

The Living CHURCH

July 3, 1960

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Lend-Lease**

Page 10:

**What Clergy Think
about the Blessed
Virgin Mary**

Needed: Modern
"Noahs" [p. 13].



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LETTERS

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

American-Japanese Pact

For the past few weeks there have been numerous articles and pictures related to Japanese student demonstrations against the American-Japanese Security Pact appearing in American newspapers and on television. Many Americans are greatly alarmed about this situation because of their concern and interest for the people of Japan. As a Japanese citizen living in the United States, I am deeply grateful for this concern of so many Americans.

It is necessary, however, to admit that there is a difficulty of communication between these two countries. In 1954, when the "Ashes of Death" were carried to Japan as a result of H-bomb testing in the South Pacific, the Japanese people were in a state of panic; but the majority of Americans seemed unable to understand why the Japanese felt this way.

Now, once again, because of the alarm caused by the signing of the Security Pact there is a widening gap of misunderstanding between these two nations. Each of these incidents has tremendous significance and each of them need to be discussed very carefully. The most fundamental question, however, is concentrated on one point — understanding of world peace.

The position of the United States seems to be that world peace will come only if there is sufficient military defense in the west. On the other hand the position of Japan is that world peace will never be gained through military power. It holds this position because of the great suffering resulting from World War II. The Japanese people believe that a position of neutrality is the best position for a small nation to hold in the midst of the troubled world scene. But it is this position that Americans cannot understand. The policy of United States seems to be based on the belief that all countries located near Communist controlled countries should participate in "strengthening the peace" by building strong military defenses in accord with western policy. This position holds there is no such thing as neutrality or a third position. It implies that all countries who favor neutrality are really leaning toward the Communist sphere of influence.

Consequently, when Japanese students protest against the Kishi government because of its position favoring the western military defense system, many in the United States label protesting Japanese as Communists. I do not believe the majority of the Japanese protesting against the Security Pact are being agitated by the Communists, but are demonstrating because of their struggle for real world peace. It is a well known fact in Japan that if the Kishi government is overthrown, neither the Socialist Party nor the Communist Party will take control of the new government. It will simply pass to another segment of the present Conservative Party.

I believe it is imperative for the United

Continued on page 18

The Living CHURCH

Volume 141 Established 1878 Number 1

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

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THINGS TO COME

July

- 3. Third Sunday after Trinity
- 4. Independence Day
- 10. Fourth Sunday after Trinity
- 17. Fifth Sunday after Trinity
- 24. Sixth Sunday after Trinity
- 25. St. James
- 31. Seventh Sunday after Trinity

August

- 6. Transfiguration
- 7. Eighth Sunday after Trinity
- 14. Ninth Sunday after Trinity
- 21. Tenth Sunday after Trinity
- 24. St. Bartholomew
- 28. Eleventh Sunday after Trinity

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

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A Modern Restatement?

MOTHER OF THE REDEEMER. Aspects of Doctrine and Devotion. Edited by **Kevin McNamara.** Sheed & Ward. Pp. xiii, 258. \$4.

If the results of the Mariological questionnaire recently conducted by THE LIVING CHURCH [see p. 10 of this issue] move any reader to a further study of Roman Catholic Mariology — which after all is a factor to be reckoned with on the ecumenical front — he will find a clear, up-to-date, and refreshing presentation in *Mother of the Redeemer*, edited by Kevin McNamara and published this year.

Dr. McNamara, who is professor of dogmatic theology in St. Patrick's College, Maynooth, Ireland, has brought together under the present title a series of 12 lectures originally delivered to priests attending a summer school in Mariology at St. Patrick's College, Maynooth, in 1958.

The subjects covered are those usual in any Mariology: Our Lady in the Old Testament; Our Lady in the New Testament; Our Lady in the Patristic Age; Divine Maternity; Immaculate Conception; Perpetual Virginity; Mary's Role in Redemption; Mary's Mediation of Graces; Our Lady's Assumption; Our Lady, Queen of the Universe; Our Lady and the Church. (It is explained on page one why two lectures are devoted to Mary in the Old Testament, while only one to Mary in the New Testament.)

One is tempted to say that, when you have read one Roman Mariology, you have read them all. This, however, is not quite true. And it is not true of *Mother of the Redeemer*, which in regard to the *virginitas in partu* ("virginity in the birth") breaks fresh ground, or at least summarizes the results of a comparatively

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

July

3. The Bishop's Chapel, Syracuse, Ind.; Church of St. Stephen and St. Martin, Brooklyn, N. Y.
4. Church of St. Michael and All Angels, Portland, Ore.
5. St. Peter's School, Peekskill, N. Y.; St. Philip's, Gascons, Quebec, Canada.
6. Church of the Ascension, Chicago, Ill.; St. Mark's, Oconto, Wis.
7. St. Luke's Chapel, New York, N. Y.
8. The Rev. Urban T. Holmes, III, Baton Rouge, La.
9. St. Peter's, Rockland, Maine

July 3, 1960

new approach to this question (see question two of the questionnaire, p. 11).

According to most Roman Catholic theologians, it is necessary to believe that our Lord's birth itself was miraculous in the sense that it left His Mother's hymen intact. Thus His coming forth from her womb was analagous to the penetration by His risen body of closed doors. But it seems now that Roman theologians are questioning whether this belief in the purely physical integrity of our Lady's virginity can be maintained in the face of modern biological knowledge, and whether it is necessarily implied in the documents of the magisterium, or Church's teaching office.

All of this — the traditional teaching on the *virginitas in partu* and the possible need for a modern restatement — is carefully and clearly discussed in the chapter on the Perpetual Virginity, and many of the arguments commonly used by Roman theologians to establish the virginity *in partu* are frankly admitted to be inconclusive.

Regardless of the extent to which one agrees or disagrees with it, *Mother of the Redeemer* will serve as a useful and up-to-date introduction to Roman Catholic Mariological thinking. One might add that it bears a *Nihil Obstat*, etc.

FRANCIS C. LIGHTBOURN

HE SENT LEANNESS. By **David Head.** A book of prayers for the natural man. Macmillan, 1959. Pp. 62. \$1.25.

David's Head's *He Sent Leanness* is an amusing book but one with a deeper purpose. For it shows up the hypocrite within us, revealing the prayers, the secret desires, the hidden aspirations that lie behind the outwardly devout forms which we use. All of these unconscious wishes are in this little book cleverly laid bare — without benefit of psychoanalysis. Here, for example, is an adaptation of the General Confession:

"Benevolent and easy-going Father: we have occasionally been guilty of errors of judgment. We have lived under the deprivations of heredity and the disadvantages of environment. We have sometimes failed to act in accord with common sense. . . . Do thou, O Lord, deal lightly with our infrequent lapses. Be thine own sweet Self with those who admit they are not perfect; According to the unlimited tolerance which we have a right to expect from thee. . . ."

Something of the deeper purpose is seen, for example, in the "Postback" at the end, and especially in such a sentence as this:

"What is subtly devastating is that our prayers are expressions of blasphemous distortions, and imply a God who is hardly worth knowing. We form our own image of God, and bow down to it, and inevitably become like it. Come forward, then, the man who believes in prayer but not in theology!"

FRANCIS C. LIGHTBOURN

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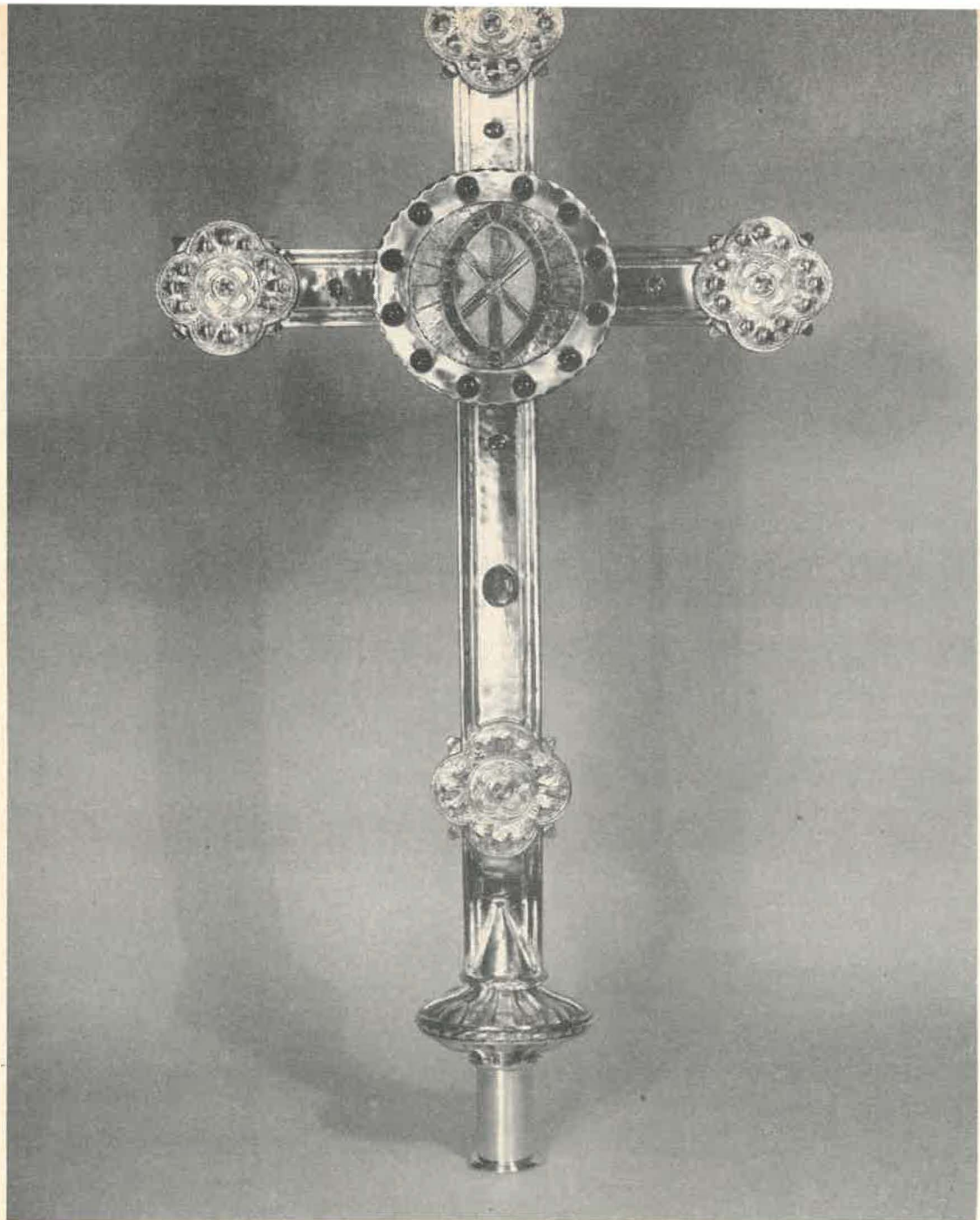
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Sesquicentennial processional cross. Christ Church, Cooperstown, N. Y. [see p 7].

O God, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the means of life and peace: Grant us so to glory in the Cross of Christ, that we may gladly suffer shame and loss; for the sake of the same thy Son our Lord. *Amen.*

The Living Church

For 81 Years:

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

Third Sunday after Trinity
July 3, 1960

EPISCOPATE

Bishop Atwill Dies

The Rt. Rev. Douglass Henry Atwill, retired Bishop of North Dakota, died June 22d in St. Barnabas Hospital, Minneapolis, Minn., after a year's illness. He was 79 years old.

Bishop Atwill was born in Burlington, Vt., the son of the Rev. Edward Robert Atwill, later Bishop of Kansas City. A graduate of Yale and the Episcopal Theological School, Bishop Atwill received the D.D. degree from Seabury Western Theological Seminary in 1935. He was consecrated sixth bishop of North Dakota January 21, 1937, after serving churches in Missouri, California, and Minnesota. He retired in 1951.

Burial was scheduled to take place June 24th from St. Paul's Church, Minneapolis, with Bishop Kellogg of Minnesota officiating, assisted by Bishop McNairy, suffragan, and the Rev. Vernon E. Johnson, rector.

Bishop Atwill is survived by his widow, the former Mima Janisch, a son, Fenwick C., and a sister.

MISSIONS

The Image Builders

Laymen and women who travel abroad will have an opportunity to become good "missionaries" of the Church under a pioneer program which is being inaugurated by Laymen International. A new branch of the Overseas Mission Society of the Church, the organization has just opened offices on Mount St. Alban in Washington with the Rev. Samuel Van Culin, Jr., as secretary. The aim of the organization, which has been financed by an anonymous grant of \$20,000, is to impress upon lay people that every traveler is or can be a potent missionary of the Church.

Says Mr. Van Culin, "In the past decades the Church's missionary work has been carried on with a staff at the home office and full-time personnel active in the field. The East does not spread its religion in this way. In the Muslim world it is often the Arab trader who is the missionary.

"Never has there been a greater need for the participation of laymen in the missionary task. Our American expansion

since the second world war has released a flood of over two million government, business and professional men and women abroad. Today the oil drillers, Fulbright scholars, company doctors and executives, engineers, military personnel, and social scientists have in many places replaced the professional missionary as the image builders and teachers in outposts around the globe. The Church can help to prepare these individuals for this vocation in the world community under God."

Three experimental projects are being developed which will get underway in the fall. First is a "Parish Ambassador" program by which individual parishes and missions can have a sense of sending out the travelers from their particular churches as non-professional missionaries.

Also a series of interdenominational conferences and seminars will be held in Washington and several other key cities for interdenominational groups to learn

SOCIAL RELATIONS

From Japan for an Award

Madame Renzo Sawada of Oiso, Japan, Churchwoman and founder and director of the Elizabeth Saunders Home in Oiso, received the third annual Elizabeth Blackwell Award from Hobart and William Smith Colleges for "outstanding service to mankind." The Elizabeth Saunders Home is an orphanage for children of Japanese mothers and Allied soldier fathers. Mrs. Sawada flew from Japan to the United States to receive the award.

Miki Sawada is the daughter of the late Baron Iwasaki, head of the Mitsubishi enterprises in Japan, and the wife of Renzo Sawada, former Japanese ambassador to the United Nations, and more recently chief negotiator for Japan in the Korean-Japanese amity talks.

Impoverished at the end of World War II by the confiscation of her property, Mrs. Sawada raised money to buy her former estate back from the government and there established the orphanage. The Elizabeth Saunders Home has served more than 500 children since it opened in 1947, and has placed more than 350 of them in foster homes all over the world.

Mrs. Sawada's work has received recognition and some financial support from the Japanese government. She also has received help from the Nippon Seikokai, the Episcopal Church, from the Christian Children's Fund of Richmond, Va., and from THE LIVING CHURCH RELIEF FUND.

RACE RELATIONS

Continuing Needs

Episcopal Churchmen for South Africa have sent the Most Rev. Joost de Blank, Archbishop of Capetown, a check for \$5,200. This sum was sent to ECSA by Bishop Stokes of Massachusetts, who has been gathering contributions in his diocese for the ECSA fund for the Church of the Province of South Africa during the current emergency in that country. The \$5,200 represents a contribution from the Society of the Catholic Commonwealth in memory of its Father Founder, the late Rev. F. Hastings Smyth, and consists of donations from members and friends of the society in the United States, Canada, Australia, England, Switz-



RNS

Mrs. Sawada and friends: 500 since '47.

something of "Christianity's dialogue with non-Christian religions." They will be given material setting out opportunities for Christian ministry as they visit or work in foreign countries. Inquiries from individuals or groups interested in these study groups may be addressed to Laymen International, Mount St. Alban, Washington 16, D. C.

erland, Japan, and South Korea.

Contributions from bishops, diocesan centers, parishes, college and Sunday school students, church organizations, and individuals have to date totaled more than \$12,000. Reports from the recipients of American funds tell of the continuing grave needs of the African people who are suffering even more severely since the state of emergency was declared.

ECSA asks Americans to continue to support its fund for the South African Church, to help those oppressed by *apartheid* and to help maintain the Christian witness, suggesting that Churchpeople give what they would normally spend on one day's vacation this year.

EDUCATION

Gifts Announced

Kenyon College has announced that gifts amounting to \$1,400,000 have been received in the current campaign for development. The campaign goal is \$1,806,000. The college expects to build a new general library, an addition to the science hall, and a library for Bexley Hall, Kenyon's theological school.

TEXAS

A Different Culture

The conference for Latin American clergy of the Episcopal Church was held in Austin, Texas, during the latter part of June, as the result of a \$13,500 grant from the Lilly Endowment Inc., of Indianapolis, Ind.

The conference took place in the Episcopal Theological Seminary of the Southwest. Attending were about 40 delegates from Panama, Central American Republics, and Mexico.

"This is a pilot conference of the Episcopal Church to find out how the Church in this country can assist a Church in a different culture," the Very Rev. Gray B. Blandy, dean of the theological seminary, explained.

From left: Bishop Saucedo of Mexico, the Rev. Jose W. Gomez, and the Rev. Ignacio Ramirez
A pilot conference to find out how.

UPI Photo



BRIEFS

POINT MADE: When Dr. Wallace Ann Wesley, health education consultant for the American Medical Association, suggested during the annual meeting of the National Association of Student Councils that people's "awareness of their relationship to the Omnipotent Power Above" is a factor in personal fitness, she was "stunned" to have the teenagers decide that a "devotional period" should begin every school day in public high schools.

WORSHIP FOR THE AUDIENCE: Nearly 250 Anglicans received the Holy Communion at Oberammergau on Ascension Day. Anglican chaplaincy during the Passion Play season is organized by the Society for the Propagation of the Gospel. Clergy who wish to commend their people who are visiting Oberammergau should write to SPG House, 15 Tufton St., London S.W.1, England.

GOPHER BROKE: Excavations by an industrious gopher combined with record-breaking rains to drown the works of the organ of St. Andrew's Church in Amarillo, Texas.

A gopher hole outside the sacristy window drained floods of water from two downspouts into the soundproof room under the church where the pipe organ motor and blower are housed. The motor sat in four feet of water before being rescued, removed, and baked to dry out.

An Amarillo music store met the emergency with an electronic organ for services on June 12th.

Steps have been taken to discourage gopher diggings at the church.

CHRISTMAS LEGISLATION EARLY: Sen. Thomas J. Dodd (D-Conn.) has introduced legislation to have the Post Office Department stamp "Keep Christ in Christmas" on all mail during the Christmas season.

Senator Dodd said this practice would be "a small but effective way to remind people of the true significance of Christmas."

He said it was the responsibility of the government to foster the spiritual values on which the nation was founded and to encourage the proper observance of national religious holidays. [RNS]

ALL IN THE FAMILY: Nine Smiths and three other members of the Smith family, headed by a 64-year-old grandmother, Mrs. John Smith, were recently confirmed at St. Timothy's Church, West Des Moines, Iowa, by Bishop Smith of Iowa.

VOCABULARY FOR SINGING: Some £23,000 (\$72,000) paid for "a vocabulary and conversation book of 1480," in London, will go into a fund to provide a new singing school for Yorkshire's Ripon Cathedral.

PUBLIC AFFAIRS

Burden Withdrawn

Postmaster General Arthur E. Summerfield has withdrawn, on behalf of the administration, proposed rate increases for religious and other nonprofit organizations using second or third class mail.

Chairman Tom Murray (D., Tenn.) of the House Post Office and Civil Service Committee read a letter from the Postmaster General officially withdrawing the requested increases as the committee opened a public hearing at which representatives of both Roman Catholic and Protestant periodicals were about to tell Congress of the heavy burden which the increase would place upon their publications. [RNS]

SOCIAL RELATIONS

The Basic Mission

The militant abstainer from alcohol can drive a man to drink, Bishop Hall of New Hampshire told the annual North Conway Institute, sponsored by the North Conway Foundation for alcoholic studies.

"The crusader who never lets pass a chance to hammer home his message can cause a man to rebel and seek alcohol," said Bishop Hall to 54 members of Protestant, Roman Catholic, and Jewish Churches, meeting in North Conway, N. H., June 13th-17th. "Because of this, people do not listen to the moral lobby . . . the militant dry could do far more to advance his program if he would limit his concern to areas most in need of his program. . . . We must recognize that alcohol is with us and that we are not going to get rid of it by turning off the spigot. We have the gay, giddy, Godless '20s, capped by prohibition, to attest to that."

A joint statement of the group at the conclusion of the sessions listed four ways of meeting responsibilities in regard to alcoholic problems: (1) counseling individual persons; (2) changing attitudes of society; (3) reducing the stresses of modern life where possible; (4) strengthening the individual to withstand stresses and anxiety.

The statement said:

"Dependence on God is not a neurosis but the beginning of wisdom. This kind of dependence produces genuine independence; this confession of weakness results in strength. . . . Reliance on God and the proclamation of His eager desire to help all who will turn to Him has always been a common emphasis of the Judeo-Christian religious tradition. Perhaps in our modern emphasis on the psychological approach to life and in our involvement in sociological solutions we have forgotten this basic mission."

The Rev. David A. Works, rector of Christ Church, North Conway, chairman of the board and originator of the foundation, outlined the recent history of alcohol study in the Episcopal Church. He

said that the Presiding Bishop has asked Dr. Ebbe Curtis Hoff, dean of graduate studies at the medical college of Virginia, and Dr. Dean K. Brooks, both members of the Commission on Alcoholism and Alcohol Study, to present a six-hour program before the House of Bishops, meeting in Dallas this year.

ALBANY

From Friends and Members

A highlight of the sesquicentennial celebration of Christ Church, Coopers-town, N. Y., will be the blessing on July 10th of the new sesquicentennial processional cross, executed for the parish by Mr. Louis Glasier of New York City. Other scheduled features of the sesquicentennial observance are the publication of a parish history, and a service of thanksgiving and rededication on the anniversary of the consecration of the church [see page 4].

The processional cross, made of silver, gold, and jewels given by friends and members of Christ Church, is designed to conform with the architecture of the church, and symbols have been used which emphasize the church's name. Hand wrought, the cross is set with amethysts, garnets, topazes, and onyx stones.

JOINT COMMISSIONS

Not a Sin

"The act of drinking an alcoholic beverage is not of itself a sin" declared the Joint Commission on Society and Alcohol in a statement issued after its June 10th meeting at Cranbrook House, Bloomfield Hills, Mich.

In taking this position, the Commission repeated the stand of the 1958 General Convention. Aware of the misunderstandings that arose then, it defined three categories of drinking: (1) the right use of alcohol; (2) the indulgent use of alcohol; and (3) its pathological use.

The Commission pointed out the moral status of each of these categories in a careful theological analysis. "The primary consideration in the right use of alcohol," it said, "is responsibility to God for the proper use of His gifts and to man for Christian stewardship of all of God's gifts."

This statement is contained in a preliminary draft of the theological section of a "Handbook for Clergy."

The Commission voted to:

- ✓ Present the subject of "Society and Alcohol" to the meeting of the House of Bishops in the fall.
- ✓ Encourage attendance of the clergy at the Yale School of Alcohol Studies.
- ✓ Negotiate with deans of seminaries to have problems relating to alcohol presented to seminary students.
- ✓ Seek similar presentations at summer training sessions for "Town and Country" clergy.

THE ARTS

Hymns Wanted

A search for new hymn texts on stewardship, to be used in connection with the 40th anniversary of the department of Stewardship and Benevolence of the National Council of Churches in December, is announced by Dr. Deane Edwards, executive of the Hymn Society of America. The society has undertaken the project at the request of the department.

The winning hymn will be published in the department's magazine.

Dr. Edwards said that hymns may deal with three themes — that God is the Creator and Owner of the earth; that man is the responsible steward of all that God has placed in his hands; and that man must some day render an accounting to God.

Deadline is September 15th, and entries should be sent to the Hymn Society of America, 475 Riverside Drive, New York 27, N. Y.

Three from One

Three of the four winners of the Church's Creative Art Contest this year are from the diocese of Olympia. Two of them are members of St. John's Church, Seattle.

Winners in the six to 11 category are Laurienne E. Post, St. John's Church, Seattle, and Roxanna J. Lindholm, Emmanuel Church, Eastsound, Wash. Winning in the 12 and over group are Patrick James Fraley, Church of the Holy Communion, St. Louis, and Jan Leonard Partner, St. John's Church, Seattle.

Designed to increase interest in the Church School Missionary Offering, the Creative Art Contest, conducted by the Department of Promotion, was open to all Church school children.

The four winners were awarded a trip to New York City, June 3d-5th, with visits to the Cathedral of St. John the Divine and the United Nations. At Sea-

bury House in Greenwich, Conn., they met the Presiding Bishop and Mrs. Lichtenberger.

From more than 2,000 entries, the winning exhibits were selected on the basis of the "evidence of the entrant's understanding of the Church's missionary task."

Receiving honorable mention were: Leslie Louise Baumgartner, St. Barnabas' Church, Portland, Ore.; William Hugh deLorge, Jr., Chapel of St. Christopher, Hyattsville, Md.; Edward F. Mills, St. John's Church, Lodi, Calif.; Malcolm Tillman, Church of the Good Shepherd, Berkeley, Calif.; Christina Weppner, All Saints' Church, Chevy Chase, Md.; and Donna Yancey, Cathedral of St. Philip, Atlanta, Ga.

NEW YORK

Floats and Bands

Some 1,200 members of 28 churches marched in parade during the seventh annual "Day of Witness" of the diocese of New York, in New York City.

Floats and bands enlivened the celebration, in which Sunday school children and adults participated to "demonstrate in a tangible way that the Episcopal Church is vitally concerned with the lives of all its people." They marched from Madison Avenue and 109th Street cross-town to the Cathedral of St. John the Divine, where a special service was held.

[RNS]

Panagia for Friendship

Catholicos Vazgen I of Etchmiadzin, supreme head of the Armenian Apostolic Church, recently celebrated a Pontifical Divine Liturgy in the Cathedral of St. John the Divine in New York, and presented a holy panagia to Bishop Donegan of New York, as a symbol of friendship between the two Churches.

The holy panagia is a small colored picture of the Virgin Mary worn by Armenian bishops around their necks. It



The Presiding Bishop (third from left), Bishop Crittenden (extreme left), and leaders of Roman Catholic, Jewish, and Protestant Churches: At Erie's convention, gathered to celebrate.

can be bestowed only by the Catholics and is rarely given to bishops outside the Armenian Church.

Attending the liturgy in the cathedral were some 10,000 people, including groups of Armenian pilgrims who came from various cities along the eastern coast.

After the service Catholics Vazgen bestowed the Order of St. Gregory the Illuminator, First Degree, on the Rev. Canon Edward N. West for his friendship to the Armenian Church and his contribution to the training of Armenian seminarians.

[RNS]

WEST TEXAS

Over the Top

The Episcopal Advance Fund drive in the diocese of West Texas has gone "over the top" for a total of \$1,474,885. Goal for the drive, which was to provide funds for diocesan conference centers, college work, and other projects, had been set at \$995,000. Over 5,000 donors made pledges.

ECUMENICAL

Avenues of Concession

A cardinal official of the forthcoming ecumenical council of the Roman Catholic Church declared at Fordham University that the world meeting may explore "avenues of concession" with other religious groups on matters of liturgy and discipline. He stressed, however, that no concessions will be made on points of doctrine.

Augustine Cardinal Bea, newly-appointed head of the ecumenical council secretariat that will assist Protestants and Eastern Orthodox Christians to follow the work of the council, outlined his own role in the ecumenical project during a press conference prior to Fordham University's commencement exercises. He said he was the one official who would serve as a liaison between the council and non-Catholics, offering them the opportunity for inquiries and suggestions.

[RNS]

OREGON

Oversubscription

First allocation of funds from the recently concluded development program of the diocese of Oregon was awarded the department of missions to be used for the purchase of building and land sites to fill needs of growing missions and to establish missions in new areas.

Pledges of \$945,000 have been made, an oversubscription of more than \$125,000 above the original quota. The diocesan council authorized Bishop Carman of Oregon to appoint a committee representing the various departments of the diocese, to study the priority of allotments and to present its findings to the next meeting of the council in the early fall.

INTERNATIONAL

JAPAN

The Right Base

The Rt. Rev. David M. Goto, Bishop of Tokyo, has been in the United States during May and June on a trip sponsored by a number of Episcopal churches. Beginning in San Francisco, he visited cities from coast to coast to tell Churchpeople how the Christian message is being carried to the people of Japan, and of the plans for an Episcopal cathedral for Tokyo, the largest city in the world.

Bishop Goto explained that it will cost about \$500,000, of which he hopes to raise \$30,000 soon in order to build the first unit, a diocesan center and office. He says a cathedral in Tokyo would be "a most powerful visible sign of Christianity's mission" to the Japanese. We need, he says, "at least one nice big church," as a sort of sacred advertisement of Christianity — "something which speaks by itself."

According to Bishop Goto, Christianity made some encouraging gains during the occupation, but now it is slowing down. He is not discouraged by the relatively small foothold achieved after a full century of Christian witness, saying that "100 years is not long enough." He explained that the cultural barrier and weight of tradition to be overcome is comparable to that Buddhism might face if it tried to convert America. He is confident that the Christian Church will eventually grow rapidly in Japan "if we can build the right base."

Editor's Note: Contributions to the building of a cathedral in Tokyo may be sent to THE LIVING CHURCH. Checks should be made out to THE LIVING CHURCH RELIEF FUND, and marked "For Tokyo Cathedral."



RNS

Bishop Daly of Korea and Fr. Rutt in St. Bede's In Seoul, an apostolate.

ORTHODOX

Sign Official

Three weeping icons of the Madonna in Long Island, N. Y., reported this spring [L.C., May 1st], have been designated as "a sign of Divine Providence," in an official pronouncement received from the Holy Synod of the Ecumenical Patriarchate in Istanbul.

Archbishop Iakovos of the Greek Archdiocese of North and South America, who reported on the icons during a recent visit to the Ecumenical Patriarchate, said that the pictures will be enshrined eventually in a convent to be built on Long Island.

[RNS]

After 15 Years, Decision

According to the *New York Times*, the Russian Orthodox Church won a complete victory on June 6th, in a 15-year struggle with an American faction of the Church for control of St. Nicholas Cathedral in New York.

The Supreme Court reversed a decision of the New York Court of Appeals which awarded the cathedral to the American faction. The faction seceded from the Moscow Patriarchate in 1924 because of the alleged dominance of the Soviet state over the Orthodox Church.

SOUTH AFRICA

For Jubilee, Freedom

At the time of the jubilee of the Union of South Africa, the government released over 150 detainees. Among them was the Rev. Mark Nye, priest-in-charge of the native mission in Pretoria. He was imprisoned two months earlier [L.C., April 10th], at the same time as Miss Hannah Stanton, warden of the Tumelong Mission House, who is now in England after her deportation [L.C., May 22d].

Fr. Nye's African parishioners wept with joy as they flocked around him after a special service in St. Alban's Cathedral, Pretoria, soon after his release.

KOREA

Memorial to Episcopalians

The Anglican Church in Korea has opened a university students' center as a memorial to Episcopalians who died in the Korean War.

Called St. Bede's House, the new three-story center adjoins Seoul National University. A large part of the funds for the building came from the United Thank Offering of the women of the Church.

In addition to a chapel, the center contains a library, kitchen, lounge, coffee room, and conference rooms. Facilities are available to Anglicans, non-Anglicans, and non-Christians alike as an "apostolate to the intelligentsia," according to the Rev. Richard Rutt, warden of the chapel.

[RNS]

Released Time for Religion

by THOMAS M. IRELAND

While the issue of statehood will provoke a discussion anywhere on the island of Puerto Rico, the more important issue is that of a released time program for religious education of public school students. The weekend of Rogation Sunday produced significant developments in the controversy over the program. A bill offered in the island legislature was tabled by vote of the lower chamber; but, in spite of this legislative setback, large rallies were held by supporters and opponents of the law.

Public opinion about the bill did not form strictly along religious lines. While Puerto Rico is generally thought of as Roman Catholic, the number of practicing Romans is probably significantly below the 90-odd % of the population claimed by the Roman Church. Principal members of the Popular Democratic Party, which opposed the bill, are known to be mostly active Romans. In their opposition they were joined by many Protestants and by anti-clerical elements in the population.

The principal objection to the bill was based on the admittedly poor condition of Puerto Rico's public school system. At present, school is mandatory only for students in the first six grades, and enforcement of this regulation is poor because of lack of facilities in many parts of the island. Objectors contend that withdrawing the students from so restricted a program will cause the quality of education to suffer even more.

Protestant objections to the bill have been motivated from two bases: (1) the doctrine of separation of Church and state, and (2) the unvoiced but clearly recognized fact that none of the Protestant Churches active on the island could possibly provide instruction for their widely scattered students, and the fear that the Roman Church would move to fill the vacuum.

The Episcopal Church in the island did not join with any of the opposition groups. While on record as opposed to the program, its attitude was given in a published statement issued by Bishop Swift of Puerto Rico. He expressed the opinion that the program, where it had been tried in the States, generally produced poor results, and that what really confronted the Church in Puerto Rico was the matter of facing the problem of Christian education squarely and taking active and significant steps towards its solution, rather than stopgap measures of doubtful value. Sunday schools integrated with the worship of the Church, and parochial schools, such as those operated by several of the parishes and missions in the district, were pointed out by Bishop Swift as positive solutions.

June 20th marked the 200th anniversary of Christ Church (Old Swedes) in the village of Swedesburg, near Norristown, Pa. Dedicated in 1760, the church was served by Swedish Lutheran clergy until 1831, when it became an Episcopal church, although it was not formally affiliated with the diocese of Pennsylvania until three years ago. Among worshippers at Old Swedes have been George Washington, and Benjamin Franklin.

Bishop Gooden of the Panama Canal Zone has presented Maj. Gen. Charles L. Dasher with a certificate in appreciation of the latter's outstanding assistance in the direction of financing. Several new chapels are among the tangible results of General Dasher's leadership.

The summer schedule of conferences for 1960 at Evergreen Conference Center, Evergreen, Colorado, includes the following: July 5-8, Retreat for Women, sponsored by the Sisters of St. Mary; July 10-16, National Convention, Conference of Church Workers for the Deaf; July 18-30, General Conference; August 1-6, Short Music School; August 8-20, Long Music School.

St. Peter's Church, Philadelphia, has been left \$15,000, and St. Paul's Church, Chester, Pa., \$10,000, in the will of Mrs. Stanley E. Wilson, who died May 20th.

When the Rev. Frederick H. Avery, rector of St. Luke's Church, Vancouver, Wash., received the degree of Doctor of Divinity at the Church Divinity School of the Pacific, he received his first academic degree. Admitted to CDSP in 1926 on the basis of his entrance examination, he completed the class A course, including Hebrew and Greek, with honors.

A conference on prayer and the Church's ministry of healing will be held at Adelynrood, South Byfield, Mass., from July 11th to 14th. Sponsored by the Society of the Companions of the Holy Cross, the conference will be open to men and women.

Churchwomen of the diocese of Erie have been collecting samples of medicines to send to Managua, Nicaragua. Operation Medicine Chest was helped by Smith, Kline and French Laboratories in Philadelphia, who gave several thousand iron-vitamin tablets to the project.

On May 31st the Rev. G. Maclaren Brydon, D.D., registrar and historiographer of the diocese of Virginia, observed the 60th anniversary of his ordination to the priesthood. Bishop Chilton, Suffragan of Virginia, and the Rev. James P. Lincoln marked the occasion with a celebration of the Holy Communion.

St. Agnes' School, Albany, N. Y., private-diocesan secondary school for girls, is building a new dormitory, with an infirmary wing, to house faculty and a larger number of boarding students. It will be named Pittman Hall as a tribute to Miss Blanche Pittman, daughter of a Canadian priest. Miss Pittman retires this month after 29 years of service as principal.

The diocese of Albany is giving \$25,000 toward the cost of the new building, estimated at \$225,000. The large balance is currently being raised among parents of students and the alumnae of the school.

On Whitsunday, St. Philip's Church, New York City, officially received new members who had transferred from other

Continued on page 19



Bishop Gooden and General Dasher: New chapels among tangible results.



The Adoration of the Shepherds by Hugo Van der Goes
An important place in Christian thinking and devotional practice.

What About The Virgin Mary?

*More than 500 clergy answer searching questions
about the Mother of our Lord, and most of them support
a central Anglican position in a Living Church survey*

by the Rev. Francis C. Lightbourn, S.T.M.

Living Church Questionnaire

1. Do you believe in the Virginal Conception (commonly called "Virgin Birth") of Jesus Christ — i.e., that He had no human father?
(a) Yes 470 (b) No 39 (c) Undecided 30
2. Do you believe in the Virgin Birth properly so called — i.e., that Jesus Christ came forth from the closed womb of His mother, who suffered none of the pains, lesions, etc., normally accompanying childbirth?
(a) Yes 57 (b) No 382 (c) Undecided 82
3. Do you believe in the perpetual virginity of Mary, in the sense that she and her husband St. Joseph lived a life of complete continence?
(a) Yes 118 (b) No 346 (c) Undecided 68
4. Do you believe that Mary's words to the angel Gabriel ("How shall this be, seeing I know not a man?" — Luke 1:34b) imply that she had taken a vow, or at least adopted a firm purpose, of perpetual virginity?
(a) Yes 24 (b) No 476 (c) Undecided 34
5. Do you believe that the so-called "brethren" of Jesus (Matthew 13:55, Mark 6:3, Luke 8:19-20, etc.) are to be regarded *otherwise* than as children of Mary and Joseph?
(a) Yes 172 (b) No 278 (c) Undecided 85
6. If you answered "Yes" to the preceding question, do you regard the "brethren" of Jesus as
(a) Cousins 52 (b) Children of Joseph by a former wife 55 (c) Undecided 94
7. Do you believe in the Immaculate Conception? (As defined by the Church of Rome, this means that "Mary, in the first instant of her conception, was . . . preserved immune from all stain of original sin.")
(a) Yes 34 (b) No 467 (c) Undecided 30
8. In lieu of the Immaculate Conception, in the sense indicated above, do you believe that Mary was at some later point in her life (e.g., at the Annunciation) made free from original sin contracted from her parents?
(a) Yes 75 (b) No 365 (c) Undecided 70
9. Do you believe that Mary was, her whole life long, free from all actual sin, venial as well as mortal?
(a) Yes 61 (b) No 425 (c) Undecided 48
10. Do you believe that Mary is rightly regarded as Co-redemptrix of the human race, in the sense that, as she stood at the cross (cf. John 19:25ff), she actively, though subordinately, shared in her Son's redemptive action?
(a) Yes 13 (b) No 507 (c) Undecided 12
11. Do you believe that Mary's body was assumed into heaven and is there united with her soul, in advance of the general resurrection?
(a) Yes 41 (b) No 445 (c) Undecided 52
12. Do you believe that Mary's soul is in heaven but that her body suffered corruption?
(a) Yes 347 (b) No 73 (c) Undecided 95
13. Do you believe that Mary is the mediatrix of all graces — that all grace coming to Christians from Christ comes through Mary, in the sense that it is given in view of her intercession?
(a) Yes 5 (b) No 522 (c) Undecided 8
14. Do you believe that Mary is rightly regarded as "the chief of all saints" (see *Prayer Book Studies; XII — The Propers for the Minor Holy Days*, where — p. 73 — she is so described)?
(a) Yes 299 (b) No 129 (c) Undecided 96
15. Do you believe that Mary, in heaven, is rightly described as "higher than the cherubim, more glorious than the seraphim" (as in *The Hymnal 1940*, No. 599)?
(a) Yes 255 (b) No 149 (c) Undecided 126
16. Do you believe that Mary's role in the redemptive scheme (initiated in the conception and birth of our Lord) continues today in some manner different in kind from that of any other created being?
(a) Yes 89 (b) No 379 (c) Undecided 59

The credal statement that Jesus was conceived in the womb of the Virgin Mary without a human father is accepted by 87 per cent of the clergy responding to a LIVING CHURCH questionnaire on beliefs about the Blessed Virgin. Only a small minority of these clergy, however, accepted the doctrines of the Assumption and Immaculate Conception of the Blessed Virgin, and even smaller minorities endorsed the assigning to Mary of such titles as "Co-redemptrix" and "Mediatrix of all grace."

Questionnaires were mailed to every seventh name on the list of clergy in the Episcopal Church, a mailing to 1,243 individuals, all of whom reside in the U.S. Replies came from 544 clergymen, but five had to be invalidated for various reasons. No claims are made that the group replying is necessarily representative of opinion in the whole clergy group, but analysis shows that replies were geographically representative. Replies came from five per cent of the clergy in Province III, from eight per cent of the clergy in Province V, and from either six or seven per cent of the clergy in each of the other provinces.

The mailing of the questionnaire was in no sense of the word intended as a "vote on the truth"; its purpose was rather to stimulate study and discussion of a topic which throughout the centuries has held an important place in Christian thinking and devotional practice.

The accompanying list shows the exact wording of the questions asked and the proportions giving various responses. The bar chart carries the responses to the various questions in graphic form. In the latter, wording of the questions has been compressed, but the numbers of the questions on which they are based are given so that reference to the exact terminology can be made.

In the analysis, some judgment had to be exercised in classifying answers where comments were written on the questionnaires by the respondents. Such comments, which were specifically invited, also serve to give insight into the thinking behind the answers.

From the replies and the various comments it appears that most of the Church's clergy do not habitually think in Roman Mariological terms. The questionnaire was phrased in these terms, however, in view of the proposed ecumenical council of the Roman Church and of the possibility that further Mariological definition may result from this. It is also true that, whatever its defects as seen from Anglican eyes, Roman Mariology is at least definite and thus admirably adapted as a measuring rod, even though in this respect it be over precise.

Questions 14 and 15 (defining Mary's status in heaven) were put in because they are based on official and quasi-official An-

glican material and yet go a little beyond *The Book of Common Prayer*. They received a large number of affirmative answers, ranking next in this respect to questions one (virgin conception) and 12 (her soul in heaven). They brought forth also a number of comments. Some men said that they were unacquainted with the "geography" or "social scale" of heaven, or that they did not interpret the words of the hymn (No. 599), "thou bearer of the eternal Word," who is said to be "higher than the cherubim, more glorious than the seraphim," as referring to Mary, or to be taken as more than poetic metaphor.*

Others said that they would first have to know how high a cherub was. Others, again, said that they believed Mary might be higher than the cherubim as were all redeemed Christians. Thus, while this question received a large number of "Yes" answers, it is uncertain how many of these reflect the view that lies behind the commonly used Confiteor: "I confess to God Almighty, to Blessed Mary Ever-Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the holy Apostles Peter and Paul, and to all the saints," etc. — which puts Mary alone at the pinnacle of created beings.

Among the 69 answering "No" or "Undecided" to question one, some added that they believed the Gospel account of the virginal conception stood in any case for the truth that the Incarnation was

brought about by God's initiative, and not by man's. In other words they accept the story and affirm the truth as "kerygmatic myth," rather than as biological fact.

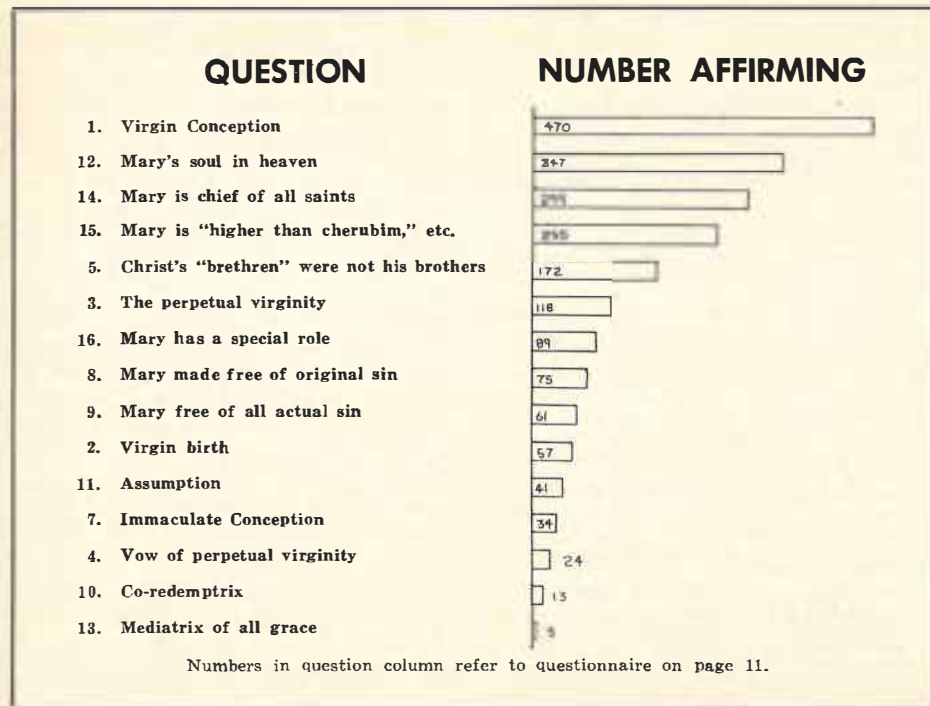
Question two bothered a number of men, who apparently did not understand it. It refers to the tradition, going back at least to the second century, that the birth of our Lord itself in no way violated His Mother's *physical* virginity — that there was no rupture of the hymen in the process. (For the Roman position on this matter see "Books" of this issue, p. 3.)

The returns show a definite and widespread conviction that Roman Mariology has gone far too far. Specific comments range far and wide: "Mountain of clap-trap"; "This savors of obstetrical rather than biblical theology"; "Vas you der, Sharlie?" A few doubted the wisdom of conducting such a survey; they feared it would show up the diversity of opinion among Anglicans. One man stated categorically that "nothing should be published by your organization or any other, including the National Council, without the consent, comment, and approval of the American Church Union."

The opinion was expressed by some that, while Roman Mariology had gone to unpardonable extremes, this may well be the answer — though the wrong answer — to a deep-seated human need for a feminine element in deity. As one respondent said,

"I feel that at the heart of Mariolatry is a distorted but nevertheless noble protest against the one-sided, overly-masculine picture of God which is so current in the Church today. To all who would exalt Mary, we must say, 'You perceive something important about God; but this is not the way.'"

*That the words of the hymn were intended as a reference to the Blessed Virgin Mary there can be no doubt. Their obvious source is the Liturgy of St. Chrysostom: "It is very meet to bless Thee, the ever-blessed and most pure Virgin and Mother of our God. Thee that art more honorable than the Cherubim and incomparably more glorious than the Seraphim, that, without spot of sin, didst bear God, the Word. . . ." (Faith Press edition, pp. 42-53).



SURSUM CORDA

Pacem:

Deep runs the comfort of the hand,
the warmth which integrates all thought toward peace,
peace of cleanness,
rest of purity;

and in darkness
there is birth.

Growing,
fed on the breast
of Love;

Growing,
shaped on the lathe
of Faith;

Growing,
pierced with the sword
of Hope.

LIFT

infused in energy
divine

UP

called to God's
throne

YOUR

all being, life
renewed

HEARTS!

Love;
a shout

O Son incarnate in us,
Light of our souls,
Tremor of Joy,
lift us, lift us
to all song:

Holy, Holy, Holy,
Lord God of Hosts,
Heaven and Earth
are full of Thy Glory:
Glory be to Thee,
O Lord,
Most High.

✠ Blessed is He that cometh

:Pacem

STEPHEN ANDREWS

The Living Church

Preserving
the earth's
precious stock
of living things
is one of man's
moral obligations

LOOK OUT



THE WINDOW

by Richard H. Pough

The earth's amazing stock of living creatures is one of the most marvelous manifestations of God the Creator. The extraordinary way in which each organism is uniquely fitted for its life in a complex community of plants and animals fills us with awe. But life is fragile, and many living things are vanishing from the earth because of man's thoughtless destruction of their natural communities.

If we have faith in God's providence, we will realize that there is good reason for the existence of every living thing. If we have faith in man's ability to grow in wisdom, we will know that sooner or later he is likely to find some use for every creature. For those who must be convinced, we need look no further than the new antibiotics. Today, these products, derived from forms of life whose existence years ago was hardly known, are

curing half of man's ills. And drugs derived from *Rauwolfia*, an obscure Indian plant, are revolutionizing the treatment of mental patients. Surely the earth's store of living things is a vast treasure house of biological elements that only wait man's growth in knowledge to be put to work in his service.

Those who have faith in the wisdom of God's word as revealed in the Bible do not need proof of this, for God has clearly told us in the story of Noah that one of man's moral obligations is to cherish and preserve the earth's precious stock of living things.

Once a species is destroyed, man is powerless to bring it back to life. Future generations can do nothing but mourn its loss and berate us for our blindness. We have some power to influence the course of our lives and our destiny, but the wild creatures of the earth have none. Today, as never before, they are completely at the mercy of man. The Lord has told us that they are here for our use but He has also told us we have a moral

obligation to safeguard them through such perils as may beset them.

Today's "flood" is the all encompassing one of civilization and its changes. Our "arks" must be permanent areas designed to let the continuity of life go on unbroken through the centuries ahead. Modern "Noahs" are needed to help set up such areas on every type of soil and in every climate, to serve as havens of refuge and safety for the hard-pressed living things of the earth, treasures whose ultimate value lies far beyond our comprehension.

Look out the window at the beauty of the world of life; consider its helplessness before modern chemicals and machinery. Those who love living things enough to help them in their desperate struggle for survival display a true reverence for their Creator. You can join the Natural Area Council's crusade to see that more havens of refuge for living things are established all over the world. These designated areas might very well be called "The Lord's Acres."

Mr. Pough is president of the Natural Area Council, Inc., and a member of many organizations for the preservation of wildlife. He is the author of *Audubon Bird Guide*, *Audubon Water Bird Guide*, and *Audubon Western Bird Guide*.

Clergy and Our Lady

It is always possible to view a set of statistics with alarm or with satisfaction. We suspect that some Churchmen will consider the results of our Mariological survey [see p. 10] reassuring, because seven-eighths of the clergy replying to the questionnaire accept the credal position on the Conception of our Lord. However, there may be some who view with alarm the fact that one-eighth of our respondents either disbelieve in what the Creed proclaims on the subject or have doubts about it.

For ourselves, we are pretty well satisfied with the answers to this question. Some statesman once said that a 75 per cent vote was unanimity in a democratic society. Considering the Anglican tradition of freedom of expression and enthusiasm for debate, we are perfectly content to consider 87 per cent as being as near to unanimity as we are likely to get among our brethren on anything.

We suspect that there has been a marked swing in the last generation toward orthodoxy in the view of the virgin conception. This seems to us to be a God-given blessing upon the Church.

On the other hand, there are findings of the survey which raise serious concern in the minds of the editors of this magazine.

While THE LIVING CHURCH has no enthusiasm for some of the mediaeval and modern additions to Mariology which seem necessary to our Roman friends, the survey shows that a great many Episcopal clergymen reject not only these new elements, but also much of the ancient tradition concerning the Blessed Virgin which is the common heritage of Catholic Christendom, both in the East and in the West.

In this class are the beliefs that Mary was free from actual sin throughout her life, and that she never consummated her marriage with Joseph, but remained a virgin all her days.

The majority of our respondents reject these views. We suspect that in this the survey accurately reflects the view of Episcopal clergy in general.

If this is true, we consider it unfortunate for two reasons. First of all, the editor of this magazine is an unrepentant devotee of the Virgin, nurtured from his childhood in devotional practices which stressed the perpetual virginity and sinlessness of Mary. These practices, it still seems to us, portray historical and edifying truth. As Bishop Gore once said, "the 'Hail Mary' is dangerously close to the Gospel according to St. Luke."

In saying this, we level no charge of unorthodoxy against our brethren who disagree with us. We cherish the Anglican insistence that no doctrine may be elevated to the status of dogma without the sure and certain warrant of Scripture — and such warrant pro or con on these questions is lacking. It is better that

we be free to disagree on such questions than that we invoke discipline on noncentral matters.

There is, however, a less personal and more important reason for concern about the results of the survey. The reunion of Christendom demands the reunion of the separated Catholic Communions — Orthodox, Roman, and Anglican — as well as of Protestants.

If the survey findings are representative, Episcopalians face the fact that they will find serious difficulties in reaching agreement with the other Catholic Communions, which are most unlikely to be willing to waive the ancient claims of the Church about the Blessed Virgin.

We do not for a moment want to urge this as an argument in support of such doctrinal innovations as the designation of Mary as the mediatrix of all grace or co-redemptrix with her Son. We can stand firm against these with our Orthodox brethren.

But it may be hard indeed to support our claim to adherence to Catholic doctrine if we reject those Mariological views which are just as dear to the Orthodox as to the Roman Catholics.

Independence

The commencement season just gone down the road has been noteworthy for the predominance of one theme in its speeches. Now that the viewers-with-alarm are pointing out the decay in the moral fiber of the nation, graduates have been told of the evils of conformity and the necessity for individualism. In the higher educational echelons, the "you can't be human alone" motif is passé. The glories of the "team" are being replaced by the majesty of individuality and leadership.

And high time, too. But — as often happens — what is eloquently preached proves embarrassing when confronted in reality. When honor graduate and student organization president Stephen Bayne of Westbury, Long Island (no kinsman of Bishop Bayne), refused an award from the American Legion at his high school commencement ceremonies because he didn't approve of the Legion's policies, the principal took a dim view of individuality. After apologizing to the American Legion, he deprived the young man of two other awards he had received.

We suspect Mr. Bayne is not overly bothered by the loss of the awards in history and English. He may well be satisfied merely to have earned them. At least, in this status-seeking age, here is one young person more concerned with the meaning of a status-symbol than with the status conferred by it. Here, in a day when we see in Japan how Communist psychological machinery is able to produce mass political demonstrations on the part of non-Communists, is a young man who is not regulated in his actions by the atmosphere of an occasion or the popularity of a position. And in his refusing of a symbol he becomes, we think, a comforting symbol himself.

We don't know just which of the American Legion's

policies Mr. Bayne objects to, and we don't think it much matters what they are. We do know the Legion is not backward about expressing its own oppositions to the policies of others. And we do know that neither the Legion's policies nor the Legion itself (or any other organization) is as important as the concern with the meanings of things. To most people, an award is an award. To Mr. Bayne, an award carries with it the beliefs and the actions of the donor. To most people, a public ceremony is a place to do only the approved thing; to Mr. Bayne, no place is the right one in which to betray your principles. He has been accused of bad manners in his choice of time and place for refusing the award. It seems to us rather that the immediacy of his action is to be commended. Principles are much easier to remember *ex post facto*, but his was no second-thought integrity.

One recent commencement speaker has said that leadership is by its nature a lonely and insecure state. Seventeen-year-old Stephen Bayne may have had a lonely and uncomfortable time of it since his action. But he stands in a great company. He stands in the company of the founders of our country, to whom principles were worth the risk of "their lives, their fortunes, and their sacred honor." He stands in the company of the early Christians who refused to burn a pinch of incense before the emperor's statue, when that refusal often cost them their lives.

On Independence Day we need to remember that the base of independence is integrity and courage, and that neither have ever been popular or easy. In some circumstances they cost death, in others they may cost only opprobrium. But always they mean the giving up of some kind of security and status.

One of the greatest dangers to the country is that its people might choose security over courage, status



over integrity. One of the greatest dangers to the Christian Faith is that, having come to be too often confused with security and status, it might be replaced by them. But it is not, even now, always respectable to be truly Christian, any more than it is always respectable to be courageous or honest, as Stephen Bayne has found out.

We can think of few better ways to observe this Independence Day, after prayers for our nation, than by offering Stephen Bayne our congratulations for his courage and integrity, and by offering his school our condolence for having disowned the greatness it helped to produce.

No Vacation

Most clergymen, we suspect, have had the experience of encountering parishioners who question their definition of vacation time.

"But, Father," the good vestryman or laywoman says, "you've just had a week's vacation at the Church camp. Now you are leaving for another vacation. Isn't that overdoing it?"

We state emphatically that camp work is *not* vacation.

Fairly typically, a camp day begins about 7 a.m. with worship. Then comes breakfast, and K.P. crews to supervise. Then there is camp cleanup. Then classes have to be taught. Then lunch and more K.P. Then recreation — and middle-aged bones creak!

Then, probably, swimming, counseling, and perhaps a stab at class preparation. Supper, K.P., campfire, devotions, and then blessed hour of 9 or 10 p.m. brings taps, and — in maybe another hour — quiet. Then, if no campers are ill or homesick, the clergy staff member may have time for a cup of coffee after a 15 or 16 hour day.

Vacation? Hah!

THE DEATHLESS CHILD

(Suggested by an illustration in the "Belles Heures," showing the saints, surrounding the infant Christ in Mary's arms.)

Here, ringed with martyrs at the Court of Heaven,

The Mass of All Saints centers in its Lord . . .
As Christus Rex, among his "noble army"?
As Victim, Whom all later wounds adored?
So had they sought for Him, who find instead
This soft-limbed innocence, this downy head —
The Child enthroned forever.

Wonder traces

A path of shadowed stone, the long way back:
Christ's was the luminous child, by Heaven
nurtured

Through blasphemies of dungeon, stake or rack;
The young, upthrusting questions, never
blunted,

Permitted to accept no false reply;

The springs of innocence sustained, replenished
By One Who could not lie.

"In the lost childhood of Judas," a poet murmurs,
"Christ was betrayed." But these did not betray.

In persecution, nakedness and peril

They found their Way,

Buffeted, lonely, broken, but unbeguiled —

Clean children of the Child.

FRANCES STOKLEY LANKFORD

THE PHRASE, "and make us mindful of the needs of others," is commonly tacked on to grace before meals, and, while I am heartily in favor of being mindful of other people's needs, I am bothered by this petition every time I hear it.

FOR ONE THING, prayers asking God to make us "feel" or "think" or "remember" usually seem to me to be aimed over God's shoulder, so to speak; they sound like exhortations to the people around us to think what we think or feel what we feel or remember what we remember.

YOU HAVE to be mindful of the needs of others in order to ask God to make you mindful of the needs of others. When gratefully partaking of His bounty, you might very well wish to undertake a resolution to be more mindful of the needy. But such a resolution is your personal decision. You can't impose it on the other people at the table with you.

GENERATIONS that had a more robust faith in God's providence did not hesitate to ask God Himself to remember the poor and needy. Our spiritual ancestors reminded God of a good many things, not on the assumption that He might otherwise forget them but rather on the assumption that intercession and petition are divinely appointed ways of getting things done in the world. So, if the grace before meals asked God to be mindful of the needs of others instead of asking Him to make us mindful, it would be very firmly within the tradition of intercessory prayer.

INTERCEDING with God for other people seems to some to be an attempt to interfere with His all-wise, all-loving plan for them. But actually it is much the same as physically doing things for other people. If His all-wise, all-loving plan is perfectly actualized in the status quo, then you are interfering with God every time you lift a finger to help your fellow-man.

RATHER, His universe is so organized that the welfare of each of us depends upon the help of others. And this help may be given in prayer as well as in work. Tennyson's King Arthur expresses this truth beautifully when, asking Bedivere to pray for him, he says:

"For so the whole round earth is every way
Bound with gold chains about the feet
of God."

GOD'S WILL for the betterment of the needy includes a dynamic, effective place for prayer in order that we who pray and they who are the object of our prayer may be united with Him in love.

THIS is what would be meant by asking God to be mindful of the needs of others. When we ask Him to make us mindful, we are not praying for others but for ourselves. Perhaps we are trying to ward off criticism for sitting down to such a fine spread when we know that others are hungry. Perhaps we have a sincere desire for a sharpening up of our consciences. In either case, it is a rather odd way of expressing thankfulness — a sort of "Lord, you shouldn't have done this for me."

ONE OF THE BEST forms of grace before meals that I know is the children's jingle:

"God is great, God is good,
And we thank Him for our food."

The literary elegance of this form may be slight, but its thought is beyond criticism. It praises God for His goodness and thanks Him for the special manifestation of His goodness which we are enjoying.

UNLESS we are to make a complete Church service out of the grace before meals, it is probably better to leave out the petitions and intercessions and stick to the point, which is to say, "Thank you" in a simple and heartfelt way.

THEN, there is the business about asking God to make us feel thankful for our food. This again strikes me as a silly way of saying, "Thank you." If we have to admit to Him that we don't feel as thankful as we should, it practically amounts to criticism of the cook!

ALL THESE reflections about formulas we ordinarily take for granted may be a bit unedifying. When someone is saying grace, the rest of us are not supposed to be listening with a critical ear. On the other hand, I do think it is a good idea to use words that make good sense even when we are talking to God. One might say, especially when we are talking to God. The prayers of our Communion service, on the whole, say what we mean with great precision and power. It would be good if what we said at home over the family table were equally meaningful.

PETER DAY

Vacation

(fiction)

by Bill Andrews

Wednesday, June 29, 1960. We got settled in the lakeside cottage at Ipsimitich on Sunday night, and Monday morning I was out in the boat early in pursuit of some walleyes. The fishing was good enough to keep me out till noon.

When I returned, Sue looked at me dourly and suggested that after lunch I might devote myself to getting the pump back in operation (it had collapsed in midmorning) and that, when I was done with that, I could drive into town with a shopping list and lay in a grocery stock.

Like an obedient husband, I did what I was told, and at 4 p.m., I presented myself at the counter of Smith's Supermarket with a full shopping cart. By the time Mr. Smith had toted up my bill, I owed him \$32.37 and had aroused his enthusiasm for my family as a consuming unit. So, while his son loaded my purchases in the station wagon, Mr. Smith pressed an on-the-house Coke upon me and made inquiries and conversation.

I asked him, during one of his rare pauses, if there was an Episcopal Church nearby, and he told me with obvious pride that the Church of St. Peter the Fisherman was just two blocks east on Back Street, and that he was a member.

I was back at the store this afternoon needing kerosene, a new fishing reel to replace one Junior dropped into the lake, some pancake flour, some eggs, some hamburger. Mr. Smith rang up my meager \$19.75 with some disappointment, but he again offered Coke and talk. This time we discovered that we were blood brothers — fellow members of the overworked order of vestrymen. He also discovered I was an engineer by trade.

So he drafted me, and I spent two hours this evening with him and his rector diagnosing the ills of an ancient sump pump and offering suggestions on how a deteriorating foundation might be repaired with minimal expense.

I also found myself assigned to read the Epistle at the Communion service next Sunday. In return I was supplied by a guaranteed list of superior fishing locations on the lake ("You go round the point north of the cheese factory till the water tower lines up with the Congregational steeple").

It was after nine when I got home to find my children well stuffed with toasted marshmallows and my wife in a mood to complain, "This is a vacation. Do you have to work at being a vestryman all the time?"

I rejected the complaint in a most self-righteous mood.

"Lend-Lease"

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

How about a lend-lease system on manpower?" asked a lady of me at a missionary meeting a while ago. I had been speaking about the unequal distribution of needs and resources among the Churches of our Communion, commenting specifically about the fact that the American Church was in the rather ambivalent state of not being able to use all the men and women who offered themselves for service in overseas mission fields while other Churches — notably the Church of England — faced a constant and heavy and often discouraging task of recruitment. The questioner's response to this was the sensible one quoted above.

She is perfectly right about it. The Lambeth Conference in 1958 put it in somewhat less vivid language in a half dozen resolutions dealing with the exchange of skills and information, the areas of special need, the hope for a widening service of clergy and lay workers in lands other than their own, and so on. But the problem is an acute one, and it invites precisely the question she put to me. As a matter of fact, the question is high in my own agenda, as my new work begins to open out.

The problem is simple enough in its broad outlines. If you date the overseas expansion of the Anglican Communion from 1607, when the first permanent English settlement was made in North America, at Jamestown, then for two-thirds of the intervening years, only the Churches of the British Isles, notably the Church of England, were able to staff and support the new missionary frontiers in most parts of the world. The Church in the United States and in Canada, as later on in Australia and New Zealand, had all it could do to keep pace with the swift expansion of its own continent. As the newer Churches in Asia and Africa were established, the Church of England alone could spare the strength to man them and supply them — all the more because of the parallel expansion of Britain's empire. Young men and women from the British Isles went to the ends of the earth, giving themselves freely to the world-wide mission of the Church they loved.

It wasn't that the Church of England had some special grace that other Anglican Churches lacked. The difference was in the conditions each Church faced — while English missionaries were going to India or Africa, American missionaries were in Nebraska or the Oregon country,

Canadians in Saskatchewan or British Columbia. Heroism and generosity there was on every side, beyond doubt. But the end result tended to be that to the Church of England there fell the heaviest responsibilities for missionary expansion overseas, an increasing burden which now clamors insistently to be shared by the younger brothers in the Anglican family.

How many American Episcopalians have wondered why there was only one "American" responsibility in Africa — Liberia — and not even one in India! The answer is clear enough, historically, and defensible enough, too. And the problem is insistent, no matter how it came about. There is not one Anglican Church, large or small, which does not need to examine its missionary commitment carefully and conscientiously, to ask where and how it can more manfully share the common witness we all claim.

And when this examination is made, then the question my friend put to me becomes extremely pertinent. "How about lend-lease?" As a matter of fact, there is quite a lot of it going on now. At the April meeting of the National Council of the Episcopal Church, for example, provision was made for sending four men to Africa and one to south east Asia — none of them to an "American" district. As I write, I am trying to find the best place to suggest for still another American Churchman — a physician.

I can write intimately of the Episcopal Church because I am a member of its Overseas Department and the National Council. But I think I am right that there is not one Anglican Church which is not engaged in some such "lend-lease" activity. Only a day or so ago I had a delighted letter from the Bishop of Borneo, announcing the arrival of a Filipino priest, coming from the Philippine Episcopal Church to help a sister diocese maintain its quite heroic ministry.

But all these instances, good as they are, are only a drop in the bucket. We need to think in terms not of one or two, but of 10s and 20s. For our line is terribly thin, in even the most critically important areas, and it is indefensible that there should be one dollar unspent or one man unused anywhere in our household.

Of course there are difficulties in lend-lease, and real ones. Salary scales, pension funds, canonical residence, relationships between "indigenous" and "foreign" missionaries, ties with one's native Church



© Charles R. Pearson

Bishop Bayne: It won't be hard to see the road ahead.

and land, differences in tradition and administration, problems of language . . . the list is long. Even more than these, the greatest problem is that of the strategic decisions which our Anglican family must soon face and make, decisions which alone will make possible wiser and fairer and more farseeing partnership in our common Anglican life and witness.

But given the will, it will not be long before we find the way. And the most encouraging sign — to me, at any rate — is that there are so many who would join my questioner in the same question. I think we Anglicans are losing our traditional insularity much faster than any of us really knows. One still can find pockets of petty imperialism here and there — the double-distilled Englishmen overseas who are affronted even to have to share their pews with "foreigners," the American super-patriots who would not be caught asleep much less dead in an English church, the hypersensitive Orientals, and all the rest. But most of us children of the Prayer Book are growing out of that foolishness, out into a broader and sunnier highland where we can see the essential unity of our household and our cause. From such a vantage point, it won't be hard to see the road ahead.

ANGLICAN CYCLE OF PRAYER

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

July

3. Lucknow, India
4. Madagascar
5. Maine, U.S.A.
6. Manchester, England
7. Maryland, U.S.A.
8. Masasi, East Africa
9. Mashonaland, Central Africa

LETTERS

Continued from page 2

States to change its attitude toward small nations. It must change from an overly patronizing position to one of respecting the integrity of the neutralist position. The present United States position refuses to recognize the right of small nation to be in the third position. It insists that each nation commit itself to the east or west. The United States is anxious that Japan does not move closer to the neutralist position of India. In fact, the United States policy toward Japan has changed from supporting the Peace Constitution of 1947 to urging the adoption of a military defense pact against Communism in 1951.

I admit that Japan at the present has no strong political leadership to lead the nation toward the kind of peace the Japanese people wish to have. Neither the Conservative nor the Socialist Party is capable of producing such leadership at the present time. But this also seems to be a similar problem in the United States at the present moment. Anyone who has been in Japan in recent years knows that the majority of the people, especially the young people, yearn for a society which can raise its living standards without having to resort to a big war industry to accomplish it.

Unless the United States is patient and attempts to understand this struggle, then there is a real danger that Japan might be swung into the Communist sphere of influence, or else revert to becoming once again a militaristic nation. It must be understood that unless the United States government proposes effective steps toward military disarmament, Japan may turn away. Above all, the United States must understand that small nations need the right to make their own decisions instead of having to make decisions based upon pressure from the big nations. Today Japan is crying, "Where is your sincerity for peace? Show us now."

UMEKO KAGAWA

New York, N. Y.

Guidance, Not Legalism

Before tithing becomes universally accepted within the Church, a likely possibility if one is to judge from recent articles like that of the Rev. Philip J. Daunton [L.C., June 12th], I would like to raise a couple of objections.

The tithers make valid assumptions: (1) that the present level of giving is unsatisfactory; (2) that giving to a budget is theologically unsound; and (3) that stewardship has true sacramental importance. These things are quite true, but tithing does not follow from them.

A standard which is based upon a fixed percentage of income is obviously like a regressive tax. Its burden is harder upon the lower income family than upon anyone else, because such a family must use a large proportion of its disposable income for food, shelter, and clothing. Ten per cent is a very high figure for someone with four children and \$3,600, but is very low for someone with no children and \$75,000. The fact that some low income families do manage to tithe does not alter the argument, which is that the sacrifice is by no means fairly distributed through all income brackets. I had thought that the whole point of what we call "stewardship" was that each of us was to give sacrificially — each relative to his own

circumstances. Yet giving which is equitably sacrificial is precisely what a standard based on a fixed percentage of income can never accomplish.

A more important point against tithing is its dangerous legalism. Ten per cent is, after all, an arbitrary figure. Our Lord quite clearly said that we were not to congratulate ourselves for having kept the law, but that we were to do *all we could do*, and then ask for mercy. The crux, as it applies to tithing, is capability. It would be strangely coincidental if 10 per cent happened to represent the true capability of any given individual, let alone that of everyone.

It is truly said that our people today need guidance in stewardship. Guidance, yes, but not legalism! It is more difficult to think and to pray than it is to follow a formula, but I am afraid that we must ask our people to do it.

(Rev.) ALEX D. MOFFAT, JR.
Vicar, Trinity Church

Dragerton, Utah

St. Michael's Tower

We are most grateful for the gift from your readers which we received through our bishop [L. C. RELIEF FUND, "St. Michael's Tower, South Africa"]. It is the largest sum received so far for this particular project — one which we have to put in hand before the next rains come. The last time it rained, water poured into the church at the junction of the tower and the clerestory wall.

We have a good many things on hand. We are about to start a school feeding scheme for both the Bantu and Colored schools on the mission. Even though the Bantu school is not in any way under our control it is carried on in what used to be entirely our school. Most of the children come to school without food and get none till they go home in the afternoon. One in particular, whom we know well, is gravely undernourished. When asked in Sunday school what she would consider one of the good gifts that come down from above, she promptly answered, "ukudla" — food. We've had two gifts that we believe will see the scheme through the winter.

And we run a clinic with a trained African nurse — we do a good bit of partly subsidized infant feeding through that — dried milk powder is sold below cost, and vitamin oil is distributed.

But I must dispel any idea that it's all take and no give. Our people send £400 a year to the diocese and pay running expenses, including transport which comes to about £200 a year, and they do a lot towards building new churches. We've got two on the stocks at the moment and repairs to buildings.

(Rev.) P. G. STROUD
St. Michael's Mission

All Angels, Cape Province
via Zastrow, O.F.S.

Lighting

It would be well for every vestry to read the very pointed "Modern Fable" by Bishop Warnecke [L.C., June 12th]. To stress only one of his points: Why do so many churches have such miserly, illegible, unlighted, or poorly placed signs? An easily read (from a passing car) and lighted sign, and, better still, a floodlighted church (if it is not shabby) should be considered as an appropriate

memorial. I know of one little village church (Dutch Reformed) that is floodlighted nightly as a memorial to a war victim by his parents. I never pass it at night, without thinking of him, and what a fitting memorial it is.

GEORGE HARRY RILEY

Philadelphia, Pa.

Martyrs

To be asked by Fr. Box [L.C., June 5th] to contribute to funds for erecting a monument for English Roman Catholic martyrs of the 16th and 17th century seems to me to carry charity too far. It should be remembered that the majority of Romanists who were put to death during that period were put to death not for their religious convictions but because of their treason to the state.

After the papal bull of excommunication and deposition of Queen Elizabeth I, Roman Catholics were forced by their Holy Father to choose between being excommunicated from the Roman Church by loyalty to the state, or being executed by the state by remaining loyal to the Roman Church. Not content with a bull of excommunication, the Roman Church instigated rebellions in Ireland and officially authorized attempts upon the Queen's life. One papal secretary even went so far as to declare it would be a meritorious act for any Roman Catholic to murder his rightful sovereign! Little wonder that the state was forced to take action against open and declared enemies. With the Pope's attack, and later the Spanish Armada backed by the full approval of Pope Sixtus V, the English were left with no other choice but to defend themselves from traitors.

Anglicans are prone to an inferiority complex as it is without being blamed for defending themselves from papal aggression. I wonder how many Roman Catholics would like to contribute to a shrine commemorating Bishop Ridley, Bishop Latimer, and the Archbishop of Canterbury, Cranmer, who *did* die for their religion and not for political reasons?

(Rev.) KENNETH R. TERRY, O.H.C.
West Park, N. Y.



Worshipper in the Cape Province
It's not all take.

The Living Church

parishes during the preceding year. Baptismal and Confirmation vows were renewed during the service, and "new" members were greeted at a fellowship hour afterwards.

The May issue of *The Episcopal News*, publication of the diocese of West Virginia, is a special issue in honor of the **10th anniversary** of the consecration of **Bishop Campbell**. More than 50 illustrations depict events in the diocese during the past decade.

Along with several awards to diocesan clergy and laity, **Bishop DeWolfe** of Long Island recently presented **Distinguished Service Crosses** to the Very Rev. Lawrence Rose, S.T.D., dean of General Theological Seminary, and the Rev. Herbert E. P. Pressey, assistant secretary of the National Council's Armed Forces Division.

An Episcopal priest, **Dr. Corwin C. Roach**, is the new director of the **Fargo School of Religion**, Fargo, N. D. Dr. Roach will also teach a course in history of philosophy at Fargo's North Dakota Agricultural College.

The School of Religion is maintained by a group of Fargo businessmen so that students may take, for credit, courses in religion. Such courses are not offered by state institutions in North Dakota.

Cornerstone of the new multipurpose building for **General Theological Seminary**, New York, was laid May 25th, with ceremonies conducted by the Rt. Rev. Benjamin M. Washburn, retired Bishop Coadjutor of Newark and chairman of the board of trustees, and the Very Rev. Lawrence Rose, dean of GTS.

The building, designed primarily to house the seminary's **library**, is part of a \$3,500,000 development project at the seminary [L.C., August 2, 1959].

The 1960 national **study conference** for **college students**, teachers, workers, and chaplains will be held at Oberlin College, Oberlin, Ohio, August 24th-31st.

A **grant** of \$21,737 has been made to **Kenyon College** by the Gustavus and Louise Pfeiffer Research Foundation of New York. The grant will permit the biology department at the college to purchase equipment for undergraduate instruction in cellular organization and function.

John W. Hanna recently received a gold chorister ring for five years' service with the choir of St. Luke's, Long Beach, Calif., just 30 years after his father, **E. John Hanna**, received his. The elder Hanna was a charter member of St. Luke's Choristers, the male choir of the church.

CONVENTIONS

ERIE

Constitution Altered

The convention of the diocese of Erie was held on May 20th and 21st at the Cathedral of St. Paul, Erie, Pa. A guest of the convention, Bishop Lichtenberger preached at the opening service and spoke at the special jubilee luncheon. Convention delegates gathered together with area leaders of the Roman Catholic, Jewish, and Protestant Churches to celebrate the jubilee of the diocese [see cut page 7].

The convention adopted a budget which represents an increase of \$6,000 over the budget currently in use. This was done without increasing the apportionment on the parishes and missions; a resolution designating a portion of the jubilee fund for advance work in the diocese was adopted by the convention.

Passed on its second reading was article VII of the constitution of the diocese, providing for two-year terms of standing committee members in lieu of the one-year terms of the past. The convention revised two canons to permit enlarging and strengthening of the work of the five districts of the diocese. A new canon which would have permitted the changing of the districts to deaneries, with deans rather than district chairmen, was voted down by a small majority.

ELECTIONS. Deputies to General Convention: clerical, Thomas Small, Frederic Murray, Ralph Hovencamp, Beecher Rutledge; lay, Robert Dunham, Lyle Hall, Jr., Robert Garland, D. H. Phillips. Alternates to General Convention: clerical, A. M. MacMillan, Arthur Cope, Vincent Browne; lay E. H. Fortmann, Dewitt Bull, Rollo McCray.

SOUTH DAKOTA

Among the Fainthearted

The annual convocation of the missionary district of South Dakota, meeting at Mitchell, early in May, was marked by spirited debate and bold action. Indicative of the tenor of the convocation was the remark of one of the clergy who, while presiding for a time, remarked, "Let's let the Holy Spirit run."

In his charge to the convocation, Bishop Gesner of South Dakota called for vigorous evangelism among the fainthearted Episcopalians as well as the unchurched; for a heightened sense of stewardship of time, talents, and money; for serious consideration of vocations to the Church; for a meaningful "Anno Domini — Year of our Lord" 1960. He also requested names of willing and talented people who could and would serve the district with their special abilities. The bishop reminded the delegates of the continuing need for a capital funds drive if the Church is to approach the fulfillment of its mission.

The convocation responded with proposals for:

- (1) Evangelistic missions or "crusades" by deaneries;
- (2) The promise of names of the willing talented;
- (3) The determination to make 1960 truly "A. D.;"
- (4) A capital funds drive for \$200,000.

The convocation also:

- ✓ Approved the sale of 4% St. Mary's School (Indian) youth bonds of \$100, \$500, and \$1,000;
- ✓ Adopted a budget quota percentage of .383 of the amount parishes and missions spend on themselves.

ELECTIONS. Executive council: the Rev. James Munck, the Rev. Webster Two Hawk; Mr. A. M. Haskell, Jr., Mr. Art Raymond. Council of advice: clergy, Bruce Swain, A. M. Wood, E. O. Moore, Robert Crawford; laity, John Foster, Donald Haggar, Robert Dailey, Charles Dana. Delegates to provincial synod: clerical, William Fay, Ronald Hennies; lay, Robert Pearson, Kenneth Arthur. Alternates to provincial synod: the Rev. James Rice, the Rev. Marvin Nordmeier; Mr. William Hauff, Mr. Harold Kelley.

NEWARK

New Salary Scale

The convention of the diocese of Newark, meeting at Trinity Cathedral, Newark, N. J., on May 10th, approved an assessment budget of \$183,691, deduction of other income leaves \$161,846 to be raised by assessment—this is an increase of \$11,696 over the 1960 net assessment budget. A program budget of \$485,377, of which \$254,414 is for the National Council and \$230,963 is for diocesan use, was also approved.

On the recommendation of the commission to study clergy salaries of the diocese, the convention adopted a new scale of salaries and perquisites as the new "diocesan minimum" for clergy employed by the diocese, and to be the standard for parish churches of the diocese. The adoption of this resolution made necessary an addition of \$7,800 to the program budget, which was adopted by the convention.

Convention adopted resolutions:

- ✓ To urge the President, Secretary of State, and representatives in Congress to pursue all sincere means which might bring to an end the testing of nuclear weapons.

- ✓ To support the request of the President for increase in the number of refugees allowed in this country, and ask for humane laws to give more refugees the opportunity to make good here.

ELECTIONS. Deputies to General Convention: clerical, Herbert Brown, John Forell, Robert McGregor, John van Dyk; lay, John Foster, F. B. Gerhard, John Rhodes, Gustave Wiedenmayer. Alternates to General Convention: clerical, Welles Bliss, John Edler, George Grambs, Benedict Hanson; lay, K. W. Bennett, E. H. Hopper, R. S. Plotz, William Young. Standing committee: the Rev. Herbert Brown, the Rev. Alexander Rodger; Mr. John Foster. Diocesan council: the Rev. Ivan Partridge; Mr. Harold Emerson. Delegates to provincial synod: the Rev. Frederick Cooper, the Rev. James Waring; Mr. Frank Allen, Mr. Sidney Wood.



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PEOPLE and places

Appointments Accepted

The Rev. John Balcom, rector of St. Paul's Church, Newton Highlands, Mass., will begin work in September as Episcopal chaplain and associate Protestant chaplain at Boston University. The new post is part of the expanded program of the Episcopal Church at Boston University. The Rev. Mr. Balcom will divide his time between the university and his parish in Newton Highlands.

The Rev. F. Sydney Bancroft, Jr., who has been serving as rector of St. Peter's Church, Smyrna, Del., will on September 1 become canon pastor of the Cathedral Church of St. John, Wilmington, Del.

The Rev. John Q. Beckwith, Jr., formerly addressed in Georgetown, S. C., is now assistant at Trinity Church, Columbia, S. C. He was formerly an associate professor at VTS.

The Rev. James B. Bell, Jr., who formerly served St. Stephen's Church, Espanola, N. M., and St. James', Taos, is now vicar of St. Mark's Church, Troy, Ala. Address: 403 W. College.

A new church was recently completed in Taos.

The Rev. Lawrence C. Butler, formerly in charge of St. George's Church, Mount Savage, Md., is now rector of St. John's Church, Richfield Springs, N. Y.

The Rev. Lisle B. Caldwell, who has been doing supply work as assistant at Bethesda Church by the Sea, Palm Beach, Fla., is now assistant there.

The Rev. Lloyd A. Clarke, formerly rector of St. Stephen's Church, Newport News, Va., became the first vicar of St. Luke's Mission, Mobile, Ala., on July 1.

The Rev. Lewis E. Coffin, formerly vicar of All Saints' Mission, Wolfboro, N. H., is now assistant at Trinity Church, Toledo, Ohio.

The Rev. John L. Ebaugh, III, formerly curate at Trinity Church, Florence, Ala., will on August 15 become rector of St. Luke's Church, Jacksonville, Ala., and chaplain to Episcopal students at Jacksonville State College.

The Rev. Dr. Henry M. Eller, formerly assistant at St. Paul's Church, Flatbush, Brooklyn, will be assistant at St. James' Church, Fordham, Bronx. Church address: 190th St. and Jerome Ave., New York 58.

The Rev. Frederick E. Franklin, formerly rector of St. Luke's Church, Jacksonville, Ala., is now assistant at the Church of the Advent, Birmingham, Ala.

The Rev. Robert A. Gourlay, formerly vicar of St. Paul's Chapel, Perry Hall, Md., a parochial mission of the Church of the Redeemer, Baltimore, is now rector of Grace Church Parish, Elkridge, Md. Address: Route 4, Box 32, Lawyers Hill Rd., Elkridge 27, Md.

The Rev. John W. Herman, formerly chaplain resident at St. Luke's Episcopal Hospital, Houston, is now on the staff of the chaplaincy services of the diocese of Ohio. Address: c/o Chaplaincy Department, 2241 Prospect Ave., Cleveland 15.

The Rev. Harold H. Leake, who formerly served St. John's Church, Durant, Okla., and its field, is now vicar of St. Stephen's Church, Monett, Mo. Address: 312 Third St.

The Rev. J. Keith M. Lee, who has been serving as senior curate at the Church of the Advent, Birmingham, Ala., will be in charge of Grace Church, Birmingham, for one year.

The Rev. Donald S. Miller, formerly curate of the Church of the Ascension, Seattle, Wash., is now vicar of the Church of the Holy Spirit, Vashon, Wash. Address: Box 126.

The Rev. William E. Mitchell, who formerly served St. Alban's Church, Stuttgart, Ark., is now on the staff of St. Andrew's Church, Kansas City, Mo. His responsibility will lie mainly in the area of Christian education and in his work as clergy counselor for the young people's service league. Address: 5616 W. Seventy-Eighth Terr., Kansas City 15, Mo.

The Rev. Joseph L. Peacock, formerly vicar of the Mission of the Holy Cross, Thomson, Ga.,

is now rector of St. Paul's Church, Savannah, Ga. Address: Thirty-Fourth and Abercorn Sts.

The Rev. Timothy Pickering, rector of St. Michael's in the Hills, Toledo, Ohio, will in September begin an exchange ministry for a year with the vicar of St. Faith's Church, Lee-on-the-Solent, Hants, England, the Rev. Oswald Sills.

The Rev. William T. Potts, who formerly served the Church of the Transfiguration, Bat Cave, N. C., is now vicar of St. John's Church, Asheville, N. C.

The Rev. James C. Stoutenberg, formerly vicar of St. Gregory's Church, Boca Raton, Fla., is now rector. Address: 245 E. Boca Raton Rd.

The Rev. Christopher L. Webber, formerly rector of the Church of the Ascension, Greenpoint, Brooklyn, is now rector of Christ Church, Lynbrook, N. Y. Address: 51 Blake Ave.

Ordinations

Priests

Albany — By Bishop Brown, Suffragan: On April 9, the Rev. Walter H. Read, who is in charge of churches at Cobleskill, N. Y., and at Schoharie and Schenectady.

Salina — By Bishop Lewis: On May 26, the Rev. David T. Agnew, vicar of the Church of the Incarnation, Salina, Kan. Address: Box 162, Salina.

An all-purpose building, the first unit of three buildings planned by the Church of the Incarnation, was completed early this spring. Funds came from the children's missionary offering of 1958.

Virginia — By Bishop Goodwin: On June 4,

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the Rev. John Jaquelin Ambler, V, assistant at St. Paul's Church, Richmond. He will continue this work and will also take over Ephphatha Mission to the deaf. (This latter work has been administered by the Rev. Otto Berg, who also served in the diocese of Washington.)

West Missouri — By Bishop Welles: On May 23, the Rev. Roy W. Black, a former Baptist minister, who is now serving St. James' Mission, Springfield, Mo.

Deacons

Albany — By Bishop Barry: On May 28, William B. Kennison, who will serve churches at Sharon Springs, N. Y., and at Canajoharie and Fort Plain; David C. Randles, curate, St. Stephen's, Delmar; William M. Romer, St. Mary's, Lake Luzerne, N. Y.; William D. Small, curate, St. Andrew's, Albany; and Roderic D. Wiltse, curate, Christ Church, Cooperstown.

British Columbia — By the Archbishop, the Most Rev. Harold E. Sexton: On May 26, Brian A. Cowan, who will serve Galiano and Mayne Islands.

Armed Forces

The Rev. Christopher B. Young has resigned as rector of St. Richard's Church, Winter Park, Fla., to become a Navy chaplain. He is now at the U. S. Naval Training Center at Great Lakes, Ill.

Adoptions

The Rev. Edward Lowry and Mrs. Lowry, of St. John's Church, Sandusky, Mich., announced the adoption of a daughter, Mary Elizabeth, on May 9 at the age of one month.

Other Changes

The Rev. Dr. William H. Baar, rector of St. Elisabeth's Church, Glencoe, Ill., has been invited by the foreign secretary of the Archbishop of Canterbury to lecture at Lambeth Palace in London from September 12 to 16. The occasion will be a meeting of theologians representing the Reformed Church of France and the Church of England.

The subject of the conference will be the sacrament of Holy Baptism. Fr. Baar will discuss the

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Mr. Oliver J. Sands, who has served for 48 years on the board of trustees of St. Paul's College, Lawrenceville, Va., and the Rev. Dr. G. MacLaren Brydon, a trustee for 40 years, have been elected honorary trustees for life.

The college also announced the receipt of \$56,000 in grants and bequests. The largest, \$25,000, came from an anonymous donor; the second largest, \$15,000, came from the National Council and will be used to renovate the memorial chapel on the campus when matching funds are obtained by the college.

During the academic year of 1960-61 Canon Frederick H. Arterton, associate warden of the College of Preachers, will be acting warden, and the Rev. Dr. William T. Heath will be director of studies, *pro tem*. Canon Theodore O. Wedel has resigned as warden, effective June 30.

Degrees Conferred

Awarded to Churchmen during recent commencement exercises and not as yet reported in our columns (some of the recipients have previously been awarded doctorates):

Berkeley Divinity School — Honorary S.T.D., Bishop Warnecke of Bethlehem and the Rev. Charles W. Wilding.

CDSP — Honorary degrees to Churchmen: Bishop Millard, Suffragan of California; the Rev. Paul M. Wheeler; the Rev. George W. Ferguson;

the Rev. Frederick H. Avery, Jr.; the Rev. T. Raymond Jones.

GTS — Honorary S.T.D., Bishops Warnecke of Bethlehem, Wright of Nevada, and Kellogg of the Dominican Republic; the Rev. Henry N. Herndon; the Rev. Theodore P. Ferris; the Ven. Henry P. Krusen; and the Rev. Reginald H. Fuller; the Very Rev. Paul Moore, Jr. Doctor of theology in course: Rev. Eugene E. Crommett, dean-elect of the new seminary in Puerto Rico; the Rev. R. Rhys Williams.

Episcopal Theological Seminary in Kentucky — Honorary D.C.L., Mr. Clinton M. Harbison; honorary D.D., Very Rev. J. Milton Richardson.

Philadelphia Divinity School — Honorary D.D., Rev. Henry E. Kaufmann, Rev. Cedric E. Mills, Rev. Charles L. Emanuel; honorary S.T.D., Rev. Thorne Sparkman.

Seabury-Western — Honorary D.D., Bishop Benison of Western Michigan; the Very Rev. Gordon E. Brant; Bishop Curtis, Suffragan of Los Angeles; and the Very Rev. James G. Parker.

VTS — Honorary D.D., the Presiding Bishop; Bishop Goto of Tokyo; Bishop Fraser, Coadjutor of North Carolina; the Very Rev. Charles A. Higgins; the Ven. John E. Culmer; the Rev. Kermit Castellanos; and the Rev. Peyton R. Williams. (In the award to Archdeacon Culmer, VTS gave an honorary degree for the first time in its 137-year history to a Negro clergyman.)

News releases from the seminaries told of other degrees and awards: Berkeley Divinity School —

27 received B.S.T. CDSP — B.D. to 46 seniors. GTS — B.S.T. to 41 seniors and 16 former students. ETS in Kentucky — B.D. to two and licentiate in divinity to two. Nashotah — B.D. to 16 seniors, certificates of graduation to two others, and B.D. to 33 alumni. Philadelphia Divinity School — 24 diplomas and degrees in course. Seabury-Western — 12 seniors graduated. ETS of Southwest — 22 received B.D. VTS — about 50 diplomas; B.D. to 55 seniors. ETS, Cambridge — 28 received B.D. and three older men received certificates for special two-year course.

Nashotah trustees meeting the day before commencement approved plans for the expansion of plant and faculty. CDSP announced that the remodeling of All Saints' Chapel had been completed, with a free-standing altar. The chapel was expanded to meet increased enrolment; eventually a large modern chapel will be built at one end of the seminary property.

Changes of Address

Bishop Fenner, Retired Bishop of Kansas, and Mrs. Fenner, who live in Dallas, Texas, have gone to their summer home at Martha's Vineyard. Their address until October 1 will be: RFD Vineyard Haven, Mass.

Bishop Peabody, Retired Bishop of Central New York, may be addressed during July and August at Northeast Harbor, Maine. After September 1: 7 Phillips Pl., Cambridge 38, Mass.

The Rev. Dr. N. B. Groton, retired priest of the

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PRIEST, general assistant to rector in improving depressed area, New York City parish. (Prefer musician able to rehearse boys' choir.) Reply Box H-453.*

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HOUSEMOTHER, experienced, desires new location. Well educated, excellent references. Reply Box D-456.*

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ORGANIST-CHOIRMASTER, M.S.M., finishing additional graduate studies, 40, desires full time position; emphasis on Eucharist, corporate worship, liturgical music; finest musical and liturgical experience. Reply Box B-455.*

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PRIEST, married, mature, desires parish on east coast or west coast, suburban preferred, moderate churchman. Reply Box H-459.*

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The Very Rev. Richard L. Rising, dean of the Cathedral Church of St. Mary and St. John, Manila, Philippines, has had a change in post office box number from 655 to 1874, Manila.

The Rev. Edmund H. Stevens, retired priest of the diocese of Virginia, formerly addressed on N. Fifth St. in Arlington, may now be addressed at 4714 N. Twentieth Rd., #101, Arlington, Va.

Living Church Correspondents

The Rev. Clifton M. Henderson, Jr. is now correspondent for New Mexico and Southwest Texas. Address: 610 N. Texas St., Silver City, N. M.

The Rev. Raymond C. Knapp, Box 862, Laramie, Wyo., is now correspondent for Wyoming.

The Rev. E. E. M. Philipson, 133 Arch St., Sunbury, Pa., is now correspondent for Harrisburg.

Corrections

The Rev. William W. Reed, who will become vicar of Trinity Parish's Lower East Side Mission in September, was not an Army chaplain. The title of his book is *Teaching the Church's Children*. (It is incorrectly listed in current reference material.)

DEATHS

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

The Rev. Norman Ellsworth Young, head of the English department and director of athletics at Burroughs High School, Ridgecrest, Calif., died June 5th, in China Lake, Calif. He suffered an internal hemorrhage and collapsed on the steps of the station chapel at the U.S. Naval Ordnance Test Station, at China Lake.

Mr. Young was born in Detroit, Mich., in 1907. He was a graduate of Pacific University, and the University of Oregon, and was ordained to the priesthood in 1944. From 1943 to 1945, Mr. Young

was vicar of St. James' Church, Lindsay, and St. John's Church, Tulare, Calif. He was rector of St. John's Church, Lodi, Calif., from 1945 to 1948, and from 1949 to 1950, he was locum tenens at St. Michael's Church, China Lake. Mr. Young frequently served as a supply priest in Ridgecrest, Lone Pine, and Bishop, Calif.

Surviving are his wife, Helen, a son, and a daughter.

The Rev. Albert E. Render, vicar of the Church of the Holy Spirit, Sutherlin, and St. David's Church, Drain, Ore., died suddenly on June 12th, at the centennial celebration of St. George's Church, Roseburg, Ore.

Fr. Render was born in 1908, in Stockton, Durham, England. He was educated in Canada, ordained to the priesthood in 1937, and received in the American Church in 1946. He served churches in Havre, Mont.; Prospect, Shady Cove, Toledo, and Waldport, Ore. He became vicar of the Church of the Holy Spirit in 1957.

Surviving are his wife, and two children.

The Rev. John Arthur Waring, retired priest of the diocese of Albany, died June 1st, in Hyde Park, London, Ontario.

Fr. Waring was educated and ordained to the priesthood in Canada. He was received into the Church in 1929, and served churches in Rochester, Sharon Springs, Fort Plain, Canajoharie, Lebanon Springs, and Albany, N. Y. Fr. Waring retired in 1955.

William Vincent Beal, active communicant of St. John's Church, Memphis, Tenn., died May 23d, in Memphis, at the age of 44.

Mr. Beal received his law degree from the Harvard law school, and was a member of the law firm of Shepherd, Heiskell, Williams, Beal, and Wall.

Survivors include his wife, Meta, and two sons, Frank Vincent Beal, and James William Beal.

J. Nelson Frierson, who was secretary of the standing committee of the diocese of Upper South Carolina for many years, died May 28th, in Charleston, S. C.

He was a graduate of Porter Military Academy, Charleston, and Hobart College. Mr. Frierson received his law degree from Columbia University. He instituted the case method of teaching law during the time he was dean of the University of South Carolina's law school.

Surviving are his wife and daughter.

Laurence Harper Norton, vestryman and senior warden of Trinity Cathedral, Cleveland, died suddenly June 11th, in Gambier, Ohio. Mr. Norton was attending a meeting of trustees of Kenyon College at the time of his death.

He was president of the David Z. Norton Co., and treasurer and director of Oglebay Norton Co. in Cleveland. In the diocese of Ohio he was a member of the department of finance and a delegate to diocesan conventions. He served as a deputy to General Convention and a member of National Council.

Mr. Norton is survived by a sister, Mrs. Miriam Norton White, a nephew, and two nieces.

Edward L. Parker of South Orange, N. J., vestryman of St. Andrew's Church, South Orange, died June 2d, at the age of 72.

Mr. Parker, son of the late Rt. Rev. Edward Melville Parker, Bishop of New Hampshire, was born at St. Paul's School, Concord, N. H., where his father was then a master. He was graduated from that school in 1905, from Harvard University in 1910, and from the Harvard Law School in 1913.

After practicing law in Taunton, Mass., for two years, he enlisted in the Army in World War I. On his return to civilian life, he attended the New York School of Social Work, and in 1922 he became executive secretary of the Bridgeport, Conn., Family Service Society. In 1927 he left that post and became executive director of the Newark Family Service Bureau.

Mr. Parker was a former chairman of the department of Christian social relations of the diocese of Newark and of the diocese of Connecticut; and a former president of the New Jersey chapter of the American Association of Social Workers.

He is survived by his wife, Helen Youngs Parker; and two sons, Edward Melville Parker and Charles Pomeroy Parker.

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Rev. George Macfarren, Ass't

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7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

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ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Rev. R. C. Rusack, r; G. F. Hartung, J. C. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC & EP

Continued on next page



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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, chairman
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10; C Sat 4:30

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wobash (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

ALL SAINTS CHAPEL

(Loop Center) 211 W. Madison
Wkdays: MP & HC 7:45; EP 5:15; HC 12:10 Mon, Tues, Thurs; Lit & Ser 12:10 Wed; Lit, Int 12:10 Fri

EVANSTON, ILL.

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

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Corne)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

PORTLAND, MAINE

ST. LUKE'S CATHEDRAL State Street
Sun 7:30, 9, 11; Daily 7:30 ex Mon 10:30; Thurs 6:15 & 9:30; C Sat 5

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 MP HC & Ser; Daily 7 ex Sat 8:30; C Sat 5, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton, r
Sun 8 & 11. Church built in 1714.

GULFPORT, MISS.

ST. PETER'S-BY-THE-SEA 3100 W. Beach Blvd.
Rev. Frank W. Robert, r
Sun HC 7:30, 9, 11 15, MP; HC Thurs & HD 9:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church In New Hampshire
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad and Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun Masses 7:30, 9:15 (Sung); Daily (ex Fri) 7:30; Fri 9:30; HD 7:30, 9:30; C Sat 11-12, 5-5:30, 7:30-8

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3d & Phila. Blvd.
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 Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7; Thurs & Sat 10; C Sat 4:30-5:30 & by appt

IDLEWILD INTERNATIONAL AIRPORT

NEW YORK, N. Y.

ST. JOHN'S 109th Ave. & 134th St.
South Ozone Park, L. I.
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP & HC 7:15 (10 Wed); EP 5

ST. BARTHOLOMEW'S

Pork 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 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT

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

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12



TRINITY CATHEDRAL
LITTLE ROCK, ARKANSAS

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

ST. MARY THE VIRGIN Rev. Grieg Tober, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, 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 (15) MP 11, Organ Recital 3:30; EP Cho 4; Daily ex Sat HC 8; Thurs 11; HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15 minutes before HC, Int 12 noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily: HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15 and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9:30, MP 10:40, EP 5:30; Wed & HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30; Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat 4:30-5:30

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, r
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 15); HD HC 11 (as anno)

TULSA, OKLA.

TRINITY 501 So. Cincinnati Ave.
Rev. Curtis W. V. Junker, r
Sun: HC 7, 8, HC or MP (Family Service) 9, HC or MP 11; Wkdays: HC 7 Tues & Wed; 12 noon Mon, Thurs, Fri, MP 9; EP 4:45 daily

PHILADELPHIA, PA.

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

ALEXANDRIA, VA.

GRACE 3601 Russell Rd.
Rev. Edw. L. Merrow, r; Rev. H. H. Thomas, Jr., c
Sun 7:30, 9, 11 & Daily

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30