 4, Calif.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

## CONTENTS

### ARTICLES

Unhealed Wound	Philip Gresham	11
Acceptance, Human and Divine	Joseph Sittler	13

### DEPARTMENTS

Letters	2	News	7
Books	4	Editorials	16
Searching the Scriptures	5	Diary of a Vestryman	20
The Big Picture	6	People & Places	21

## Things To Come

### June

29. St. Peter

### July

2. Eucharistic Congress, London, England, to 5.
3. Lambeth Conference, Lambeth Palace, London, England, to August 10.
4. Independence Day
6. Fifth Sunday after Trinity
13. Sixth Sunday after Trinity
19. World Institute on Christian Education, Nishinomiya, near Kobe, Japan, to August 1.
20. Seventh Sunday after Trinity
25. St. James
27. Eighth Sunday after Trinity

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

**DEADLINE** for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

**MANUSCRIPTS.** Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

**PHOTOGRAPHS.** The Living Church cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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

June 29, 1958

## Aid Clergy Pensions and Reduce Expenses

Here are 3 simple methods



The Church LIFE Insurance Corporation

Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families.



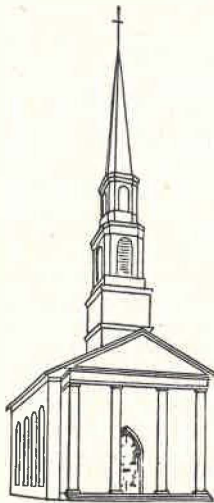
The Church FIRE Insurance Corporation

Restricted to Episcopal properties . . . costs up to 20% less . . . premiums payable quarterly, without interest.



The Church HYMNAL Corporation

Publishers of church editions of Book of Common Prayer and Hymnal. Books are of the finest quality at surprisingly low prices.



all affiliated with

## the CHURCH PENSION FUND

20 Exchange Place • New York 5, N. Y.

## WOMEN!

### Train TODAY

### For a wonderful job

## TOMORROW

### Your Church Needs You

FOR INFORMATION WRITE TO:

Miss Olive Mae Mulica, Director  
 WINDHAM HOUSE  
 326 West 108th Street  
 New York 25, N. Y.

Miss Katherine Grammer, Dean  
 ST. MARGARET'S HOUSE  
 1820 Scenic Avenue  
 Berkeley 9, California

### KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

**BERNARD-SMITHLINE CO.**  
 252-17 Northern Blvd.  
 Little Neck 63, N. Y.

### V E S T M E N T S

Cassocks—Surplices—Stoles—Scarves  
 Silks—Altar Cloths—Embroideries  
 Priest Cloaks—Rabats—Collars

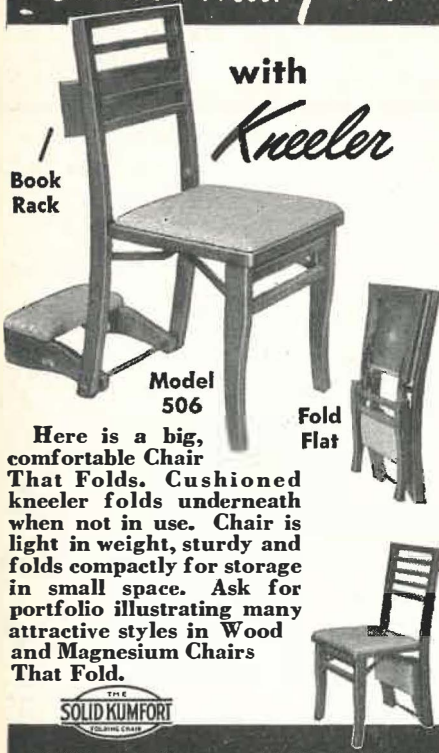
Custom Tailoring for Clergymen  
 1837 Church Vestment Makers 1958  
 Over One Hundred Years

**COX SONS & VINING, Inc**  
 131 EAST 23RD STREET, NEW YORK, N. Y.



## SOLID KUMFORT

*Chairs that fold*



Here is a big, comfortable Chair That Folds. Cushioned kneeler folds underneath when not in use. Chair is light in weight, sturdy and folds compactly for storage in small space. Ask for portfolio illustrating many attractive styles in Wood and Magnesium Chairs That Fold.

THE  
SOLID KUMFORT  
FOLDING CHAIR

LOUIS RASTETTER & SONS COMPANY  
1310 Wall Street • Fort Wayne, Indiana

## Wippell REDUCES PRICES!

A new, low price structure—same fine quality.

- Stoles
- Frontals
- Other Embroidery

For money-savings unequaled anywhere,—write . . .



The Studios of George L. **PAYNE**  
American Representative  
15 PRINCE STREET PATERSON 7, N. J.

### KNEELING HASSOCKS



of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York

The consistent advertisers  
in THE LIVING CHURCH  
merit your patronage.

# BOOKS

## Life's Total Response

**THIS IS CONVERSION.** By **Joost de Blank**, Archbishop of Capetown. Morehouse-Gorham. Pp. 63. \$1.25.

The Archbishop of Capetown, who has just been in this country on a visit, is known not only for his brave stand on racial issues but for his books about the Christian faith and its implications.

In *This is Conversion* Dr. de Blank considers the meaning and implications of conversion in relation not only to Baptism but to the whole life of the Christian:

"Conversion is life's total response to the love of God. It is a life of gratitude for the fullness of man's salvation and re-creation, a life that says in every thought and word and deed: 'Thanks be unto God for His unspeakable Gift'" (p. 56).

Dr. de Blank has given us a good introduction to what the Christian religion is all about.

FRANCIS C. LIGHTBOURN

Now and then an article appears in a periodical that merits the same attention in this column as a book review. Indeed, two such recent articles appear to belong in this category.

The first is an article in the May 1958 *Bulletin of the General Theological Seminary*, "The Psychological Examination of Theological Students," by the Rev. Thomas J. Bigham, Jr., Associate Professor of Christian Ethics at GTS. This is an evaluation of the tests which for several years have been required of students entering GTS.

Fr. Bigham's article is based upon "readings over the past eight years of some 500 reports of psychological and psychiatric examinations" of GTS men. His conclusion is that such tests have a real value, but also certain limitations. He does, however, think that GTS's program of testing is "the best yet."

This particular program is described at greater length in "The Psychological Examination of Candidates for the Ministry," by Gotthard Booth, M.D., who devised the procedure used at GTS and has over a period of years administered it. (Copies of Dr. Booth's study are available from Academy of Religion and Mental Health, 2 E. 103d St., New York 29, N. Y., at 50 cents a copy — less in larger quantities.)

Dr. Booth's paper is interesting as well as important, in view not only of his standing as a psychiatrist, but of the fact also that he has figured in the testing of

some 350 candidates for the ministry and has examined at least "46 priests and 35 seminarians requiring psychiatric consultation."

Dr. Booth believes that such tests have proven their worth, but that they do not present the whole picture:

"The purist may feel that all 'sick' personalities should be kept out of the ministry, but this writer is convinced that screening out candidates on the basis of psychiatric classifications would deprive the Church of some of its most valuable ministers. As was pointed out earlier: there is no way of evaluating the spiritual strength of a person which may decide the outcome of the specific problems."

The other important magazine article — Dr. Booth's study is not exactly that — is "American Religious Philosophy and the Pastoral Letters of the House of Bishops," by George Reuben Metcalf, who is a member of the clergy staff of St. Paul's-on-the-Hill, St. Paul, Minn. This appears in *Historical Magazine of the Protestant Episcopal Church*, March 1958, just received (\$1.25 — \$5 a year — from 5 Paterson St., New Brunswick, N. J.).

Fr. Metcalf has made a profound and documented study of the Pastoral Letters of the House of Bishops, 1808-1953, against the background of the prevailing types of American philosophy of the several generations into which these fall. His broad conclusion is that the philosophical presuppositions of the Pastoral Letters nearly always are those of the generation immediately preceding. These, he believes, may also well be the philosophical presuppositions of the rank and file of Churchmen to whom the letters are addressed, but they are not those of the top echelon of thinking people — e.g., college professors.

Fr. Metcalf is not out to pick on the bishops. He chose the Pastoral Letters because these form a body of more or less homogeneous material, readily accessible and easily datable, that can be studied against the background of philosophical trends, and is as representative of Episcopal Church thought as anything.

Thus Dr. Metcalf's conclusions would seem to add up to this: if the Episcopal Church is seeking to attract the cream of American intellectual life, she will have to learn better how to talk the language of this group.

What Dr. Metcalf has really done is to give us an important study in communicating the Gospel.

FRANCIS C. LIGHTBOURN

The Living Church

# LETTERS

Continued from page 2

however, that factual matters dealing with the administration of the Fund be checked with its officers for accuracy before being made public.

ROBERT WORTHINGTON  
Executive Vice President  
Church Pension Fund  
For the Trustees

New York City

## Training is the Answer

Dr. Fenn's ["What Parishes Think of Church School Materials," L. C., June 1] is grinding the wrong axe. Now that the Church has a curriculum of its own, we tend to use the materials of that curriculum as a scapegoat for our Church School frustrations. The six points of objection, in my opinion, reflect a composite picture of the worst type of Church school teacher: ignorant, stingy with his time, and unsupported by anyone else in his endeavor, such as it is. No wonder Dr. Fenn takes no trouble in his article to even support these points by isolated illustrations! The axe I would grind is that no book, or set of books, will substitute for continual teacher-training of a personal and specific type.

It is an understanding of the need for teacher training, and an impetus to give it, which I believe the new curriculum has contributed to the ordinary parish situation. The teaching team of teacher plus observer, meeting weekly during most of the year with the rector or another supervisor, finds working solutions to most of the old-fashioned Church school frustrations. Children are lived with the way the good Lord made them; lesson plans are carefully made by three minds working together; because the children have been studied, there is a chance they may retain something, for the "content" will be answers to their own questions — the only answers anyone ever remembers. The smaller Sunday school is the perfect place for the approach to Christian Education taught by the Church's curriculum. The strains come in the large church, where many supervisors must be enlisted.

The survey to which Dr. Fenn refers should have asked those who were unhappy with the Church's curriculum "How much and what kind of week-by-week training and supervision have your teachers had?" and "How many of your unsatisfied teachers face a class alone week after week?"

Another item the survey might have included would have been a study of how carefully the use of the Church's curriculum was geared to the Liturgy, which is a part of the "material" it envisions. Training the staff to work with the rector to make the connection between the children's lives and the Liturgy they pray is a real objective. The Prayer Book and the Church Year are part of the "content" at which the report quoted by Dr. Fenn scoffs.

Teachers and observers who are happy and secure in what they are doing; and a growing love for the Church's worship, particularly for the Holy Eucharist, are the fruit of four years' use of the Church's new curriculum in my parish. We couldn't do without it. Training is the answer, not rewriting all the books.

(Rev.) THEODORE YARDLEY  
Chairman, Dep't of Christian Education  
Diocese of N. H.

Hopkinton, N. H.

June 29, 1958

# searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

## Humility

Numbers 12:8; Isaiah 2:10-17; Zephaniah 3:9-12; Psalms 131; 37:11; Matthew 5:1-5; 23:1-12; Romans 12:3, 16

Moses is said to have been "very meek, above all the men which were upon the face of the earth (Num. 12:1-8, v. 3)." It is a strange statement, since no one, merely reading the account of Moses's career, would be likely to apply this particular adjective to him. Whatever words one might use to describe his character, "meek" seems curiously inappropriate for one who is credited with having boldly faced the wrath of Pharaoh, rolled back the water of the sea, and braved the lightning and thunder of Mt. Sinai. The meekness of Moses is obviously not the cringing servility which we often associate with that word. The fact is that the meekness of Moses — and the quality of humility which is praised throughout the Bible — is not primarily a characteristic of man's relationship to his fellow man, but rather of his relationship to God. The nature of Moses's meekness is disclosed in vs. 7f which tell of his *receptiveness* to God's word. The humility, or meekness, of which the Bible speaks is, in essence, this reverent willingness on the part of men to listen to God's voice rather than insist that God listen to theirs.

In classical systems of Christian ethics pride is always listed as the first of the seven "deadly" sins. This is an accurate reflection of the biblical point of view which sees pride as the one great and insurmountable barrier between man and God. Pride was the beginning of sin, for man was not content to be God's creature; he wanted to be like God Himself (Gen. 3:5). Since pride was — and is — the cause of man's alienation from God, the humbling of pride and the destruction of its monuments must be the decisive act in the establishing of God's Kingdom. This event is nowhere described more impressively than in Isa. 2:10-17, a fragment of a great eschatological hymn. "The cedars of Lebanon" and "the oaks of Bashan" in verse 13, "the high mountains" and "the hills" of 14, are the arrogant rulers of the earth; the "high tower," the "fortified wall," the mighty ships which go to distant Tarshish, and the "beautiful craft" (15f R.S.V.) are the material objects which their pride has created.

The great teachers of the Bible had no doubt that the future belongs not to the haughty, but to the humble. Zeph. 3:9-12 presents another picture of the judgment to come, but adds to Isaiah's exclusive

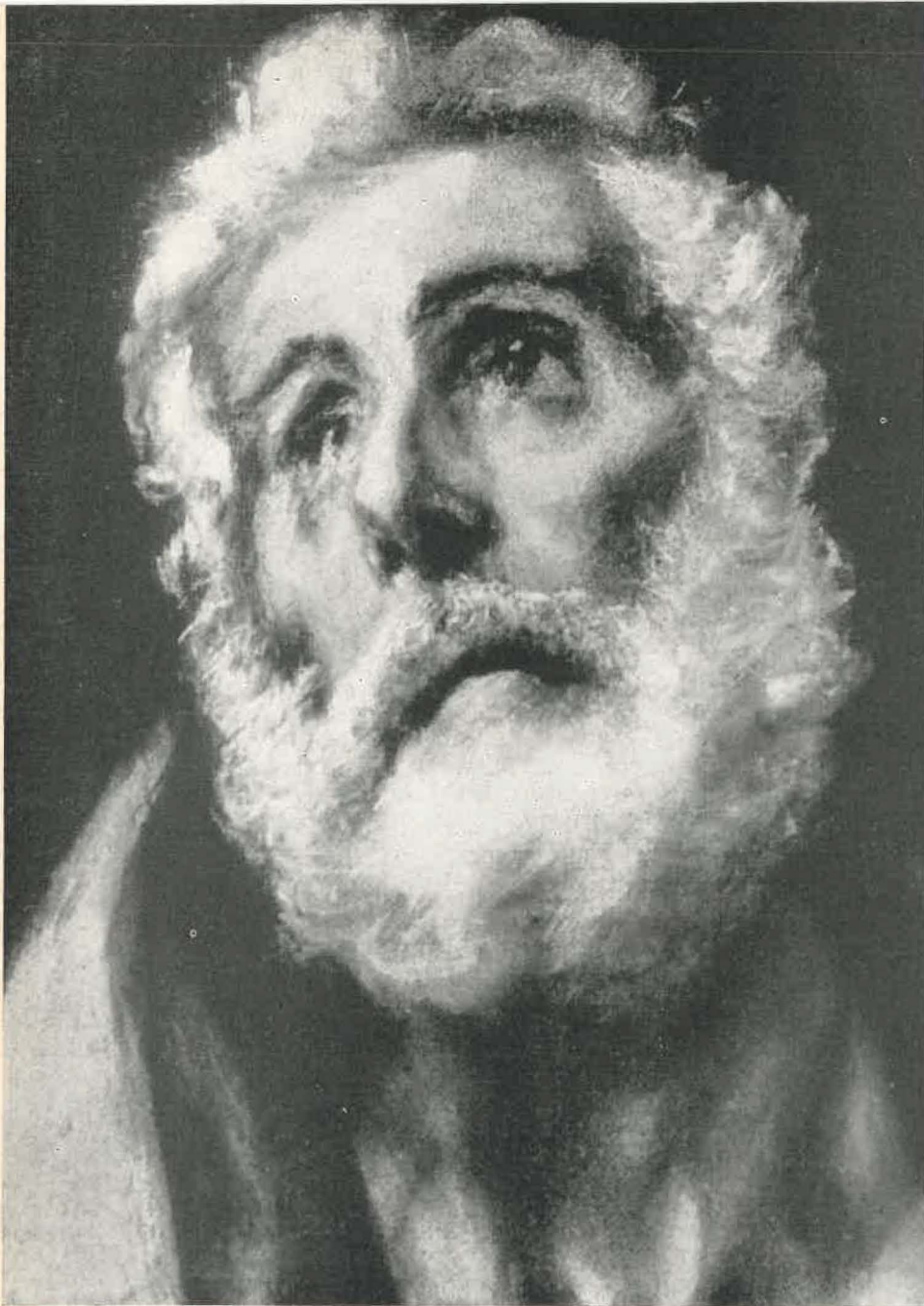
interest in the destruction of pride the positive promise that the humble and meek will be left in possession of the land. God says, "I will remove from your midst your proudly exultant ones" but "will leave in the midst of you a people humble and lowly" (vs. 11f R.S.V.).

The quiet, receptive attitude of mind which marks the humble man is set forth in the simplest possible language in Ps. 131. Jesus would one day say that a person cannot enter the Kingdom of Heaven unless he humbles himself and becomes as a little child (Matt. 18:3f). Possibly He had this very psalm in mind, for the point it makes is the same, although it uses the language of prayer rather than of exhortation. One should remember in reading it that, as with many other hymns and prayers, the poet is not so much boasting about a state of mind already attained as he is describing an ideal in which he believes and to which he aspires.

Ps. 37:11 gives unqualified expression to the thought that the ultimate destiny of mankind is in the hand of people such as this, for "the meek shall inherit the earth." The verse, significantly, became on the lips of Jesus the third of the "beatitudes" (Matt. 5:1-5). The two preceding beatitudes (vs. 3f) have essentially the same content and are addressed to the same group, for the terms used in them must be understood as specifically religious, not social or secular. It was among devout groups of people who specially cultivated the virtues of poverty of spirit, penitence, meekness, gentleness, quietness, and receptivity to the divine word, that the message of Jesus found most ready response.

The condemnations found in Matt. 23:1-11 are directed particularly against the conventional religious leaders of Israel, who, as often happens in similar circumstances, were sometimes more impressed with their own dignity than with their opportunity to be channels of God's love and mercy toward those who were placed under their charge. While humility in the biblical sense is, as we have seen, primarily a matter of man's relationship to God, it should have as its natural consequence a gentle and large-minded courtesy in dealings with men also.

St. Paul, in Rom. 12:3,16, shows from another perspective that humility has nothing to do with egregious servility. It is simply honest in self-evaluation. It is seeing ourselves as we really are — not as gods, but men; not as supermen, but as sinful men who stand in desperate need of the grace of God.



## St. Peter, Apostle and Martyr

(June 29)

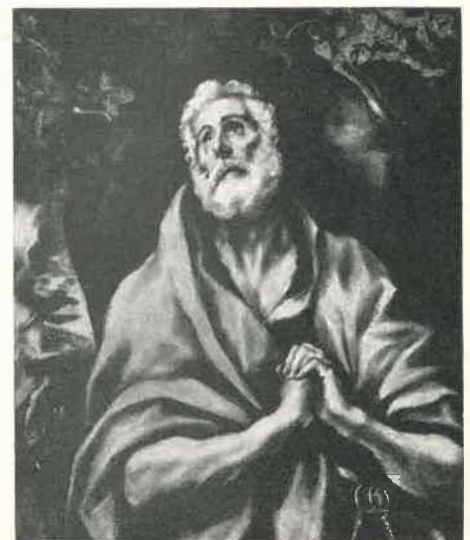
June 29, in the Prayer Book calendar, is the feastday of St. Peter, Apostle and Martyr. This year it falls on a Sunday (fourth after Trinity), and, as the Sunday is not of especial importance, the service is that of St. Peter's Day, with the Collect for the Sunday added. (Whenever St. Peter's Day falls on a Sunday, two other saints' days fall on a Sunday: St. Bartholomew's, August 24, and St. Matthew's, September 21, both of which are treated like St. Peter's.)

St. Peter is one of the most prominent characters in the New Testament. He belonged not only to the Apostles in the larger sense of the word (as one who had seen the Risen Lord), but also to that group of Twelve whom Jesus chose "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils" (St. Mark 3:14, 15). Indeed, he was the leader of this group, and also of the Jerusalem Church in its earliest days. According to a tradition which many scholars believe reliable, he died the martyr's death in Rome about the year 64 A.D.

The picture shown, with the enlarged detail, is a reproduction of the famous painting of St. Peter by the 16th-century Domenicos Theotocopoulos, commonly known as "El Greco" (the Greek). It was painted near the end of the 16th century and is owned by Phillips Memorial Gallery, Washington.

**O** God the King of saints, we praise and magnify Thy holy Name for all Thy servants who have finished their course in Thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other Thy righteous servants; and we beseech Thee that, encouraged by their example, strengthened by their fellowship, and aided by their prayers, we may attain unto everlasting life; through the merits of Thy Son Jesus Christ our Lord. *Amen.*

*Scottish Book of Common Prayer*



# The Living Church

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

**St. Peter  
June 29, 1958**

## **Lambeth: Influential Paradox Opens July 3**

Anglicanism's unique world-wide consultative body, the Lambeth Conference, opens July 3 in London. Puzzling to many non-Churchmen — and to many Episcopalians as well — is the paradoxical status of the conference. For instance:

✓ Lambeth brings together the largest and most influential of all gatherings of bishops, the leaders of the Church: yet Lambeth has absolutely no authority to legislate for or commit the Church.

✓ Lambeth totally lacks authority: yet the conference has often in the past given the most significant and influential lead to the Church on significant issues.

✓ Lambeth's agenda has a sedate and almost academic sound (1) The Holy Bible, (2) Church Unity, (3) Progress in the Anglican Communion, (4) Conflicts between and within Nations, (5) The Family in Contemporary Society; yet discussions that begin this week will encounter from the start the most bitter and immediate of key problems. War and peace, nuclear bombs and tests, relations with the Church of South India, and birth control are examples of the problems that inescapably confront the conference.

These paradoxes reflect the basic paradox of the Anglican Communion, its own internal relationships. The 400 bishops who will attend gained their positions, under God, through many different organs of the Church, responsible to many different authorities, and have no formal allegiance (in most cases) to the Archbishop of Canterbury who is their host: yet all are Anglican precisely because they look to Canterbury as their spiritual well-spring and their symbol of unity.

America has a particular stake in Lambeth, for it was Presiding Bishop John Henry Hopkins who, in 1851, suggested to the Archbishop of Canterbury that there might be held a "council of all the bishops in Communion with your Grace." This was adopted in time, and the first conference was held in 1867, to be followed by a series at approximately 10 year intervals (with gaps because of wars and other causes). The 1958 Lambeth Conference is the ninth in the series.

Lambeth, the archbishop's palace, has strong sentimental associations for the American Church. It was here in 1787 that the Episcopal Church received its first bishops in the English succession,



**Five bishops sailed in the Cunard liner, "Parthia," on June 6, en route to the Lambeth Conference in London. Photographed (left to right) on departure day were: Bishops Mosley of Delaware, Stokes of Massachusetts, Campbell of West Virginia, Hubbard of Spokane, and Scaife of Western New York.**

Bishops White and Provoost (Bishop Seabury had earlier been consecrated by Scotch bishops).

The first three weeks of the conference will be devoted to the work of the five committees dealing with the points of the agenda listed above. The remaining sessions (scheduled to end August 10) will consider reports of these committees and

---

**For more Lambeth news, see page 19.**

---

adopt a final report and resolutions. Two of the five committees are headed by Americans: Bishop Bayne of Olympia (Committee on the Family); and Bishop Gray of Connecticut (Committee on the Progress in the Anglican Communion).

## **Old Feud Flares in Diocese of Chicago**

St. Mark's Church, Evanston, Ill., has withdrawn all support of the missionary quota of the diocese of Chicago in protest against what it calls "the unchecked growth of the political machine, which for many years has controlled everything in this diocese from the election of a bishop to the substitution of a jot for a tittle in a minor canon."

The Rev. H. Ralph Higgins, rector of St. Mark's, has long protested activities of the alleged "machine." Though unnamed in documents on the present case, the organization objected to is the Catholic Clerical Union, which has caucused before diocesan conventions and circulated recommendations to its membership. In the May convention of the diocese, Dr. Higgins says that he obtained a copy

of a document containing recommendations on elections, suggested stands on canonical changes, and recommendations on floor actions by delegates. Of the 30 recommended nominees, 27 were elected. The document was issued in the name of "The Strategy Committee," with no other indication of source.

Toward the end of the convention, the senior warden of St. Mark's and a few other delegates walked off the floor in protest against the alleged "machine" actions.

St. Mark's was assigned a missionary quota by the diocese of \$24,860 for this year. It accepted a quota of \$16,500 but states that it made up the difference between the two figures in independent missionary giving. Its announced plan now is to do all its missionary giving independently, and Dr. Higgins states that it will give an amount equal to its total assigned quota.

Bishop Burrill of Chicago, replying to St. Mark's open letter announcing withdrawal of support, said:

"I have read your letter of May 21 with deep regret. My concern is not with your decision to deny your diocese the pledge you made for the work of the Church. My regret is that your action is evidence of a break in the corporate fellowship of the Body of Christ. That our diocese faces serious problems in its corporate life none of us would deny. These problems are receiving and will continue to receive our attention. In seeking a solution, however, we must not resort to anything less than Christian means. Withdrawal from the life and work of the Church in this diocese is not the Christian way to solve this problem."

The Rev. Thomas J. M. Davis of Oak Park, president of the Catholic Clerical Union, said he considered the whole issue



Eugene L. Roy  
Dr. Higgins: A Protest.

dead, and condemned Dr. Higgins' action as "abominable." He told THE LIVING CHURCH that a membership meeting of the CCU before the convention had considered nominees and instructed the secretary to send copies of recommendations to its membership. He refused either to acknowledge or deny any connection between the CCU and "The Strategy Committee," whose name appeared on the document in Dr. Higgins' possession.

A member of the CCU told THE LIVING CHURCH that there was widespread concern within the membership over the situation and a determination to take some corrective action after the bishop's return from Lambeth. The spokesman was strongly critical of St. Mark's stand, but he also acknowledged mistakes on the part of the CCU leadership.

## Far East to Learn about Group Life Laboratories

The group life laboratory idea will be presented to Church leaders in the Far East this summer, when members of National Council's Department of Christian Education visit Japan and Australia. The Rev. Dr. David Hunter, director of the Department, and other staff officers will be members of the Church's delegation to the World Convention on Christian Education, to be held in Tokyo in August. While in Japan they will staff a group life laboratory, under the chairmanship of the Rev. John Midworth, for Japanese clergy of all Churches. The laboratory will be held at the new Seisen Ryo center of KEEP.

Before going to Japan, the group will respond to a request of the Church of England in Australia by conducting a group life laboratory there for Anglican clergymen.

## Bishop Crowley's Parents Die, Both in Same Month

Benjamin and Matilda Crowley, parents of the Rt. Rev. Archie H. Crowley, suffragan bishop of Michigan, died during May in Haverhill, Mass.

Mrs. Crowley, 86, died on May 24, and Mr. Crowley, who was 88, died May 27. Surviving, besides Bishop and Mrs. Crowley and their two sons, are a daughter, Mrs. Arthur Carson, and her son.

## Former Nazi Prisoner Named to New York Post

Bishop Johannes Lilje, who survived eight months in a Nazi prison during World War II, has been appointed Harry Emerson Fosdick Visiting Professor at Union Theological Seminary, New York City. The appointment is for the second semester of the academic year 1958-59.

He was elected president of the Lutheran World Federation in 1952, and served as an active participant in the World Council of Churches. Bishop Lilje has been a member of the WCC's Central Committee, and has had a prominent role in ecumenical gatherings here and in Europe.

## Gang a Family Substitute, Says ESY Official

Dr. John Theobald, superintendent-elect of New York City's public schools, told the annual meeting of the Episcopal Service for Youth, Inc., that the juvenile gang is not "a basically bad thing." Dr. Theobald is a member of the Youth Consultation Service of the diocese of Long Island, an ESY affiliate.

"The gang is a substitute for the family, in which a child can achieve status and feel himself part of something productive," he said.

Speaking at the 1958 conference of ESY, Dr. Theobald said that the normal youngster will follow the code of a group. If the group is a family with a place in the community, he will follow the code of the family; if the group is a gang that decides to "rumble," much as the child fears and dislikes the idea, he will follow the code of the gang rather than violate the code of the group to which he belongs, he said.

He told the case workers and clergy that there are no "pat answers to the problem of juvenile delinquency," and said that the problems are not new and cannot be dismissed by the comment that schools or churches are failing to do their jobs.

Dr. Theobald said that one of the most significant and consistent social changes affecting the rate of juvenile crime was the change in family life in the last century resulting from a shift from rural culture to urban culture.

In a rural culture, he said, the child has

an important economic role and an early membership in adult society. He also cited the rural child's constant association with his parents who instill in him their moral patterns, and the rural church's more intimate knowledge of its members.

The report of the executive secretary of the Episcopal Service for Youth, Miss Edith L. Balmford, stated that in 1957, member agencies of ESY had reached over 1200 young people with case work service. She reported an increased staff in most member agencies, made available by planned recruitment and training through the national office.

In 1957 the national board of ESY awarded scholarships to five students for graduate training in social work, and six such scholarships have been awarded for the academic year 1958-59.

Miss Balmford also announced the establishment of a new branch of the service in San Diego, Calif.

## No "Anglican" on Irish Church Signs

by the Rev. C. M. GRAY-STACK

A standing committee had suggested [to the General Synod of the Church of Ireland] that on all our notice boards in addition to our official title of "Church of Ireland," there should be the word "Anglican." It seems that our visitors sometimes think that as many Irish people belong to the Roman Church, the "Church of Ireland" cannot be non-Roman!

This was turned down. Doubtless some members of Synod thought it sounded too like High Anglican! Others said they thought it sounded too English. "Protestant" was mentioned but, surprisingly, got no seconder. Some support was given to Reformed Catholic but not enough to carry it. A suggestion that Anglican Communion rather than Anglican should go on the board got a lot of support and might have been carried, but the Primate would not support it.

Possibly the Lambeth Fathers will find a new title that will not sound as if it was too closely linked with any one nation. This national enthusiasm did not prevent the House from welcoming Bishop de Mel of Ceylon onto the platform with our own bishops, so that whatever we call ourselves we behave like Anglicans!

### Statistics

[A report presented at the meeting disclosed that the population of 13 Church of Ireland parishes in Dublin had fallen from 29,595 in 1888 to 4,047 in 1956, the number of churches from 20 to 19, and the total of clergy from 39 to 18. The report stressed that "some parochial reorganization of the Dublin diocese must be undertaken forthwith."]

RNS

The Living Church



## NEWS BRIEFS

**PB ON QT:** Nominating Committee for a Presiding Bishop has informally polled its members to narrow down the field preliminary to arriving at a final list to present to General Convention. Committee won't report for publication, but members have brought up the results with bishops in at least one province and plan to discuss them generally with American bishops at Lambeth, which puts the results within the legitimate purview of journalistic enterprise. Best source avail-



Bishops Emrich, Jones, Kennedy, Lichtenberger: Will one preside?

able to L.C. (and a well nigh unimpeachable one) gives the leaders in the poll as Bishops Emrich of Michigan, Jones of West Texas, Kennedy of Honolulu, and Lichtenberger of Missouri (not necessarily in that order). An alternatively rumored list contains two of the names above, but substitutes Bishops Donegan of New York and Bayne of Olympia for Bishops Kennedy and Jones and adds the name of Bishop Gray of Connecticut. Final action by the nominating committee will not be taken until it meets in Miami on the eve of General Convention.

**MORE FROM SOUTH AFRICA:** Support for Bishop de Blank's criticisms of the Dutch Reformed Church [L.C., June 22] came from Capetown's Roman Catholic weekly. Denunciation of him came from the DRC's official organ.

**ECUMENICAL MOSCOW:** Metropolitan Nikolai said recently in Moscow that the Ecumenical Movement was "a special phenomenon in the life of the Christian world, to some extent reminding us of the approaching times and seasons that will see the fulfilment of the promise of our Lord Jesus Christ about the one flock and the one Shepherd" (John 10:16). After reviewing various steps in the relations of the Orthodox Church to the Ecumenical Movement, the patriarch noted "tremendous evolution" in Protestant

theological thought in Germany. He also said, "The World Council of Churches had the courage to acknowledge the existence in the capitalistic world of such social, political, economic, and moral conditions as oblige Christians to fight for justice, liberty, and peace among peoples and to speak out against nuclear weapons and tests." Statement gains significance from recent decision of Moscow to join in talks with the WCC [L.C., June 15].

**INDIAN COURT VERSUS COMMUNISTS:** Supreme Court of India has ruled uncon-

stitutional a law passed by the Communist government of Kerala restricting right of "minorities" to establish and administer their own school. Court decision is considered a victory for Church school supporters.

**ACU CONVENTION DAILY:** L.C. said [June 1] that an unnamed backer provided financial support for the proposed ACU daily to be published during General Convention. This information, supplied by the individual originally credited by ACU with announcing the paper, is incorrect, according to Canon A. J. duBois. Large contributions account for only a small fraction of the money needed, and small donations are being actively solicited.

**FOR HUNGER, GIFTS:** Combined giving of cash and goods by various U.S. Christian and Jewish relief agencies to the hungry and destitute overseas, says NCC, is \$300,000,000 annually, and this figure excludes welfare services of Christian foreign mission enterprises, giving of a host of small Protestant denominations, and Church help to resettle refugees in this country.

**FOR AN EX-DEAN, A MEDAL:** The ABC Network has received a medal for distinguished service from the Freedoms Foundation for its discussion series featuring the then-Dean James A. Pike (now bishop coadjutor of California).

## AROUND THE CHURCH

**A SIX WEEKS DRIVE** has gone over the top in the diocese of Southern Virginia. Bishop Gunn announced that the Episcopal Forward and Advance Fund Drive of the diocese had topped a million dollar goal with a total of \$1,076,583 in pledges. All but two churches in the diocese shared in the drive with some 45 exceeding their goals.

Funds are to be used largely to help with construction of buildings in new as well as old locations, and \$100,000 is to be set aside as an investment. The interest will be used for helping in the education of men for the ministry.

**OVER THE TOP** went Erie's diocesan jubilee fund drive, which aimed for \$460,000, and had, by mid-June, raised nearly \$539,000, with only 25 of its parishes fully accounted for. Projects underway to use the money include churches at Lawrence Park and Youngsville. Erie will be 50 years old as a diocese in 1960, and the fund drive is a preliminary to the celebration of that anniversary.

Bishop Crittenden has told **THE LIVING CHURCH** that the statement carried in the diocesan convention story [L.C., June 22] that delegates opposed the capital funds appeal of the national Church was misleading. Some delegates questioned the basic idea of an overall capital funds drive for missionary development in all dioceses. They believed rather that each diocese should be primarily responsible for missionary development within its borders. They did, however, approve capital funds appeals by the national Church for special projects, and the convention voted \$30,000 (on a three-year basis) into its budget to meet its diocesan obligation to the national fund. It also voted to accept the budget askings of National Council.

**BISHOP HALLOCK OF MILWAUKEE** was celebrant and officiant at the Solemn Pontifical Mass with Procession of the Host and Benediction at the annual meeting of the Confraternity of the Blessed Sacrament, held May 7 at All Saints' Cathedral, Milwaukee, Wis. The preacher was the Very Rev. Edward S. White, dean of Nashotah House, and the speaker at the luncheon, the Rev. Walter C. Klein, professor of Old Testament at Seabury-Western. Unable to be present because he had left to attend pre-Lambeth Conference meetings in England, Bishop Mallett, Superior-General, sent a cable from Brussels.

**SEVEN-STATION TV KICKOFF** of the \$3,212,500 capital campaign of the diocese of Texas last month featured the showing of its new "Past is Prologue" film. The film, narrated by Bishop Hines of Texas, depicts the work now under way in the diocese.

**EVERY HOUR ON THE HOUR**, Holy Communion was offered over a 20-hour period by the Rev. Dr. W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Philadelphia, Pa. Nearly 900 of the 1100 communicants of the parish received the Sacrament, in observance of the annual day of "spiritual renewal."

Several days later, the congregation celebrated Dr. Aulenbach's 20th anniversary at a dinner, and touched off a stewardship campaign to boost the parish income this year to \$26,000 above the budget and present pledge expectancy.

The appeal slogan is: "Stewardship is not man's scheme for raising money. It is God's scheme for raising His family." The campaign will be conducted with professional help.

**SELECTED TO RECEIVE** the national award for his distinctive contribution to the work of the Church in the town and country field by the Episcopal Rural Workers Fellowship was the Rev. Charles Edinger, St. James', Cheboygan, Mich. The award and citation were presented to Mr. Edinger by Bishop Emrich of Michigan.

**DETROIT'S EMPIRE DAY** May 25 officially honored Queen Elizabeth and the memory of Queen Victoria.

The kilties marched from the river to St. Paul's Cathedral, where they were welcomed by Bishop Emrich of Michigan.\* As they have every year since 1929, except for two years of the last World War, the famed pipers of the Essex and Kent Scottish led a parade of 300 men from that regiment. The British Ambassador to the United States, Sir Harold Caccia, was there to review them with Gov. G. Mennen Williams.

In the cathedral, Sir Harold set the theme of a special service by saying that the two great English-speaking nations, maintaining faith in a Christian God, must be bound more tightly than ever before because of threats from Russia.

The sermon was by Bishop Crowley, Suffragan of Michigan. "We are proud of our blood ties with the Empire," he told the congregation. "We may disagree at times, but binding us are our common faith in God and a Christian way of life, and our common heritage of freedom."

**A NEWLY-FORMED DOCTOR'S COMMITTEE** of St. Philip's Church, 215 W. 133d St., New York City, will minister to the health needs of the people in the "community service" area, or immediate neighborhood. The Rev. M. Moran Weston, rector of St. Philip's, stated that the Doctors' Committee would assist him in expanding the Church's community service program. Its formation stemmed from the eagerness of St. Philip's doctors to demonstrate their concern for health conditions and

\*See cover. With the bishop is the Rev. Canon Charles D. Braidwood of Grace Church, Lapeer, Mich.

needs of these people, and it has adopted a four point program which is as follows:

1. A survey of health needs and conditions now prevailing in the area.
2. Health forums, exhibits, and literature distribution designed both for children and adults.
3. A complaint bureau at the parish house to which people in the area may bring problems which pertain to their health.
4. Selected projects in the field of health conservation, such as chest x-rays and polio "shots" for parents of children registered in St. Philip's Community Center.

**THE RADIO AND TV DIVISION** of National Council reports that interest has been expressed in plans for radio and TV coverage of General Convention in Miami Beach, October 5-17, but that not many people have let the Division know how they plan to take advantage of the tape and film facilities that will be available. A form to assist interested Churchpeople in making arrangements for obtaining this coverage is available from: Division of Radio-TV, 281 Fourth Ave., New York 10, N. Y.

**PRECEDING GENERAL CONVENTION**, the triennial convention of the Daughters of the King, the national order of laywomen for the extension of Christ's Kingdom, will be held at Miami Beach, Fla., from September 30 to October 4. Headquarters will be at the San Marino Hotel, which



is close to All Souls' Church, where all services will be held. The theme of the convention will be: "To Serve is to Love, To Love is to Serve." Bishop Bayne of Olympia and Bishop Louttit of South Florida will be two of the principal speakers. Daily meditations will be conducted by the Rev. S. C. W. Fleming, rector of All Saints' Church, Fort Lauderdale, Fla.

**THE LARGEST AND NEWEST CHURCH** in the district of Central America is St. Mark's, located in Puerto Limon, Costa Rica. It was completed in 1957 and consecrated on Whitsunday, 1958, by Bishop Richards, the first bishop of the district. The parish of St. Mark's was founded in 1896. The rector, the Ven. William L. Ziadie, also archdeacon of Limon, and Mrs. Ziadie, are rounding out 12 years of service in this area. They were the first National Council appointees assigned to the area transferred to the American Church by the English diocese of British Honduras in 1947.

## DIOCESAN CONVENTIONS

**EUROPE: Constitution draft.** The convention of the Convocation of American Churches in Europe met at St. Paul's-within-the-walls, Rome, under the chairmanship of the Rt. Rev. Norman B. Nash, D.D., Bishop in Charge. The convention received and discussed reports of parishes and congregations in Paris, Nice, Geneva, Florence, Rome, Munich, Frankfurt, Heidelberg, Wiesbaden, and Stuttgart.

A draft of a new constitution and canons for the convocation was provisionally adopted, to go into effect upon final adoption by the convention next year.

The Very Rev. Sturgis Lee Riddle, D.D., dean of the Pro-Cathedral Church of the Holy Trinity, Paris, was elected president of the council of advice, the standing committee of the convocation, and Miss Helen Turnbull of the World Council of Churches, secretary. Others elected to the council were: The Rev. Gerald O'Grady, Emmanuel Church, Geneva, the Rev. Victor Stanley, St. James' Church, Florence, the Rev. Marcel J. Brun-Gotteland, Church of the Holy Spirit, Nice, Tupper Barrett of Paris, Ralph Bolton of Rome, and Robert Hewett of Nice. The Rev. Donald Wiseman of St. Christopher's Church, Frankfurt, will continue as secretary of convention.

The convocation delegates to General Convention, Dean Riddle and Edwin Bayne, were instructed by resolution to seek a change in the general Canons permitting women as well as men to participate in the formation of new congregations in the convocation, and expand the number of voting lay delegates from one to two; also, to seek an appropriation of \$20,000 for aid in the work of the convocation, and to pledge convocation to some financial support of the work of the National Council.

An invitation to meet in September, 1959, at the Church of the Holy Spirit, Nice, was accepted.

**OREGON: Accepts a Gift.** The convention of the diocese of Oregon voted to accept a gift of a spacious 23-room residence with a five-room guest house and 13-acre garden, home of the late Peter Kerr, to be used for a diocesan conference center. The gift is from Mrs. Kerr and her daughters, all communicants of Trinity Church, Portland.

The convention also voted to undertake a fund raising drive to meet the capital needs of the diocese, and to begin an intensive educational program of personal evangelism, church attendance, and proportionate giving. It also accepted a record breaking budget for 1959.

**ELECTIONS.** General convention deputies: clerical, J. L. O'Rillion, L. B. Keiter, H. R. Gross, L. D. Dunton; lay, John Vassie, R. A. Leedy, W. N. Russell, Dr. D. K. Brooks.

# UNHEALED WOUND

By the Rev. Philip Gresham

**T**he Church in the diocese of Southwestern Virginia is violently in newspaper headlines these days. Any diocesan department of promotion would clap its hands over the amount of space, both front page and editorially, given to matters here. What this news coverage effects, however, is something like a process of taking off bandages. A deep and unhealed wound is put on view; made available for further probings, and further festering. These articles unveil, as the editorial of *THE LIVING CHURCH* [June 8] recognizes, agony.

No issue in our time could be as divisive for American Christians as is the matter of integration-segregation in the South. Clergy and laity are split apart, laymen and laymen are divided, clergy and clergy recognize with helplessness the very broken nature of the Body of Christ. We are all breakers of this body. Pointing fingers of blame are aimed at the Supreme Court, the bishop of the diocese, the governor of the commonwealth, the local parish priest, the vestries. Blame for the agony is tossed about like a hot nail; blackmail and counter-blackmail have ceased to be veiled. I wonder if the Church, outside the South, realizes the hysteria that is the very incense we breathe here; realizes the deep mistrust of Christians here for each other. It is indeed a sharp agony. It has ceased to be the pain of Passiontide, and has become the agony of betrayal.

A diocesan dream came true last winter. A mountain resort named "Hemlock Haven" was purchased by the diocese for a conference center. The name is not to be changed. We little dreamed at the time the Socratic connotation of the name

of the place would so soon be realized. It has become a cup of hemlock. The issue of integrated youth conferences this summer brought into the open a brooding and increasing agony existing here since May of 1954. But my aim is not to explain the cause of the present agony in Virginia; merely to diagnose it. The agony will become more intense, I fear, in September, when schools are to open . . . or be closed.

A prominent layman of the diocese and senior warden of his local church has accused the clergy of apparently trying to "rule or ruin" the Church in this diocese, "with the blessing of the Rt. Rev. William H. Marmion." An equally prominent layman has denounced the clergy's attempt "to dictate the doctrines and policies of the Church." Press releases of these charges ran under such headlines as "Lay Episcopal Leader Lashes Clergy Over Racial Integration Issue."

The recent diocesan council, meeting in Roanoke, was deadlocked for two days on the issue of integrated youth conferences. The division between lay and clergy, at times hostile, was heart-breaking. Deadlock is still unresolved, and the issue will be faced and fought again next year. Meanwhile young people's work in the diocese is at a standstill. A deep distrust between lay delegates and clergy was evidenced. Editorially, the *Staunton Leader* wrote about council in "An Eye-Opening Impasse." The *Richmond Times-Dispatch* (not in this diocese), ran an editorial called "'Segregation' of Church and State."

Since all major newspapers in the state are committed to a policy of "Massive Resistance," opposition to any policy of integration (Church or otherwise) meets

with acclaim. I talked recently to the young editor of a small weekly newspaper, broken hearted because, opposed to segregation, he has had to compromise his ideals and keep quiet. He lost \$6000 a year from one advertising account because his newspaper had adopted a middle-of-the-road stand.

There is a minority, in every parish and mission of the diocese, that firmly supports the policy of an integrated youth conference schedule. But it is a silent

Mr. Gresham was born in Richmond, Va., and educated at Washington and Lee University and at the Virginia Theological Seminary, from which he was graduated in 1952. He is rector of Christ Church, Martinsville, Va.

minority. Men must be quiet, or lose business. Women must be quiet, or lose social status. Only the young people of the diocese have spoken up. They are confused, and merely ask questions.

As diocesan youth director, I was to have led the high school conference this summer at Hemlock Haven. It would have been the first conference open on an unrestricted basis to "all our people." Young people from many places have told me they intended to go, despite the furor. Eight teen-agers from my own parish had planned to go, despite a vestry resolution advising them not to. It seems that the only sane voice in all this agony is that of our young people, and in them is our deep hope.

Among loyal and life-long Churchmen there is, at present, an open and often



RNS

hostile attitude toward our Bishop. The same kind of hostility aimed at Chief Justice Warren is now aimed at our Bishop. Except for a few anonymous gifts, little has been offered the Bishop for expenses to Lambeth this summer. I know a layman who is unwilling to shake the Bishop's hand. I wistfully wonder what his views on Holy Confirmation might be!

Threats and counter-threats are cast, like spears made sharp by tempers and mistrust. Vestries unveil the Damoclean sword; remove it from its scabbard and threaten to withhold diocesan askings in the fall. This is blackmail. Clergy have an irresistible urge to dash to some other diocese, knowing that the parishes they leave behind will be vacant a good long time. There is blackmail on all sides, each equally immoral.

Underneath all the agony, the hysteria, the confusion that now wracks the Church in the southwestern part of the Old Dominion, several things are becoming increasingly obvious. It is becoming

clear the length to which advocates of segregation will go in their "Massive Resistance." They have repudiated the law of the land. They are willing to close schools and deny their children adequate education. In this diocese, there are those who now cast off the authority of Our Lord's Church. Theirs is indeed a deep tragedy, a deep dilemma. They are gradually and effectively isolating themselves from federal authority and ecclesiastical authority. The tragic path ahead of them is anarchy. Some few, in holding out for segregation, are willing to leave the Church and the Faith.

Involved in this agony as I am, personally, perhaps I should not write these lines. Perhaps I am only fanning an already intense fire. I may even kindle fire in places where it has not yet broken out. But the Church in the South desperately needs your prayers. She needs your patience. She needs your understanding.

As a priest of the Church, it would be impossible to remain in my parish and

not compromise the Gospel unless there were, in some mystical way, light in the darkness. Personally, I understand the task of the Church so much more. Agony here is only a different symptom of what the Church has always known, at all times and in all places. My own eyes were opened by something the Rev. C. Kilmer Myers has written in his penetrating *Light the Dark Streets*. Fr. Myers says:

"People must come to understand that a parish not in tension is not, in our day, a Christian parish. One reason that makes this so, is that churches have lost their ultimate vision — save for such places as Montgomery, Alabama, or Americus, Georgia. There is really no conflict between the Church and 'the World!' There is nothing to fight about; there is no eschatological thinking. . . . The Lord and the status quo become one and the same. There is no crisis through which the Kingdom of God enters into our history — personal or social. Who ever heard of a 'crisis' in most of our parishes?" (p. 150, 151)

To your list of cities in tension, Fr. Myers, add any of southwestern Virginia! Agonizingly do we know crisis. Our hope, ultimately, is that perhaps it all has something to do with the Kingdom of God.

In my own parish, we live together, and love each other deeply, despite the tension. This is surely no stance of the ostrich. We have learned to love one another *in spite of* the agony. Perhaps this agony has drawn us even closer together. Because this is the state of things here in Martinsville, allow me a few points of advice for other southern priests who now endure, or will endure this agony:

1. At all times and in all places, love your people. Though this is often impossible, yet we, as priests, have been yoked with impossible tasks as our way of life. This is the very fabric of the vestment we wear, the pavement of the path we walk. God loves the sinner. You are a sinner, too. The parishes where misunderstanding and agony are most intense are those where priest and people do not really love each other. Our job is to be prophets, yes. But we are also pastors. If a southern parish ever needed pastors for the ministry of reconciliation, now is the time.

2. Realize the sinfulness of the whole conflict, integrationists and segregationists. All of us are responsible for the agony. To claim that the Churchman who is a segregationist is not a Christian is bigotry. This is in no way the ministry of judgment. Remember always that the segregationist can be as deeply devoted to Jesus Christ, and His Church, as the integrationist. Sadly, there will be those who withdraw from the Church and go elsewhere. But God will raise up others to fill their vacant places at the altar rail.

3. Do not preach loudly about the

evils of segregation. The entire Church — at Lambeth, at the Anglican Congress, at General Convention, and at most diocesan councils — has borne corporate witness. Your private witness from the pulpit will be misunderstood. People in agony will not hear what you say. Pray forgiveness that the Word of God is, in a deep sense, muzzled in the South. But there will come a time that demands a sermon. Remember your love of the people, and their love of you. Pray that you not violate this love. People admire courage, even if they disagree with you. But they do not admire a fool. Remember that the integration-segregation issue is the issue of our generation, and our preaching can help or hinder it.

4. Your best approach to your people is as a pastor. If you are a southerner, I am sure the matter of integration-segregation has come up in almost every pastoral call. This is your opportunity to work the ministry of teaching, and the ministry of reconciliation.

5. As a priest, you have the responsibility of prayer and the Sacraments. It may sound strange, but I have found some people in my parish who resent that fine prayer "For the Unity of God's People" on page 37 of the Prayer Book. It has been called an "integrationist prayer." Be that as it may, face the fact that even our prayers can divide us. And then go on praying.

6. Do not run away from your parish. It needs you now more than ever before. I realize each of us has the urge to "shake the dust from off our feet" and "arrange" a convenient call somewhere where there might be "still waters." Witness is offered, and you dare not turn away from it. In my own area I have found many silent people, admiring the stand the Church has taken, who seek me out. These silent, hushed people need someone to talk to. We become, not an organization, not a militant core of resisters to "massive resistance." We become the Church. The Church is winning souls already in this agony.

7. Realize that in such agony and pain, your situation can change overnight. Some people in my area fear gun fighting by September. Crisis is always a cold war, but it can so easily become more than tension, and resolve itself into a hot war. That can happen here.

What I have said before, I repeat. The Church in the South needs the faith of the Catholic Body of Christ. Your faith is ours. Our brokenness is yours. These painful times are with us now for a generation or more to come. This agony and this tension and this crisis will be the stigmata of the Church in the South, and will be her glory.

Strangely, through it all and in it all, parish churches in Southwestern Virginia are filled, Sunday after Sunday, more than ever before. Strangely, too, people here are praying more than ever before.

# ACCEPTANCE

## HUMAN AND DIVINE

By Dr. Joseph Sittler\*

**T**he self requires love, given and received, for its own preservation. And therefore the words of our Lord about love confirm the blunt aphorism of a contemporary study — "Love or Perish."

But the assumption that this counsel to love can release its usefulness if abstracted from the entire structure of the Gospel of God is not true. The love which the Gospel speaks about is not a sort of free resource, loosely floating about in interpersonal spaces, which has only to be caught, condensed, and utilized to do its health-giving work. The Gospels never speak about love like that. Love

is always an aspect of, or a function of, or the designate of a response to something said about *God*: God's people, God's house, God's law, God's historically manifested care — "I have loved the habitations of thy house"; "O how I love thy law." Supremely in the Old Testament, it comes out in such a statement as "Thou shalt love the Lord thy God with all thy heart, and mind, and strength" — and, *therefore*, "thy neighbor as thyself." Supremely in the New Testament, in the statement "Herein is love, not that we love God, but that He loved us. . . ."

\*From a sermon preached in Rockefeller Memorial Chapel on March 16, 1958. Dr. Sittler, of the Federated Theological Faculty, is Professor of Systematic Theology, University of Chicago.

It is necessary to get this matter of the availability for life of redemptive love very straight, and on two grounds. First, the structure of the Word of God, which is that men are beloved of God and that with a huge, deep, undeviating relentlessness. This structure has an integrity, an inner logic. It is the truth. But not a truth which can be pushed around, manipulated, used for purposes purely analgesic, cosmetic, or lubricative in the field of human relations. It is a truth that must be received and appropriated within the structure of the whole truth.

And, second, this truth is bitterly needed. For the Gospel never affirms that love, as a general human resource, floating about as an available potency waiting only to be grasped — the Gospel never claims that *this* kind of love is redemptive. But we *do* claim it; and the affable magazines with modern kitchens or pretty dresses on the cover are its unholy scriptures. What is bitter about our need for the truth is simply that if we fall for an untruth about love, we are built up for a letdown. If men and women, for instance, are encouraged to believe that in the hot furnace of loving personal relations ultimate redemption can be found, several bitter things occur: they write too large checks on one another; they turn frantically to love to deliver a redemption which love itself was never intended to supply; they eat one another up instead of building one another up. The entire weight of personal life is on a single hook, and when the hook pulls up, they are bitter. All exposed idolatry engenders bitterness; and this is an idolatry.

Let us now inquire into the place and power and function of love as it is revealed in the drama of God's love for man, as that drama is implied and pointed to in a single verse in the letter to the Romans. We shall get at it in this way — first, analyze what is signified by the popularity of a current term in the personality sciences; second, place over against this term a characteristic term in personal relations used in the New Testament; third, point out what the difference means.

First, then, the term. A bright new word is on the loose — or, better, an old word with an assured bright new potential. The term "acceptance" has become a capital term in psychological discourse. It frantically embodies a residual possibility for human relations, now that other relations are so faulty. The term "acceptance" is an operational center for an increasing volume of verse, short stories, and TV shows. It lubricates bull-sessions to the degree that we wonder how we ever got along without it. It is well on the way to designate a personal philosophy, a social habit, a psychological stance, a cosmic analgesic — virtually a total theology. Let us call the roll of its content. Acceptance is the embodiment of a philosophy. Nothing for sure can



"Descent from the Cross," Peter Paul Rubens

be known; nothing is more certain than other things; no way is better than other ways; no structure of vision, quest, discipline, or evaluation is higher than others. No person is closer than another to the reality of authentic manhood, for all live in pathos, deception, and pitiable pride.

And therefore acceptance becomes also the term for an *attitude* proper to this philosophy. Where nothing means anything, there is a common democracy in nothing. Where there are no requirements, there can be no judgment. Where there are no judgments, there is no gravity, and there are no issues. And, therefore, the only mature stance in the world and among men is acceptance.

From this rich ground the term goes on to gather around itself even more. It is a philosophy appropriate to the manifest impossibility of *having* a philosophy. It is an attitude appropriate to the absurdity of anything so grave as an *attitude*. Out of this passionless passion, this nega-

tion with reversed English, is generated a "gospel." The terms of this gospel, to be sure, are wan, but they have a certain gallantry. "The world," as Dietrich Bonhoeffer says, "has come of age." We know what we know, we have seen what we have seen. And we do not propose to be taken in. We may be a beaten generation; but we will be damned if we will be seduced by febrile enthusiasms or unstructured affirmations. "You cannot fool us," as one of our own poets has said, "by the redness of little leaves opening stickily." "They are all gone — the beautiful, the proud, and the brave — and I do not consent." And therefore acceptance is the only available alternative that makes any sense. It is a posture that at least is not banal or indecent before the truth — that the meaning of history is that history has no meaning. If we indeed *Look Back in Anger*, then let us have the candor to *look out* with acceptance. The quiet acquiescence of acceptance is more

**"This person**

**did not die in bed,**

**tranquilly dispensing**

**religious truths**

**to devoted followers,**

**but was a beaten man**

**who died an awesome death**

**on a cross."**

integral than the noisy protestations of people who think they have been cheated. For to protest that one has been cheated presupposes a humane inheritance of meaning and worth. Now that the presupposition is no longer viable, the anger and hurt are obviously infantile.

Acceptance, therefore, is what one might call the necessary "ethics" of nihilism and despair. It is the name for that relationship of each of us to the other, a tolerable prescription for getting on, now that we, knowing there is no place to go, do not propose to be unseemly in our eagerness to get there. This gospel is the inaudible gospel of millions who never think about it, and it has developed around itself a sort of liturgy of nihilism. We have an entire vocabulary that operates within this liturgy. People call each other "darling" and turn on bright smiles of terrible fragility. The sacramental cup of the whole dance of death is the martini — dry, sunless, thin, and sharp.

And here, too, as in the history of all arts, earlier impure forms are refined toward completeness, so that in the more advanced circles of acceptance the humane olive has been replaced by the caustic onion, and the Gibson emerges. The cult of acceptance is polite. Polite as hell. It has its own grace; the graciousness of no expectation, the suavity of emptiness, the courtesy of non-significance.

There are dimensions to our way of acceptance, however, which trouble us. For if I accept a man, identifying his wholeness with the sheer phenomenology of his existence, I have by that acceptance agreed to evacuate him of his freedom. I have agreed with him that the self he presents to me is all there is and, in a sense, have confirmed him in the cynical, monodimensional pathos of his plight. Meaning to show that there is value in him and in me — at least this residual value of our mutual acceptance — I have actually announced to him that, having no barriers to acceptance, no judgmental attitudes, there is nothing valuable, either for me or for him.

And now what shall be said to all of this! I propose to say something, but it is necessary to be quite clear in what role I presume to say it. What I want to say I say in my office as a minister of the gospel. I could not possibly say it from any other position or on any other ground. I stand where every man stands. I know no way out for myself beyond ways out that are available to everybody. But in my role as a listener to the gospel, a witness to what is said there to all of us — in that role alone I have something to say.

A "listener," a "witness," an "ambassador" — these are the New Testament terms used for the function which I exercise now. The witness is to behold and then bear witness to something which has occurred within experience but which was in no sense a product of it. The task is to set over against the story of man the concrete, lived-out story of God as that story had been made concrete in an actual human person. This person did not die in bed, tranquilly dispensing religious truths to devoted followers, but was a beaten man who died an awesome death on a cross. Nor is it the task of the ministry to guarantee that men should believe this story (remember the statement in the Gospels: "flesh and blood hath not revealed it unto thee, Simon, but my Father which is in heaven"); it is the task of the ministry to tell the story. We conclude, therefore, by setting over against the beaten gospel of acceptance a particular facet of the larger Gospel of God.

From the 15th chapter of Romans, hear this verse: "Wherefore, receive ye one another, even as Christ also received you, to the Glory of God the Father." This verse declares that God has spoken. The

Word is not silent. Christ is what God has said. All of this speaking is for our learning, in order that we might have hope. This is the context of the verse we have read. This is to say that every man's structure of possibility is here ensconced in nothing less than God's enormous deed of actuality in Jesus Christ. In this deed is given to every man a new structure and dynamics of fellowship. The whole difference between acceptance and what the Gospel says about human relations is in the understanding of the word in the text which is translated "receive" in our English text. The Greek word is *proslambanesthe*, and the difference is as follows: Acceptance is determination without presupposition. Reception is obedience in valuation because God has supremely evaluated. Acceptance is *my* action, limited in meaning to *my* meaning or *my* meaninglessness. To receive is obedience to God's action, limitless in both evaluation and potential, because both I and the received are standing under an immeasurable grace.

There is a story in the Old Testament which makes this point with wonderful eloquence. You recall the incident when the brothers of Joseph come back to him in Egypt, now that Joseph, their once slave-sold brother, had achieved an important position in the empire. As Joseph reveals to them who he is, they fall on their faces in embarrassment and fright, cry out to know whether Joseph will forgive them. Now regard the wonderful depth of the reply which Joseph makes: "Forgive you? Do you think I am God?" Joseph knows, that is to say, that forgiving or not forgiving is *not his business at all!* As one who has been forgiven, he no longer has this election.

To receive a man in Jesus Christ because I have been received moves the entire action away from the realm of evaluation and its implied judgment. For value has no place in the realm of Grace. Christianly speaking, I have value because God receives me; God does not receive me because I have value. A strangely other source of worthiness determines the action of God in Christ: neither the community which says of a Roman officer in a Jewish town: "He is worthy that you should do this thing"; nor the centurion's own evaluation: "I am not worthy." The evaluation of the Holy ends both the outer-directed and the inner-directed valuations with a quite strange value — "and Jesus started down the road to the man's house."

All of this makes clear that a Christian doctrine of value must begin with a holy traffic upon our common history's road, not with history's own assessment of better or worse, acceptability or non-acceptability.

This is the mighty theological acceptance which alone can ground, save from cynicism and despair, all the strange receptions of earth.

# EDITORIALS

## Seabury Problems

**I**n two previous editorials, we have commented on the central goals and methods of the Seabury Series, the Church School curriculum of the Church's National Department of Christian Education. Having been in use for three years, it has won both strong friends and determined opponents, and may well be an issue at General Convention.

In this third and concluding editorial, we shall take up some of the difficulties and problems, both practical and theoretical, which confront the Series as it seeks to win its way in the parishes of the Church.

### I. Finding the Right Kind of Teacher

One of the most serious problems of the Seabury Series is the fact that it makes great demands upon the teacher.

The Department is frank to admit that its materials are not the kind that will tell an untrained and unprepared person what to teach and when to teach it. They are designed only for teachers who are willing to devote considerable time and spiritual energy to their work. They are designed only for believing teachers, who have achieved at least the level of theological articulateness represented by the books of The Church's Teaching Series. The teacher has to know for himself where the official doctrinal formulations of the Prayer Book may be found and what they mean.

This limitation of the Seabury Series may be regarded as either a liability or an asset, depending on your point of view. It is widely believed that a small parish with limited man-power finds it particularly difficult to secure a corps of active, consecrated Church-people who have the time to serve as teachers. But some small parishes have managed to do it, and some large parishes have not.

The most frustrating thing about the search for teachers is that the Seabury Series is not particularly adapted to the abilities of the trained and experienced teacher of secular subjects. Recognizing that the Series requires something that the average lay person doesn't have in great quantity, the priest is likely to think that the need is for pedagogical skill. Accordingly, he recruits professional teachers for his Sunday school staff. But the real need is for something quite different, which professional teachers may or may not have just as any other person may or may not have it. The need is for a concern for souls, a lively faith in God combined with an awareness of His redemptive activity in the segment of the Christian community that is the Sunday school class.

The Department thinks that such persons can be

found in every parish — if steps are taken to develop the parish's latent resources. And it has proved its point in practice often enough to make its program worth serious investigation by the parish priest.

### II. The Danger of Debased Theological Coinage

Now, it is possible to conduct a successful group that never rises to a religious level of communication. Such groups are a leading characteristic of American life — the service club, the civic association, the fraternal order. A teacher who likes and "accepts" other people can fill up the time of a group of young folks on Sunday morning without ever facing the awfulness of sin, the majesty of God's redemptive action, the riches of sacramental grace.

The greatest danger facing the Seabury Series — and this is in parishes where on the surface it appears to be successful — is the danger of debasing the Church's theological coinage. In an article in this issue, Dr. Joseph Sittler takes up the central manifestation of this debased spirituality in our culture: the philosophy of "acceptance" or "togetherness" which uses words like love, forgiveness, fellowship, in a less than Christian sense.

We think that some of the first editions of Seabury materials lent themselves all too readily to this debasement of Christian concepts. The first grade course was particularly vulnerable on this point, and we are glad to find that the revised edition is much clearer than the first on the difference between Christian love and merely human kindness.

When the Seabury Series was introduced to the Church, it was closely linked with a particular interpretation of the atonement that has been given the name of "relationship theology." Like other theories of the atonement, this one had both good points and bad ones. To many a modern American the concept of human loneliness, the sense of "rejection," of inability to measure up to the demands of the world and impotence to achieve acceptance and approval, is virtually the central problem of existence. That is why the secular philosophy of acceptance wins its way in our culture. Explaining God's redemptive action in terms of a divine "acceptance" which conquers our loneliness and sense of rejection is a particularly vivid and meaningful way of communicating the Christian doctrines of justification and sanctification to people bedeviled by lack of secure status and relationships in our fluid civilization.

Older theories of the atonement — the ransom theory, the substitution theory, the debt theory — all have their good points and their bad ones, and they, too, show signs of the particular mores of the period in which they were developed. It is hard for us to believe unqualifiedly today that man had become a possession of the devil and had to be ransomed from him by the death of Christ; or that God's justice required the punishment of somebody for human sin, and that He accepted Christ as a substitute for our guilty selves; or that man's sin had created a sort of quantitative moral debt which had to be repaid by a life of sufficient quantitative goodness to redress the balance. It is easier for us to think in terms of per-



sonal estrangement and personal reconciliation, to think of God as always ready to accept and of the barriers to His grace as being only our own feelings of guilt and inadequacy.

This, however, is the danger of a "modern" theory of the atonement. The Bible and the Church of earlier ages testify that God not only accepts but rejects, that our reconciliation with Him is not just a matter of learning that He still loves us, but also a matter of reparation and restitution, of objectively satisfying an objective demand for righteousness. We could not do it for ourselves. Christ did it for us, and it involved that death which the Prayer Book calls the "one . . . full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

To preach a merely accepting God is to debase the Church's theological coinage. In meeting the need for a modern phraseology of "acceptance," those who teach the Seabury Series and those who write its materials must not fail to come to terms with a God who both accepts and rejects, a Church which both accepts and rejects, and Christian groups which both accept and reject.

Dr. Sittler in his article emphasizes, as Lutherans do, the vast difference between the debased personal acceptance of one stumbling mortal by another and the cosmic significance of God's acceptance by a free gift of grace which turns unacceptable sinners into persons of infinite worth. The point we are making is different from Dr. Sittler's, but is related to the same problem of maintaining the wholeness and integrity of Christian witness against a doctrine of forgiveness that decays into a doctrine of moral anesthesia.

The Department of Christian Education quite properly denies that its curriculum is indissolubly tied to "relationship theology" or to any other particular theological school. Nevertheless, the Seabury materials quite rightly, in our opinion, focus much attention on the problem of acceptance and rejection in human relationships, not because of relationship theology but because the problem of relationships is an intensely practical one to a great many people in today's world, including both adults and children.

### III. Does the Parish Want to Be Overhauled?

To produce the right kind of teachers with the right kind of motivation, the Department of Christian Education has developed a program designed to make Christian conviction and action a live issue in every parish. This is the purpose of the parish life conferences, which have on the whole served as powerful stimulants to a rebirth of seriousness and Christian commitment. But they have done so with a special emphasis that sometimes proves embarrassing. Many and many a technique exists for converting and strengthening the faith of individuals. The parish life conference poses the question of converting and strengthening the parish family as a whole.

To put the issue in its baldest terms, the department says that successful Christian education depends upon the revitalization of the whole parish into a be-

lieving, redeeming Christian fellowship. The Church is not a sort of public library or correspondence school in which the individual makes solitary progress by absorbing a body of factual knowledge and skills. It is an organism, a family, a body — the Body of Christ — in which every member contributes to the life of every other member. When one is weak all are weak, when one suffers all suffers, and when one makes spiritual gains all have gained.

Here, as in many other segments of the "revolution in the Sunday school," failures in communication often take place between the Department and some of the most deeply consecrated and faithful members of the Church. The generalized conviction that "this parish ought to be getting down to business" is likely to be rather alarming to the parish priest. Is somebody coming in to take the leadership away from him, to substitute a program different from his, to express or imply criticisms of what he has been doing in the past? Actually nothing of the kind happens, or is intended to happen. A new force is placed at his disposal, and he alone can make it grow, give it direction, or let it die. We have not heard of a single case of a parish life conference resulting in undermining the work or status of the rector of a parish.

### IV. One Man's Loneliness Is Another Man's Privacy

There is another barrier for many consecrated Churchpeople that seems to be raised both by the parish life conference and the general tone of the Seabury Series. This can best be expressed by the term, "invasion of privacy." The lifelong Episcopalian is likely to be a person whose really deep religious thoughts and experiences have not been communicated very much. Discussion with, or confession to, a priest; rare moments of intimate personal conversation; the quiet of the early service, or the anonymity and self-effacement of a great choral service: These have provided the soil and watering for a religion that has nothing to do with glad-handing, first-naming, or public discussion of personal problems.

Some people like to "get groupy" and some don't. Among those who don't, such values as dignity, respect, reverence, reticence are important elements of sound personal relationships. The impression often arises that the strong emphasis on group life and self-disclosure in the Seabury class and the parish life conference tramples on these values — that it almost regards them as vices or symptoms of psychological maladjustment.

Well — in our experience, the truly effective and creative Seabury teacher is the person who has a lively respect for the privacy, dignity, and reticences not only of adults but also of children. And yet it is true that souls can starve and shrivel behind a dignified facade, in desperate need of the touch of personal concern and involvement but unable to ask for it. There is no answer to the problem of a right balance in personal relationships, except the answer of Christian love that seeks to give to each according to his need.

The fact that the new curriculum raises the ques-

tion of the relationships between soul and soul, that it alerts the members of the parish to the spiritual malnutrition in which millions live today, seems to us to be, on balance, a good thing. "Beloved, let us love one another, for love is of God, and he who loves is born of God and knows God." This is the counsel given by St. John to the followers of a Lord who "knew all men and needed not that any should testify of man; for He knew what was in man."

**V. Where the Movement Stands Today**

The awakening of Christian love and concern between person and person; the pouring out of the Church's gifts of prayer and Communion and spiritual rebirth and abundant living: This is the real job of the parish and the central task of the Sunday school teacher within the parish. We are not talking about Godless love, and neither was St. John in his first Epistle — and neither is the Department of Christian Education in the Seabury Series.

This objective requires not only reconstructed people as teachers but reconstructed parishes as the setting for their work. Rather less than half of the parishes of the Episcopal Church have taken up the task of interpreting Christian education in these uncomfortably personal and unconventional terms, and some of those that have tried it have found it very hard going indeed. And there may be some that have made a mundane kind of success by teaching a debased version of Christian love along the lines of the "philosophy of acceptance."

If there were not another Episcopal Church Sunday school series of high quality, published under private auspices, the Church would be in real trouble educationally today, for it is quite true that the majority of parishes which have not undertaken the Seabury plan could not do so without undergoing a major reorientation of parish life.

The Episcopal Church has, in the past, had a knack of smothering most of its revolutions, although every now and then something comes along like the Evangelical revival of the 18th century and the Catholic revival of the 19th, which results in a long range deepening and strengthening of Church life.

Today's call for a new deepening and strengthening centers on the Sunday school as a major focal point in a total parish program of understanding and appropriating the good news of our incorporation into a redemptive fellowship indwelt by God. As of the present moment, this movement stands where some of the movements of the past have stood in their day, accepted enthusiastically by many, especially of the johnny-come-latelies, and rejected by many, especially of the strong, capable, devout leaders.

The unique and unprecedented feature of the Seabury program is that it was conceived and is being promoted under the auspices of official Church agencies, to which the Episcopal Church does not ordinarily look for a revolutionary kind of leadership.

Whether this official agency may continue to pursue its revolutionary course is a matter for decision by General Convention. We hope the decision will be based on a clear understanding of the issues.

**Thanks for Your Letters!**

by the Very Rev. William S. Lea

During the last few weeks I have been receiving an increasing number of letters from friends who have wanted to comment on some of the things I have written in this column. This has caused me to think that it might be a good idea to encourage such letters on an even wider scale. Perhaps we could think of this as a medium through which we could exchange ideas and programs which have been found useful throughout the Church, with the result that we should all be enriched and helped by the experiences of each other. Certainly there is more wisdom in the entire Church than in any few individuals within it.

So I, here and now, invite you to write to me. Send me any comments you like on what appears in this column week by week, pro or con. But best of all, send me suggestions which will be helpful to other parishes — plans which work, ideas which have proven successful, ways in which you have enriched your own parish life, indeed any useful ideas which you would like to share with other people throughout the Church. Here is the address:

The Very Rev. William S. Lea, St. John's Cathedral, 1313 Clarkson Street, Denver 18, Col.

Along this very line, let me share with you two letters which were sent to me recently. After the piece entitled "Demonstrating Our Product," came this suggestion from one of my own parish: "An English clergyman preached a sermon on the subject, 'Recognition of Friends in Heaven.' Next week he received a note which read: 'I should be much obliged if you would preach to your congregation on "The Recognition of Friends on Earth," as I have come to your church for six months and no one has taken any notice of me yet.' Let us hope that this could not happen in St. John's Church."

And this very week I had a letter which commented on the piece which we called "Roast Rector." Again my friend quotes the English. It seems that the vicar of Stoke, in Guildford, wrote a piece called "The Compleat Cleric," in which he enumerated the qualities expected of the priest by his parishioners:

- "Patience of Job.
- Courage of Daniel.
- Acumen of Sir Josiah Stamp.
- Eloquence of Demosthenes.
- Versatility of Gracie Fields.
- Countenance of Apollo.
- Stamina of a carthorse.
- Ubiquity of a 'will-o'-the-wisp.'
- Temperament of an archangel.
- Skin of a rhinoceros."

Is it strange, then, that we should keep begging you to pray for your parson!



# LAMBETH CONFERENCE

**LAMBETH FILM CLIPS** will be made by the Rev. Dana F. Kennedy, executive secretary of National Council's Division of Radio and TV, who plans to visit England and film all American bishops attending the Conference. The clips will be rushed to TV stations in each diocese so that Churchpeople at home may participate in the event.

## EUCCHARISTIC CONGRESS

by DEWI MORGAN

Plans are now all complete for the Church Union's Eucharistic Congress, focal point of the Union's centenary celebrations. It will be held at the Royal Albert Hall, a characteristic memorial to the energies of Queen Victoria's consort. This hall, which will hold up to 7000 people, is a massive oval building with galleries and tiers of seats around its walls rising into a distant roof. On its stage a High Mass will be sung daily from July 2 to 5. (The Lambeth Conference begins on July 3.)

Among the chairmen and speakers at the various sessions are the Archbishop of York, the Bishop of London, Bishop Wand (former Bishop of London), the Bishop of Llandaff, the Rt. Rev. Augustine Morris, O.S.B., Abbot of Nashdom, and Patrick Maitland, M.P., who is the president of the Church Union.

It is a hundred years since the society which proved to be the parent of the

## ANGLICAN CYCLE OF PRAYER

June

29. Long Island, U.S.A.

July

1. Los Angeles, U.S.A.
2. Louisiana, U.S.A.
3. Lucknow, India
4. Madagascar
5. Maine, U.S.A.

## RELIGIOUS BOOKS OF ALL PUBLISHERS

### Morehouse-Gorham Co.

14 E. 41st St.      29 E. Madison St.  
New York 17, N. Y.      Chicago 2, Ill.

Morehouse-Gorham Co. of California  
261 Golden Gate Ave.  
San Francisco 2, Calif.

## BERMUDA

Eight days in September. \$226 up. Air flights from New York, Boston, Washington, Montreal, Toronto. All expense. Fine hotel. Officially sanctioned. Permission of the Lord Bishop. Spiritual guidance. Particulars.

### MERCURY TRAVEL CO.

156 State Street, Boston, Mass.

Church Union was founded by John Keble.

A message signed by the Bishop of London, as President of the Congress, and Patrick Maitland, says:

"We call it a Eucharistic Congress because the Eucharist is the perfect thanksgiving, and in its action we find not only the pattern of the Christian life but also inspiration and power for bringing men to the experience of that life. In our evening sessions in the Albert Hall we shall turn to the actions of our Lord Himself — 'He took,' 'He blessed,' 'He gave' — and try to learn His will for us today, as through His Church He takes a fallen world, consecrates it to His service, and builds Himself a divine community, a kingdom of those who believe on His Name. Living in an age of bewilderment and uncertainty, we shall hope to learn how we may bring to it the unchanging certainties, as well as the varied riches, of the Catholic Faith."

"**WHOSE WORLD?**" will be the heading of six consecutive Sunday programs which will be presented by Associated Television, Ltd., London, in which the main topics to be discussed at this year's Lambeth Conference will be examined. Each program will last 25 minutes.

The first program, on June 29, will consist of an interview with the Archbishop of Canterbury, Dr. Fisher. The next five programs will include interviews with bishops from different parts of the world.

July 6: The Bishops of Michigan, North Queensland (Australia), and Lahore (Pakistan).

July 13: The Bishops of Western New York and Kurunagala (Ceylon).

July 20: The Bishops of Ottawa and Rangoon, and the Archbishop of the West Indies.

July 27: The Bishops of Birmingham and Arkansas, and the Presiding Bishop of the Japanese Church.

August 3: The Bishops of Olympia, Bristol, and Johannesburg.

Two special church services connected with the Conference will also be televised. These will be from St. Paul's Cathedral (London), on July 6, when the preacher will be the Most Rev. Arabindo Nath Mukerjee, Metropolitan of the Church of India, Pakistan, Burma, and Ceylon; and from Westminster Abbey on August 10, when the preacher will be the Most Rev. Henry Knox Sherrill, Presiding Bishop of the American Church.

## ACU CYCLE OF PRAYER

June

29. The Bishop's Chapel, Dallas, Texas; St. Peter's, Portland, Ore.; Christ Church, Dallas, Texas; St. Peter's, Key West, Fla.
30. Good Shepherd, Rosemont, Pa., St. John's, Oklahoma City, Okla.

July

1. Monastery of St. Mary and St. John, Cambridge, Mass.
2. St. George's, York Harbor, Maine; Trinity Church, Mattoon, Ill.; St. Benedict's Mission, Besao, Philippines.
3. Bishop's Chapel, Syracuse, Ind.
4. St. Michael and All Angels, Portland, Ore.
5. St. Peter's School, Peekskill, N. Y.



## POWER for CHRISTIANS

in a pocket book by Ralph S. Cushman

Planned especially for church members, this little book of scripture, quotations, prayers and poems makes an inspiring companion to take with you wherever you go. 128 pages. Vest-pocket size. Bound in maroon imitation leather with gold stamping and red edges.

50 cents each, \$5 per dozen. Order From

**The Upper Room**

The world's most widely used devotional guide

1908 Grand Avenue, Nashville, Tenn.

## OSBORNE



CHALICES & CIBORIA

Send for book No. LC1C

CANDLESTICKS

Send for book No. LC2CK

ALTAR VASES

Send for book No. LC3V

COMMUNION SETS • STAVES  
READING DESKS • LAMPS  
FLAGONS • CROSSES • ETC.

Send for book No. LC4G

MEMORIAL TABLETS

Send for book No. LC5M

117 GOWER STREET  
LONDON • W.C. 1 • ENGLAND

To the Editors, *The Living Church*  
407 E. Michigan Street  
Milwaukee 2, Wisconsin

Please  begin  renew my subscription to *The Living Church* immediately.

Payment enclosed.       Bill me.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Zone \_\_\_\_\_

State \_\_\_\_\_

1 yr., \$8.50.     2 yrs., \$15.00.     3 yrs., \$19.50.

If this is a gift subscription, print name and address of recipient above. Print your name and address here:

Enclose gift card.       Do not enclose gift card.

Enter my own and gift subscription for one year at special combined rate of \$15.00.



**Y**ou have said good-by to the bride who was once your little girl, and to that handsome boy who is now your son. The youngsters are on their own: and so, after twenty-odd years, are you! Now is the time to think of yourselves—your pleasures, your security, your eventual retirement. A good time to start putting part of your savings away in safe, sure, United States Savings Bonds. Where nothing can touch your principal. And where your money earns 3¼% when bonds are held to maturity. Series E Bonds grow in value, year by year—and Series H Bonds pay you interest twice a year. Whichever you choose, start your bond program today! When financial independence counts, count on U. S. Savings Bonds!



The U. S. Government does not pay for this advertisement. It is donated by this publication in cooperation with the Advertising Council and the Magazine Publishers Association.

## Recession at St. Martha's

(Fiction)

By Bill Andrews

June 30, 1958

**W**e had barely a quorum at the vestry meeting tonight. Between a couple of vacationers, one member sick, and some evening golfers, our absentee list was just under half the total membership.

Fr. Jones was feeling pretty discouraged. Attendance at services has been rotten since Easter. He's been having trouble getting enough teachers for the vacation Church school. The building project has been delayed repeatedly, and there still is nothing rising above the foundation.

The treasurer's report did nothing to dispel the gloom. Collections are down. Several pledges are way behind, and half a dozen have been amended downward because the pledger has had a cut in income.

Louis Gladden, one of the old-timers on the vestry, made a speech calling for us to retrench. "Knock some of the trimmings off the new building; do without a supply priest by closing the church when the rector vacations; lay off the sexton until the start of the heating season; buy inexpensive Church school materials for next fall; fire the organist." These were his main recommendations, and he estimated they would save the parish about \$5,000 over the balance of the year.

Nobody would go for Gladden's whole program — but some of the men liked part of it. McGee and I were the only ones who held out in opposition to the whole suggestion.

McGee spoke for both of us, hammering on the theme that the drop in income was small, that it did not put us in financial trouble as far as the immediate future is concerned, and that the average giving of the congregation per communicant was so low that any drop could be offset by a real stewardship campaign.

The senior warden, who is a born compromiser, tried to reconcile McGee's stand with Gladden's. He said, in part, "We can't lay off the sexton, because yard work will be heavy all summer. There'd

be a lot of objection to closing the Church for a month. But maybe we could cut down on the building a bit, and maybe the operating expenses of the Church school could be reduced."

As a compromise move, this was a flop, for it angered both Gladden and McGee, and won no great support among the other men.

We turned to the rector and asked his opinion. Picking his words carefully, he tried to show that the building and operating budgets were already minimal, and that the answer was not to cut further. He weakened his argument, however, by pointing out that it was up to us, not him, to manage the financial affairs of the Church and to raise the budget, so he did not feel he could make demands upon us.

Jack Barton spoke up, as last year's every-member-canvass chairman. He put himself on the side of the economy advocates, saying he couldn't agree to go to the people during a recession and ask for increased pledging. He thought we'd be lucky to get 90% as good a pledge total this fall as last.

I asked for a committee to study the whole canvass problem, but Barton asked that it be delayed till August, when he returns from a European vacation. I considered the advisability of proposing that we go ahead without Barton, but then I felt that would lead to a hardening of his opposition. So I agreed, and the committee was appointed, including Barton, the senior warden, a couple of other men, and myself.

On the way home, I talked to McGee, and we agreed to try to get together with Mason when he gets back from his Canada trip, and with some of the newer vestrymen to organize a pressure bloc for a real stewardship campaign this fall.

I talked the problem over with Sue after I got home. She looked at me sadly. "There are two possibilities," my wise wife said. "One is that you'll get licked, and they'll scuttle the budget and starve the Church school. The other is that you'll win, in which case, you'll wind up running the canvass. I don't know which I'll dislike the most!"

# PEOPLE and places

## Appointments Accepted

The Rev. George W. Barnes, formerly rector of St. Thomas' Parish, Hollywood, Calif., will become canon of the Cathedral of the Incarnation, Garden City, L. I., N. Y., on September 1. Address: 84 Sixth St., Garden City.

The Rev. Douglas Beauchamp, who formerly served St. Mary's Church, Malta, Mont., is now curate at Gethsemane Church, Minneapolis. Address: 1828 Kenwood Pkwy.

The Rev. Gerardus Beekman, formerly in charge of the American Students' Center in Paris, is now rector of St. Paul's Church, Rome. Address: Via Napoli 58, Rome, Italy.

The Rev. Richard G. Belliss, formerly curate at St. Cross Church, Hermosa Beach, Calif., will become vicar of St. Anselm's Mission, Garden Grove, Calif., on August 1.

The Rev. Ernest C. Biller, formerly vicar of St. Paul's Church, Durant, Iowa, will become rector of St. Paul's Church, Harlan, Iowa, on July 1. Address: 1408 Eighth St.

The Rev. E. Kyle Boeger, formerly canon and college chaplain on the staff of St. Matthew's Cathedral, Laramie, Wyo., is now in charge of St. George's Church, Asheville, N. C.

The Rev. John R. Campbell, formerly in charge of three rural missions in Bedford County, Va., with address at Forest, Va., is now rector of Christ Church, Pulaski, Va. Address: Box 975, Pulaski.

The Rev. Norman Joseph Catir, Jr., who was ordained deacon recently, is now curate at St. Paul's Church, Wallingford, Conn. Address: 187 N. Main St.

The Rev. H. Edwin Caudill, formerly assistant headmaster of St. George's School, Spokane, Wash., and vicar of the Church of the Epiphany, is now rector of All Saints' Church, Minot, N. D. Address: 903 First Ave. N. W.

The Rev. Henry Cornick Cole, formerly vicar of St. Mary's Church, Wichita Falls, Texas, and St. Alban's Church, Electra, will on August 1 become vicar of St. Michael and All Angels' Chapel, Goleta, Calif., and chaplain to Episcopal Church students at the University of California at Santa Barbara.

The Rev. Harper H. Comer, formerly in charge of Calvary Chapel, Tarboro, N. C., will on July 1 take charge of St. Paul's and St. Peter's Churches, Salisbury, N. C., and St. Matthew's, Mooresville. Address: 929 S. Church St., Salisbury.

The Rev. H. L. Michael Cowan, formerly rector

of St. Gabriel's Church, Brooklyn, is now assistant at the Church of the Holy Trinity, Brooklyn. Temporary address: 331 Hawthorne St., Brooklyn 25.

The Rev. Robert Emerson Davis, formerly rector of Trinity Church, Scotland Neck, N. C., will on August 1 become rector of Emmanuel Church, Franklin, Va., and St. Luke's, Courtland.

The Rev. Keith R. Dean, formerly general missionary of the district of Spokane, with address at Ritzville, Wash., is now rector of St. Luke's Church, Seattle, Wash. Address: 5718 Twenty-Second Ave. N. W., Seattle 7.

The Rev. John S. DuBois, formerly rector of St. Peter's Church, Spotswood, N. J., is now curate at the Chapel of the Intercession of Trinity Parish, New York. Address: 276 Walton St., Englewood, N. J.

The Rev. William C. Frey, formerly vicar of four missions of the Timberline Circuit, with address at Leadville, Colo., is now rector of Trinity Church-on-the-Hill, Los Alamos, N. M. Address: Box 319.

The Rev. Robert Gardiner, formerly vicar of St. Joseph's Church, Buena Park, Calif., will serve in the missionary district of Honolulu.

The Rev. Kenneth M. Gearhart, formerly vicar of St. John's Church, Moultrie, Ga., is now rector. Address as before: 1183 S. W. Fourth St.

The Rev. S. T. Gulbrandsen, formerly rector of Whittle Memorial Church, Mission Home, Va., will on August 1 take charge of Trinity Church, Gretna, Va., St. Paul's, Peytonsburg, and St. John's, Mount Airy. Address: Gretna.

The Rev. Albert H. Hatch, vicar of Holy Apostles' Mission, Savannah, Ga., is also vicar of the newly organized All Saints' Mission, Savannah Beach, Ga.

The Rev. Richard James Herschel, formerly vicar of St. Luke's Church, Chester, Pa., is now curate at St. Peter's Church, Glenside, Pa. Address: 786 W. Church Rd., Elkins Park, Pa.

The Rev. William T. Holt, Jr., formerly chaplain of Tyson House, Episcopal Church Center for the University of Tennessee, Knoxville, Tenn., will on September 1 become rector of St. Timothy's Church, Signal Mountain, Tenn.

The Rev. J. F. G. Hopper, formerly rector of St. Mark's Church, La Grange, Ga., will on July 1 become rector of Grace Church, Paducah, Ky. Address: 365 Wallace Lane.

During his rectorship in La Grange, the Rev. Mr. Hopper was instrumental in the founding of St. John's Church, West Point, Ga., and the mission chapel at Pine Mountain Valley.

The Rev. Charles C. Howse, formerly staff chaplain of the Episcopal Mission Society of San Diego, will become rector of St. Mark's Church, San Diego, Calif., on July 1.

The Rev. Henry H. Hutto, formerly vicar of St. Mark's Church, Hanna, Wyo., St. Luke's, Medicine Bow, and the church at Elk Mountain, will become vicar of St. Thomas' Church, Dubois, Wyo., and St. Helen's, Crowheart, on July 1. Address: Dubois.

The Rev. Robert B. Hybel, formerly fellow and tutor at GTS, is now rector of St. James' Church, North Salem, N. Y., in charge of St. Luke's, Somers. Address: St. Luke's Rectory, Somers.

The Rev. Kenneth H. Kinner, formerly vicar of St. Paul's Mission, Plainfield, Conn., is now vicar of St. Paul's Mission, Westbrook, Conn.

The Rev. William L. Kite, formerly rector of Christ Church, Westerly, R. I., will become archdeacon of Rhode Island on September 1.

The Rev. Lars R. Bache-Wiig, formerly curate at St. Stephen's Church, Edina, Minn., is now director of a new Minnesota non-profit corporation, the Christian Giving Foundation. Address: Box 6158, Edina Branch, Minneapolis 24.

Sponsored by a dozen Minnesota laypeople, the foundation is attempting to raise the "present low standard of giving to churches" by "an educational program in stewardship for the local church." Mr. Bache-Wiig has had three years of experience in professional church fund-raising. The foundation intends to base its program on the "biblical standard of giving."

The Rev. Charles K. C. Lawrence, formerly executive secretary of the Commission for College Work of the diocese of Pennsylvania and chaplain to Episcopal Church students at the University of Pennsylvania, will on September 1 become chaplain to Episcopal Church students at the

# SCHOOLS

## FOR GIRLS

## KEMPER HALL

Church Boarding School for Girls. 88th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog.

Box LC

Kenosha Wis.

## ST. JOHN BAPTIST

### School for Girls

#### Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR.

## MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:  
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

## NURSING

## SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

## COEDUCATIONAL

## BLUE RIDGE SCHOOL

CO-ED Established 1909

Grades 1 thru 12  
A moderately priced Episcopal Church Boarding School, in the beautiful Blue Ridge Mountains 23 miles north of Charlottesville and 115 miles southwest of Washington. Gymnasium, Riding. Board and Tuition \$900.

REV. D. C. LOVING, Headmaster  
Box 1, St. George, Virginia

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

# SCHOOLS

## FOR BOYS

## THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve

College Preparatory

Wholesome surroundings on an 1,800 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, Paoli, Pa.

## CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding and day school. Curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships.

Headmaster, Alec Wyton, M.A. (Oxon)  
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

University of Kentucky, serving St. Augustine's Chapel, Lexington. He will also be professor of theology at the Lexington Seminary. Home address: 738 Chinoe Rd., Lexington, Ky.

The Rev. W. E. Littlewood, formerly rector of St. Peter's-on-the-Canal, Buzzard's Bay, Mass., will on August 1 become rector of Christ Church, Emporia, Va., and churches at Purdy and Jarratt.

The Rev. John Milburn, formerly in charge of St. Paul's Church, Romeo, Mich., will become chaplain to the Caymanas Estates, Spanish Town, Jamaica, B.W.I., on July 1.

The Rev. William J. Miles, formerly rector of St. George's Church, Riviera Beach, Fla., will on August 1 become rector of St. Mark's Church, South Milwaukee, Wis. Address: 1310 Rawson Ave., South Milwaukee.

St. George's grew from a mission to a parish under Fr. Miles' care, acquired land and a new rectory and built a parish house.

The Rev. Albert Neely Minor, formerly rector of St. Andrew's Church, Fort Valley, Ga., is now chaplain at East Tennessee State College, Johnson City, Tenn.

The Rev. Reginald E. Moore, formerly rector of St. Mark's Church, Yonkers, N. Y., will on July 1 become rector of St. John's Church, Franklin, Pa. Address: 1151 Buffalo St.

The Rev. Wayne Parker, formerly vicar of St. Mark's Mission, Tracy, Calif., is now vicar of a new mission in Fresno, Calif. Address: 5004 E. Lewis Ave., Fresno 2.

The Rev. Joseph L. Peacock, vicar of Trinity Church, Harlem, Ga., is now also vicar of the new Holy Cross Mission, Thomson, Ga.

The Rev. Ernest A. D. Phillips, formerly vicar of St. Alban's Church, Los Banos, Calif., is now vicar of the Church of the Good Shepherd, Susanville, Calif., and St. Matthew's, Quincy.

The Rev. Leigh B. Putnam, formerly assistant at Emmanuel Church, Webster Groves, Mo., will take charge of St. Francis' Church, Rutherfordton, N. C., on August 15.

The Rev. Spencer Morgan Rice, formerly associate at St. Matthias' Church, Whittier, Calif., will become rector of St. Simon's Parish, San Fernando, Calif., on July 1.

The Rev. Gordon P. Roberts, formerly in charge of Trinity Church, Carroll, Iowa, will serve St. John's Church, Dickinson, N. D., and St. Matthew's Church, Beach, after July 1. Address: 313 Sims, Dickinson.

The Rev. Lawrence H. Rouillard, formerly curate at St. Alban's Church, Westwood, Los Angeles, will become rector of Trinity Church, 827 Washington St., Canton, Mass., on July 1. Home address: 9 Chapel St.

The Rev. Lawrence J. Rowe, formerly rector of Grace Church, Jamestown, N. D., will on July 1 become rector of the Church of the Good Shepherd, Windom, Minn., in charge of the church at Jackson.

The Rev. Charles W. Scott, formerly vicar of St. Anselm's Church, Garden Grove, Calif., will

become associate rector of Christ Church, Bronxville, N. Y., on August 1.

The Rev. Franklin Goldthwaite Sherrill, formerly rector of St. John's Church, Dickinson, N. D., in charge of St. Matthew's, Beach, is now rector of the Church of the Ascension, Ipswich, Mass.

The Rev. Stanley R. Sinclair, formerly curate at St. John's Church, Stockton, Calif., will become vicar of Trinity Memorial Mission, Lone Pine, Calif., on September 1. Address: Box 116.

The Rev. Gerald A. Skillicorn, formerly curate at the Church of St. Mary the Virgin, San Francisco, is now rector of St. Francis' Church, Turlock, Calif. Address: 1424 Canal Dr.

The Rev. F. Morgan Smith, Jr., formerly rector of Christ Church, Harrison, N. J., with address at Arlington, N. J., will on August 10 become assistant professor of practical theology at Bexley Hall, Gambier, Ohio.

The Rev. Roger L. Strem, formerly vicar of Trinity Memorial Mission, Lone Pine, Calif., is now vicar of St. Mark's Mission, Tracy, Calif. Address: Box 354.

The Rev. Joseph K. Tsukamoto, who served as vicar of Christ Mission, San Francisco, for the past 26 years, has been appointed by Bishop Bloy of Los Angeles to serve as general missionary in the Los Angeles area, extending the work of the Church to new outlying areas. At present he is stationed at St. Mary's Church, Los Angeles, where he is assisting the Rev. John H. M. Yamasaki.

## CLASSIFIED

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

### CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

### LINENS AND VESTMENTS

**ALTAR GUILDS:** Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**JUST ARRIVING** from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### MEMORIAL WINDOWS

**ENGLISH STAINED GLASS** of rich glowing colours, traditional in design. Send sizes of window, for estimate, freight paid. Illustrated booklet on request. The Church Craft Studios (G. Maile), 367, Euston Road, London, N. W. 1, England.

### PERSONAL

**RETIRED CLERGY.** Home for priest and wife in western Pennsylvania, to share with Episcopal widow. Write the Rev. Robert H. Moore, Rector, Christ Church, Meadville, Pennsylvania.

### POSITIONS OFFERED

**WANTED:** Female teacher for Math and Science at St. Mary's School, Springfield, South Dakota. Degree and Education credits essential. Apply: Headmaster.

**SOUTH FLORIDA PARISH** needs energetic young curate to assist in total parochial ministry. Reply: Rev. Gale D. Webb, 216 Orange Avenue, Daytona Beach, Florida.

**HOUSEMOTHER** for girls' boarding school, ages 7-18. Moderate salary and maintenance. Reply: Sister in Charge, Bethany School for Girls, Glendale, Ohio.

**WANTED:** Qualified Physical Education teacher, grades 1-12, and to assist in elementary school, by Church boarding and day school for girls. Reply Box M-161, The Living Church, Milwaukee 2, Wis.

**MALE TEACHER,** Churchman, experienced, for Fifth Grade in South Florida Parish Day School. Opportunity for advancement in Administrative Field. Write Rector, St. Mark's School, Cocoa, Florida.

**IMMODERATE CATHOLIC** priest can have vacation at moderate cost. Room and meals offered in return for daily Morning Prayer, Mass, Evening song and light pastoral duties. Reply Box C-148, The Living Church, Milwaukee 2, Wis.

**EMMANUEL CHURCH,** Webster Groves, Missouri, needs young priest as assistant. Large suburban parish. Opportunity for broad experience. Moderate Churchmanship. Reply: Rev. Alfred B. Secombe, 9 South Bompert, Webster Groves 19, Missouri.

**CHURCH SCHOOL FOR GIRLS** in East desires librarian and secretary. Reply Box J-154, The Living Church, Milwaukee 2, Wis.

**WANTED:** Single female teacher for small 5th and 6th grade class. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota, Tel. 156.

**WANTED:** Priest-Organist, parish 700 communicants, growing parish, community, Mid-South. Share full parochial ministry. Adequate salary, housing, car allowance. Reply Box J-149, The Living Church, Milwaukee 2, Wis.

**DIRECTOR OF APPEAL AND PUBLICITY** for Episcopal multiple-function agency. Demonstrated successful experience in direct mail, foundation and special gifts required. Send resume, Box N-153, The Living Church, Milwaukee 2, Wis.

**WANTED, PRIEST** first Sunday in August, one Mass, 9 A.M., All Saints' Chapel, Elkhart Lake, Wis. Write: The Rev. Robert F. Sweetser, 1011 North Seventh St., Sheboygan, Wis.

### POSITIONS WANTED

**WOULD SOME PARISH** be interested to have assistance of a priest in active service, fine health but age for canonical retirement, Catholic, irenic co-operative spirit, excellent references? Reply Box F-156, The Living Church, Milwaukee 2, Wis.

**RETIRED PRIEST** (Catholic) available for preaching, teaching, or healing missions, Southeast Diocese. Address the Rev. F. Nugent Cox, 600 Fairmont Street, Greensboro, N. C.

**SUPPLY PRIEST** available for August. Use of rectory and stipend for services. Preferably along Coast of Virginia or Carolina Coast. Reply Box R-159, The Living Church, Milwaukee 2, Wis.

**PRIEST OF 14 years** experience, 43, 4 children, desires work in the South. Strives to be loyal to the Holy Scriptures, the Book of Common Prayer, and the Canons of the Church. Moderate. Reply Box R-160, The Living Church, Milwaukee 2, Wis.

**LAYMAN, 32,** having both theological and business education and experience, desires position as parish administrator. Reply Box H-158, The Living Church, Milwaukee 2, Wis.

**HARD WORKING,** successful priest, married, no children, 5 years experience, desires city position, rectorship, assistant or institutional. Finest references. Excellent visitor, good preacher, active with children. Large city preferred. Stipend \$4200 and housing. Reply Box J-157, The Living Church, Milwaukee 2, Wis.

**SUBURBAN RECTOR** desires parish in small or in medium size city, East or Southeast, Low Church, strong lay leadership, opportunities for preaching and pastoral ministry. Reply Box J-162, The Living Church, Milwaukee 2, Wis.

### TRAVEL

**EPISCOPALIAN PRIEST'S WIFE,** Christian-Social worker, familiar with European peoples, customs, historical and educational places of interest, is conducting tour abroad, looking for few more interested passengers to join group. Limit, twenty adult persons. For further information, reply Box B-163, The Living Church, Milwaukee 2, Wis.

### WANTED

**COPY OF "Offices for Special Occasions,"** now out of print. Write the Bishop Coadjutor, Diocese of California, 1055 Taylor St., San Francisco.

### CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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

### NOTICE TO SUBSCRIBERS

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

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

### THE LIVING CHURCH

The Living Church

The Rev. Mr. Tsukamoto, a Nisei, served at the relocation center in Topaz, Utah, during World War II and also in the resettlement program in Spokane, Wash.

## Ordinations

### Deacons

**Albany** — By Bishop Barry, on May 31: Robert D. Keel, to be in charge of the Church of the Memorial, Middletown, N. Y., and its field; George B. Greene, in charge, St. James', Fort Edward, N. Y.; and J. McNeal Wheatley.

**Arkansas** — By Bishop Brown, on June 11: Charles C. Green, the McGehee, Ark., field; William M. Manes, Benton and Arkadelphia; William E. Mitchell, Stuttgart; Limuel G. Parks, Jr., Forrest City field.

**Central New York** — By Bishop Higley, Suffragan: Hugh Early Replogle, on June 7; curate, St. Mark's, Syracuse.

**Connecticut** — By Bishop Gray, on June 11: Bennett H. Barnes, Jr., curate, St. John's, Stamford; Elbert B. Hamlin, vicar, All Souls', Waterbury; Donald H. Peet, vicar, St. Paul's, Plainfield, Conn.; and William F. Starr, curate, Trinity Church, Hartford.

**Dallas** — By Bishop Harte, Suffragan: John Mark Kinney, on May 31; to serve as a missionary to Alaska. By Bishop Gray of Connecticut, acting for the Bishop of Dallas: John Crawford Anderson, on June 11.

**Delaware** — By Bishop Mosley, on May 31: Albert H. Dickinson, assistant, Old St. James', Stanton; Quay DeBure Rice, vicar, St. Martin's-in-the-Field, Selbyville; John W. Shackleton, vicar, St. Alban's, Wilmington.

**Georgia** — By Bishop Stuart, on May 20: Albert Van Dover Opendrow, curate, St. Mark's, Brunswick; Harry W. Shippy, vicar, St. Mark's, Radium Springs, Albany, Ga. [see cut]

**Kansas** — By Bishop Fenner: Gene E. Walker, to be in charge of St. Paul's, Clay Center, and SS. John and George, Wakefield.

**Los Angeles** — By Bishop Bloy, on June 2: William C. Houghton, who will be on the staff of Brent School, Baguio, Philippines; and Jefferson C. Stephens, Jr., who will serve St. John's Mission, Kula, Maui, T. H.

**Maine** — By Bishop Loring: Malcolm S. Sawtelle, on April 26; curate, St. Luke's Cathedral, Portland, Maine.



A deacon is ordained.\*

**Minnesota** — By Bishop Kellogg: Alan Robert Clark, on June 11.

**Mississippi** — By Bishop Gray, on May 31: Alex D. Dickson, Jr., in charge, Chapel of the Cross, Rolling Fork, and St. Paul's, Hollandale; and Wofford Kreth Smith, in charge, St. Mary's, Lexington, Miss., and its field. On June 1: Sidney George Ellis, in charge, St. Paul's, Corinth.

**Missouri** — By Bishop Shires, Suffragan of California, acting for the Bishop of Missouri: Benjamin Harrison, on May 31; vicar, St. Matthew's, Mexico, Mo.

**Montana** — By Bishop Gray of Connecticut, acting for the Bishop of Montana: Nelson Leroy Chowenhill, Jr., on June 11.

**Newark** — By Bishop Washburn: Frederick John Warnecke, Jr., on May 30; in charge, St.

\*Bishop Stuart of Georgia and ordinand, the Rev. Harry W. Shippy. Ordination took place at St. Luke's Chapel, University of the South.

Timothy's, Richmond, Va., and St. Peter's, New Kent. The ordinand was presented by his father, Bishop Warnecke of Bethlehem.

**Ohio** — By Bishop Burroughs, on May 30: Thomas R. Ashton, in charge, Trinity Church, Findlay; David C. Casto, assistant, Church of the Ascension, Lakewood; Richard K. Fenn, assistant, Our Saviour, Akron; Hubert L. Flesher, assistant, St. Peter's, Lakewood; Stephen P. Pressey, in charge, St. Mark's, Shelby; William J. Schneider, Jr., assistant, Grace Church, Sandusky; Raymond R. Tiekner, in charge, St. Luke's and St. Matthew's Churches, Cleveland; Charles M. Vogt, assistant, St. Peter's, Ashtabula; and Richard W. Wertz, assistant chaplain, Yale Divinity School.

**Panama Canal Zone** — By Bishop Gray of Connecticut, acting for the Bishop of the Panama Canal Zone: Carl P. Ijams, on June 11.

**Pennsylvania** — By Bishop Hart, on June 7: Edgar P. Jowett, curate, St. Paul's, Overbrook; Walter N. Thompson, in charge, St. Nathanael's, Philadelphia.

**Pittsburgh** — By Bishop Thomas, Suffragan, on June 7: D. Stewart Alexy, in charge, St. Mark's, Pittsburgh; Frank C. Irvin, in charge, Scottdale, Dunbar, Connellsville, Pa.; and William G. Lewis, in charge, St. George's Mission, Jefferson Borough, Pa.

**San Joaquin** — By Bishop Walters: Ellis E. Peterson, April 29; serving St. Anne's, Stockton, Calif.

**South Carolina** — By Bishop Carruthers, on June 12: John C. Ball, Jr., John Q. Beckwith, III, Richard F. Dority, Michael P. Ollie, Jr., Koga W. Porcher, William S. Pregnall, and Jesse S. Sparks. The group was the largest to be ordained at one time in the history of the diocese. The service took place in Charleston at the Church of St. Luke and St. Paul.

**South Dakota** — By Bishop Gesner: Robert Folds Livingston, M.D., on June 11. To be transferred to the diocese of Sacramento. Address: Sonoma State Hospital, Eldridge, Calif.

**West Missouri** — By Bishop Welles, on May 31: Philip T. Brinkman, to serve the Shepherd of the Hills Mission, Branson; Edward G. Hartronft, Neosho and Noel; James F. Moon, Warrensburg; and George W. Murphy, Marshall, Carrollton, and Brunswick.

**Western North Carolina** — By Bishop Henry: Claude A. Collins, on May 30; to serve Bessemer City, N. C., High Shoals, and Kings Mountain.



THE  
EPISCOPAL CHURCH  
WELCOMES YOU  
  
EVERYWHERE  
(SEE LIST BELOW)

## ATTEND SUMMER CHURCH SERVICES

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

### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; Fri 6:30; C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

**ST. FRANCIS OF ASSISI** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. James E. Cavanaugh  
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

### DENVER, COLO.

**ST. MARY'S** 2290 S. Clayton (at Iliff)  
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

### FAIRFIELD, CONN.

**ST. PAUL'S** Old Post Road  
Rev. Oliver Carberry, r; Rev. Russell Smith, c;  
Rev. Eaton V. W. Read, d  
Sun 8, 10; HD 10

### WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

### COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruningo, Rev. George R. Taylor, Ass'ts; Rev. Warren I. Densmore, Headmaster & Director of Christian Ed.  
Sun HC 7, 8, 10 and Daily; C Sat 5-6, & by opt

### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Donald C. Stuart  
Sun 7, 8, 9:15, 11, and Daily

### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

Continued on page 24

### LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. C. Higgins, dean; Rev. W. Egbert, c  
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

**KEY**—Light face type denotes AM, black face PM; odd, address; onno, announced; 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; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany, Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# ATTEND SUMMER CHURCH SERVICES

Continued from page 23

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Avenue  
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues  
& HD HC 7; Thurs HC 10; C by appt

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1058 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

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

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun: H Eu 7:30, 9, 11, MP 8:30, EP & B 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; HD 10; MP 9:45, EP 5:30;  
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-  
8:30 & by appt

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

## CHEVY CHASE, MD.

**ALL SAINTS'** 3 Chevy Chase Cir.  
Rev. C. E. Berger, Th.D., r; Rev. H. B. Johnson, Jr.,  
Th.B.; Rev. H. B. Lilley  
Sun 7:30, 9, 10; Daily 10

## OCEAN CITY, MD.

**ST. PAUL'S BY THE SEA** Third and Baltimore Ave.  
Rev. William L. Dewees, r  
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;  
HC Daily 8, HD 10

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;  
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri  
& HD 12; C Sat 12-1, 5-6, Sun 10:15

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;  
Rev. R. T. Loring, Jr.  
Sun 7:30 Low Mass, 9 Sung Mass, 11 Mat, Low  
Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10;  
EP 5:30 Sat only; C Sat 5 & 8 & by appt

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. Canon  
J. C. Soutar  
Sun 8, 11, and Daily

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

## OMAHA, NEBR.

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

The Living Church

## SEA GIRT, N. J.

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

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 10; Daily 7, Thurs 10; C Sat 4:30-  
5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: HC 7:30 (G 10 Wed); MP 8:30; Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed & Fri 12:10; EP Daily 6. Church open daily  
for prayer.

**HEAVENLY REST** 5th Ave at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 9; High Mass 11; B 8;  
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)  
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,  
7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8 & 10 (Sung); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

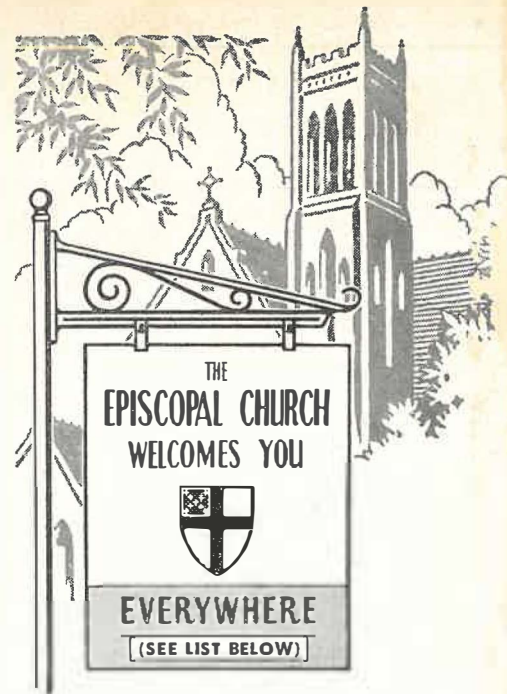
**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

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



## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.  
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP &  
Ser (2nd & 4th)

## UTICA, N. Y.

**GRACE** downtown Utica  
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c  
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC  
Wed 7 & Fri 7:30; HD anno

## ASHEVILLE, N. C.

**ST. MARY'S** 339 Charlotte Street  
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30;  
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

## FARGO, N. DAK.

**GETSEMANE CATHEDRAL** 204 9th Street, South  
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott  
Sun HC 8, MP 10, Wed HC 10

## PHILADELPHIA, PA.

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

## WAKEFIELD, R. I.

**ASCENSION** 159 Main St.  
Rev. James C. Amo, r  
Sun 8, 10; Wed 9; C Sat 5-6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**EPHAPHAN** 38th Ave. & E. Denny Way  
Rev. E. B. Christie, r  
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at 12th  
Very Rev. Richard Coombs, dean  
Sun 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8  
(Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

## WISCONSIN DELLS, WIS.

**ST. PAUL'S** Broadway and Elm  
Rev. Kilworth Maybury, v  
Sun: Parish Eu 8:45

## HAVANA, CUBA

**HOLY TRINITY CATHEDRAL** 13 y 6, Vedado  
Rt. Rev. A. H. Blankenship, bishop; Very Rev.  
E. P. Wroth, dean; Ven R. Gonzales, canon  
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

June 29, 1958