

# The Living CHURCH

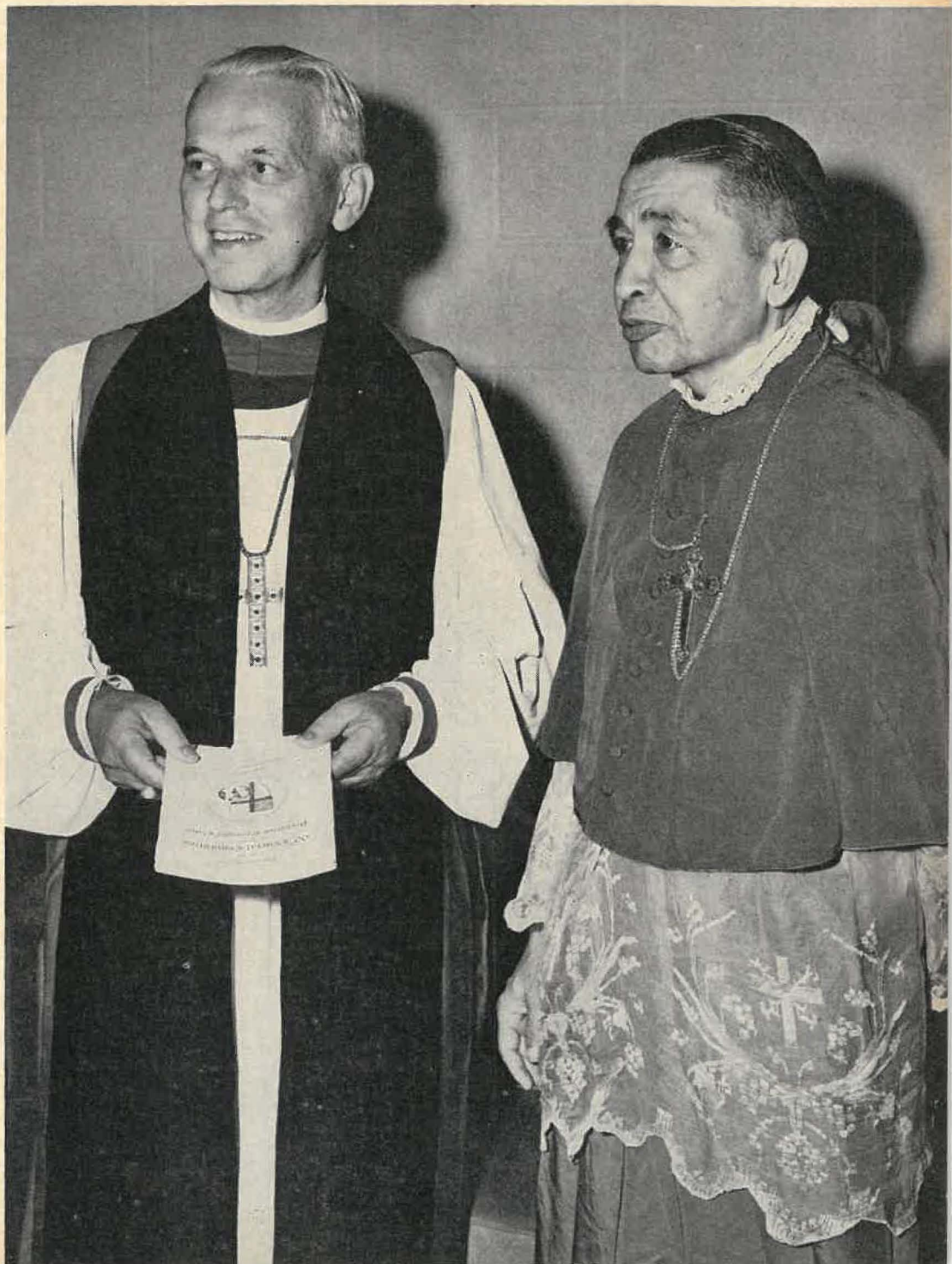
October 8, 1961

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## General Convention News



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Supreme Bishop de los Reyes  
of the PIC and Presiding  
Bishop Lichtenberger:  
The knock was answered [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.)

### Catholic Principles

With unity discussions inevitable in this "year of ecumenical decision," I believe it is important for our Church to make it abundantly clear to our Protestant brethren just where we stand. On the one hand, Anglicanism is no stranger to unity discussions. Concordats of intercommunion have been established between the Church of England and the Old Catholics in Europe, and between our American Church and the Polish National Catholic Church. In this year, we undoubtedly will establish a similar concordat with the Philippine Independent Church, the Spanish Reformed Church, and the Lusitanian Church in Portugal. [See news section.] Anglicans and Swedish Lutherans have enjoyed cordial relations, and many areas of contact have been maintained between Episcopalians and the Eastern Orthodox Churches. These are all on the positive side.

Of negative importance was the failure in 1947 of the unity proposals between ourselves and the Presbyterians; the collapse of intercommunion efforts (even limited recognition) of the Church of South India in 1958; and the refusal of the Convocations of Canterbury and York to approve the North India and Ceylon schemes.

It is obvious to me that the ease with which unity may be approved on the one hand, and the difficulties encountered with



certain Churches on the other, must involve a basic ingredient essential to one Church, but absent from the other. This basic ingredient is the Catholic faith.

In my opinion, unity discussions with whatever Church involving Anglicans will succeed or fall on the absence or presence of Catholic faith. The validity of Anglican orders is dependent on our fidelity to Catholic principles. To compromise [these] hard-won principles in favor of a man-sought unity which is not based on Catholic faith and practice would be sheer tragedy.

Our Protestant brethren who enter into discussions with us must not be misled. Catholic faith, Catholic order, and Catholic Sacraments must be the basis of acceptance in unity. Without this fundamental understanding, discussions are a waste of time.

ROBERT E. SARGENT

Staten Island, N. Y.

### Information Please

We've been reading [THE LIVING CHURCH and the American Church News] and want a question answered. It arose from reading the want ads — help wanted and positions wanted.

What is a "moderate" Churchman? How does this differ from a "broad" Churchman,

and what difference, if any, is there between these and a "Prayer Book Catholic?" I thought we were all the latter!

We see so many services referred to and pictured in the magazines, of which we have no knowledge, such as a Service of Witness.

MRS. W. E. BUTLER, JR.

Midland, Texas

**Editor's note:** "Moderate Churchman" is a rather vague term saying nothing about the Churchmanship of the man who so describes himself, but indicating that he intends to avoid extremes and to accommodate himself to local usages if they are not too eccentric. "Broad Churchman" is a term seldom used today. At one time it was widely used to describe the Liberal school of thought, akin to the Evangelicals or Low Churchmen in ceremonial but holding less strictly to traditional doctrinal formulations. "Prayer Book Catholic" probably indicates a man who does not use any of the missals which embellish the service with prayers, scripture, and ceremonies not prescribed in the Book of Common Prayer.

Yes, we are all Catholics, in the sense that we are members in good standing of the Holy Catholic Church and in communion with the historic ministry of the Church. And we all regard the Prayer Book as the norm of our worship, although most Episcopalians have their own ideas about permissible and edifying ways to vary from the norm. But there is another sense of the word "Catholic," just as the words "Republican" and "Democrat" have both a general and specific meaning. As a movement within the Church, Catholicism takes a "high" view of the Church, Sacraments, and priesthood, regards the development of tradition through Christian history as generally a good thing, and places less stress than the Evangelical on the need for radical reformation from time to time.

A Service of Witness is commonly one of the stated services of the Church — Morning Prayer, Evening Prayer, or Holy Communion — held on a special occasion to bear witness to some aspect of Christian faith and life. The intention of the witnessing congregation is expressed in prayers, lessons, hymns, and preaching appropriate to the occasion. Such services are often characterized by a large attendance of Church-people, visiting dignitaries, a procession adorned with banners, combined choirs, and anything else that can contribute to the impressiveness of the occasion.

The Prayer Book provides two pages of psalms and lessons for such special occasions, and diocesan bishops are authorized to set forth other forms for occasions "for which no service or prayer hath been provided in this book." Under this rule (p. vii) the bishop may set forth either special prayers and lessons or a complete form of service.

## Twenty Questions

When I read "Your Church's Personality" in THE LIVING CHURCH for September 3d, I wondered what kind of a personality my church would have if it could answer all 20 questions, "yes." The answer is a bright, attractive secular personality. Is this the kind of personality a church should have?

All but the first and last questions apply to any secular organization, especially any business organization. In fact, they sound as though they might be patterned on a questionnaire submitted by a public relations expert to the staff of a new branch of some department store, in a smart suburban shopping center.

In this context, without any other background, the first and last questions are so vague as to be meaningless: except to add a nice pious tone to the concept. In such a church's personality there is nothing about worship, or prayer, or the Sacraments; nothing about loving and serving the poor, or visiting the sick or those who are in prison; nothing about study groups, missions, or retreats; nothing about evangelism, or bringing the Good News to the world; nothing about loving one's enemies; nothing about compassion for racial minorities; not even anything about stewardship. I don't believe that this is the kind of church that is a member of the Body of Christ.

F. BRUCE GERHARD

Summit, N. J.

## Ancient Beauty and Heavy Debt

The governing Bishops and the Representative Church Body, Church of Ireland, would like this information made known:

In 1761 James, Earl of Kingston, built and endowed in Mitchelstown, Co. Cork, Ireland, a quadrangle of charming Georgian houses for 12 poor gentlemen and 18 poor gentlewomen of the Church of Ireland.

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The present governors are the Rt. Rev. R. G. Perdue, Bishop of Cork, Cloyne, and Ross; the Rt. Rev. W. C. de Pauley, Bishop of Cashel, Emly, Waterford, and Lismore; and the Rt. Rev. R. Wyse Jackson, Bishop of Limerick, Ardfert, and Aghadoe. The chaplain is the Rev. F. J. Powell.

To mark the bi-centenary of the community a special appeal is being issued. The community needs £10,000 to pay off heavy debt and to provide bathrooms, inter-communication, and the kind of simple amenities which these old gentlefolk ought to have. Subscriptions will be gratefully received by any of the governing bishops and should be addressed to the Board Room, Kingston College, Mitchelstown, Co. Cork, Ireland.

D. W. PRATT  
Chief Officer and Secretary  
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Dublin, Ireland

October 8, 1961

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# BOOKS

## The Right Point

**THE NEW ENGLISH NEW TESTAMENT.** An Introduction. By **C. S. Mann.** London: Faith Press. New York: Morehouse-Barlow. Pp. 203. \$3.

By this time millions of readers have had access to The New English Bible — New Testament. Those who are not reading it have at least seen book reviews, some favorable, some not. Like all committee publications, there are passages in it which are superb; some not superb. The reviews have made at least two things clear: the gulf that still exists between English English and American English, and the total disinterest of some ardent advocates of the King James Version in the real use of the Bible, in worship, and especially in religious education. One would gather from some of the remarks by teachers of English that the Bible exists to embalm superb Jacobean prose and entomb it permanently and magnificently!

But now comes a book which undertakes to explain why the NEB was produced, *The New English Bible New Testament: An Introduction* by C. S. Mann of Nashdom Abbey, Old Testament scholar and teacher. His fundamental premise is absolutely sound, and yet is rarely mentioned these days: the Bible belongs to the Church; it is the sacred book written within and for the Church, read in its worship, expounded to its children. The proper setting of the Bible is the Liturgy. The popular idea that the Bible somehow got written apart from the religious community, and was let down from heaven by a string, or at least existed and exists apart from the Church — that idea is totally mistaken.

Fr. Mann corrects this at the outset. Also, he insists that translation is not just anybody's business. More is needed than translation, viz. interpretation (p. 24). At the same time the author tends to limit interpretation to theological interpretation; but the Bible has much more to tell us than a system of theology! "Man, the Gospel announces, is on trial for his very life" — yes, according to Paul in some of his darker moods and on his own definition of the "gospel." But the Gospel means much more than acquittal at the bar of divine justice.

The book gives a good account of the development of English and the reasons for successive translations and revisions; it studies the central words and ideas of the Bible, some of them very difficult to render in English of any date; it surveys the renderings in the NEB and criticizes some, praises others, appraises all; and concludes that the diction of the new

version is good (and will probably last 40 years) but is scarcely the "timeless English" its authors aimed at, for there is no such thing. Incidentally, Fr. Mann has kind words for the RSV.

There are a few slips. Wycliffe (p. 61) should be Tyndale. P. 13 (first sentence) read "by what." Pp. 35ff., *Formgeschichte* is repeatedly misspelled. P. 53: was the slave-economy "ever-growing" in the first and second centuries? P. 128: the RSV was not publicly burned (only one page!) nor in the "deep South" but in North Carolina, by a preacher who brought upon his own head more criticism than he delivered!

For all these few criticisms, I should say this is a book from which one may learn a great deal, and not least the profoundly right point of view — the Bible belongs in the Liturgy, not under the scalpel of theological anatomists.

FREDERICK C. GRANT

**GENESIS.** A Commentary. By **Gerhard von Rad.** Translated by **John H. Marks.** Westminster Press. Pp. 434. \$7.50.

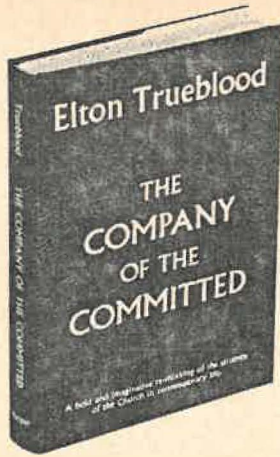
The Book of Genesis is difficult for every reader. Partly because of its disarming simplicity, and partly, in spite of it, Genesis is freighted with problems. If the layman stops — confused, discouraged, or even offended — after reading a dozen chapters, he should know that the theological student has also found Genesis puzzling and upsetting. Few Old Testament books raise as many problems which are still pertinent to today's reader: For the Genesis stories pose acutely the problems of science and religion, of myth, legend, and history, of miracle and the natural order, of sin and grace, of human and divine morality.

Thanks to John H. Marks, Gerhard von Rad's volume — for more than 10 years widely acclaimed as a brilliant member of an established German commentary series — can now offer to English readers its invaluable assistance in this hauntingly attractive but difficult and frequently misunderstood book. By facing the problems in Genesis honestly and bringing to bear on them a sound critical scholarship enhanced by gifted theological perception, von Rad aids, in remarkably clear terms, every serious reader.

Broadly speaking, this volume falls into three major parts: introductions, the myths of man's beginnings (Genesis: 1-11), and the narratives about Israel's patriarchs (Genesis: 12-50).

Though they contain technical material, the introductory sections will probably be the most valuable pages for many readers because they not only give a wealth of necessary critical information about Genesis, both in its parts and its formative role in the Hexateuch (Genesis through Joshua), but also summarize suc-

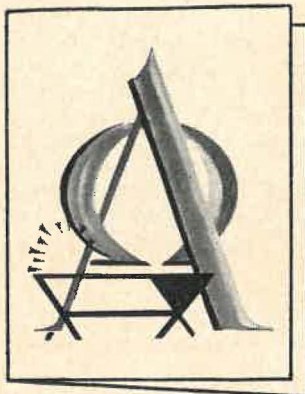
*Continued on page 37*



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# The Living CHURCH

Volume 143      Established 1878      Number 15

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

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## THINGS TO COME

### October

8. Nineteenth Sunday after Trinity
9. National Assembly of United Church Women of the National Council of Churches, Miami Beach, Fla., to 12th
15. Twentieth Sunday after Trinity
18. St. Luke
22. Twenty-first Sunday after Trinity
28. St. Simon and St. Jude
29. Twenty-second Sunday after Trinity

### November

1. All Saints
5. Twenty-third Sunday after Trinity
12. Twenty-fourth Sunday after Trinity
19. Twenty-fifth Sunday after Trinity
23. Thanksgiving Day
26. Sunday next before Advent
30. St. Andrew

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

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

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# The Living Church

Nineteenth Sunday after Trinity  
October 8, 1961

For 82 Years:  
A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.



## GENERAL CONVENTION Detroit, Mich., September 17th-29th.

1964

### Meet Me in St. Louis

A 175 year old General Convention will meet in a 200 year old midwestern city, St. Louis, which will be celebrating its bicentennial in 1964, when Convention next convenes.

The House of Bishops concurred with the House of Deputies in accepting the invitation to hold Convention in St. Louis, October 11th through 23d.

In the House of Bishops, when Bishop Stark of Newark said it was cold to accept an invitation without thanks, the Presiding Bishop, who was diocesan of Missouri, replied, "It won't be cold there."

In 1916, the last (and only other) time Convention met in St. Louis, the district weather forecaster prepared a summary of the October weather in St. Louis and suggested that only bright sunny skies and moderate temperatures should be expected.

### EPISCOPATE

#### Decently and with Speed

In a service lasting no more than an hour and a quarter, the Rev. Charles Packard Gilson was consecrated Suffragan Bishop of Honolulu in St. Paul's Cathedral, Detroit, on September 28th.

Bishop Gilson will have charge of the new missionary district of Taiwan.

Not only was the service short, but the new bishop's tenure as a bishop-elect was unusually brief—he was elected by the House of Bishops earlier the same week, and the deputies had speedily concurred. The new bishop took his seat in the House of Bishops, without any formal greetings, less than an hour after the end of the consecration. On the desk before him was a hand written sign bearing his name.

Bishop Stokes of Massachusetts preached the consecration sermon in the same spirit of dispatch: his sermon lasted about 10 minutes, including a charge to the bishop-elect which took perhaps a minute.

With the House of Bishops serving as a choir, the congregation sang missionary hymns. The only communicants at the service, by request, were the family of

the new bishop and the Convention deputies from Taiwan.

Presiding Bishop Lichtenberger was the consecrator, and Bishop Kennedy of Honolulu, together with Bishop Roberts, retired, of Shanghai, were co-consecrators. Among the bishops participating in the laying on of hands were the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, and the Rt. Rev. Francis Rowinski, a bishop of the Polish National Catholic Church.

Presenting bishops were Bishop Bentley, director of the Overseas Department, and Bishop Higgins of Rhode Island. Bishop Wright of East Carolina was the litanist, Bishop Cabanban, suffragan of the Philippines, was the Epistoler, and Bishop Ogilby of the Philippines was the Gospeler. Bishop Emrich of Michigan served as master of ceremonies.

Bishop Gilson's consecration came 30 years, lacking a day, after the last time a consecration was held during General Convention. On September 29, 1931, Bishop Bentley, now head of the Overseas Department, and Bishop Salinas, retired, of Mexico, were consecrated.

Presiding Bishop Lichtenberger expressed his hope that Bishops-elect Brown

### LIVING CHURCH reporters:

Rev. E. W. Andrews — House of Bishops  
Rev. G. Ralph Madson — House of Deputies  
Anne Douglas — Women's Triennial

and Gonzalez [see below] may be consecrated in the Washington Cathedral on October 19th.

### Three for the Mission

The 1961 General Convention selected three men to be missionary bishops overseas. All three accepted, and one of them was consecrated at Convention [see column one].

The Very Rev. Romualdo González-Agüeros, who has been in charge of the Cuban Church since the Rt. Rev. Alexander H. Blankenship returned to the U.S. [L.C., May 14th], was elected bishop of the missionary district of Cuba. The Rev. Canon Charles P. Gilson, missionary-in-charge of the Church in Taiwan (Formosa), was chosen to be a suffragan bishop of the missionary district of Honolulu, with the oversight of the new missionary district of Taiwan. And the Rev. Dillard H. Brown, Jr., rector of St. Luke's Church, Washington, D.C., was selected to be the coadjutor of the missionary district of Liberia, where the Rt. Rev. Bravid W. Harris, the ordinary, has announced his intention to retire early in 1964 [L.C., May 28th].

Dean González became head of the cathedral in Havana when the Rev. Milton LeRoy resigned early this year. He was born in Spain in 1906, and received his early education there. He studied at the DuBose Memorial Church Training School, the University of Pennsylvania, and the Philadelphia Divinity School, from which he received the B.Th., M.Th., and D.D. degrees. He was ordained to the priesthood in 1934, and was an assistant at Holy Trinity Cathedral, Havana, Cuba, that year. From 1934 until 1949, when he became a canon of the cathedral, he was rector of All Saints' Church, Guanatanamo. He has served as archdeacon of two Cuban provinces, as a member of the council of advice, and as executive secretary of the district. He translated *The Divine Commission* and *What Every*



Bishop Gilson  
The sign was ready.

F. W. Putnam

*Churchman. Ought to Know* (Wilson), and *The Faith of a Child* (Horton).

When Dean González was presented to the House of Deputies he begged forgiveness for his southern accent, explaining that when he came to the U. S. in 1928 his instructors in the English language were the Rev. John A. Pinckney of South Carolina and the Rev. William L. Hargrave of South Florida. He said that he has accepted his election "in the spirit of obedience," for he has never said no to any work he has been asked to do.

Bishop-elect Gilson was, while still a layman, treasurer of the China mission. He was appointed to that position in 1946, and stayed on in China even after the Communist take-over there. An article by him in the April 3, 1949, issue of *THE LIVING CHURCH* set forth his reasons for staying as long as he did.

He studied at the Central Theological School in Shanghai, China, in 1949, and was ordained to the diaconate in 1950. In 1952, he was ordained a priest, and served churches in Rhode Island until 1958, when he went to Taiwan. He was archdeacon in Rhode Island from 1955 until 1958.

He was born in Portland, Maine, in 1899. He was graduated from Dartmouth College in 1921, and in 1945 he entered the American Red Cross military welfare department. He served with the 32d Division in the Philippines and Japan, until he resigned in 1946 and took the position with the China mission. He had been a vestryman and senior warden of St. Matthew's Church, Evanston, Ill.

Writing in *THE LIVING CHURCH* of July 5, 1959, about his work on the island, Fr. Gilson says, "Jesus Christ is very real in the lives of these people. In ordinary conversation and social intercourse one hears constant references to Jesus Christ as a close and beloved friend. With such faith, no problem, hardship, or fear are too great to be faced."

The Rev. Dillard Houston Brown, Jr., was born in Marietta, Ga. in 1920. He was graduated from Morehouse College in 1936, received the degree of Master of Theology from the University of Southern California in 1939, and studied at the General Theological Seminary. He was ordained to the priesthood in 1941.

He was a curate at St. Martin's Church, New York City, from 1940 until 1942, and was vicar of the Church of the Incarnation, Jersey City, N. J., from 1943 until 1946, when he became rector of the church in Washington.

Fr. Brown was one of four clergymen to be selected by a nominating committee for election as second suffragan of the diocese of New York, when the Rev. J. Stuart Wetmore was chosen in December, 1959.

He was one of 30 especially invited guests flown to Monrovia early in January, 1960, to witness the fourth inauguration of President William B. S. Tubman

of Liberia. He returned with the conviction that Liberia can be the open doorway to fabulous missionary opportunity for the Church. He also brought back a specially conferred honor from President Tubman—that of Knight Commander in the Humane Order of African Redemption, given in recognition of his "steadfast work in behalf of the Liberian people."

Bishop-elect Brown's duties, during his service as Coadjutor of Liberia, will include having charge of all evangelistic work, and oversight of all parishes and missions, and all schools and other institutions. Bishop Harris outlined these responsibilities two days after Fr. Brown's election, correcting what he called his oversight in not making the duties clear before the election.

## Bishop Sherman Is Ill

Bishop Sherman, suffragan, of Long Island, suffered a coronary attack in his hotel room in Detroit early on September 22d. The bishop was taken to New Grace Hospital, Detroit, and it was expected that he would have to remain hospitalized about three weeks.

## PASTORAL LETTER

### We Have a Duty

"Our deepest allegiance is not to the Episcopal Church, nor to the Anglican Communion, but to the 'One Holy Catholic Church,'" said the House of Bishops in a Pastoral Letter issued at the close of the 60th General Convention.

The bishops urged strong support for "what has come to be called the Ecumenical Movement."

The letter was read by Bishop Dun of Washington, chairman of the Pastoral Letter Committee of the House of Bishops.

We have a duty, the bishops said, to "help our people gain a vision of the largeness, the wholeness, and the urgency of the Ecumenical Movement in which



we are called upon to take our part." They declared that, "in faithfulness to God," we cannot avoid taking a "full and responsible share" in the work of the movement.

The bishops said that, with so many Episcopalians gathered in Detroit for the Convention, it was easy for someone there to get the idea that the Anglican Church is, virtually, the entire Church.

"Christ's cause is in many hands besides ours," they pointed out.

*The text of the bishops' pastoral letter will be printed in THE LIVING CHURCH next week.*

## BRIEFS

**AMEN:** His Holiness Benedictos, Patriarch of Jerusalem, was an unexpected visitor to General Convention. Illness prevented his planned appearance in the House of Bishops on the closing morning of Convention. Commenting on Convention, the Patriarch said, "It is our prayer, that almighty God has richly inspired your deliberations, and that the results shall be fruitful and beneficial for your Church and its communicants."



**TYPHOON TOKEN:** Presiding Bishop Lichtenberger has expressed concern to Japanese Church leaders over damage done in Japan by a recent typhoon. He sent a token contribution of \$1,000 for relief. [RNS]



**OVERSEER'S OVERSIGHT:** Laughter accompanied the passing of a motion in the House of Bishops. A somewhat embarrassed Bishop Louttit of Florida, chairman of the bishops' committee on the dispatch of business, moved to give the house's consent to the election of a suffragan bishop for the missionary district of Honolulu—a legal necessity to validate the action the house had taken earlier in electing the Rev. Charles Gilson to that suffragancy.



**WATCH-FULNESS:** At one point during General Convention, House of Deputies President Clifford Morehouse was presented a stop watch to use in controlling debate. "I can take a hint," he said, and accepted the watch "on behalf of the committee on dispatch of business" and its timekeeper.



**FAR AS THEY COULD:** Bishop de Mel of Kurunagala, Ceylon, said that this General Convention went about as far as it could in giving its blessing to the proposed Church of Lanka. He said he felt that Methodists and others involved in the scheme of union are eager to become a part of a Church with the apostolic ministry and Catholic liturgical life. Bishop Chandu Ray of Karachi, Pakistan, who arrived late at the Convention, said he was satisfied with the action calling for clarification of certain matters pertaining to the proposed Church of North India, because, he said, the move would stimulate the Churches involved in the union to give attention to the points in question.



**ENFORCED ABSENCE:** Bishop DeWolfe of Long Island, for reasons of health, was unable to attend sessions of the 1961 General Convention. He was absent from the meeting of the National Council on September 16th. The bishop is a trustee of the General Theological Seminary ad interim.

## No Withdrawal

After two and one-half hours spent on September 25th in considering the relationship of the Episcopal Church to the National Council of Churches, the House of Deputies unanimously adopted a resolution defeating withdrawal from that organization. The Joint Commission on Ecumenical Relations was authorized to conduct a three-year study of the structure, program, and finances of the NCC.

The Committee on Ecumenical Relations, through its chairman, the Very Rev. Gray M. Blandy, offered its report, saying that the public hearing on the matter on September 22d [see story, this page] had been most helpful in drawing up the resolution, and recommended its passage.

Various grammatical and other changes in wording were accepted by the Committee. Many amendments were offered, most of which were tabled. They ranged all the way from the proposal of the Rev. David Nyberg of Springfield that the Church withdraw from the NCC to proposals so to limit the operations of the Council that it would cease to make pronouncements on political, economic, or social matters.

The Ven. David R. Thornberry of Southern Ohio pointed out that the NCC is "an advance toward unity, and if the program is right, it will be blessed."

Mr. Evans Dunn of Alabama suggested that lay representation on the NCC is not large enough in proportion, and that a study of the National Council of Churches cannot be reported for three years, which is too long to wait.

In the course of the debate, the Rev. Charles Kean of Washington urged that deputies face the real issue — shall groups in the Church express opinions on social issues?

Mr. T. Fitzhugh Wilson of Louisiana suggested that the proposed study be conducted by a new subcommittee, intimating that the Joint Commission on Ecumenical Relations is prejudiced. Dean Blandy pointed out that the Joint Commission is reconstituted each General Convention.

The House of Bishops concurred with the deputies, after an amendment had been voted on and defeated. The vote was decisively in favor of the deputies' resolution, with a small number of negative votes being cast.

This is the resolution:

"Whereas, the Protestant Episcopal Church in the USA took a leading part in the organization of the National Council of Churches of Christ in the USA and has always actively supported it in the belief that it provides a vital and effective agency whereby the constituent Churches, Episcopal, Orthodox, and Protestant, may, without compromise of their particular beliefs and practices, work together for their common benefit, minister



F. W. Putnam

Charles Taft (extreme right) speaking on NCC before deputies' ecumenical relations committee.\* Member Churches' representatives might be more articulate than they are.

to human need, and further a united witness in this nation; and

"Whereas, one responsibility of Christian leadership, generally, is to provide ways whereby Christian concern and conviction may be brought to bear upon the social, economic, and political problems which the world faces; and

"Whereas, programs and studies made by the National Council of Churches have been of great value to the Departments of our own National Council and have saved our Church both time and money; and

"Whereas, serious questions have been raised in some parishes about the manner in which certain pronouncements and statements on controversial topics have been issued from the office of the National Council of Churches with the authority therefore of the General Assembly and the General Board not made clear; and

"Whereas, certain of these pronouncements and statements have seemed to many to have been issued as if they carried the endorsement of the several constituent Churches; when in fact they did not; now be it

"Resolved, the House of Bishops concurring, that this Convention recognizes the importance of having the National Council of Churches speak to the Churches about the Christian implications of contemporary social, economic, and political issues, but also declares that no pronouncement or statement can, without action by this Church's authority, be regarded as an official statement of this Church, and be it further

"Resolved, the House of Bishops concurring, that the Joint Commission on Ecumenical Relations be instructed to make a study of the structure, program, and finances of the National Council of Churches with special reference to the following matters:

- (1) The content, adoption procedure, and publication of pronouncements, statements, educational literature, reading lists, and the like;
- (2) The method of appointment or election of our representatives;
- (3) Increasing the proportion of lay participation;
- (4) Increasing the quorum of the General Board; and to report the results of such study with its recommendations to the next General Convention; and it further

"Resolved, the House of Bishops concurring, that the Joint Commission on Ecumenical Relations be requested to increase, insofar as possible, the proportion of lay persons not professionally employed by this Church nominated to our National Council for appointment to this Church's delegation both to the General Board and General Assembly of the National Council of Churches; and be it further

"Resolved, that the Joint Commission on Ecumenical Relations together with the ecumenical assistant to the Presiding Bishop, if there be one, achieve more effective participation and leadership in the work of the departments, divisions, or boards; and to make more generally available to dioceses and parishes information concerning the activities of the National Council of Churches."

## Public Hearing

One of the subjects of particular interest to General Convention is the relationship of the Episcopal Church to the National Council of Churches.

Attack and defense of the NCC have occupied many dioceses and many Churchmen, and because of the widespread concern over the issue, a public hearing was held on September 22d by the House of Deputies' committee on Ecumenical Relations.

Twenty speakers from 15 dioceses were heard by the committee. Some fully supported Episcopal Church participation, some called for a study of the NCC policy and procedure in making pronouncements on issues of the day, some criticized the press for distorting such pronouncements, some decried the criticism being made of the NCC by certain individuals and groups. Several called for a change in the method of selecting Episcopal representatives on the NCC Gen-

\*From left, Very Rev. G. M. Blandy, Texas; Mr. William G. Ikard, II, New Mexico and Southwest Texas; Rev. Charles D. Kean, D.D., Washington; Mr. Lee Harder, Rochester; Mr. Morton C. Jaquith, Western Massachusetts.



eral Board and making them directly responsible to General Convention. All suggested working from within the NCC for any necessary changes and reforms, and none demanded outright withdrawal from the organization, although some representatives said that some in their dioceses advocated such withdrawal.

[The Episcopal Church is represented on the NCC by 10 bishops, 10 priests, six laymen, and six laywomen, a representation based on the number of communicants. Members are appointed by the Church's National Council on recommendation of the Joint Commission on Ecumenical Relations. Ten members serve on the General Board of the NCC.]

Each speaker was given a time limit, but Charles P. Taft of Cincinnati remained the longest. As chairman of the NCC's Department of the Church in Economic Life, he spoke emphatically from his own knowledge of procedures. He declared that in current complaints there has been "complete misrepresentation" of the organization. The statement on Red China, for instance, he said, did not call for U.S. recognition of that government, but declared simply that "we must face the possibility of such recognition, that we should study it and go into the matter." Public statements were twisted and distorted, he said.

In his NCC group, he explained, for eight years there have never been less than 25 present at meetings, representing business, labor, economists, theologians, and clergy. More important than making the group more representative, he stated, would be for a member Church to see to it that its representatives do attend and are articulate.

#### LAY READERS

### Canon 50 Revised

A new Canon 50, dealing with the status and training of lay readers in the Church, was passed by the House of Deputies after the deputies' committee on canons had made a few changes in its wording. The new canon had been recommended by the General Division of Laymen's Work, in response to a resolution of the 1958 Convention.

The canon, as passed by the deputies:

"Section 1. A male person ready and desirous to serve the Church in the conduct of public worship statedly as a lay reader shall procure a written license from the bishop or ecclesiastical authority of the diocese or missionary district of which he is a canonical resident. Where a presbyter is in charge, his request and recommendation must have been previously signified to the bishop or ecclesiastical authority. Permission shall not be granted a lay reader to conduct the service in a congregation without an ordained minister which in the judgment of the bishop or ecclesiastical authority is able and has had reasonable opportunity to secure one.

"The foregoing shall not be construed as

*Continued on page 31*

#### TRADITION AND PRACTICE

### To Be Continued

Bishop Pardue of Pittsburgh, reporting for the House of Bishops' Committee on Divergent Traditions in Teaching and Practice ("Committee of Nine"), suggested that the Tamworth and other matters referred to the committee should be discussed fully by the bishops in a half-day session at the next meeting of the House.

The question of Tamworth, N. H., where an Episcopal church and other, denominational churches are allied in a kind of "community church" arrangement under an Episcopal priest, was referred to the committee by the House of Bishops at its November, 1960, meeting.

Bishop Pardue said that the "Committee of Nine" could not agree on a solution to the problem, and suggested that, at the next meeting of the House, the bishops should divide into small groups for a thorough discussion of the problem, so that the committee could learn the "mind of the House."

Presiding Bishop Lichtenberger said that "half a day is not long enough" and said that this and other problems of the committee should be the main business of the 1962 meeting of the House of Bishops.

#### COMMUNISM

### Where We Stand

"Whereas, the Christian Faith teaches us to strive and suffer for unity, freedom, and peace among men; and that God's will is related to all of life; and

"Whereas, Marxist Communism is a false, atheistic religion, hostile to man's fullest freedom, destroying the self-determination of peoples, intent on world domination and, therefore, threatening the peace of the world; and

"Whereas, the pressure of the international Communist menace can lead to hysteria, divisiveness, suspicion, and a tragic disunity of people in the hour of crisis; and

"Whereas, the Protestant Episcopal Church in the United States of America through its leaders and official teachings has always taken a clear stand in opposition to all tyrannies that crush the human spirit; therefore be it

"Resolved, the House of Deputies concurring, that the 60th General Convention of the Protestant Episcopal Church in the United States of America reaffirms its opposition to atheistic Marxist Communism; and

"Be it further resolved, that, aware of those problems in human life on which Communism feeds, this General Convention renews the call of the 1948 Lambeth Conference which includes this statement: 'It is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice.'"

In these words, and without discussion

on the motion, the House of Bishops put the Church on record as being unmistakably opposed to Marxist Communism. The deputies concurred unanimously.

In a companion resolution, the House of Bishops reaffirmed a 1949 declaration of the House which said that:

"The people of our Church [should] be on their guard lest an hysterical fear of Communism should lead us to fight that danger with weapons destructive of the treasures we seek to guard. The surest way to fight Communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition."

"Be it further resolved, the House of Deputies concurring," said the bishops, "that the people of our Church be cautioned to examine carefully charges of disloyalty and subversion brought by extremist groups, and . . . the oversimplified appraisal of our situation which they promote, lest fear and suspicion destroy honest public debate and silence the expression of Christian faith in human affairs."

The House of Deputies adopted, and passed on to the bishops, their own resolution on Communism. The bishops concurred.

The deputies called attention to the involvement of principles of theology and justice in social and economic problems, and asked that the Joint Commission on the Church in Human Affairs undertake the encouragement of research and discussion of these principles.

#### THE MINISTRY

### Canon 36

Replacing the present Canons 36 and 38, a new Canon 36 passed by the House of Bishops would require that a minister ordained "in a Church not in communion with this Church" who desires to be a deacon or priest in this Church present to the bishop evidence of his moral and godly character, "and that he is free from any vows or other engagements which are inconsistent with the exercise of ministry in this Church."

When Bishop West of Florida introduced the proposed revision, he said that the main purposes of the revision were (1) to remove the provision for ordination of ministers of other Churches intending to continue to minister in such Churches, and (2) to erect safeguards around and make standards for the admission of men previously ordained in other Churches who wished to enter the ministry of the Episcopal Church. He pointed out that the present Canon 36 allows the ordination of such men with hardly any restriction.

Bishop Pike of California seconded the proposed revision. He said he did not object to the removal of sections one through four of the old Canon 36, under which men could be ordained deacons or

priests without giving up their ministry in another Church. He said, "Such cases are rare and the provision to cover them is not worth fighting for, providing we keep the real essence of section six." He added, "We want the ecumenical gains this section makes possible, but we don't want sloppy standards." He said he had ordained four men under this section, and had "two more simmering on the back of the stove."

## SPAIN & PORTUGAL

### With Gratitude

The text of the resolution passed by the House of Bishops [L.C. October 1st] and concurred in by the House of Deputies on full communion with the Spanish Reformed and Lusitanian Churches is as follows:

"Resolved, the House of Deputies concurring, that the General Convention invites the General Synods of the Spanish Reformed Episcopal Church and of the Lusitanian Church, Catholic, Apostolic, Evangelical, to join with it in the following declaration, which shall be effective in each case when adopted by the General Synod of the respective Church:

"With gratitude to Almighty God for the blessings bestowed upon each of the Churches, and in appreciation of the fraternal relations which have long existed between them, the Churches recognize each other as a true part of the Holy Catholic Church and declare that they are in full communion with one another on the basis of mutual acceptance of the following Concordat:

- (1) Each Communion recognizes the catholicity and independence of the other and maintains its own.
- (2) Each Communion agrees to admit members of the other Communion to participate in the Sacraments.
- (3) Full Communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.

"And, furthermore, the Churches pledge themselves to work together in brotherly harmony for the extension of the Gospel of our Lord Jesus Christ, and to give such mutual assistance as they are able."

## LATIN AMERICA

### We Stand Judged

A Presiding Bishop, Supreme Bishop, and three ordinaries were among the guests of honor at THE LIVING CHURCH dinner, held at the Sheraton-Cadillac Hotel in Detroit on September 23d.

Bishop Voegeli of Haiti, the speaker at the dinner, described political and economic conditions in Latin America, in general terms, and said that we of the Church "must share the life of the people we are serving" in our Latin American missions. He said:



Bishop Swift of Puerto Rico  
The obvious thing to do.

"Whatever the political complexion is of a country, we still have our Lord's commission to go. The Gospel still has to be preached. Indeed, the circumstances may be difficult and filled with all kinds of inconveniences, sufferings, and dangers. No matter . . . It can and must be done."

Early arrivals at the dining room were greeted by a hotel-provided sign with the words, "Protestant Living Church." Those who came later found the sign with the words, "Living Church"—and those who inspected closely found a pile of plastic letters on the floor under the sign.

Peter Day, editor of THE LIVING CHURCH, introduced staff members and the guests at the head table: Presiding Bishop Lichtenberger and Mrs. Lichtenberger, Supreme Bishop Isabelo de los Reyes of the Philippine Independent Church, Bishop Voegeli, Bishop Hallock

Bishop Voegeli of Haiti  
The "dignity of man" is hard to get across.  
F. W. Putnam



of Milwaukee, Bishop de Mel of Kurunagala, Ceylon, the Rev. Dewi Morgan, of England, the Rev. Canon I. C. Johnson and Mrs. Johnson, of Detroit, the Rev. and Mrs. J. Stroup and Mrs. Stroup, of Hinsdale, Ill., Mr. and Mrs. Clifford P. Morehouse, of Katonah, N.Y., Mrs. Paul Turner, of Wilmington, Del., and Mrs. Day.

In his address, Bishop Voegeli said:

"The struggle between Church and state is still going on . . . The wars of independence have been won but the struggle for freedom and the rights of man has not.

"Freedom is hard to come by so long as an aristocratic, totalitarian . . . patronal . . . way of life still molds the country. The 'dignity of man'—of every man—is very hard to get across, let alone to realize . . . Obviously, the dignity of the wealthy, the land owner, the educated, the ruler is well understood. But dignity in starvation, in poverty, in illiteracy, in sickness, in hopelessness and fear—dignity under these circumstances is indeed hard, if not impossible, to come by. . . Things are changing—but very slowly. . .

"The entire Christian Church . . . is involved. We may rejoice in fixing much blame for the situation on the Roman Church. Much blame there is. However, in the heady atmosphere of ecumenism, I suppose we must share the blame with her. . . We do share great responsibility for all the peoples of the earth, and in Latin America we can do something about it. We stand judged not merely for what we may do badly or bunglingly, but more seriously for standing by and doing nothing."

## VIRGIN ISLANDS

### Why Bishopless

The House of Bishops voted to allow Bishop Swift of Puerto Rico, who is bishop-in-charge of the missionary district of the Virgin Islands, to publicize the reasons why the house, meeting in executive session, declined to elect a bishop for the Virgin Islands at this time.

In an interview with THE LIVING CHURCH, Bishop Swift said that three congregations in the British Virgin Islands, and the diocese of Antigua of which they are a part, voted last year to ask the American Church to take jurisdiction of the three churches. Such action would have to be approved by the synod of the British West Indies, which will meet in 1962.

Bishop Swift said his fellow bishops felt they should take no action toward providing a bishop for the district until this matter is settled. If the British West Indies synod approves, he said, the request will come before the House of Bishops of the American Church, which has the power to act on the request.

In response to a question as to whether he favored the Episcopal Church taking jurisdiction over these congregations, Bishop Swift said that this "is the obvious thing to do." "As a matter of geography," he said, "the Bishop of Antigua has to

come through my territory to visit his congregations. We can stand on the American Virgin Islands and see what people are doing in the British islands."

Bishop Swift said he had visited the congregations concerned before they made their request, explaining what the change would mean. He has made visitations for the Bishop of Antigua, he said.

## WOMEN

### No Vote

Women again failed to gain the right to be elected deputies to General Convention, as a result of a decisive vote by orders in the House of Deputies.

A perennial issue, the subject was warmly debated, with the Ven. Dean T. Stevenson of Bethlehem asking that Churchwomen be relieved of "second class citizenship." Marius Bressoud of Bethlehem reported that for 40 years women have served in that diocesan convention and have not "taken over," being a minority of lay representatives.

Mr. J. L. C. McFaddin of Texas objected, declaring that the House of Deputies did not want "mothering" and that men on hand in the House were necessary in order to communicate with men at home.

The Very Rev. Charles A. Higgins of Arkansas feared that women deputies might open the way to women in the ministry, while John Nicholas Brown of Rhode Island said that men have "shrugged off their responsibility" to women in their diocesan convention. He added that the Triennial meeting of Churchwomen is a powerful force and might be undermined by admitting women to the House of Deputies.

After 15 minutes of debate a motion to recommit the matter to the Committee on Structure and Organization of General Convention was lost. The Dallas deputation asked for a vote by orders, with the amendment losing, clergy voting 27¼ "yes," 45 "no," divided, 11; lay, 15¼ "yes," 59½, "no," divided, 8.

In view of the deputies' action, the House of Bishops voted to take no action on the memorial from the Triennial, asking that "lay men" be changed to "lay persons" in Article I, Section 4 of the Constitution — the change which, in effect, would have paved the way for election of women deputies.

## TRIAL USE

### No Argument

Without any debate, the House of Bishops passed a resolution legalizing "trial use" of proposed Prayer Book revisions.

The resolution, which must be passed by two consecutive Conventions in order to take effect, amends Article X of the Constitution to allow a General Conven-



The Very Rev. Charles A. Higgins  
Would women deputies pave the way?

tion, by a majority vote of the House of Bishops and of each order in the House of Deputies, to:

"Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or office thereof, a proposed revision of the whole book or of any portion thereof, duly undertaken by the General Convention."

When Presiding Bishop Lichtenberger called for discussion on the amendment and there was no response, he said, in apparent amazement, "Not even on this?"

The deputies also approved the "trial use" principle, but added a phrase to the effect that such trial use would have to be approved by General Convention on a vote by orders.

## NOMENCLATURE

### Images and Consternation

In voting down a proposal to change the name of the Church [L.C., October 1st], the House of Bishops heard a number of arguments on both sides of the issue.

After debate had been limited to a proposal from the diocese of Fond du Lac favoring the name, "Episcopal Church in the United States of America," Bishop Haden of Northern California reported for a minority of the bishops' committee on memorials and petitions when he said that no other substantial Church in the U.S.A. carries the word Protestant in its title, although the name is "more applicable to others than to us." He maintained that "all the images that are dear to us are evoked by the name Episcopal."

Bishop Stark of Newark was the spokesman for the committee's majority. He spoke of the weariness of debating the issue at Convention after Convention; of the cost (more than four million dollars,

he said) of issuing new Prayer Books; and of the dual position of this Church as both Catholic and Protestant. He warned, "This Convention may be known as the 'great ecumenical Convention.' What consternation and confusion there will be if we trumpet forth that we are not Protestant!"

Bishop Higgins of Rhode Island spoke in favor of the change because "we are already called the Episcopal Church." Bishop Carpenter of Alabama, opposing the change, claimed that Protestant means to "bear witness." This was denied by Bishop Brady of Fond du Lac, who said that, "in living language," this is not what Protestant means. Bishop Hall of New Hampshire pointed out that "a change of name won't make us more admired. We need a change of heart."

When Bishop Welles of West Missouri made his statement [L.C., October 1st] that "when I wear a cope and mitre in the Ozarks, as I do, I am glad to be able to tell people that I am a bishop of the Protestant Episcopal Church," causing audible surprise among some of his confreres, Presiding Bishop Lichtenberger asked the House: "Are there any other unexpected remarks?"

### "Protestant" Dropped Overseas

Bishop Boynton, Suffragan of New York, pointed out that years ago the House of Bishops permitted overseas missionary districts to drop the word Protestant from their Church name in foreign areas.

When the vote came, after Bishop Stark and Bishop Haden agreed to waive their summations, only 54 bishops voted in favor of the change.

Later in the Convention, the House of Deputies defeated an attempt there to drop the word "Protestant" from the name of the Church. The defeat came in the lay order.

The House of Deputies passed, however, a resolution which would create a "Joint Committee on Proposals to Change the Name of the Church," to which resolutions, etc., regarding the matter would be referred. The bishops, however, did not concur in this action.

### Committee Discharged

The deputies' Committee on the Prayer Book has been discharged from its duty of considering a change in the name of the Church as printed on the title page of the Book of Common Prayer, inasmuch as it is a constitutional matter.

## COMMUNICANTS

### Definitions

A real milestone in the Church's history was marked when Convention passed a resolution defining a communicant in good standing. Innumerable attempts at

such a definition by previous Conventions have failed.

Offered by the Committee on Canons in the House of Deputies and presented by the Rev. Canon Donald Wattley of Louisiana, the resolution reads:

"Resolved, the House of Bishops concurring, that Canon 16, Of Regulations Respecting the Laity, be and the same is hereby amended by the addition of three new sections to be numbered 1, 2, and 3, and that the present sections of the said Canon be re-numbered accordingly [4, 5, 6].

"The new sections shall read as follows: 'Sec. 1. All persons who have received the Sacrament of Holy Baptism with water in the name of the Father, and of the Son, and of the Holy Ghost, and whose Baptism has been duly recorded in this Church, are members thereof. Sec. 2. All such baptized persons who shall for one year preceding have fulfilled the requirements of the Canon, Of the Due Celebration of Sundays,\* unless for good cause prevented, are members of this Church in good standing. Sec. 3. All such members in good standing who have been confirmed by a bishop of this Church, and who shall, unless for good cause prevented, have received Holy Communion at least thrice during the next preceding year, are communicants in good standing.'

Deputies' debate was concerned with excommunication and suspension of communicants, and the pastoral responsibility of determining "good standing."

The Rev. Dr. Walter H. Stowe of New Jersey pointed out that the new sections of the Canon protect the rights of the laity.

Debate in the House of Bishops centered around an amendment offered by Bishop Louttit of South Florida, who felt that the new definition would permit bishops to receive anyone, whether or not episcopally confirmed.

Bishop Blanchard of Southern Ohio sought passage of an amendment requiring a communicant in good standing to work, pray, and give for the spread of the Kingdom. Bishop Kinsolving of Arizona opposed this, saying many of his people were destitute.

Both the Louttit and Blanchard amendments lost, the one offered by Bishop Louttit having been considered twice by the bishops.

## CLERGY

### Missionary Stipends

National Council is directed to review the stipends for missionary clergy and to make a study of their salary schedule, taking into consideration size of family and length of tenure, by the adoption of a resolution issuing from the House of Deputies' committee on missions.

\*"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught and by other acts of devotion and works of charity, using all godly and sober conversation" [Canon 19].

The House of Bishops concurred. The Presiding Bishop, for almost the first time in this Convention, spoke to a motion, saying, "It would be unfortunate to say 'No' to this resolution."

That financial pressure is forcing experienced men out of the mission field, and that no change in stipends has been made since 1955, were brought out in discussion in the House of Deputies.

Calling for an "immediate remedy," the Rev. E. L. Badenoch of South Dakota said that there are now 17 vacancies in that district, and that 13 congregations are being served by "a priest and a half."

## Annual Review

In the discussion in the House of Bishops, Bishop Gray of Connecticut said that the resolution implied that National Council had not considered the problem regularly; Bishop Swift of Puerto Rico affirmed that it did review stipends annually.

Bishop Gesner of South Dakota said that in the Home field, the same salary base applies to a new deacon fresh from seminary and a veteran missionary of 12 to 15 years' service. He seconded the motion to concur with the deputies, saying, "Some brave body of Churchmen should step in and do something!"

Bishop Wright of Nevada, formerly head of the Home Department of National Council, said there were discrepancies between the home and overseas policies and that he hoped the motion to concur would carry.

## SOCIETY AND ALCOHOL

### For the Right Reasons

In recognition of the urgent needs emphasized by the Joint Commission on Society and Alcohol, the House of Deputies accepted the Commission's report with its recommendations for Church-wide alcohol education and for an executive secretary to carry out such a program.

The main points of the resolutions proposed in the report are:

- ✓ Discharge of the Commission.
- ✓ Creation of a Division of Alcohol Education within the Department of Christian Social Relations and employment of an Executive Secretary of the Division, with appropriate budgetary provisions.

### Basic Qualifications

For the assistance of the Department of Christian Social Relations, the Commission submitted some basic qualifications and functions of such an executive secretary.

The report mentions the completion of the manuscript for the *Youth Study Guide* and the progress in the preparation of a clergy manual, theologically based and supplying practical guides for pastoral dealing with problems related to alcohol

and alcoholism. The manual was completed and copies made available at General Convention.

## Abstainers' Attitude

Speaking at a noonday service in Old Mariners' Church, Detroit, Dr. Dean K. Brooks, a member of the Joint Commission on Society and Alcohol, warned against a "holier than thou" attitude on the part of those who choose to abstain from the use of alcohol. Dr. Brooks is superintendent of Oregon State Hospital at Salem, Ore.

In his address, Dr. Brooks said, "It is important that a person drink or not drink for the right reasons, and these same reasons should apply to both the clergyman and the layman. The former has no special duty not to drink because of his position — there can be no double standard for the Christian." He added, "But if one makes the decision to abstain, he should be careful to refrain from thinking that his is necessarily the better way of life." Such an attitude, he said, "alienates those we most desire to help."

Dr. Brooks listed several possible and valid reasons for choosing to abstain from the use of alcohol: as a way of life, to help others lest they be harmed by our drinking, to insure efficiency, to forego a luxury, as a devotional discipline, and because of health reasons. He warned, however, that "we should not be too ready to accept as a fact that our own self-discipline in abstaining will necessarily support, encourage, or uphold those who are alcoholics and cannot safely drink at all. In fact, the alcoholic may react against abstinence in the non-alcoholic family members when he interprets abstinence as a reproach to his own drinking. If I had a broken leg, I would find no comfort from everybody walking around on crutches."

"Actually," Dr. Brooks said, in warning against a tendency to over-simplify the problem, "alcoholism is a sickness of a very complex nature involving the total man. The one symptom common to all is the inability to handle alcohol. The alcoholic is a sick man — whether or not he drinks."

The House of Bishops accepted the report, concurred in discharging the Commission, but did not concur in the resolutions creating the new division and an executive secretary, on the grounds that provision for these was included in the Program and Budget.

\* \* \*

*Hoarse Fans:* Several bishops and some deputies and delegates found themselves hoarse during the opening hours of General Convention. They were among the spectators at the 12-inning ball game in which the New York Yankees beat the Detroit Tigers 6 to 4 on Sunday, September 17th.

## Side by Side

The Rev. Edward Mullen of Alabama, former missionary in the Philippines, presented to the deputies the resolutions regarding the concordat with the Philippine Independent Church, already adopted by the bishops [L.C., October 1st]. Urging adoption were the Rev. Charles Kean, who had visited that Church and seen it in action; and Charles P. Taft, son of the first governor-general of the Philippines.

After a unanimous vote in favor of the resolutions was taken, Bishop Ogilby of the Philippines with his suffragan, Bishop Cabanban, and Obispo Maximo Isabelo de los Reyes, Jr., and Bishop Leano of the PIC were escorted to the platform.

The National Council was directed to make available \$50,000 for each of the next three years "from the Committee on World Relief and Inter-Church Aid or from other sources," to help implement the forthcoming concordat.

Bishop de los Reyes said his Church had asked, sought, and knocked, and has been answered. Bishop Ogilby pointed out that the concordat had earlier been approved by the Convocation of the Philippine Episcopal Church and the Council of Southeast Asia, and that he looks forward to the Churches working side by side in all things.

The resolutions establishing the basis of the concordat state:

"Resolved, that the Protestant Episcopal Church agrees to establishment of a relation of full communion with the Iglesia Filipina Independiente on the basis of mutual acceptance of the following concordat:

"(1) Each Communion recognizes the catholicity and independence of the other and maintains its own.

"(2) Each Communion agrees to admit members of the other Communion to participate in the Sacraments.

"(3) Full Communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.

"Resolved, that this agreement shall be communicated to the Obispo Maximo, the Supreme Council of Bishops and the General Assembly of the Iglesia Filipina Independiente with the assurance of our thanksgiving for the full measure of Christian fellowship thus achieved, and our confident hope in Christ that the mission of the two Churches will be widened and strengthened in the future by the full communion now established."

The deputies concurred with the bishops in a resolution "to implement the concordat" by requesting the Presiding Bishop and the Obispo Maximo, acting together, to establish and appoint a joint council, with the Bishop of the Philippines as chairman, and consisting of 15 members, from both Churches, and the



F. W. Putnam  
The Rev. Edward Mullen  
A concordat presented.

Executive Officer of the Anglican Communion. Annually for three years \$50,000 will be granted to finance a liaison officer, a central office for the PIC, retirement of older PIC clergy, PIC leadership training and stewardship programs, and a study looking to high school and college establishment in the Philippine Independent Church.

Convention invited the supreme bishop of the PIC and other clergy of that Church to celebrate the Holy Communion at Convention according to the PIC rite with members of both houses and the Triennial attending.

## Grateful for Quality

The "astonishing success" of the three-million member Philippine Independent Church was credited by Most Rev. Isabelo de los Reyes, Supreme Bishop of the PIC, to the "wise support" of the Episcopal Church. Speaking to 700 people at the Overseas Department dinner in the packed ballroom of the Sheraton-Cadillac in Detroit, the eloquent Bishop de los Reyes said, "It has become a great adventure in American-Filipino cooperation."

"You have sent us the best in men and material," he said, "when we needed quality, not quantity." Bishop de los Reyes mentioned the "Protestant Reformation of the islands" which began in 1902 and which succeeded over formidable opposition in establishing freedom — "a true Church of the people," he said. He called the American bishops "a roll of honor among us, great soldiers of Christ who gave freedom and dignity to the phenomenal missionary effort. As for Bishop Binsted, we think of him as the American bishop with the Filipino heart."

"We now face a double challenge," Bishop de los Reyes declared. "There is the added threat of Red China. We will continue to need and to try to deserve



F. W. Putnam  
Bishops de los Reyes and Ogilby.  
A mission strengthened.

your help. We bless you for what you do for us and in us."

Bishop Wright of East Carolina presided, introducing Mrs. Lichtenberger and the Presiding Bishop, who said, "We are children of the Overseas Department," referring to their having met in China.

## CONSTITUTION

### New Law

All amendments to the Constitution, being considered for the second time, were passed by both Houses, and read into Church law:

✓ Foreign missionary districts and the Convocation of American Churches in Europe will have rights in a vote by orders equal to those now enjoyed by missionary districts as specified in Section 4, Article I.

✓ The official status of the Prayer Book is to be extended to the Convocation of American Churches in Europe.

✓ The consent of overseas bishops will be included in the majority required for election of a bishop.

✓ Formation of a new diocese requires at least six parishes and at least six presbyters, who have been for at least one year canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation and qualified to vote for a bishop.

✓ The effective date of constitutional amendments will be January 1st following the adjournment of the General Convention at which adopted, unless otherwise specified in the amendments.

✓ The requirements for a quorum in the House of Bishops have been altered: Formerly a majority of all bishops entitled to vote, exclusive of foreign missionary bishops and retired bishops, was necessary. The new amendment provides that business may be transacted by "a majority of all bishops entitled to vote, exclusive of bishops who have resigned their jurisdiction," thus including foreign missionary bishops in the number necessary for a quorum.

## Almost, the Last Pound

The Episcopal Church can now "look forward" to full communion with the Church of Lanka, as a result of General Convention action [L.C., October 1st].

The Church of Lanka would be organized, under what is known as the Ceylon Scheme, from:

The Anglican dioceses of Colomba and Kurunagala of the Church of India, Pakistan, Burma, and Ceylon,  
the Methodist Church in Ceylon,  
the Baptist Churches in Ceylon,  
the Presbyterian Churches in Ceylon,  
the Jaffna diocese of the Church of South India.

During the past triennium it has been a task of the Joint Commission on Ecumenical Relations to study the Ceylon Scheme. This study grew out of a request from the Metropolitan of India, Pakistan, Burma, and Ceylon as to whether the Episcopal Church would be willing to be in communion with the Church of Lanka.

### Deputies' Action

The text of the Ecumenical Commission's resolution on the subject, as presented to General Convention, and the text of the revised resolution adopted by General Convention appear in a box on this page, with the wording involved in the revision indicated by the use of bold face type.

The resolution offered by the Joint Commission on Ecumenical Relations had been referred to the House of Deputies' committee on ecumenical relations. When that committee made its report, it offered the revised version of the Joint Commission's resolution [see box].

A theological committee of the Joint Commission had specified six anomalies and contradictions in the proposed practice of the Church of Lanka:



F. W. Putnam

Bishop de Mel

For the quadrilateral, preservation in Ceylon.

(1) The statement that the difference of ministry and laity is "not a difference in kind but in function," which seems to deny the unique character of Holy Orders, though the previous section speaks of a "representative and organic" priesthood in the ministry.

(2) The statement that the service of commissioning would give those already consecrated bishops "grace, gifts, character, and authority," which employs phrases more appropriate to an ordination.

(3) The implication of an identity of present ministries, though they are also said to be different — the statement that relations of intercommunion may continue with any of the parent bodies.

(4) The recognition of sprinkling, in which "the minister dips his hand in water and places it on the head of the candidate" as one of the forms of Baptism.

(5) The possibility, though a limited one, that visiting ministers who have not received any episcopal imposition of hands may be invited to celebrate the Holy Communion.

(6) The dissolution of liturgical authority into the hands of the presbyter and congregation.

The Very Rev. John Coburn explained the background of the Church of Lanka, and reminded the deputies that the bishops at Lambeth in 1958 recommended full communion with the proposed Church.

### Basis for Action

The Rev. Arthur Vogel of Milwaukee discussed the report of the theological committee on anomalies and contradictions, and asked how one can judge that which does not exist. He pointed out that the only basis for action was the request from the Metropolitan, the Most Rev. Arabindo Nath Mukerjee, of the Church in India, Pakistan, Burma, and Ceylon for the Presiding Bishop's opinion whether intercommunion will be possible. "Anomalies exist; shall we wait till they are resolved?" Fr. Vogel asked the deputies. He added that "anomaly means, in the dictionary, irregularity, departure from the norm; and our norm is the Prayer Book."

Dean Coburn noted that members of the theological committee differed regarding the importance and significance of the anomalies. The third speaker in debate was the Rev. Canon Gordon Gillett of Quincy, a member of the American Church Union, who said he had been opposed to the scheme, but found the ecumenical committee's resolution satisfactory.

## 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.

### October

8. Ruanda-Urundi
9. Rupert's Land, Canada
10. Ruwenzori, Uganda
11. Northern California, U.S.A.
12. St. Albans, England
13. St. Andrews, Dunkeld and Dunblane, Scotland
14. St. Arnaud, Australia

## Lanka Resolutions

[See story, this page]

### Ecumenical Relations Commission's Version

Resolved. . . (1) That we are prepared thankfully to recognize the Church of Lanka, if organized on the basis of the proposed Constitution, as a province of the Church Universal, holding the Apostolic Faith and possessed of true Bishops, Priests, and Deacons,

(2) That we look forward to the establishment of intercommunion between the Church of Lanka and the Protestant Episcopal Church in the United States of America on the basis of a concordat similar to the Bonn Agreement between Anglicans and Old Catholics, hoping that certain anomalies and contradictions in the proposed practice of the Church of Lanka may be satisfactorily resolved.

### Final Convention Version

Resolved. . . (1) That we anticipate thankfully recognizing the Church of Lanka, if organized on the basis of the proposed Constitution, as a province of the Church Universal, holding the Apostolic Faith and possessed of true Bishops, Priests, and Deacons.

(2) That we look forward to the establishment of full communion between the Church of Lanka and the Protestant Episcopal Church in the United States of America on the basis of a concordat similar to the Bonn Agreement between Anglicans and Old Catholics, in anticipation that certain anomalies and contradictions in the proposed practice of the Church of Lanka will be satisfactorily resolved.

menical committee's resolution satisfactory.

The Rev. Charles Lawrence of Lexington pointed out an anomaly not yet mentioned, that some of those planning to enter the proposed Church of Lanka deny infant Baptism. "Must these anomalies be removed before union, or do we hope they will be?" he asked.

A layman reported that Bishop Bayne considers the anomalies insignificant, and that Bishop de Mel of Kurunagala (Ceylon) says that most of the Anglicans involved are in favor of the proposed union in Ceylon. The Rev. William P. Barnds of Dallas said he finds the whole matter "fuzzy," and suggested that when the Church of Lanka has been organized and the anomalies resolved it will be time to consider relationship to it.

Mr. Paul Anderson of New York said that the union in Ceylon will produce an indigenous Church, and that "the influence of the Church is in proportion to its unity."

The Rev. Canon Donald Wattley of Louisiana, quoting a colleague, said that

the scheme of union is a "contrived ambiguity."

Summing up, Dean Coburn declared that the House was presented with an "opportunity to take the most significant step since the Reformation."

On a vote by orders the resolution was adopted. Clergy voted: yes 65½, no 14½, divided 3. Lay voted: yes 69½, no 8¼, divided 5.

Bishop de Mel was invited to the House, and told the deputies he appreciates this "expression of love." He assured his hearers that the Church in Ceylon is as anxious to preserve the Lambeth Quadrilateral and Anglican and Catholic tradition as any other part of the Anglican Communion. He thanked the House for its action, and asked for its continued prayers.

#### Bishops' Debate

Speaking of changes in wording which the resolution had undergone in the House of Deputies, Bishop Dun said, "I am prepared to accept this wording." Bishop Bayne, Executive Officer of the Anglican Communion, seconded the motion, with, he said, "warm pleasure."

Bishop Welles of West Missouri said that many things left unsaid gave anxiety to many Churchmen and that he wanted these things on the record. He noted that people may think that what the Episcopal Church is doing about various unity proposals with foreign Churches is a prelude to entry into unity with American Protestant Churches. He said:

"Nothing we have done is a commitment to do anything but talk. In view of the delay in granting intercommunion with the Philippine Independent Church, I think it is overhasty to say we will do so with a Church not yet in existence."

Bishop Welles spoke of the anomalies in the proposed practice of the Church of Lanka, and concluded:

"I look forward to intercommunion with Lanka *if and when* the anomalies are resolved."

Bishop Lickfield of Quincy moved to amend the resolution making it clear that the Episcopal Church's hopes for intercommunion with Lanka would be realized only when the anomalies are removed.

#### ACU CYCLE OF PRAYER

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

##### October

8. St. Mark's, Philadelphia, Pa.
9. Christ, Red Hook, N. J.
10. Convent of St. Helena, Newburgh, N. Y.
11. St. Paul's, Brooklyn, N. Y.; St. Matthew's, Portland, Ore.
12. St. Andrew's, Turners Falls, Mass.; Grace, Carthage, N. Y.
13. St. Gregory's Priory, Three Rivers, Mich.
14. Holy Trinity, Alhambra, Calif.

October 8, 1961

Bishop Bayne spoke against the amendment:

"I am not less concerned about the anomalies than Bishop Lickfield, but I feel greater confidence that the anomalies will be removed."

He spoke of Lambeth endorsement of the Lanka scheme and said, "I do not like anomalies. I wish the new Church could be solidly Anglican; I wish the 16th century had never happened, but it did. We must not seem to hold a pistol to their heads by making our position conditional on their action."

Suggested Bishop Dun: "Don't demand the last pound of ecclesiastical flesh."

Bishop Brady of Fond du Lac moved an amendment to Bishop Lickfield's amendment carrying the idea that the Episcopal Church looks forward in full confidence that certain anomalies will be removed.

Bishop Pike of California warned against "overcaution," and spoke of Anglicans' own share in the sin of schism. He said that the Episcopal Church means to do great things toward healing divisions, adding, "It would have been frivolous to accept the Presbyterian invitation if this were not so."

Bishop Gibson spoke of the difficulty of dealing with a large body such as the House of Deputies and begged the bishops not to change a word of the resolution.

Both amendments lost and the original motion carried.

#### PUBLIC AFFAIRS

### A Difference on Degree

Two Christian laymen, speaking at the Ecumenical Relations dinner held on September 19th at the Masonic Temple in Detroit, called upon the Church to seek to demonstrate unity in a divided world.

But Dr. Charles Malik of Lebanon, former president of the General Assembly of the United Nations, and Mr. J. Irwin Miller of Columbus, Ind., president of the National Council of Churches, differed on the degree to which the Church should make specific recommendations on political questions.

Dr. Malik, now a visiting professor at American University in Washington, D. C., said that the Church cannot assume responsibility for "the fortunes and misfortunes of the world."

"Politics and world affairs belong to politicians; salvation and ultimate affairs of the soul belong to the Church," he declared, maintaining that the Church's primary responsibility is "to be the Church" and "to remain faithful to what she has received."

In the smallest of her words and the simplest of her deeds, said the Christian statesman, the Church "lives wholly by faith and she transmits this power of faith to those who really want to live."



McGill Photo

Dr. Charles Malik  
Salvation belongs to the Church.

Dr. Malik, who has been his nation's minister of foreign affairs and ambassador to the United States, said the greatest service the Church could render is to try to bring about the spiritual unity of all Christians.

"I believe conditions today are propitious for such a unity" said the Greek Orthodox layman, who has been prominent in the World Council of Churches. "If it should be God's will that unity come about in our time, then every problem in the international order would be miraculously transformed."

He urged prayer and work for unity, and trust in the Holy Ghost. He cautioned against specific pronouncements on political issues.

Mr. Miller, however, a layman of the Christian Church (Disciples of Christ), said the Church "would fail these times and its own Lord" if "our differences, in defiance of our Lord, are allowed to produce friction and conflict, setting Christian against Christian."

The Indiana industrialist said that there were those in every age who have said, "The Church should stick to religion and keep its nose out of politics, or business, or the professions."

"But for 3,000 years our tradition, beginning with the prophets, continuing through Jesus and the Apostles, has defined religion not in terms of religious observance or of creedal confessions but in terms of responsible and considerate behavior," Mr. Miller stated.

"The Church is speaking today in this ancient, responsible, parental tradition," he said.

Mr. Miller submitted, "If the Church is to minister to the whole range of human difficulties, problems, situations, and experiences, it must bring to individuals and to groups . . . the widest variety of theological insight, of liturgical inspiration, and of organizational service."

## Going Exploring

The Presbyterian invitation, which was accepted by the House of Bishops with unexpected alacrity [L.C., October 1st], was also accepted by the House of Deputies, which made only minor changes in the wording of the bishops' resolution. The bishops agreed to the change.

The invitation, from the United Presbyterian Church, asked that the Episcopal Church join in inviting the Methodist Church and the United Church of Christ to explore the establishment of a united Church, "truly Catholic, truly Reformed, and truly Evangelical."

The changes in wording made by the deputies occurred in two places: a phrase was inserted specifying that conversation would be conducted by the Joint Commission on Approaches to Unity "on the basis of the Chicago-Lambeth quadrilateral"; and the word "Chicago" was made part of the phrase, "Chicago-Lambeth quadrilateral" at another point.

The resolution as adopted by the Convention departed from the Presbyterian invitation in two particulars, and added a clause directing the Commission to invite representatives of the Polish National Catholic Church, "as well as from time to time representatives of any Church with which this Church is in full communion," to participate in the conversations. The Presbyterians had asked for a committee of nine persons; the Convention turned the matter over to the Joint Commission on Approaches to Unity, which has 16 members. The invitation from the Presbyterians had asked that the committee be authorized to "negotiate a plan of union"; the Convention granted no such power to negotiate.

Not all deputies favored the move. The Rev. David Nyberg, of the diocese of

Springfield, recalled the controversies of the 1930s, when the Episcopal Church and the Presbyterian Church were engaged in conversations, and asked the Church to devote itself to developing the Communion we have. He expressed fear that the proposal will reopen old wounds and open new ones. The Very Rev. Charles A. Higgins, dean of the cathedral in Little Rock, Ark., on the other hand, claimed that the resolution said nothing and was a cynical answer to the Presbyterian invitation. He urged an immediate merger of the Overseas Department with missionary agencies of the other Churches involved.

One deputy, an ex-Methodist, who said he had no desire to be an "organization man" again, and who said that his experience as a Presbyterian youth director convinced him that the Presbyterian Church had departed from the theology of its founder, said that he thought administrative unity of Churches was not necessary, and that we should strive for unity in one Lord, one Faith, one Baptism; he said, however, that to vote against the holding of conversations looking toward union would be to deny that God can work His will among men.

Howard T. Foulkes, chancellor of the diocese of Milwaukee, who has been a member of the Joint Commission on Approaches to Unity since 1943, summed up the arguments in favor of the resolution. He said that much has been learned since 1946, and that the proposal before the House was no proposal for union, but an invitation to discuss possibilities.

Before the debate, the Rev. Charles D. Kean of the diocese of Washington, secretary-treasurer of the Commission, pointed out that the deputies were "not being asked to approve the Blake-Pike scheme, whatever that is." "Indeed," he said, "you are not being asked to approve

any scheme at all. You are being asked to accept an official invitation to join in sponsoring four-way conversations to explore possibilities." He reminded the deputies that any unity proposals would have to be acted on by General Convention before they would have any standing. He also said that "we do not believe that we can prejudge the Holy Spirit, and we pray that under His guidance we may be ready to explore new possibilities for the extension of Christ's Holy Catholic Church."

In a vote by orders, requested by the deputies from the diocese of Fond du Lac, the clergy approved acceptance of the invitation by a vote of 66¼ to 12½, with 4 divided; the laity voted 73¼ for and six against, with three divided.

## EVANGELICAL EDUCATION SOCIETY

### Irenic Church

"Irenic" was the keynote of the address of Bishop Pike of California, to the dinner meeting of the Evangelical Education Society. He used this adjective to describe his conception of the role of Evangelicals in the Episcopal Church.

To Bishop Pike "irenic" means open, ready to involve oneself, with no barring of free discussion or people. To him it means the freedom of a son of God to use his mind to explore, to question, to work. He said that to him there must be many disagreements in an open Church, so irenic becomes an important description of the Church itself.

The bishop opened his address by saying we are prone to fight on wrong issues: candles or no candles, vestments or no vestments. With a world in flames we should not fight on such minor issues. Even the name of the Episcopal Church is a minor issue at this time. What is really important is the question whether our heritage shall be continued as irenic and open, or closed. It involves the freedom to hold or to hold in abeyance non-essentials in order that we may meet on the Gospel. We have no right to set higher tests for others than we do for ourselves. Open Anglicanism demands that we demand no more from others than we do for ourselves. He then quoted Paul Tillich to the effect that we have had a Reformation and we continue to be reformable. The Visible Church is always under judgment.

The bishop concluded his address by quoting from the statement of purpose of the society with its emphasis on evangelical principles. He declared his basic agreement with these principles and his belief that we should be utterly agnostic about the non-essentials, and our right within the Church to differ on these things.

Presiding at the dinner was Bishop Hall of New Hampshire.

The dinner meeting was the first public meeting of the society since its recent



**Bishop Pike**  
We must not fight on the wrong issues.



**The Rev. Charles D. Kean**  
We cannot prejudge the Holy Spirit.



merger with the Episcopal Evangelical Fellowship [L.C., October 1st]. The two groups will continue as one, using the name of the older organization, which, since 1862, has carried on a major work of assisting men to study for Holy Orders. The EES also has a number of other projects, including the publishing of pamphlets and tracts with emphasis on the evangelical principles.

#### COLLEGE WORK

### Perilous Times

The Most Rev. Henry Knox Sherrill, retired Presiding Bishop, was the speaker for a dinner meeting of the Church Society for College Work. Some 300 members and friends of the society gathered in Detroit's Masonic Temple, where they were filled in on recent progress and future needs of the Church Society, and heard briefly from several persons who are close to the work of the Episcopal Church on the campuses of the colleges and universities in this country.

Bishop Sherrill was introduced by Bishop Corrigan, director of the Home Department, of which the Division of College Work is a part.

Colleges and universities of the country, especially those which are independently owned, face perilous times, said Bishop Sherrill. They must make the unhappy choice of educating more people poorly or educating fewer people well. Other hazards named by the bishop include the tendency to emphasize science rather than the humanities, and rising costs in education. The Church and education have kept close contact through many years. Sometimes this has been good for both, the bishop asserted, sometimes not, for the Church has been known to become a burden in the search for truth.

We are prone either to criticize our young people too severely or praise them too highly, Bishop Sherrill maintains. We have developed high standards of education, but at the same time we have suffered losses in spiritual and moral tone.

Bishop Sherrill closed his address with a tribute to the work of the Rev. Philip Zabriskie, executive secretary, Division of College Work, and of the Rev. Jones B. Shannon, executive director of the Church Society for College Work.

Mr. Shannon presented several figures on the work of the Episcopal Church on campuses: four million students (graduate and undergraduate) enrolled in the colleges and universities of the United States during the month of September. There were to be only 110 full-time Episcopal chaplains and women workers and 610 persons working part-time. They will serve 1,900 institutions of higher learning.

This will mean, said Mr. Shannon, that the work of the Church on the campus increasingly must be the concern of all



Canon Johnson  
"Communion of saints" came alive.

the laity. Opportunities today are virtually unlimited, he maintains, if only the Church will provide more money "not simply for buildings, but for people. If we succeed everywhere else and fail in our mission on the campuses, we will indeed fail."

Dr. John Hazard, professor of the College of Business and Public Service, Michigan State University, who attended one of the recent faculty summer schools in theology, was introduced and spoke briefly. This work is supported by the society. Other projects include support for chaplains to faculty and graduate students, faculty fellowships for theological study, and several publications.

#### EDUCATION

### Oppose Federal Aid

Convention has voted against Federal aid to parochial and private schools, and reaffirmed the resolution passed in April, 1961, by the National Council.

That resolution read: "Opposing the use of public funds for private schools, the National Council restated the 1949 General Convention action endorsing the principle 'that sectarian schools be supported in full from private sources or from a church,' and declaring: 'We stand unalterably against the use of Federal or State Funds for the support of private, parochial or sectarian schools.'"

#### MUSIC

### Commission Continued

Both Houses accepted the report of the Joint Commission on Church Music and voted the continuance of the Commission. The report is a scholarly discussion on the place of music in the worship of the Church.

#### RADIO AND TELEVISION

### Grand Central Evangelism

by the Rev. MARSHALL E. SEIFERT

*Track 13*, the first of a series of television films to be produced by the Episcopal Radio-TV Foundation, was shown to a capacity audience at a dinner meeting in Detroit on September 19th.

The series, entitled *One Reach One*, is a presentation of the impact of evangelism upon the lives of people, redeeming them from a frustrated or meaningless existence for one of fuller meaning in relationship with God and His Church.

*Track 13* is the story of Ralston Young, "Redcap 42," at Grand Central Station, New York City. It features the Rev. Samuel M. Shoemaker as narrator.

The stories are true stories; the actors are the people whose stories are presented. The stories are dramatic and the films are of professional quality. A total of 13 films are planned.

The Episcopal Radio and TV Foundation has produced and presented Episcopal radio programs for nearly 20 years: *The Episcopal Series* of the "Protestant Hour"; *Another Chance*, and one-minute seasonal spot announcements on radio and television.

#### ANGLICAN COMMUNION

### Around the World

Back from his two-year trip around the world, the Rev. Canon Howard A. Johnson, of New York's Cathedral of St. John the Divine, reported on his experiences to the House of Deputies on September 23d.

Canon Johnson undertook his trip in 1959 at the request of Presiding Bishop Lichtenberger, who acted on behalf of the Advisory Committee on Anglican Relations. His assignment was to visit every Province of the Anglican Communion (except China), and to write a book for use in the preparation of the 1963 Anglican Congress in Toronto.

Life insurance, Canon Johnson said, was too expensive for him to afford on the trip, and no one would insure him against accident or sickness. Some called the trip "Johnson's Folly," he said, but he regards himself as "the most privileged man in the whole Communion." He said he found the phrase "communion of saints" came alive for him, after receiving communion in place after place.

Churchmanship, he said, varied all the way from devotions to our Lady of Fatima to that in a cathedral where, one Christmas day, there was no celebration of the Eucharist because it didn't happen to be Sunday.

The trip, said the canon, proved to him something that many do not realize — that most of God's world is not Christian, is not white, and is not American. He said he hopes all of us will learn this, fast.

## A Blazing Heart

by BILL ANDREWS

At Miami Beach in 1958, many General Convention participants spoke emphatically of the need of placing the 1961 Convention in an industrial area. Social consciences were roused by two successive Conventions having been held in plush resort settings.

On the first Thursday of the 1961 Convention, bishops, deputies, and Churchwomen were given a fast look at industries in the Detroit area and then heard two speakers present facts and arguments on the Church's mission to urban, industrial America.

Squadrons of busses carried members to four different factories — Ford, Chrysler, General Motors, and Great Lakes Steel. Men from Detroit industry acted as guides, speaking by loudspeaker to their fellow passengers en route and answering questions. Within the plants, management representatives explained operations the visitors were witnessing. Your reporter was part of a group who was outfitted with gleaming white, hard hats and led into the din, dust, and heat of a great row of open-hearth furnaces at Great Lakes Steel, where plant safety men hovered anxiously about the group, which included the over-aged, the overweight, and the high-heeled women who walked in constant danger of tripping unlightly.

Said Bishop Gesner of South Dakota, after a long look through heavily tinted glasses into the blazing heart of a furnace, "Now I'm sure I don't want to go to hell!"

On one bus, at least, the conversation returning to Cobo Hall was more serious than it had been outbound. It ranged from major social issues of wages and unemployment, automation and taxation, to such matters as recreational facilities and programs.

The various parties reassembled in the House of Deputies' chamber for a joint session of both Houses of Convention and the Triennial Churchwomen. Presiding Bishop Lichtenberger opened the session and turned it over to Bishop Hines of Texas as moderator. He spoke of the work of a group known as the Industrial Study Project of the Joint Commission on the Church in Human Affairs. The I.S.P. was created to organize this day's program.

First speaker to the Joint Session was Dr. Guy E. Swanson, a Presbyterian layman, chairman of the department of sociology of the University of Michigan. He reviewed a number of findings from sociological studies of religion in America:

"Religious believers tend to be those who have lived long in their community, who are American citizens, and whose lives are encapsulated in large organizations. The reason



Hard-hatted Conventioneers: No desire for hell.\*

RNS

for this is that God stands for purpose and order.

"It is a false myth that the present revival of interest in religion is a fake or a flight from the terrors of impending nuclear war.

"It is another false myth that urban man is weary of urban society, technology, and science."

"No relation has been found in studies between the convictions of people about God and their giving and prayer life. Most people do pray," Dr. Swanson declared. "People are having an experience of God," he went on, "but they do not know how to formulate this and they are not finding a formulation in the established Churches. I suggest that the fields are white to harvest."

"About 80% of the people are open to the Christian view of the need of love and trust in human relationship, but 20% (who are, in general, the poorly paid, poorly educated) are distrustful, suspicious, authoritarian in attitudes on public affairs, non-members of organizations, and convinced of the futility of politics. They are," he said, "outcasts by impersonal forces."

The Rev. John H. Burt, rector, All Saints' Church, Pasadena, Calif., was the other speaker to the Joint Session. He attacked ingrown ecclesiasticism, argued that the parish was no longer the meaningful center of life, and called for an imaginative and vigorous effort by the Church to reach into all phases of life — industrial, social, and recreational.

### CHRISTIAN SOCIAL RELATIONS

## No Neutrality

by the Rev. JOHN W. NORRIS

Christian Social Relations is not neutral; it is bound to offend someone or somewhere; or else it had best drop the name "Christian," declared Bishop Hines of Texas in his address at the dinner of the Department of Social Relations.

Bishop Hines declared that social relations is an area in which the Church is afraid because it is so often impaled upon

the doctrine of success. The great need of the day, he declared, is for the Church to study and determine how it may be an effective Church in the face of a world that is swayed by the doctrine of success. Yet the criteria of true effectiveness in social relations involves a doctrine of the Church.

This sometimes causes embarrassment to the Church, because, for many of its members, any development may mean that they are threatened, he said. If the Church, because of its actions in social relations, loses its members or fails in a given community, the stigma of unsuccess falls upon those who founded and supported the church, he said.

The Church declares that God is in Christ reconciling the world unto Himself. This is both the source of power and the issue of any social relationship which calls itself Christian.

Bishop Warnecke of Bethlehem, in an address before introducing Bishop Hines, declared that the past triennium was an exciting one for the department of Christian Social Relations. There had been brought in a new emphasis on strategy and policy; there was a new sense of relevance and flexibility which developed within the National Council so that the Department could develop joint planning committees with other Departments.

Many American citizens are motivated by economic forces, the bishop declared, and economic security is a most impelling force of our time. People are little troubled by a sense of vocation of which they have little, if any. They are groping for a relationship both social and private. They are gripped by fears of loss of job, of aging, and of death.

The fear of death has been furthered by the pagan funeral customs of today in which the word "death" is never used. He declared, however, that the desire to

\*From left: Ralph Duffelt of Great Lakes Steel Corp., Henry Salveter of West Missouri, Bishop Lawrence, Suffragan of Massachusetts, the Rev. Arleigh Lassiter of West Missouri, Bishop Goddard, Suffragan of Texas, Bishop Gesner of South Dakota, and an unidentified plant official.

preserve what "I have" is pure selfishness. The blood of martyrs is no longer the seed of the Church.

While it is easy to criticize the Church, it is still God's Church. His spirit is in it. It has been given to us for His purpose. We need to thank God that all of us are His children; that all are redeemed, all are being sanctified.

#### YOUTH WEEKEND

### They Came, They Saw . . .

by the Ven. CHARLES F. REHKOPF

From Rochester, Los Angeles, Devil's Lake, New York, Portland, and way stations they came, all 1,187 of them — high school young people and their advisers — to spend a weekend at General Convention. Chicago sent a train load. South Dakota sent two cars full. Many came by plane and bus.

They came, they saw, they heard, they discussed, and they danced. In between events, they ate.

This year young people came to General Convention in larger numbers than ever before, for the much-publicized Youth Weekend. And they left Detroit on Sunday afternoon, September 24th, with better understanding of what it means to be a Christian in these days.

They began to arrive on Friday afternoon. That evening they attended a ban-

quet and listened to some words of orientation, then attended the Missionary Mass Meeting, where they heard one of their number, Jack Dunn, of Lansing, Mich., deliver his winning forensic contest essay on "Christ — for the World?" They heard Bishop Bayne, Anglican Executive Officer, most of them for the first time. Afterwards they attended a reception in the Pick-Fort Shelby and met Bishop Bayne, Presiding Bishop Lichtenberger, Bishop Emrich of Michigan, and his suffragan, Bishop Crowley.

On Saturday morning many of the young people observed the House of Deputies in action. That was the morning the deputies voted overwhelmingly to accept the invitation of the United Presbyterian Church to invite the Methodist Church and the United Church of Christ to join in merger talks. The House of Bishops and the Triennial of the Women of the Church, unfortunately, were recessed, but a large number of young people took the opportunity to attend sessions planned by the General Divisions of Women's Work and Laymen's Work.

During Saturday afternoon the young people devoted themselves to serious business: a discussion of the conference theme, "Christ — for the World?" The keynote speaker and coördinator of the discussions was the Rev. George Tittmann, rector of the Church of the Holy Spirit, Lake Forest, Ill. He suggested three things that are happening to religion today:

- (1) It is becoming a kind of self-care or self-cultivated religion;
- (2) we tend to use God as a support for ourselves; and
- (3) we tend to treat religion as a kind of club, and take false pride in accomplishment.

He called attention to some of the mockery that goes by the name of religion, and quoted a sign, describing "Worship, a Power for a Strong America."

(As he was speaking, workmen, preparing the Cobo Hall Arena for a wrestling show later in the evening, raised a huge American flag so that it covered the cross behind the altar.)

At the close of Fr. Tittmann's address the young people were divided into small groups — 85 of them — to discuss his points.

The balance of Saturday afternoon was devoted to sightseeing, primarily in the exhibit hall. Some of the exhibits offering items for sale reported a rushing business in souvenirs from the mission fields.

That night the young people had their banquet, in rooms that had held the meeting of the House of Deputies and of the Women's Triennial. Miss Mary Kathleen Thomas of Independence, Kan., the runner-up in the national forensic contest, was the speaker. The crowd watched an original play, *Contact*, prepared by William W. Merrill of Detroit from *The New Pilgrim* by Harold Rodman. The



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Youth Weekend in Detroit  
A rushing business in souvenirs.

evening closed with a dance and a party at a hotel.

Sunday morning came early for the young people — and for the older people — but most were present at 8 a.m., when Bishop Sherrill of Central Brazil celebrated the Holy Communion in Cobo Hall. The preacher at this service was the Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit. Fr. Boyd took for his thesis the idea that "a little religion isn't enough. A little religion isn't Christianity." He told his young congregation that the Church can't be looked upon as a kind of "pseudo-holy dollhouse with starched lace curtains" which separates it from the rest of the world, while it dispenses spiritual tranquilizers. He told his hearers that they must involve themselves in the problems of others if they are active Christians. He challenged them to talk, to think, and to do something specific about social problems — even if solving them meant a personal sacrifice of time or work.

After breakfast the young people heard a final address by Fr. Tittmann, who said that, for the Christian, the clue is Christ as the point of reference. A wrong clue, he said would lead to a wrong god. He said that the Christian Faith is distinctive from the watered-down faith found all around us, and suggested that there are three times of testing for a personal faith:

- (1) When right does not pay and wrong does not hurt,
- (2) when one has to live without a sure future, and
- (3) when one cannot really be good.

Many of these young people may never again attend a General Convention. Some of them undoubtedly will attend future Conventions — as deputies, or perhaps as bishops. But all will have the memory of the weekend in Detroit.

### Dean of Engineers

Business experience and a degree in chemical engineering are not the usual preparations for the priesthood, but may prove useful background to the dean of Grace Cathedral, San Francisco, the Very Rev. Cosam Julian Bartlett, a member of the Presiding Bishop's new Strategic Advisory Committee, who is now chairman of the General Convention Committee on Dispatch of Business.



Dean Bartlett

Dean Bartlett, previously active in the National Council's Department of Christian Education and Church and Group Life Laboratory Program, was also on the Committee of Conference on Overseas Missions, 1958-1960. He was chairman of the executive committee and board member of the Overseas Mission Society.

The dean received the B.E. degree in chemical engineering from Tulane University, New Orleans, in 1935, and the honorary D.D. degree from Church Divinity School of the Pacific last June. He attended business school in Pittsburgh for one year, and did graduate study in sociology at American University in Washington, D. C., from 1952 to 1954.

Beginning in 1935, he worked in technical sales and accounting for the Diamond Alkali Co. in Pittsburgh until 1939, when he came to New Orleans to serve as president and general manager of Bartlett Chemicals, Inc. until 1950.

Before his ordination to the priesthood in 1949, he was a responsible lay participant in parish, diocesan, and synodal activities. From 1948 to 1950 he assisted at St. Paul's Church in New Orleans. He was rector of St. Paul's, Rock Creek Parish, Washington, D. C., for the next five years. Then he was installed as dean of Grace Cathedral.



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Bishop Burton of Nassau addressed the House of Deputies on September 22d, and said that he had found, in his visit to rectories, that the "wives of clergymen are much better Christians than the clergymen." The day before he told the House of Bishops that he intends to retire soon. Bishop Burton, a former superior of the Society of St. John the Evangelist, was consecrated as Missionary Bishop of Haiti in 1939, and became Bishop of Nassau in 1942.

## ORGANIZATIONS

### No Imprimatur

By motion of Bishop Haden of Northern California no action was taken by the House of Bishops on a resolution from the diocese of West Virginia asking that all independent organizations of Churchmen be given a chance to report to General Convention, so that the Church could make it known officially that all such organizations are unofficial.

Episcopalians are free to organize and join any organizations they wish within the limits of the law of the land, Bishop Haden said. He reported on the resolution on behalf of the bishops' committee on memorials and petitions.

His motion, which also provided that the committee be discharged from consideration of the resolution, carried with only a scattering of negative votes.

## REFUGEES

### Person to Person

"The Episcopal Church has resettled more refugees, both Cuban and others, than any other non-Roman Church in this country," the Rev. A. Rees Hay, executive director of Christian Education for the diocese of South Florida, told the House of Bishops on September 21st. Canon Hay said:

"But it remains a fact, there are over 100,000 Cuban refugees, and we as the Episcopal Church to date have settled 288 persons.

"The Federal government, the State government are making a reasonable effort to

There was a glitter to Convention hall in Detroit, a bright newness to the decor, that was both like and unlike that of the resort-hotel setting of the 1958 General Convention at Miami Beach. The likenesses were a common modernity, an intriguing mixture of urbane efficiency and urban confusion, and a view of blue water from the windows. The differences were as great: Detroit's Cobo Hall, named after a former mayor of a hard-bitten industrial metropolis, has an austere, functional design that suggests the urgent need to get to work; the Hotel Deauville at Miami Beach is bright and more relaxed.

In place of the sweep of empty open water and the balmy breezes coming in-shore from the Gulf Stream, Detroit offers a river whose far bank (Canada) is lined with factories and warehouses, and whose narrow channel is crowded with deep-laden ore carriers and ferries full of freight cars.

This was a Church meeting, and the spiritual life was not neglected. The scores of services of corporate Communion spread through Detroit's parish churches and the great arena of Cobo Hall (where, the day after the Missionary Mass Meeting, the young people met alongside the prize ring erected for a fight featuring Sugar Ray Robinson).

St. Gregory's Chapel on the third floor

provide aid for the Cuban refugee, but, in fact, what the government can do is pretty much only relief and dole, which in itself is devastating to the dignity of a proud people.

"We are so accustomed to having secular agencies deal with such problems that it is difficult for Churchpeople to realize that only the Church can bring to these people the kind of help which they need. The Church can provide a community of love which breaks down the fears, mistrusts, and anxieties of these people. . . .

"We can be proud indeed of the work being accomplished through our national Division of World Relief and Interchurch Aid under the direction of its head, the Rev. Alexander Jurisson. Nothing that we have done as a Church so forcefully brought us to grips with the real issues of our day, for every refugee escaped from Communism bears in his own body the basic issues involving Communism—the effort to destroy the individual in order to create a new person who is the mass man, a machine, a tool, a thing. . . .

"Our refugee work is part of a larger issue, a greater issue, the issue of the Christian bearing witness to the world of the redemptive power of Jesus Christ through its person-to-person concern for those whom God has presented to us that they may know His Love and His Mercy.

"In order to deal with this human problem, both in Miami with the Cubans and with the vast numbers of other refugees from Communism, we must put the Presid-

ing Bishop's Fund for World Relief at the head of our efforts in Christian evangelism. Fr. Jurisson assures me that if we have the money in the Presiding Bishop's Fund for World Relief, we can resettle these people.

"We in the diocese of South Florida cannot do this job alone. We must have the concern, the understanding and the support of the whole Church. We must have your help in arousing the Church to the need for money for this work, and as important, the need for active participation in resettling these people across the country. Further, we need the support of the national Church in setting up a great Episcopal center in Miami, this center to become the vital link between the Episcopal Church in the United States and the people of Latin America.

"I ask you not to see these refugees as a problem, but as one of the ways in which God is confronting us with a great opportunity of bearing witness to Him in His world."

Even in the corridors, strangers met and shared concerns. We know of one case on Saturday afternoon in which a new widow and a priest, who never met before and probably never will meet again, walked together for 100 yards in a crowded corridor. In this brief walk, the woman spoke of grief and a sense of her departed husband's presence; the priest spoke of the Communion of Saints; and, at the head of an escalator, the two parted with the priest's blessing given instead of a goodbye.

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## MARRIAGE AND DIVORCE

### Study Commission Asked

The House of Bishops passed a resolution introduced by Bishop Cole of Upper South Carolina asking President Kennedy to create a commission to study and recommend a guide for uniform marriage and divorce laws.

Corporateness

Convention voted to form a corporation known as "Episcopalian, Inc.," to publish the Church magazine, the *Episcopalian*. The Church Magazine Advisory Board will be a part of the new corporation.

The deputies heard Robert E. Kenyon, Jr., chairman of the advisory board, tell that the current number of paid subscriptions to the magazine is 86,041. A resolution was passed commending the *Episcopalian* to the families of the Church.

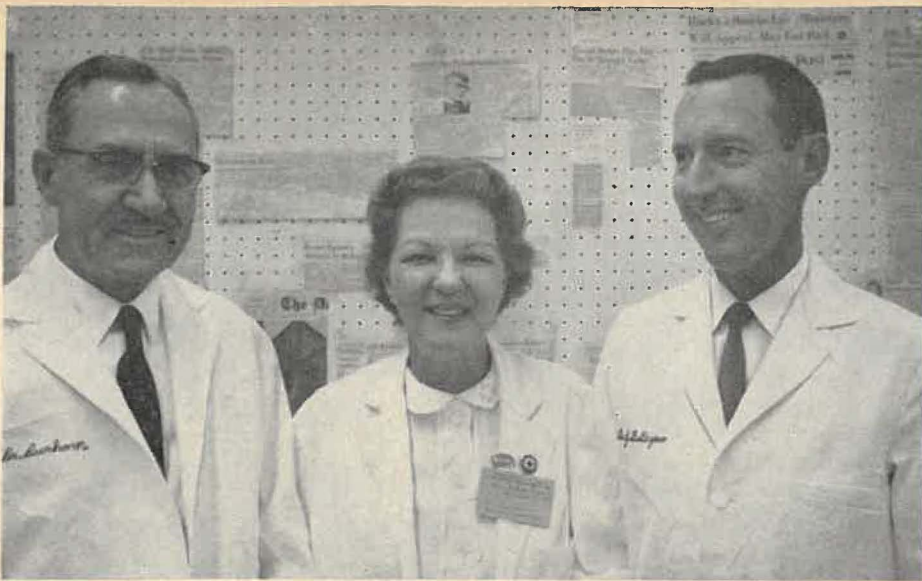
PENSIONS

Increases and Studies

Minimum pensions for widows will be raised from \$900 to \$1,200 as a result of General Convention acceptance of the recommendation of the trustees of the Church Pension Fund.

Also agreed upon was the plan that the trustees study and report on a possible medical insurance plan for all clergy and meanwhile inform the clergy of present opportunities for insurance through the Church Life Insurance Corporation. The trustees were also asked to study retirement plans for all lay workers and deaconesses, meanwhile informing them of annuity plans available. [Convention approved a pension plan for deaconesses proposed by the Joint Commission on the Work of Deaconesses. See L.C., October 1st.]

A proposal that clergy draw full pensions after 40 years, though under 68 years of age, failed to receive the deputies' support.



Dr. Durham, Mrs. Root, and Dr. Bryan  
The deputies, bishops, delegates, and visitors were "looked after."

F. W. Putnam

**R**  
Ayes, Noes, and Throat

by CHRISTINE FLEMING HEFFNER

While, in Detroit, thousands of Episcopalians concerned themselves with the health of the body ecclesiastic, and took to themselves of the health of the body spiritual, 49 Episcopal physicians and 60 Episcopal nurses quietly and effectively concerned themselves with the health of the bodies that make up this part of the Body that is the Church. Joining with these Churchmen in volunteering costly time and energy were 102 Red Cross volunteers, of many religious commitments.

At the head of the medical operation that provided for the care of innumerable physical needs, from heart disease to headaches, from fractures to blisters, were Robert H. Durham, M.D., chairman; John B. Bryan, M.D., and Mrs. George Root, R.N., co-chairmen; Marjorie P. Meyers, M.D.; W. J. Fulton, M.D.; Mr. George Wibby, American Red Cross; Mrs. John B. Bryan, R.N.; Mrs. William Beske, R.N.; Mrs. Cliff Gray, R.N.\*

The sense of being "looked after" came to Convention deputies, bishops, delegates, and visitors, upon registration, when they received a medical history card to carry in pocket or purse. On one side of the card were spaces to be filled

out, giving important medical facts, and identification. On the other side were complete instructions as to where medical help could be obtained at any hour of day or night. First-aid rooms at strategic spots in Cobo Hall, Red Cross Corpomen at vantage points in the vast arena during the three massive services, and in the three houses during sessions, with physicians in easy reach, necessary equipment, including oxygen, available in the first-aid rooms, and an ambulance either standing by or immediately available provided for the care of any possible emergency that might arise in a population of over 20,000 people in a strange city, living under conditions of fatigue and stress and stimulation.

All of this required not only the voluntary services of busy people working in half-day shifts, but a superb job of co-ordination and planning. Arrangements were also made for emergency dental care, for repair of eyeglasses, dentures, and hearing aids.

During Convention, all of the services provided were used. Approximately 30 patients were seen each day of the two weeks. Sixteen were cared for in 45 minutes on the evening of the missionary mass meeting.

Rules for Participants

Dr. Durham suggested some simple rules for participants in any kind of convention:

- Try not to become exhausted
- Try to get adequate rest, not forgetting the value of short periods of relaxation
- Keep regular meal-times and regular diet
- Wear comfortable shoes
- Report any symptoms early
- Bring extra glasses or your prescription
- Don't forget to bring an ample supply of any regular medication

Added Mrs. Root, "If you can't rest, a change of pace is a help."



F. W. Putnam

For an occasional lucky person, getting around in the immensities of Cobo Hall's halls was made easier on the feet by electric golf carts. Enjoying a rare treat, Bishop Brown of Arkansas and Mr. Edwin B. Cromwell, Little Rock, make use of the wheeled, indoor transportation.

\*Dr. Durham has been a deputy to one General Convention and has attended three. He has been senior warden for 14 years, and chairman of the building committee of All Saints' Church, Detroit. Dr. Bryan is a vestryman and past senior warden of St. David's, Southfield, and is a member of the Cathedral Chapter. Mrs. Root is a member of Christ Church, Grosse Pointe, has been active in the diocese's leadership training program, and in World Medical Relief, in which two Detroit area parishes take part. She is chairman of her parish's blood bank program in the Grosse Pointe County Blood Council.

# WOMEN'S WORK

GFS

## No Isolation

The Girls' Friendly Society met for a Corporate Communion and breakfast at St. John's Church, Detroit. Here, they officially alerted the Church of "Project 2000," set for the 85th birthday celebration of GFS in 1962. Bishop Bayne, Executive Officer of the Anglican Communion, was the speaker.

Describing the Church as "taking a leap for the sake of hope for a new world," the bishop pointed out several indications of that growing hope. One evidence, he said, is the vast increase in training for service in the Church overseas. He compared the college young people of today with those of his own generation and commended President Kennedy's Peace Corps idea as providing "young Americans, for the first time in a generation, with a mission to give of themselves and an obligation toward humanity." He called the instinct of sharing one of the best characteristics of American youth, and asked, "How good, how clear, is our witness?"

Bishop Bayne believes the destiny of America hangs on the way in which American Christians bear witness. "It is not only 'one world,' but a very small world," he said. "Today I cannot get more than 22 hours away from home by any major airline of the world. There is no isolation anywhere in the world."

Multi-racial and multi-cultural problems are those every society must face today, he believes.

"It is the function of the Church, working within society, to break down sociological strata and preserve within its heart the truth about human brotherhood."

## ALTAR GUILDS

### National Association Formed

A national association of diocesan altar guilds was organized by the vote of approximately 150 women, representing altar guilds from all over the United States. The possibility of such a national association was discussed three years ago, during the Triennial Meeting of Episcopal Churchwomen in Miami Beach, and at that time an interim committee was appointed to explore the suggestion.

The purposes of the national association of diocesan altar guilds are:

- (1) To provide a clearing house for filling the needs of mission altars;
- (2) To exchange information about altar guild requirements, such as embroidery and the making of linens and vestments;
- (3) To respond to the Armed Forces



Nominated to the National Council by the Triennial Meeting of the Women of the Church [L.C., October 1st] were, from left: Mrs. J. H. Foster, diocese of West Texas; Mrs. J. R. Newcomer, diocese of Arizona; Mrs. Donald W. Pierpont, diocese of Connecticut. Miss Leila Anderson of the diocese of New York, the other nominee, was not available for this picture.

Division in its request for the needs of chaplains;

(4) To give advice and assistance when asked in the organization of new diocesan altar guilds;

(5) To share educational and devotional materials and programs related to altar guild work in the dioceses.

Mrs. Richard T. Loring of Massachusetts was elected president of the new organization. Other officers are:

Mrs. Walter Higley of Central New York, vice president; Mrs. Fred S. Reese of Harrisburg, secretary; Mrs. Jack Trigg of Dallas, treasurer. Members-at-large are Mrs. Carl H. Zuber of Michigan, and Mrs. Herman A. Osgood of Massachusetts.

## TRIENNIAL

### UTO

Gathering quietly early on the morning of September 22d, some 10,000 people witnessed the United Thank Offering presentation service of the women of the Church in the arena of Cobo Hall, Detroit.

The arena had been transformed into a vast church of great beauty. Six lighted candles were on the high altar with its gold frontal and white flowers massed against the rich red of the dossal. A plain but strikingly beautiful light wooden cross hung suspended above the altar. While the huge congregation assembled, those



These eight members-at-large of the National Council's General Division of Women's Work were elected at the Triennial Meeting of the women of the Church. They are, left to right (back row): Mrs. John T. Mason, Jr., diocese of Newark; Mrs. Robert H. Durham, diocese of Michigan; Mrs. Samuel Shoemaker, diocese of Pittsburgh; Mrs. John P. Moulton, diocese of Spokane; (front row) Mrs. Ernest E. Rucker, diocese of Southwestern Virginia; Mrs. Seaton G. Bailey, diocese of Atlanta; Mrs. Everette Hall, diocese of South Carolina; and Mrs. Harold Sorg, diocese of California.

already in their places had an opportunity for meditation and preparation, guided by the corporate preparation included in the order of service.

The procession of officiating bishops was "silent" with only the solemn music of the organ. The Presiding Bishop was celebrant, assisted by Bishop Bentley, vice president of the National Council, Bishop Corrigan, director of the Home Department, and Bishops DeWitt and Crowley, Suffragans of Michigan. Bishop Emrich of Michigan read the Epistle, and Bishop Cabanban, Suffragan of the Philippines, read the Gospel. Twenty-four other bishops, including Bishop Bayne, Executive Officer of the Anglican Communion, and Bishop Yashiro, Presiding Bishop of the Nippon Seikokai, administered Communion.

UTO treasurers from every diocese and district went quietly to the altar rail to place the offerings of their dioceses and districts in the Golden Alms Basin. Two hundred members of the Girls' Friendly Society from the dioceses of Michigan, Ohio, and Western Michigan, who collected the offering from the congregation, filed slowly up the center aisle and took their places behind the treasurers around the altar rail, remaining there until the entire offering had been presented at the altar by the bishops.

Offerings of the women at home were joined to those from Taiwan and Japan, Mexico and Alaska to make the grand total of \$4,339,190.81, which will be devoted to help missionary work of the Church in the coming three years.

## Brief Respite

Three informal teas gave delegates and visitors to the Triennial Meeting of the women of the Church a brief respite from the business of their meetings.



Mrs. Steven Peter of Ft. Yukon, Alaska, addressed the Church Periodical Club at a breakfast meeting. A Churchwoman and mother of eight, she spoke of the problem of keeping young people busy and employed in her native land.



United Thank Offering Communion service: \$4,339,190.81 for missionary work.

The teas, arranged by the women of the diocese of Michigan, gave visitors and delegates an opportunity to meet and visit with the missionaries in the field, overseas and at home, as well as with some of those who have retired.

## Color and Pageantry

Adding pageantry to General Convention and to the Triennial were colorful native costumes worn by several of the overseas delegates. This was especially true at the UTO presentation and the Missionary Mass Meeting.

Mrs. Lily Chen and Mrs. T. C. Ouyang, of Taiwan, brought with them tiny Nestorian crosses, the official cross of Taiwan, to be given to presidents of the Episcopal Churchwomen attending the Triennial Meeting, and to the members of the General Division of Women's Work.

Small, colorful, handwoven corsages were presented by the women of the Virgin islands to the four women nominated to serve as members of the National Council.

## DAUGHTERS OF THE KING

### Chugging Along

The triennial meeting of the Daughters of the King, held in Detroit during the week before General Convention, explored their Convention theme, "If we live in the Spirit, let us also walk in the spirit." [Galatians 5:25.]

Dom Anthony Damron, O.S.B., of St. Gregory's Priory, Three Rivers, Mich., gave a series of three meditations on the subject, and the Rev. Richard E. Winkler,

rector of Trinity Church, Wheaton, Ill., delivered an address on "Living in the Spirit, through prayer, study, and service."

The Daughters heard the Rev. Glion Benson of the San Juan Islands mission in the diocese of Olympia tell of his work with the *Royal Cross*, a 26-foot former Navy whaleboat which was purchased by the order some four years ago. "Even in the worst fog," said Mr. Benson, "I can chug along in the *Royal Cross* for 17 cents per mile and my parishioners know I'll always be there on time for Church services."



F. W. Putnam

Mrs. Chilton Powell, wife of the Bishop of Oklahoma, deposits the Oklahoma UTO in a basin held by the Presiding Bishop, while Bishop Bentley of the Overseas Department looks on.

# THE EPISCOPATE

*To increase the contribution,*

*decrease the numbers, add an archbishop, and better train the men*

by the Rt. Rev. John S. Higgins, Bishop of Rhode Island

**W**e bishops are indeed a unique band of men, possessed at once of tremendous responsibility and a corresponding immense absence of authority. Our daily companion, ranked in importance only by the Scriptures and the Prayer Book, is the volume entitled the Constitution and Canons. This is a simply superb and high-minded tome which sets forth what must be done about everything ecclesiastical with utmost clarity, but which remains singularly silent as to how its pious behests can be enforced in case of recalcitrance! Every healthy human constitution needs dentures and so do our canons; in fact, I think they need a set of teeth before they need reannotating.

My first point about bishops is that there are too many of us. We may not always be quite sure whether our Church is purely protestant or categorically catholic, but we need have no doubts that it is unequivocally episcopal. Indeed, we have the unique distinction of possessing more bishops relative to our size than any other Province of the Anglican Communion. We are the proud possessors of more bishops in our Church than the combined episcopal total in the Churches of Canada, Australia, New Zealand, South Africa, and Ireland.<sup>1</sup> And this notwithstanding the fact that these five Provinces have more than twice our baptized membership! The Roman Catholic Church in this country appears to be a reasonably successful enterprise, and its bishops have

sacramental duties similar to ours. Yet they manage to deal with their 40,000,000 members with a total hierarchy of some 200,<sup>2</sup> while we need about 120 bishops to deal with our three million.

What on earth are we doing with so many bishops, and why do we compound the error by almost tripling the number of suffragans in the past 24 years? Bishop Sherrill used to say: "A few years ago nobody thought he was a real bishop unless he had a ring and a pectoral cross. Nowadays nobody thinks that he is a real bishop unless he has at least two suffragans."

Is it the weight of administration that justifies increasing the number of bishops? If that is so, then perhaps we should reexamine the "office and work of a bishop," and recognize that capable administrators, both clerical and lay, can be obtained outside the episcopate. Should not dioceses center their endeavors on being chief pastors to their clergy, be reasonably informed in liturgics, and in one special field of ecclesiastical study, rather than spend overmuch time in administration?

Again, if this increase in bishops is due to an excessive confirmation load, and it may well be in a few dioceses,<sup>3</sup> then perhaps churches should combine for Confirmation so that the bishop visits every church on alternate years for that service. Valuable as Confirmation is, it is also a very poor time for the bishop to discover the state of a parish, meet its leaders, and

examine its records. Yet these matters need attention, which means that the bishop should conduct an episcopal visitation every three years according to Canon 43, Sec. 2(a). At such a time the bishop would also follow the provisions of Canon 45, Sec. 2(d) and Sec. 3.

It is quite likely that the majority of wardens and vestrymen of our Church do not even know that such Canons exist, which is perhaps one reason why vestries sometimes act more like Congregationalists than Episcopalians. In brief, the Canons referred to require a thorough checkup of every parish in the diocese by its bishop every three years; it is a duty that can be done properly only when separated from Confirmation, with the inevitable reception, picture-taking, etc.

There is another aspect to our multiplication of the episcopate which should cause concern, the fact that the total number of missionary, suffragan, and coadjutor bishops together with those who hold non-diocesan administrative positions, is now fast approaching the number of dioceses in the House of Bishops. If this trend continues, the House will soon be controlled by those who do not bear the final responsibility. This would not only be a serious inequity, it would also violate a fundamental rule of good government that control and responsibility should always rest in the same hands.

Bishops need initial training for their own good. Bishop Wand wrote recently: "Nowadays diocesan leadership is a very

<sup>1</sup>Canada 50, Australia 19, New Zealand 7, South Africa 12, Ireland 10.

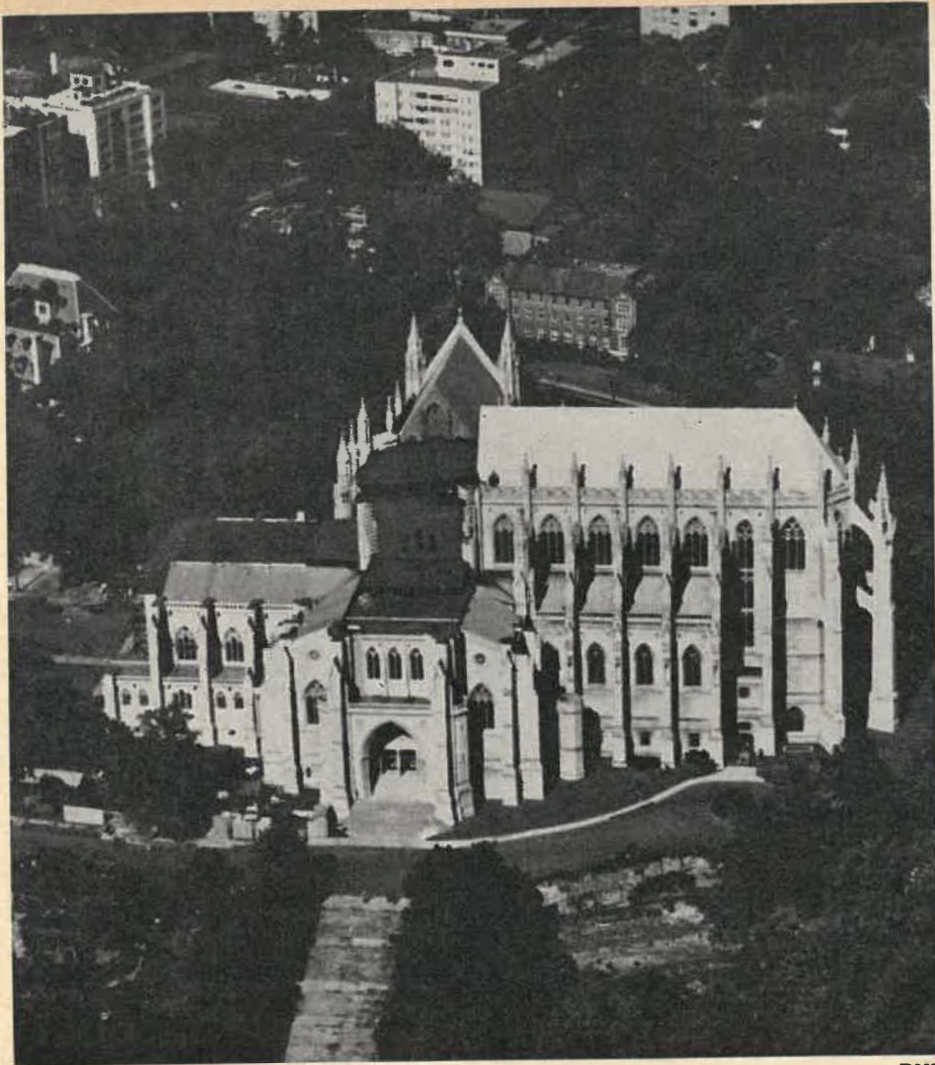
<sup>2</sup>Total baptized membership of these Churches 6,800,000.

<sup>3</sup>*National Catholic Almanac.*

<sup>4</sup>Even so, in 1960 six dioceses reported fewer than 34 churches, and 14 dioceses had fewer than 500 confirmations apiece.

From an address at the Seabury-Western dinner, Detroit, September 27th. The Rev. Ralph E. Hovenkamp, covering the dinner for THE LIVING CHURCH, said the speech was received with standing applause.





RNS

The national cathedral in Washington, D. C.  
Should the chief pastor have his headquarters in an office building or a cathedral?

complicated business and really demands an apprenticeship like any other profession."<sup>4</sup> Yet most of the time our dioceses elect parish priests who, after consecration, face the frightening fact that they are almost totally unprepared for their new and different responsibilities. Surely we should provide in our Canons that the Presiding Bishop take order, not alone for a priest's consecration, but also for his immediate post-consecration training with wise and experienced diocesan and missionary bishops. The first three months after consecration spent under such tutelage would pay rich subsequent dividends. If attendance at four consecutive National Council meetings could be added during the first year, so much the better.

Some bishops need to be translated for the good of the whole Church. Many instances come to mind where very able men are elected to small or medium-sized dioceses. But when a vacancy occurs in a large diocese, surely it would be wiser to elect and translate one who has learned well the art of being a bishop in a smaller diocese rather than elect an

inexperienced parish priest to a post of major importance. Our present uncatholic system reminds me of an army with built-in rules that prevent an excellent colonel from ever becoming a general.

And while we are speaking about top leadership, does not our Church need an archbishop with the appropriate jurisdiction that goes historically with the office? And would it not be better for such a chief pastor to have his headquarters at a cathedral rather than in an office building? Since we have determined to build a new headquarters office in midtown New York it is my hope that we shall one day dispose of it at a handsome profit, and arrange for the headquarters of our national Church to be at the national cathedral in the national capital, where it properly belongs, and from which the life of our Episcopal Church should radiate.

Bishops also must bear in mind that they are guardians of the Catholic Faith. Not the sole guardians to be sure, which is perhaps fortunate because the Church has had its Colensos and its Barneses in the episcopate from time to time. There are four points of importance in this regard.

First: In spite of what some may think, say, and write, the truth is that the Catholic Faith is rooted in certain actual historical events revealed by God and recorded plainly in the New Testament. These essential facts include the Incarnation, and the Resurrection of Jesus Christ from Joseph's tomb, understood and accepted as historical events and not subject to devaluation or denial. As Archbishop Carrington, former Primate of All Canada, reminded us recently: "Today some New Testament scholars begin by taking it for granted that the central features of historical Christianity are mythical, and then proceed to manipulate the evidence to support this assumption."<sup>5</sup> You will also remember that many German higher critics in the last century used a similar approach in New Testament study. They began with a prejudice against any form of Catholicism, with the result that they ignored or minimized the "catholic" passages of the New Testament, and exaggerated the importance of other verses patient of a more "protestant" interpretation.

Since God revealed Himself in history, and redeemed us within the historical process, the Resurrection of Jesus Christ from Joseph's tomb is an historic event and a fact quite fundamental to Christian faith. One recent book tries to reconcile the existential approach to facts by this statement: "The minimal core of historical factuality is the supplementation that prevents the purely existential interpretation of sacred history from leading to agnosticism."<sup>6</sup> But when existential interpreters of the New Testament maintain, as they do, that dead people do not rise from the grave, not even a dead Jesus Christ, then such a "minimal core of historical factuality" is much too minimal and utterly inadequate to support anything substantial, let alone the cardinal doctrines of our Faith. A bodily Resurrection that did not happen, and a tomb whose Occupant decomposed is scarcely sufficient basis for the Good News: "Now is Christ risen from the dead, and become the first fruits of them that slept."<sup>7</sup> It is further claimed that "word-factuality" is not taken into account when a passage from the Gospels is existentially interpreted. But who decides how much factuality is present in a given passage? And if it is present in any amount, the interpreter will ignore it at the expense of astigmatized vision and uncertain conclusions.

Second: The mighty acts of God do not depend for their truth or validity upon our existential appreciation or appropriation of them. They are independently valid, they would be true if nobody

*Continued on page 36*

<sup>5</sup> Carrington, Philip: *The Mary Fitch Page Lectures*, November 17, 1959, Berkeley Div. Sch., p. 4.

<sup>6</sup> Macquarrie, J.: *The Scope of Demythologizing*, p. 98.

<sup>7</sup> I Cor. 15:20.

<sup>4</sup> Quoted in the *Church Times*, July 7, 1961.

# ARE YOU A MISSIONARY?

*Unless we are willing to spend more,  
much of what has been spent will have been in vain*

## Report of The Joint Committee On Program And Budget 1961

### Introduction

**T**ake care of him, and whatsoever thou spendest more . . .," are the words of the Good Samaritan. Here is the expression of one deeply concerned. He had stopped by the side of the road to minister to the needs of a stranger. Having done so, he was going to see his responsibilities through. He knew that he would have to spend more.

Is the Church not in the same position? The Church has stopped by the side of the road to minister in many fields. Three years ago she adopted an imaginative budget which seized new opportunities that might not come again. To raise the budget required determination and effort, but the people of the Church were able to achieve the task and respond triumphantly.

The Church knows that there will be a lot of "spending more." Unless we are willing to spend more, much of what has been spent will have been in vain. Programs long left half dead by the side of the road must receive not only two pence worth, but whatsoever thou spendest and more.

Review the proposed program for the next three years. See in this program fields overseas and at home that are moving toward self-support but if left now at two pence support will not only not be encouraged to self-support but will fall into retreat and defeat.

Never forget that this is the report of the Program and Budget Committee. Program comes first, budget next. In voting for this proposed program, visualize it as the Samaritan visualized his responsibility to the man by the side of the road. See the program as needs to be met, then see that only a budget of "thou spendest more" proportion can possibly meet those needs.

Let us tell you how we arrived at the figures now presented to you. The National Council presented us with a suggested budget for basic needs. This document, which was mailed to bishops and deputies, included many necessary increases and to it was added a schedule of Priority Opportunities that totaled \$1,087,275 in 1963 and \$1,962,740 in 1964. The reason behind this is easy to comprehend. We live in a time of danger and opportunity such as the world has never seen. It can only be described by the words extreme fluidity and rapid social change. The needs of the Church at home and abroad vary from place to place and also from year to year. How can anyone construct the budget for three years that God wants for the program that the Church needs?

We realize that a responsible Convention must plan accurately and precisely just as far as it can forecast future needs. At the same time there must be a way to seize opportunities that may never come again — opportunities for direct personal missionary work with human beings. The Committee decided that it must strike a balance between democratic Program and Budget control and the freedom to do some great work that is God's will for a specific year.

The National Council very wisely has created a Committee on Evaluation and Strategy to assist in long-range planning and the Council itself meets frequently enough to make the decisions required to spend the Church's money most wisely. Canon 4, Section 6(b) provides the National Council with the fluidity which it needs:

" . . . The Council shall have the power to expend all sums of money covered by the budget and estimated budgets approved by the Convention,

subject to such restrictions as may be imposed by the General Convention. *It shall have power to undertake such other work provided for in the program approved by the General Convention, or other work under the jurisdiction of the Council, the need for which may have arisen after the action of the General Convention, as in the judgment of the Council its income will warrant.*"

For three days in June we had the benefit of conference with the Presiding Bishop himself and several executives of the National Council, and we discussed both policy and the specific items in the suggested budget. Again in the week before General Convention we conferred with virtually all missionary bishops from overseas and at home and with many other persons. We made two decisions. The first was to present a progressively increasing budget. This was proved effective in the last triennium. The other was to specify the priority opportunities and assign them to departments.

Every item has been carefully scrutinized. Where we could make reductions we have made them, and where services were not needed we have removed them. In other areas where there is great need

Members of the Joint Committee on Program and Budget are: Bishop Hunter of Wyoming, chairman; Bishops West of Florida, Burrill of Chicago, Powell of Oklahoma, Doll, Coadjutor of Maryland, and Stokes of Massachusetts; the Rev. George T. Masuda of Montana, secretary; the Rev. Frank Rowley of West Virginia, assistant secretary; the Very Rev. Sherman Johnson of California; the Ven. Charles MacLean of Long Island; the Very Rev. L. Skerry Olsen of Kansas; the Rev. Morris Arnold of Southern Ohio; J. L. Caldwell McFaddin of Texas, vice chairman; Sterling Mutz of Nebraska; Theodor Oxholm of New York; Houston Wilson of Delaware; John Leach of Missouri; George Gibbs of Los Angeles; Charles Crouse of Michigan; Will Gaither of East Carolina; Arthur Platt of Florida; Robert Adolphson of Western Massachusetts; Lisperard Phister of Massachusetts; and B. Franklin Miller of Olympia.



RNS

**The Good Samaritan\***  
 "The Church has stopped by the side of  
 the road to minister in many fields."

increases have been made. We see in the organization of the National Council many evidences of increased efficiency, economy, and correlation, and congratulate the Presiding Bishop and other officers of the Council on this.

Here, in broad outline, is the Church's Program as we conceive it:

#### Overseas

Major emphasis is given to overseas work. This triennium will see a strengthening of every part of the field. Two strong emphases are evident: education and evangelism. This is dramatically seen in Latin America.

The Episcopal Theological Seminary of the Caribbean, located in Puerto Rico, is already in operation. From its beginning, teaching is trilingual — in Spanish, French, and English. For the first time in history the Church has gone into overseas theological education in strength. Soon the Brazilian Theological Seminary

will move to Sao Paulo, an important industrial and cultural center where the future clergy will be in the main stream of the national life.

In Haiti, in Central America, and in the Dominican Republic the schools will be greatly expanded, training the future leadership of the Church and looking toward the goal of an indigenous ministry of an indigenous Church.

Funds are provided for a bishop in the Virgin Islands that this jurisdiction may be further developed. New work has been established in Ecuador under the Bishop of the Panama Canal Zone and one priest is already in residence.

Puerto Rico is at present an unusually fertile field for evangelization. The bishop is being given the means to respond to these opportunities.

An essential part of the program of evangelism, quite as important as the provision of personnel, is the establishment in 1963 of a publication center in San Jose, Costa Rica, for the translation and publication of religious books and tracts in Spanish.

On the other side of the globe, provision is made for the election of a bishop in Taiwan. Here, among a population of 11 million, our schools and medical missions will be expanded.

While almost a token work in any one place, the policy of education is emphasized in our sharing in the work of other Anglican Churches by providing a teacher in universities or theological seminaries in Capetown, South Africa, in Singapore, in Hong Kong, in Korea, and in Uganda.

The single largest missionary work of the Episcopal Church is in the Philippines. Here St. Andrew's Seminary, which trains the candidates of the Philippine Independent Church as well as our own, is being strengthened.

Cuttington College in Liberia has become a great institution of higher education. It continues to train all our Liberian clergy as well as the leaders of the nation in many fields. Emphasis is placed on the expanding of the lower schools of the Church also.

One of the long neglected and crying needs of our overseas fields has been for buildings: churches, rectories, schools, and parish houses. Without tools our missionaries cannot work. It is impossible to meet the six million dollar backlog at once but the beginning made in 1960 and 1961 will be continued in the coming triennium, especially in the years 1963 and 1964 through sums made available to the Overseas Department for acquisition of land and building construction.

#### Home

New and exciting things are happening in the home field. Our domestic missionary districts continue to grow in size and effectiveness. We congratulate San

Joaquin on achieving diocesan status, and Spokane on its financial independence which looks forward to the same goal.

Within the new Division of Domestic Mission there will be a strong and significant program designed to tackle the problems and needs of urban-industrial and inner-city work. This is based on the realization that the very fabric of our national society, in all parts of the country, is undergoing complex and massive change as the result of industrialization, communication, and urban ways of life. There must be research, strategic planning, and action if the Church is to be effective, indeed to survive. A mounting demand has come from the urban areas of our Church, and this is our response to it.

The program will be carried out under the guidance of a special policy committee, as provided in our Resolution No. 13.

Resettlement of thousands of American Indians has added a new dimension to our work among them. The program for work among the blind and the deaf is to be strengthened.

There has been a recent sudden increase in the number of our chaplains and our work in the Armed Forces Division, due to the unsettled condition of the world today. The budget has been increased to meet this vital need.

A long overdue increase for the American Church Institute schools for a pension system has been included in the budget, as well as a greatly increased program of college work. We must take care of the phenomenal increase in the number of college students. The leaders of the next generation are walking through the colleges today in their most formative years. We must claim them for Christ.

#### Theological Education

For the first time the program includes a full-time executive in the field of theological education. He and his staff will carry on a thorough study of the needs and problems of all institutions for the education of clergy and Church workers, give aid in recruitment, and establish needed liaison between the seminaries and the national Church.

#### Christian Education

Recent triennia have seen a growth of concern for Christian education reflected in many aspects of the Church's life. The development of a curriculum is only one evidence of this concern. The curriculum is being constantly revised and this is a continuing process involving fundamental restudy.

Apparent increases chiefly reflect the National Council's new salary scale for lay employees and the distribution of their pension costs to all departments. These fall particularly heavily on this department. The only new area in the program is the Small Schools Project,

\*The Good Samaritan modeled in wax by the sculptor, D. Mastroianni.

which is greatly needed for the Church at home and overseas.

### Christian Social Relations

Almost every Church report, newspaper editorial, or public address refers to "the changing social scene" or "pressing social issues." It is our conviction that Christianity is relevant to all the complex social problems of our day, and the Episcopal Church must continue to study, experiment, and translate into action a positive program in many areas, such as society and alcohol, the aging, the inner-city ministry, institutional chaplaincies, youth counseling, and migrant workers.

Refugees still need food, clothing, medicine, and resettlement. Earthquakes and other disasters must be met with immediate response, and the Church has a primary responsibility to provide tangible help to those in distress.

### The *Episcopalian*

Three years ago this Convention authorized the experimental publication and pilot-testing of a new Church magazine under the guidance of an advisory board of Churchpeople skilled in the field of communications.

The report of the board has now been printed and distributed to all bishops and deputies. The board has also submitted a request for funds to finance the continued publication and distribution of the magazine on a permanent basis. The Program and Budget Committee congratulates the advisory board and the editor of the *Episcopalian* on the excellence of the job done and has recommended that the Convention approve the formation of a new corporation, separate from the Domestic and Foreign Missionary Society, to permit independent operation of this enterprise.

We have placed in the budgets for each year of the ensuing triennium amounts which we believe will enable the magazine to finance itself during this period and with the possibility that at the end thereof it may be self-sustaining.

Because the new corporation will need other financing which it will have to secure itself independently of the National Council, we believe it must be assured that the amounts voted by the Convention for its subsidy will not be subject to downward adjustment. While the required subsidies are large amounts, in no year do they represent as much as 2% of the total budget.

### Capital Needs

The Convention of 1958 adopted a proposal to include in the budget a lump sum appropriation for use by the National Council to meet the most urgent requirements of the Church for the acquisition of land and the construction of buildings. Complete discretion was given to the National Council as to the disposition of these funds. The National Council appropriated \$485,000 under this item in 1960 and \$750,000 in 1961. About one-half of the amounts appropriated have been designated for work overseas and the other half for the domestic field.

The Program and Budget Committee believes that this Convention should establish some broad statement of policy as regards priorities in the use of these funds, and has included its recommendation in Resolution No. 11.

We would point out that, in addition to this appropriation, the following funds are available, mostly for loans, which as soon as repaid permit new lending and construction:

General Loan Fund . . . . .	\$1,800,000
American Church Building Fund . . . . .	1,100,000
Episcopal Church Foundation . . . . .	1,500,000
United Thank Offering . . . . .	210,000

We realize that we have not met all the requests for sorely needed construction projects but considerable sums can be had from the various sources.

## THE BUDGET

To carry out the program, your Committee submits to General Convention the following Budget for the Triennium with 1961 figures listed for comparison:

ESTIMATED EXPENDITURES:	1961	1962	1963	1964
Overseas Department . . . . .	\$3,578,074	\$ 3,963,532	\$ 4,294,470	\$ 4,581,145
Home Department . . . . .	2,185,700	2,428,743	2,647,060	2,791,853
Christian Education . . . . .	532,726	565,421	578,221	577,285
Christian Social Relations . . . . .	233,950	285,486	285,486	285,486
Promotion Department . . . . .	429,911	470,126	500,126	500,126
Finance Department . . . . .	222,800	233,600	233,600	233,600
Administration Costs . . . . .	605,450	660,833	749,333	725,833
Other Organizational Units . . . . .	421,611	528,869	578,169	581,669
OTHER APPROPRIATIONS:				
The <i>Episcopalian</i> . . . . .	86,800	200,000	192,000	159,000
World Relief and Interchurch Aid . . . . .	373,522	400,000	430,000	440,000
Revolving Loan Fund and Grants . . . . .	750,000	500,000	700,000	900,000
American Church Building Fund . . . . .		60,000	70,000	80,000
American Churches in Europe . . . . .	9,900	10,400	10,400	10,400
Interdenominational Agencies (in addition to \$130,799 in Dept. Budgets)	98,375	127,250	127,250	127,250
Contingent and Reserve . . . . .	81,000	70,500	100,500	110,500
<b>TOTAL . . . . .</b>	<b>\$9,609,819</b>	<b>\$10,504,760</b>	<b>\$11,496,615</b>	<b>\$12,104,147</b>
ESTIMATED RECEIPTS:				
Quotas and Dioceses and Districts . . . . .	\$8,498,932	\$ 9,434,760	\$10,426,615	\$11,034,147
Allocation from United Thank Offering . . . . .	398,084	415,000	415,000	415,000
Income from Trust Funds:				
Funds Managed by the Church . . . . .	625,000	625,000	625,000	625,000
Funds Managed by others . . . . .	15,000	15,000	15,000	15,000
Miscellaneous . . . . .	15,000	15,000	15,000	15,000
Appropriation from 1960 Budget Income . . . . .	57,803			
<b>Total Income and Allocations . . . . .</b>	<b>\$9,609,819</b>	<b>\$10,504,760</b>	<b>\$11,496,615</b>	<b>\$12,104,147</b>

## Resolutions

### Resolution No. 1

"Resolved, that the Budget in the amount of \$10,504,760 submitted by the Joint Committee on Program and Budget be adopted for 1962, subject to revision by the National Council in view of the response of the dioceses and districts to the quotas assigned them under the authority of General Convention.

### Resolution No. 2

"Resolved, that the Budget in the amount of \$11,496,615 submitted by the Joint Committee on Program and Budget be adopted for 1963, subject to revision by the National Council in view of the response of the dioceses and districts to the quotas assigned them under the authority of General Convention.

### Resolution No. 3

"Resolved, that the Budget in the amount of \$12,104,147 submitted by the Joint Committee on Program and Budget be adopted for 1964, subject to revision by the National Council in view of the response of the dioceses and districts to the quotas assigned them under the authority of General Convention.

### Resolution No. 4

"Resolved, that the National Council be, and hereby is, instructed, before February 15, in each year of the triennium, to adjust the Budget in a sum reasonably within the total expectations plus other anticipated

income, thus maintaining the pay-as-you-go principle throughout the triennium.

**Resolution No. 5**

"Resolved, that in all matters of Budget revision the National Council be urged to protect the missionary salaries and increases therein and missionary travel items contained in the Budget for the next triennium, thereby making them the last to suffer reduction.

**Resolution No. 6**

"Resolved, that an appropriation of \$9,000 for the triennium 1962, 1963, and 1964 be included in the Budget of General Convention for the work of the Joint Committee on Program and Budget.

**Resolution No. 7**

"Resolved, that the National Council is requested to assign to appropriate Departments or Units the responsibility for reviewing and appraising the requests for financial assistance from all agencies and organizations not under the administrative control of the Council.

**Resolution No. 8**

"Resolved, that every Episcopal organization owned by the Domestic and Foreign Missionary Society of this Church, organized by action of the General Convention or the National Council or receiving funds from the General Convention or the National Council, shall be required to file an annual audited report with the treasurer of the National Council, who will then have these published and distributed annually to bishops and clerical and lay deputies.

**Resolution No. 9**

"Resolved, that this 60th General Convention urge all members of the Church to practice tithing as a basic Christian responsibility and privilege; and be it further

"Resolved, that this 60th General Convention commend to all vestries the goal of giving one-half of the ordinary income of their parishes to work outside their parishes on national, diocesan, and local programs; and be it further

"Resolved, that this 60th General Convention commend to the conventions and convocations of all dioceses and missionary districts the goal of giving to the national Church an amount equal to that which is expended upon diocesan and district programs.

**Resolution No. 10**

"Resolved, that the Department of Christian Social Relations be requested to promote and give full publicity to the Presiding Bishop's Fund for World Relief, and to keep the Church informed as to the expenditure for World Relief and Interchurch Aid during the triennium.

**Resolution No. 11**

"Resolved, that the National Council be requested to use the following guides in making appropriations from the budget item entitled "Revolving Loan Fund and Grants."

- (1) Priority shall be given to loans and grants to meet the needs of missionary districts.
- (2) Loans and grants to dioceses shall be made only in cases of inability to obtain funds from other sources on reasonable terms.
- (3) Loans made from this budget item

in the next triennium shall be considered as assets of a fund to be called the Revolving Loan Fund, which is to be used to make additional loans, subject also to the above restrictions.

**Resolution No. 12**

"Resolved, that the National Council be requested to give consideration to the policy of charging interest on loans made from all funds at its disposal.

**Resolution No. 13**

"Resolved, that during the ensuing triennium all funds allocated by the Budget, as approved by the 60th General Convention, to the Division of Domestic Mission under the Home Department of National Council for "New Work in the Inner-City," as well as all funds allocated thereby to the Division of Church-Community Studies under the Department of Christian Social Relations of National Council for "Inner-City Studies," shall be expended primarily for the purpose of staffing, evolving, evaluating and promoting the execution of a realistic, effective program of our Church, on the national level, which is primarily designed: (a) to initiate, promote and correlate research indicating the reaction of the rapidly changing work forces and living patterns of our industrial society to the Protestant Episcopal Church working through the inner-city Church; (b) to develop strategy and leadership by which the inner-city church may more precisely relate its opportunity for Christian witness to these changing forces and patterns; (c) to train skilled field workers, both clerical and lay, in resolving the problems of the inner-city church in an industrialized society; (d) to stimulate vocations for work in this field; and (e) to urge upon our dioceses and missionary districts the development of diocesan, district and parish programs to meet and resolve this opportunity on those levels; and, further, be it

"Resolved, that such program shall be carried out under the policy guidance, and in consultation with, a Policy Committee on the Church and City appointed by the Presiding Bishop from the ranks of our Churchpeople, either clerical or lay, concerned with the resolution of the problem confronting the inner-city church."

## Conclusion

The Good Samaritan was concerned. He not only translated his concern into action but took responsibility for continuing needs.

Ours is a concerned Church, sensitive to many different places and interests. We call this concern the Church's mission.

Some of us serve in fields specifically designated as missionary districts. As we review and vote on this proposed budget, let us realize that all of us, wherever we may live and work, are missionaries, challenged to tell others of this Program, in order that we and they may respond.

Last week a deputy to the General Convention approached an overseas worker and asked, "Are you one of the missionaries?" The reply was, "Yes, I am, aren't you?"

## PROGRAM & BUDGET

### REVISIONS

The report of the Joint Committee on Program and Budget was presented by its chairman, Bishop Hunter of Wyoming, to a joint session [starts on page 26].

These are the changes made in the report's resolutions before it was adopted:

**Resolution No. 8** The section was deleted which would have required the treasurer of the National Council to have published and distributed annually to bishops and clerical and lay deputies an annual audited report of those organizations specified in the resolution.

**Resolution No. 9** Commended to missions and mission committees, as well as to



F. W. Putnam

**Bishop Hunter of Wyoming: Chairman of the Joint Committee on Program and Budget.**

parishes, was the giving of one-half of their ordinary income to outside work on the national, diocesan, and local programs.

**Resolution No. 11** The provision of Section 2 that loans and grants to meet the needs of dioceses only in the case of inability to obtain funds from other sources on reasonable terms was extended to cover missionary districts also.

**Resolution No. 12** The House of Bishops did not accept this.

**Resolution No. 13** This was renumbered 12 and now provides only for the Home Department's "New Work in the Inner City," by the deletion of provision for the "Inner City Studies" of the Christian Social Relations Department of the National Council. Provision that such program be carried out under the "policy guidance" and in consultation with a "policy committee" on the Church and city appointed by the Presiding Bishop has been changed to read "shall be carried out under the guidance, and in consultation with an advisory committee on the Church and city."

## Links from the Island

The Detroit General Convention has been characterized by a spirit of unity and good feeling unparalleled in the recent history of the Church. Supposedly controversial questions have been settled, not by the close votes expected, but by overwhelming majorities which indicated that the action taken avoided a hard and fast drawing of issues and tried to take account of everybody's concerns.

The difficulty with this approach is that it leaves some key questions unsettled and may mislead those who think that the Convention was looking squarely at the problems facing the Church and the world rather than at its own internal relationships.

On the question of the proposed Church of Lanka, for example, while the first resolution gave fullest recognition to the catholicity of the faith and orders of the Church envisaged in the scheme as it now stands, the second resolution referred to anomalies in the proposed practice of that Church in terms which left open the question of full communion for decision at a later date.

Similarly a resolution dealing with the social and political pronouncements of the National Council of Churches was interpreted by some as a "mild rebuke" to the NCC, and by others as a refusal to rebuke it in any particular. Actually, the resolution was merely aimed at assuaging the pain of conservative critics of the NCC without agreeing with their criticisms.

The Presbyterians' invitation to the Episcopalians to invite the Methodists and the United Church of Christ to unity discussions was accepted, but not precisely in the terms in which the Presbyterians had proposed it. The word, "negotiate," which the Presbyterians had used, was carefully avoided in the General Convention resolution, which confined itself to such words as "discuss" and "explore."

Nevertheless, we believe that this General Conven-

tion has taken distinct forward steps toward the great goal of restoring the unity of the Christian Church, and that it has done so in a manner which augurs well for the future. Indeed, the Church's determination to say and do only those things which all Churchmen are able to say and do together seems to us to be the first requirement for any genuinely successful effort to unite with others. Undoubtedly many critical moments lie ahead as the Church comes face to face with issues of faith and orders and Sacraments on which neither compromise nor surrender is possible. But if the spirit which has characterized this Convention is maintained in the future, no substantial group or school of thought will need to fear that their fellow-Churchmen are so anxious to unite with others that they are willing to destroy the unity that already exists.

And if this is true, it may be that the Episcopal Church is at last strong enough internally to serve as the "bridge Church" that it has often been called. Instead of standing as an island in the stream of history, between Catholic and Protestant communions but not in actual contact with either, it can build the links that unite it to both.

The leadership of individuals is not, of course, the only factor in such developments as this, but it is by no means a negligible factor. Bishop Lichtenberger, as Presiding Bishop, has won the confidence of all schools of thought in the Church as one who is not only fair but loving, not only intelligent but wise. Clifford P. Morehouse, as president of the House of Deputies, has managed the oversized and unruly House of Deputies so smoothly that complaints about the structure of General Convention seem to have lost much of their force.

These are just two of the many individuals who have played a part in setting the tone of this General Convention and building the foundations for a united advance by the Church upon the objectives of its work and witness in the world of today and tomorrow.

Later issues, and particularly our post-Convention number of October 29th, will highlight the things set in motion by the bishops and deputies at Detroit in 1961. At this moment, it seems to us that General Convention has done more, and done it more expeditiously and happily, than any Convention within memory.



Bishops at the 60th General Convention: A Convention characterized by a spirit of unity and good feeling.

McGill Photo

# CONVENTION NEWS

*Continued from page 9*

preventing lay persons not so licensed from assisting a presbyter in the conduct of public worship.

"Section 2. An applicant for the office of lay reader must be regular in participating in the worship of the Church and in receiving the Holy Communion. He must be active in the support of his mission or parish. He shall submit to the bishop or ecclesiastical authority a written application stating his age, his reason for seeking the office, evidence of his baptism and confirmation, and a statement from his immediate pastor or, if he has none, from the vestry of his parish or committee of the mission in which he is canonically resident, declaring his fitness for the office.

"Before receiving a lay reader's license, an applicant shall be examined and found competent in a basic knowledge of:

- (a) The Holy Scriptures
- (b) The Book of Common Prayer
- (c) Church history
- (d) The Church's doctrine as set forth in the creeds and offices of instruction
- (e) The conduct of public worship
- (f) Use of the voice.

"A lay reader may not be assigned pastoral or administrative responsibility in a congregation without an ordained minister, other than for a specified event, unless and until he shall be examined and found competent in the following additional subjects:

- (a) Parish administration
- (b) Appropriate canons
- (c) Pastoral care.

"The bishop may designate a representative person or board with authority to act in the initial approval of applicants for licensing, and in their training, examination, and certification for licensing by the bishop.

"Section 3. The license of a lay reader shall be granted for a definite period, not to exceed one year, and may be renewed from time to time, at the discretion of the bishop. Such renewal shall be determined on the basis of the lay reader's continuing interest and qualification as evidenced in an annual written report made by him to the bishop. Such report shall include comment and endorsement of the local ecclesiastical superior of the lay reader. The license of a lay reader may be revoked by the bishop at any time."

Section 4 of the new canon corresponds closely to Section 3 of the old, limiting the portions of services which may be read by the lay reader, and requiring a special licensing for the composition of sermons; and the lay reader is referred to his clergyman-superior and his bishop for direction in the conduct of services, in the selection of sermons and homilies, and in proper attire.

Section 5 says:

"A lay reader licensed in any diocese or missionary district may serve in a congregation of another jurisdiction at the invitation of the clergyman in charge and with the consent of the bishop thereof.

"A licensed lay reader may serve in a unit of the armed forces with the permission of the Presiding Bishop or his episcopal representative.

"The Presiding Bishop or his episcopal representative may grant a lay reader's li-

cence to a member of the armed forces for use therein, in accordance with the provisions of this canon as they are applicable.

The House of Bishops passed the new canon, but with changes. By an amendment introduced by Bishop Temple of South Carolina, the bishops removed the paragraph in section two beginning, "Before receiving a lay reader's license. . .," and moved the six points listed thereunder to a position immediately after the paragraph beginning, "A lay reader may not be assigned. . ." The effect of this amendment, which also included deletion of the word "additional" in the sentence before the list of subjects, is to leave the licensing of lay readers to the discretion of the bishops, except where the lay readers have charge of congregations, when they will have to meet rigid standards.

Of the canons as passed by the deputies, Bishop Carpenter of Alabama said, "This is too strict. I have 400 lay readers, and I don't want to have to examine them all and cut off many of them." Bishop Moody of Lexington added, "I join the bishop of Alabama in opposition to this whole business. It is thoroughly bad. It requires lay readers to be prepared as if for the perpetual diaconate. If the lay reader is not licensed to preach, he does not need this training." Bishop Temple's amendment was then proposed.

An amendment which carried in the House of Bishops by a 65 to 44 vote changed the phrase "male person" at the opening of section one to "lay person," thus opening the way for women to become lay readers. This amendment was introduced by Bishop Gordon of Alaska, who mentioned the work in his district of nurse-evangelists, who conduct services. Another amendment, proposed by Bishop Brown of Albany, specifically excludes deaconesses and commissioned Church Army personnel from the provisions of the proposed canon.

A further amendment, proposed by Bishop Pike of California, was passed inserting the words, "on special occasions" in the last sentence of section one. Yet another amendment added the words, "in his own parish or mission" to the same sentence.

An amendment which would have required servicemen seeking lay readers' licenses to secure the permission of the bishops of their home dioceses was lost after Bishop Louttit of South Florida pointed out that regular armed forces personnel often had no real home diocese.

## CHURCH PENSION FUND

### Trustees

Newly elected by General Convention as trustees of the Church Pension Fund:

Class of 1964: Bishop Hart of Pennsylvania, Bishop Powell of Maryland.

Class of 1967: Bishop Creighton, Coadjutor of Washington, Mr. Charles D. Dickey

of White Marsh, Pa., and Mr. Brinley M. Hall of Boston.

Class of 1970: Bishop Mosley of Delaware, Bishop Wright of East Carolina, the Very Rev. J. Milton Richardson, Jr., of Houston, Texas, Mr. D. Nelson Adams of New York City, Mr. Daniel P. Davison and Mr. Joseph R. Eggert, Jr., of Long Island, Mr. James F. Hodges of Seattle, Wash., and Mr. James B. Knowles of Greenwich, Conn.

## FINANCE

### More to the Story

Further research indicates that the interpretation of the National Council proposed budget item for the General Division of Women's Work [L.C., September 24] did not cover the whole story. The increase of \$38,080 in the 1962 proposed budget includes increases in appropriations for affiliated organizations (Windham House, St. Margaret's House, the Central House for Deaconesses, and the Church Periodical Club), salary increases, pensions (not included in the Division's budget before), and provision for one field worker. Inclusion of the affiliated organizations in this item is a new departure, and these expenditures are not under the control of the General Division of Women's Work.

## INDIANS

### "Inreach"

With only one amendment the House of Deputies adopted the nine resolutions in the report on Ministry to American Indians prepared by the National Council in response to a resolution adopted by the General Convention of 1958. The House of Bishops concurred.

The Hon. Ben Reifel (R., S.D.), member of the U.S. House of Representatives, addressing the House of Deputies said that in Indian work especially the Church needs "inreach" as well as outreach. He said that trained leaders among the Indians are forced to leave the reservations by limited economic opportunities. Mr. Reifel, whose mother was a full-blooded Dakota Sioux Indian, received part of his education at Bishop Hare School, Rosebud Reservation, S.D. Mr. Reifel also addressed the House of Bishops.

The first two resolutions consist of a statement of the general policy which shall underlie the Church's total missionary program with Indians, and a call upon the government to "maintain a positive emphasis in supporting Indians in the development of . . . resources, physical and human. . ." (Before amendment this read "modify their policy of termination of Federal Services to one of positive emphasis on supporting . . . etc.")

The other resolutions provide requirements for personnel, outlines for experimentation and pilot projects, specifics for recruitment and training of resourceful clerical and lay workers, and provide

for requisition of funds for physical plant improvements, for development of scholarships to prepare Indians for Christian service in Church or community, for leave of workers to get additional training, and for a more dynamic participation of the Church in the solution of social welfare problems.

## RACE RELATIONS

### In Black and White

"Whereas, prejudice is inconsistent with the Gospel of Jesus Christ; and Whereas, God in His providence is leading this country towards a desegregation society. . . ." These words prefix a resolution on racial discrimination, unanimously adopted by the House of Deputies, and with which the House of Bishops concurred.

Submitted by the Massachusetts delegation, the resolution was presented to the deputies by the Rev. Harold C. Gosnell, D.D., of San Antonio, Texas, as chairman of the deputies' committee on Christian social relations. With an amendment suggested by the Virginia delegation, the resolution reads:

"Resolved, That this Church, expressing penitence for marks of racial discrimination and segregation both in her past and present life and structure, take what steps she can to conform herself to the reconciling comprehensiveness of the Body of Christ, specifically by recognizing ability in whomever it may be found, for example in considering persons for positions at national, diocesan, and parochial levels here and abroad, and by encouraging studies in race relations and in the integrated society.

"And be it further resolved, that dioceses and parishes be encouraged to establish workshops and study programs in this area."

It was explained in a briefing by Dr. Gosnell that this resolution represents an advance over that passed by the 1958 General Convention, which "merely laid down principles," whereas this one launches a program.

## BIBLE

### Uniform and Acceptable

Taking note of a published statement by Roman Catholic scholars, the House of Deputies concurred with the House of Bishops' resolution to make known to the Roman Catholic Church the reciprocal interest of the Episcopal Church in the possibility of a uniform English translation of the Bible acceptable to both Catholics and Protestants.

The resolution asks that Bishop Bayne convey this knowledge to the authorities of the Roman Church.

In a memorial to General Convention adopted by the synod of the diocese of Quincy meeting in May, 1960, scholars of the Roman Communion are quoted as saying that such a translation is a "real possibility."

## THEOLOGICAL EDUCATION

### Scholarship and Need

The Very Rev. Lawrence Rose, dean of the General Seminary, told the House of Deputies that many men who would seek Holy Orders are deterred by the cost of a seminary education. He said that too little help is available for these men, and that to borrow money overburdens them in the first years of their ministries. National scholarship funds are needed, he said.

The deputies adopted a resolution, proposed by the Joint Commission on Theological Education, asking the Division of Christian Ministry to bring before the Church facts on the need for scholars and the need for funds to support graduate studies by the clergy.

### Length of Candidacy

At least six months and, in most cases, 18 months must elapse between the admission of a candidate to Holy Orders and his ordination as deacon, according to a

resolution passed by the House of Deputies.

The resolution:

"No one shall be ordered deacon within 18 months from his admission as a candidate for holy orders, unless the bishop, with the advice and consent of a majority of all the members of the standing committee, shall shorten the time of his candidacy; and in no case shall the time be shortened to less than six months.

### Scholarships

General Convention resolved that the Joint Commission on Theological Education study a plan for national scholarships for theological students and report to the next General Convention.

Gracing the KEEP exhibit at General Convention, movie star Carroll Baker (right) took part in a Japanese tea ceremony. Miss Baker, who appears in the MGM motion picture, "Bridge to the Sun," appears here in the company of (from left) Mrs. Toshiko Shimura, Jr.; Mrs. Catherine Ishioka; Mrs. Tatsuko Nakanishi; Mrs. Atsuko Koizumi; and Miss Noriko Koizumi.



On their way to Convention, these four from the Church's newest missionary district, Taiwan, stopped briefly in Honolulu. From left, Samuel Chen, Mrs. Lily Chen (no kin to Samuel Chen), Mrs. T. C. Ouyang, the Ven. Roland Yoh.





## Trustees

The House of Deputies elected these persons, nominated by the House of Bishops, as trustees of the General Theological Seminary:

Bishop Warnecke of Bethlehem, Bishop Stuart of Georgia, Bishop Armstrong, Coadjutor of Pennsylvania, Bishop Hines of Texas, Bishop Scaife of Western New York.

## Dollars and Kents

Richard P. Kent, Jr., a lay deputy to the General Conventions of 1955, 1958, and 1961, upon the retirement of the late Frank Gulden, in 1958, was elected Treasurer of the General Convention. He is a trustee of the American Church Building Fund Commission.

Mr. Kent is a member of the Church of the Redeemer, Merrick, N. Y. where he served as vestryman from 1938 to 1949 and as warden and treasurer from 1949 to 1957. In addition he has served the diocese of Long Island as treasurer of the Church Mission of Help (Youth Consultation Service). At various times he served on the diocesan council, as member of the department of youth and as deputy to the provincial synod.

Richard Kent was born in New York City on October 8, 1907, the son of Richard P. and Julia T. S. Kent. (Mr. Kent, Sr., was an active layman in the Diocese of Long Island and for 12 years was an assistant treasurer of the National Council.) He was graduated from the Kent School, Kent, Conn. in 1928 and joined the Real Estate Title Department of the Westchester Title and Trust Company in White Plains, N. Y. In 1929 he was married to Miss Dorothy I. Tirrell, of Hartford, Conn., and in the same year they moved to Wyoming as full-time lay workers at St. Michael's Mission in Ethete, serving under the Rev. A. A. Hastings and the Rev. Barrett P. Tyler, wardens of the mission. As lay reader, Mr. Kent also assisted in maintaining a schedule of Sunday services throughout Fremont County, then served by only two priests.

In 1938, the Kents returned to New York and Mr. Kent began his association with the American Church Building Fund Commission as assistant to the Rev. Charles L. Pardee, D.D. After serving with the United States Army in 1944-45, Mr. Kent resumed his position. Upon Dr. Pardee's retirement he was elected secretary of the Commission.

Mr. and Mrs. Kent are the parents of three daughters, all married, and a son, who is a college student. They also have six granddaughters.



F. W. Putnam

Bishops concurred with deputies in approving the **General Convention budget** with some minor amendments and with the understanding additional appropriations can still be made.

The **interim meeting** of the **House of Bishops** has been set for October 27th through November 1st, 1962, in Columbia, S. C. There will be no 1963 meeting because of the Anglican Congress being held that year.

New president of the **Rural Workers Fellowship**, elected at the annual meeting held at Christ Church, Detroit, during General Convention, is **the Rev. Canon Thomas J. McElligott** of Fargo, N. D.

The House of Bishops concurred with the House of Deputies in requesting that the **actions of the General Convention be collated and sent to every parish and mission**, in order that they might understand the work accomplished at this Convention.

Bishop Emrich of Michigan commended the work of the **general chairman of arrangements** for the General Convention, **the Rev. Canon I. C. Johnson, D.D.**, rector of St. John's Church, Detroit. The Presiding Bishop presented Dr. Johnson with a scroll signed by all the bishops, and with a shield of the Episcopal Church.

The House of Bishops expressed its appreciation to **the Rt. Rev. Lewis Bliss Whittemore** for his book, **A Struggle for Freedom**, the story of the Philippine Independent Church. The House also expressed its gratitude to the Presiding

The Rev. Canon Albert duBois was the celebrant at a solemn high Mass at St. John's Church, Detroit. Bishop Lickfield of Quincy, president of the American Church Union, was in charge of the service of witness sponsored by the ACU. Deacon for the celebration was the Very Rev. John Gulick, and the Rev. F. Ricksford Meyers was subdeacon. Archbishop de Blank of Capetown was present in the choir.

Bishop for his gift to every bishop of a copy of Bishop Whittemore's book.

On motion of **J. Arthur Jones** of New Jersey, the House of Deputies asked that the **Rev. Theodore Ferris**, chaplain for the House, write out his **daily meditations**. The House also asked Forward Movement Publications to publish them.

Plans for "**demountable church buildings**" are to be asked of the Joint Commission on **Church Architecture and the Allied Arts**, which is directed to report to the next General Convention. The bishops concurred with the deputies on effecting this resolution.

A canonical change was made by Convention recognizing that **Alaska** and **Hawaii** are now states, and that **Taiwan** is a missionary district.

The Joint Commission on Coöperation with the Eastern Churches will now be called the **Joint Commission on Coöperation with the Eastern and Old Catholic Churches**, by action of General Convention.

Both houses urged that **edifying program material** from Convention be made available to the Church at large.

The House of Deputies heard **Robert Jordan** report on the **Episcopal Church Foundation's** work of furnishing funds to parishes and missions through a revolving loan fund. As budgets have expanded, Mr. Jordan said, the foundation has set up programs and demonstrations for **stewardship education**. He said the foundation is in need of financial support.

The House of Bishops adopted a resolution endorsing the work of the **American Bible Society**, and calling for observance of the second Sunday in Advent as **Bible Sunday**. In the House of Deputies, the Rev. **David D. Reed**, after some years in Colombia, South America, spoke of the importance of the American Bible Society and other such societies to the missionary work of the Church. He said he discovered in Colombia that Church of England clergymen enthusiastically support it. He pointed out that a "wider spectrum" of Churches coöperate in supporting the society than any other similar society or movement.

Convention voted to continue **unity conversations** with the **Methodists**.

## Bishop Pike and Staff

Apostolically and continentally, the Rt. Rev. James A. Pike has gone as far as he can go, having traveled from layman to the highest peak of Holy Orders and from the East, where he was dean of the Cathedral of St. John the Divine, to the West, where he is the Bishop of California.

Bishop Pike is chairman of the Joint Committee on Supplements to White & Dykman's Annotated Canons, and a member of the House of Bishops' Standing Committee on Amendments to Canons. As a priest he had been elected three times deputy to the General Convention.

Bishop Pike was born in Oklahoma in 1913. From the University of California he received the B.A. degree in 1934 and the LL.B. degree in 1936. After admission to the California bar, he received the degree of Doctor of the Science of Law at Yale University, where he was a Sterling Fellow. For four years he was an attorney for the U.S. Securities and Exchange Commission in Washington, serving also on the faculty of the George Washington University Law School. He is a member of the bar of the United States Supreme Court. In the last war he served in the Navy as a line officer, assigned first as an intelligence officer and later as an attorney for the U.S. Maritime Commission and War Shipping Administration.

Allowed to take his ordination examination without having attended a seminary, he produced, a theologian commented, "an impressive set of examination papers" and was ordained deacon in 1944 while still in Naval service. He was ordained to the priesthood in 1946. He studied at the Virginia Theological Seminary and was graduated magna cum laude from Union Theological Seminary. Before going to the Cathedral of St. John the Divine, he was Chaplain and head of the department of religion of Columbia University. He later served there as adjunct professor of religion and law. The bishop has received honorary degrees of doctorate in Sacred Theology, Divinity, Civil and Canon Law, Literature and Laws. He has served as honorary lecturer and preacher many times and places. He is the author of well-known books. He has been active in civic and religious organizations both East and West. By appointment of President Kennedy he is a member of the U.S. Food for Peace Council.



Bishop Pike

## Extra-Curricular Scribe

The Secretary of the House of Bishops is the Rev. Alexander MacDonal Rodger, whose many talents and abilities have not been held back in service to the Church.

He was born in Boston 50 years ago, and was educated in the school system of that city. His first interest was engineering, which he studied and worked at before studying in the College of Business Administration at Boston University and working in the hotel administrative field.

In 1936 Mr. Rodger received the Th.B. degree from Gordon College, Boston, and the B.D. degree from Yale Divinity School. In May, 1939, he was ordained in the Massachusetts Congregational Conference, but, drawn to the Episcopal Church, he attended the Episcopal Theological School in 1939 and 1940 and was ordained priest in January, 1941. He accepted a call to be rector of the Church of the Atonement in Philadelphia in 1942, and to his present parish, Saint Elizabeth's, Ridgewood, N. J., in 1944.



Chilton-Butler  
Mr. Rodger

In the Diocese of Newark, he has been a member of the Finance and Advisory Board, of the Department of Promotion in which he was Chairman of the Committee on Stewardship Education; member of the Diocesan Council, of the Budget Committee of the Department of Finance; and since 1959 a member of the Standing Committee. He was Chairman of both the Committee for Consideration of a Bishop Coadjutor and the Consecration Committee for the Bishop Coadjutor.

In 1952, Saint Elizabeth's Church granted him a seven-month leave of absence from the parish to work with the Diocese of Massachusetts as Manager of the 57th General Convention.

At the General Convention in Honolulu in 1955, he was appointed Acting Secretary of the House of Bishops, then elected Secretary of the House of Bishops, and Registrar of the General Convention at the 58th General Convention. Since that time he has also been a member of the Board of Governors of the Church Historical Society. He was reelected Secretary of the House of Bishops at the 59th General Convention.

Mr. Rodger and his wife, an M.D., have two children, a son, Thomas Phillips, and a daughter, Jean Elizabeth.

Mr. Rodger's hobbies are antique and classical cars, and boating. To these he adds, as a hobby, a dash of "extra-curricular work" in the administrative field.

## Man of Affairs

The Rt. Rev. John Elbridge Hines, fourth diocesan in the 112 year history of the diocese of Texas, is a member of the Joint Commission on the Church in Human Affairs, and secretary of the House of Bishops' standing committee on Social and International Affairs.

Bishop Hines, a graduate of the University of the South and of Virginia Theological Seminary, was ordained to the priesthood in 1934. He was elected bishop coadjutor in 1945 at the age of 35, giving him the distinction of being one of the youngest members of the House of Bishops.

Bishop of the diocese of Texas since 1955, he has maintained a great amount of activity in the life of the National Council. He has three times served as a member of that body for a total service of more than six years. This summer he represented the Presiding Bishop making a tour of Church institutions on the continent of Europe. He has also served the national Church as chairman of the Commission on College Work, as a member of the boards of the General Theological Seminary and the University of the South.

Education is one of his chief and lasting interests, into which he has poured enormous quantities of time and talent. Bishop Hines is chairman of the board of the Episcopal Theological Seminary of the Southwest, Austin, Texas, and of Saint Stephen's School, Austin. Both the seminary and the college preparatory school are realities because of Bishop Hines' insight, and determination; and, to a large extent, because of his constant leadership.

He and his wife, Helen, have five children; Michael John, Nancy, John Christopher, John Moore, and John Stephen.

Honorary degrees have been awarded him by the Virginia Theological Seminary and the University of the South. While an undergraduate at the university he was elected to Phi Beta Kappa.



Bishop Hines

## U. S. A.

### RACE RELATIONS

## Freedom at Last

The Rev. James G. Jones, Jr., and the Rev. Robert P. Taylor, who remained in jail when their fellow Prayer Pilgrimage riders were released on appeal bonds [L.C., October 1st], expected to make bail and be released on September 29th. The two were among 15 Episcopal clergymen who were arrested on September 13th when they attempted to enter, as a racially mixed group, the restaurant in a Jackson, Miss., bus terminal.

It was reported that Fr. Jones and Fr. Taylor were in good spirits, and had been maintaining the 7:00 a.m.-noon-7:00 p.m. prayer schedule that the Prayer Pilgrimage clergymen agreed upon. They were able to celebrate the Eucharist in their cells, it was reported.

A spokesman for the Episcopal Society for Cultural and Racial Unity, Room 200, 5 Forsyth Street, N.W., Atlanta 3, Ga., the organization that sponsored the pilgrimage from New Orleans to Detroit, said that ESCRU has set up a "Prayer Pilgrimage Appeal Fund" for use when the cases of the 15 clergymen come before the next-higher court in Mississippi. He said that, while the bail set on the men at their first appearance in court amounted to \$500 apiece, it has been customary in similar cases for bail to be set at \$2,000 each after the loss of the first appeal. Therefore, ESCRU is trying to raise more than \$30,000 to cover the anticipated costs of the next round of appeals.

### LAYMEN

## Michigan Churchman Dies

Mr. B. E. Hutchinson, a prominent Churchman of the diocese of Michigan, died on September 27th, after suffering a heart attack.

Mr. Hutchinson was a member of three committees of the National Council of Churches: the committee on business and finance, the national laymen's committee, and the committee on appraisal of programs and budget.

He was a director of the Chrysler Corporation and chairman of Chrysler's finance committee at the time of his death.

### REFUGEES

## Church at Work

An extensive organization has been set up in the diocese of South Florida for the handling of Cuban refugees and resettlement. The city of Miami, to which the refugees continue to flow in ever-increasing numbers, cannot absorb them into the total community life without outside

*Skeptics may sneer at "blind faith" all they want. The truth is that we are blind anyway, and faith is but taking the hand of a Guide.*

aid. Presently resettlement is being sought throughout Florida in an intensive effort to give homes and aid to these homeless refugees.

Each deanery throughout the diocese has a committee on Cuban refugees, actively at work. Presently assisting at the refugee center in Miami is Miss Eleanor Clancy, National Council representative. A Spanish congregation has already been set up in Miami, with the Rev. Maximiliano Salvador as priest in charge.

## HEALING

### To the Whole Man

Numerous instances of "physical cures by spiritual means" were cited by speakers at the International Conference on Spiritual Healing, held on September 10th through 13th.

The conference, sponsored by the Order of St. Luke the Physician, was held at St. Stephen's Church, Philadelphia, where the warden of the order, the Rev. Alfred W. Price, is rector.

Eighty candidates were inducted into

the order, which has over 3,500 members. The first induction was held also for a group of 18 young adults into a newly established junior order, for which the Rev. Tracy F. Walsh, of St. Stephen's Church, Earleville, Md., is chaplain.

Lectures during the conference were given by the Rev. James A. McFarland, a Presbyterian from Londonderry, Ireland; William S. Reed, M.D., a Churchman from Bay City, Mich.; Evert G. Loomis, M.D., a Quaker from Hemet, Calif.; and Bishop Herbert Spaugh, of the Moravian Church, from Charlotte, N. C.

The Moravian bishop declared that "a religion without spiritual healing is not a whole ministry to the whole man." All agreed that treatment for ills should be to the "whole man—body, mind, and soul."

## EDUCATION

### Provost at Sewanee

Dr. Gaston S. Bruton has been named provost of the University of the South, Sewanee, by Dr. Edward McCrady, vice-chancellor.

Dr. Bruton has been dean of administration of the university since 1952.

In announcing the appointment, Dr. McCrady said, "The provost will be giving full concentration to academic, developmental, and non-commercial units of the corporation. Our academic organization incorporates the Sewanee Military Academy, the College of Arts and Sciences, the School of Theology, and also the Air Force ROTC, the library, the registrar's and admissions offices, the athletic department, the health officer, and the *Sewanee Review*."

"Dr. Bruton will remain the vice president of the corporation and in my absence will be the vice-chancellor *pro tempore*," Dr. McCrady said.

Dr. Bruton became Sewanee's professor of mathematics in 1925. A native of Newton Grove, N. C., he received the bachelor's and master's degrees from the University of North Carolina and the Ph.D. from the University of Wisconsin. He is a member of Phi Beta Kappa.

He has published articles on mathematics, poetry, and contract bridge.

# INTERNATIONAL

## ORTHODOX

### Rhodes Conference

Church bells rang throughout the island of Rhodes, on September 24th, welcoming the delegates to the eight-day Pan-Orthodox Conference, which brought together representatives of Eastern Orthodox Patriarchates: Alexandria, Jerusalem, Antioch, Moscow, Yugoslavia, Rumania, Bulgaria; and the autocephalous Churches in Greece, Cyprus, and Poland; and autonomous Churches in Czechoslovakia, Latvia, and Finland.

Assembled to discuss, among other matters, a future Orthodox Ecumenical Council, the Rhodes Conference was presided over by Metropolitan Chrysostom of Philippi and Kavala, Turkey, in the name of Ecumenical Patriarch Athenagoras.

The importance of the Conference, the first such major gathering since 1930, was recognized by other Churches, who sent observers. Anglican observers included the Most Rev. Angus Campbell McInnes, Archbishop in Jerusalem; the Rev. Raymond E. Maxwell, secretary for Orthodox Churches and Countries in the World Council of Churches' Division of Interchurch Aid and Service to Refugees; the Rev. Francis House, who is associate general secretary of the World Council and director of its Division of Ecumenical Action; the Rev. Robert MacDonald, who is representing the Presiding Bishop of the Episcopal Church and the Joint Commission on Coöperation with the Eastern and Old Catholic Churches.

Five Oriental Orthodox Churches — Copts, Armenians, Ethiopians, Assyrians,

and Jacobites of Malabar (India) sent their observers.

No observers were sent by the Roman Catholic Church, but according to Religious News Service, a number of correspondents from various Roman Catholic newspapers were on hand to watch the proceedings.

Head of the delegation from the Russian Orthodox Church was Archbishop Nikodim.

Official conference languages were Greek, Russian, and Arabic. English, French, and German were also expected to be used.

## SOUTH AFRICA

### KITS — Simple and Costly

As a counter to hate-encouraging "pistol clubs" that have been formed in many communities in the Union of South Africa, Archbishop de Blank of Capetown has given support to the formation of "Keep In Touch Societies" (KITS) throughout the country.

The "pistol clubs" are for the purpose of teaching white women to use arms, as a defense in case of violence. The KITS are being created to be friendship societies.

Archbishop de Blank said, according to the *Church Times* of London, England, that, instead of building walls to separate the races and of locking doors on neighbors, everything should be done by people to foster friendship and to work for understanding.

"The country's primary need today," he said, "is not for cohorts of 'pistol-packing mammas' but for an apostolate

of friendship that will banish suspicion by encounter and fear by knowledge. KITS have sharpened the cutting edge of a scriptural injunction and have taken these words as their motto:

"By love serve one another —  
by service love one another."

"It is as simple as this—and as costly."

## IRELAND

### Recorded Hymnody

by the Rev. C. M. GRAY-STACK

With the shift in Church population from the country to the city, and from southwest Ireland to the northwest, many Church of Ireland congregations have been left without regular organists. Moreover, fewer members of these congregations are able to "preside" at an organ or other musical instrument. To remedy this, the Representative Church Body has subsidized the production of "canned" music for use in the churches.

In the middle of summer, I attended one of the auditions of the new form of Church music. We started with short Evensong, with three hymns and two canticles.

The recording was that of an 18-voice choir with organ. It was interesting to see how a congregation found it possible to join in a "mechanized" choir. Obviously, our visitors to holiday areas like Kerry (in southwest Ireland) will feel less cut off from the kind of worship they might find at home. Moreover, our small congregations will be less lost, and will be able to share in the worship of the great Church.

## THE EPISCOPATE

Continued from page 25

believed them. Christ died on Calvary and rose on Easter Day whether I or any other person has ever died to sin or risen to newness of life in response to that saving Act. God's Acts are not conditioned by any experience as a believer. But to make the Gospel dependent on me for its power and truth is to make it man-centered, which it is not, and not God-centered, which it certainly is.

Third: We do grave disservice to our Holy Religion when we grant myth equal status with fact; it is on this point that Anglicans must remain at great variance with Roman Catholics, as well as with existentialists. Yet it would seem that much New Testament speculation does exactly this, to the ultimate detriment of those unalterable facts of history on which the Gospel rests for its validation.

We are perhaps familiar with the "Santiago Creed" which played so significant a part in Spanish Christianity. The story is that "St. James the Greater preached Christianity in Spain; while he was there, the Blessed Virgin Mary, while still a living woman, was miraculously transported, accompanied by angels bear-



F. W. Putnam  
**Bishop Higgins**  
We have stood the test of centuries.

ing a marble pillar, to the banks of the river Ebro; that she talked with St. James and told him to build a church dedicated to herself, on the site where the pillar had been placed, a church that is now the basilica of Nuestra Senora del Pilar in Zaragoza; that after his execution in Jerusalem the apostle's body was taken to Galicia in northwest Spain, and buried at a place where now stands the Cathedral of Santiago de Compostela."<sup>8</sup>

This "means that we are asked to believe that a missionary journey to the

northwest of Spain, over 6,000 miles there and back from Jerusalem, was made by an apostle within 10 years of the Crucifixion, and that the prodigious missionary endeavor having been made, it was, nevertheless, not considered worth recording in the Acts of the Apostles."<sup>9</sup> Furthermore, "nobody said St. James had been there until the seventh century, nearly 600 years after his mission is supposed to have taken place."<sup>10</sup> Also, "this miracle of the Pillar is another wonder long kept out of history books; in fact, no writer mentions it for well over 1,000 years after it took place."<sup>11</sup>

### Myth and Fact

Myth is myth and historical facts are historical facts, and nothing can make the mythological origin of the Santiago Creed into a fact of history, any more than dozens of infallible popes could make St. Philomena anything but a mythical figure. Any speculation that does not clearly subordinate myth to fact is not in the Anglican tradition.

Fourth: We do well to remember that much of the current speculation about the Gospels is going to be as "dated" in 35 years as the "behaviorism" of John B. Watson is "dated" today in the field of psychology. For instance, there is a current theory that the first two chapters of St. Matthew and St. Luke are not to be considered as historical but as midrash.<sup>12</sup> Well, fashions change and perhaps by the turn of the century or sooner, the four chapters will return to historical respectability, just as St. John's Gospel seems to have done in recent years.

Similarly, when a noted theologian writes that the Doctrine of the Trinity "often beclouds the vital concerns of the Christian Faith" and that if you are "a thoughtful Christian you are not supposed to believe it,"<sup>13</sup> then we must realize that here is another unorthodox Christian to whom the doctrine of the Trinity does not speak. Nevertheless, this would not be the only occasion when God has spoken and men have not heard.

It is good for bishops to be guardians of the Faith, but they must not be content with acting in a merely custodial capacity. Bishops are also consecrated to proclaim the Faith to all mankind. Archbishop Ramsey's recent words are very cogent in this regard:

"Now is the time for a renewed assertion of the historic Anglican appeal to Scripture and integrity alike in our dealings with Rome, with the Orthodox, and with other Communions. Into every channel which the increase of charity opens up, there must be brought, for the sake of all, not only a readiness to learn but a steadfast witness to the truth as we have received it. We shall dare to speak, not of our contribution as a

<sup>9</sup> op. cit. p. 25.

<sup>10</sup> op. cit. p. 28.

<sup>11</sup> op. cit. p. 30.

<sup>12</sup> *Time*: March 17, 1961.

<sup>13</sup> Quoted in *Christianity Today*, March 27, 1961, p. 19.

'denomination' but of the Apostolic Faith of which we are the servants, and of the Catholic Church of which we are a portion."

Anglican bishops can and should say firmly and gladly to Rome, to the Orthodox, and to Protestant bodies that we



**Archbishop Ramsey**  
There must be a steadfast witness to the truth.

exhibit the only symbiosis of essential protestant emphasis and the catholic Faith. We are the one historical ecclesiastical example of such a living together, and we have stood the test of many centuries in many lands.

Rome, Constantinople, Canterbury, and more recently Geneva, are the great centers of the Christian Churches, and Canterbury's contribution to the re-integration of Christendom is far from over. That is why every new venture toward reunion with other Churches must have communion with Canterbury as its precondition, and before any union takes place. If we stay steadfast in this purpose, the centenary of the Lambeth Conferences six years hence will witness not a requiem for the Anglican Church, but its renaissance due to its growing number of relationships with other Churches, all of which would firmly hold the Catholic Faith.

Our branch of the Anglican Communion has made a signal contribution to our own Church and to the re-integration of Christendom by reason of our constitutional episcopate. We shall increase that contribution by reducing our own numbers in proportion to our membership by reexamining the essential functions of the episcopate; and by making canonical provision both for translation and for post-consecration training. Bishops must take more seriously their duty to know the Faith of which they are the guardians and to know the boundary lines of belief. Thus strengthened, our bishops will be the better furnished to proclaim the apostolic Faith with all the devotion that an informed commitment can command.

<sup>8</sup> Kenrick, T. D.: *St. James in Spain*, p. 18.

## BOOKS

Continued from page 4

cinctly von Rad's own notable contributions in this area and show the presuppositions of his superb exegesis. The reader who really seeks to know, for instance, why the Genesis stories were written, how they came to possess their present structure, and above all what they continue to mean as Holy Scripture, will find these excellent introductions dependable and stimulating.

The author's discussion of the nature of Israelite myth and its historicity, as well as his profound exposition of the Genesis myths, gives steady guidance through this most difficult area which often misleads so many earnest students. And the reader who follows von Rad's commentary on the Abraham, Isaac, Jacob, and Joseph narratives will no longer be able to see these stories either as mere historical biographies or as idealized heroic legends but will perceive through them Israel's understanding of God and the demands of a life lived under faith and grace.

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**TEACH YOURSELF NEW TESTAMENT GREEK.** By D. F. Hudson, M.A. (Oxon.). Association Press, 1960. Pp. xiv, 177. \$3.75.

In this do-it-yourself age there is surely room for a do-it-yourself grammar of New Testament Greek — a need which D. F. Hudson (who has taught the language in an Indian theological college) seeks to supply in *Teach Yourself New Testament Greek*.

"This course," Mr. Hudson says, "has been worked out to cover a period of roughly 28 weeks, spending about eight hours a week, by which time it should be possible to get a working knowledge of the Greek of the New Testament."

Whether this is possible depends, of course, upon individual ability and eagerness to learn the language of the New Testament writers. Certainly Mr. Hudson (who I'll bet is an excellent teacher) presents the material in an attractive and winsome manner, with not a little humor thrown in for good measure, and the "Key to Exercises" is an indispensable aid to do-it-yourselfers.

Somehow (from force of habit, no doubt), I cannot quite accustom myself to dispensing with the accents (as this book does) in dealing with Greek; but since the Greeks themselves for many centuries knew no accents it surely must be possible to ignore these comparatively modern devices.

FRANCIS C. LIGHTBOURN

**ALFRED NORTH WHITEHEAD.** His Reflections on Man and Nature. Selected and with a Prologue by Ruth Nanda Anshen. Harpers. Pp. xiii, 177. \$3.95.

*Alfred North Whitehead — His Reflections on Man and Nature* offers us an excellent introduction to Whitehead's thought and reveals his significant ideas about nature and man. Miss Anshen wisely makes her selections from the earlier writings where Whitehead is discovering those germinal conceptions which are elaborated in his later works. Here, he reveals his distrust of mechanism as the final explanation of the universe and particularly of man, and here he heals the breach in the world of reality caused by the sharp separation of mind from nature. Whitehead's fundamental notion that every event is related to every other event gives meaning to nature and to man where meaning had seemed to disappear before.

One of the tasks of modern theology is to rediscover that which is of significance for the formulation of the Christian position in Whitehead's metaphysics. Obviously Whitehead cannot be accepted uncritically by the philosophical and dogmatic theologians, but a re-evaluation of his metaphysics in the light of historic theology is now a desideratum.

JOHN S. MARSHALL

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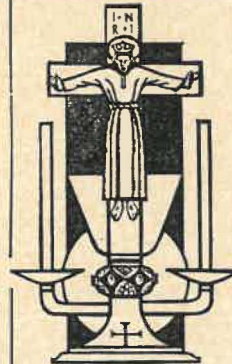
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## CHURCH SCHOOLS

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## Appointments Accepted

The Rev. David L. Barclay, formerly curate at St. Paul's Church, Kansas City, Mo., is now rector of Trinity Church, Anderson, Ind.

The Rev. Brewster Y. Beach, formerly director of Christian education of the diocese of Delaware and canon preceptor of the Cathedral Church of St. John, Wilmington, is now a graduate student at Drew University, Madison, N. J., and priest in charge of St. Stephen's Church, Delawanna, N. J. Address: 145 W. Oak St., Basking Ridge, N. J.

The Rev. George H. Bowen, who has been serving as director of Eagle's Nest Farm, Delaware, N. J. (camp of the diocese of Newark), is now rector of Trinity Church, Cliffside Park, N. J. Address: 74 Oakdene Ave.

The Rev. Earl H. Brill, formerly Episcopal chaplain at the University of Pennsylvania, Philadelphia, Pa., is now Episcopal chaplain at the American University, Washington, D. C. Address: 5716 Wilson Lane, Bethesda 14, Md.

The Rev. Hugh C. Edsall, formerly rector of Trinity Church, Logansport, Ind., is now diocesan missionary of Northern Indiana. Address: Route 1, Monticello, Ind.

The Rev. Clyde W. Everton, formerly vicar at St. Martin's Church, Davis, Calif., and chaplain to Episcopal students at the University of California at Davis, is now assistant at Trinity Church, Santa Barbara, Calif. Address: State and Micheltorena Sts.

The Rev. Stanley H. Gregory, formerly vicar at All Saints' Church, Pratt, Kan., and St. Mark's, Medicine Lodge, is now assistant on the staff of Grace Church, Madison, Wis., with special care for pastoral and youth work.

Fr. Gregory spent more than 20 years in the ministry of the American Baptist Church, serving



The Rev. Stanley H. Gregory  
To Madison, Wis.

for about nine years as an Army chaplain. He stated that he was attracted to Grace Church because of its interest in the Liturgical Movement.

The Rev. John F. Hardwick, formerly rector of St. James' Church, Langhorne, Pa., is now assistant at St. Peter's Church, Glenside, Pa. Address: 654 Easton Rd.

The Rev. James E. Imler, who formerly served Christ Church, Rouses Point, N. Y., and St. John's, Champlain, is now curate at St. John's Church, Ogdensburg, N. Y.

The Rev. Harry C. Keeton, formerly vicar at St. Joseph's Church, Grand Prairie, Texas, is now assistant rector at St. Andrew's Church, Amarillo, Texas.

The Rev. Arthur S. Lloyd, formerly assistant at the Church of the Redeemer, Cincinnati, Ohio, is now curate at Trinity Church, Bloomington, Ind., in charge of work with students at Indiana University.

The Rev. Kenneth E. Mackenzie, formerly rector of the Church of the Ascension, Mount Vernon, N. Y., is now rector of St. John's Church, Larchmont, N. Y. Address: 41 Beach Ave.

## Marriages

Miss Susan Frances Moulton became Mrs. James Alan Haaland on September 2 in the Cathedral of St. John the Evangelist, Spokane. She is the daughter of the Rev. Mr. and Mrs. John P. Moulton and the granddaughter of the retired Bishop of Utah.

## Births

The Rev. J. Robert Zimmerman and Mrs. Zimmerman, of Calvary Church, Danvers, Mass., announce the birth of their third child and second daughter, Elizabeth Ann, on August 15.

## Engagements

Mr. and Mrs. Byron W. Leach, of Hollidaysburg, Pa., announce the engagement of their daughter, Miss Alice Baker Leach, to the Rev. Richard V. Landis, associate rector of St. Luke's Church, Altoona, Pa.

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## Resignations

The Rev. Charles J. Child, Sr., rector of Trinity Church, Paterson, N. J., will retire from the active ministry on October 8. Address: 97 Long Hill Rd., Oakland, N. J.

The Rev. Louis G. Meyer, rector of Holy Innocents' Church, Hoboken, N. J., has retired from the active ministry. He will live in Puerto Rico.

## Changes of Address

The Rev. William P. Zion is now doing research on his Ph.D. thesis for Harvard University and may be addressed at 226 E. 60th St., New York 22. He was formerly addressed in Cambridge, Mass.

## Organists

Mr. Reginald Thomas Peake, formerly assistant organist at St. Barnabas' Anglican Church, Bromborough, England, is now organist and choirmaster at St. Paul's Church, East Orange, N. J.

## Honorary Degrees

The Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, was to receive the honorary degree of Doctor in Divinity at the Virginia Theological Seminary at a special convocation on October 3.

## Living Church Correspondents

Mr. Stanley Rayfield is now correspondent for the diocese of Central New York. Address: 985 James St., Syracuse 3.

The Rev. Robert Sheeran, of St. Andrew's Priory, Queen Emma Square, Honolulu 13, Hawaii, is now correspondent for the district of Honolulu.

## DEATHS

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

The Rev. George Palmer Christian, retired priest of the diocese of Newark, died on August 11th at Boston, Mass.

Fr. Christian was born in Richmond, Va., in 1881. He received the B.A. degree from the General Theological Seminary. In 1912, he was ordained

to the priesthood. Before going to the diocese of Newark, he was curate at St. Paul's Church, Washington, D. C. From 1914 to 1929 he was assistant priest at All Saints' Church, Orange, N. J. Although remaining canonically resident in Newark, he assisted at the Church of the Transfiguration, New York, N. Y., from 1931 until 1934.

Fr. Christian is survived by his wife, Ruth E. Langford Christian, and a son.

The Rev. Cortlandt Harrison Mallery, retired priest of the diocese of New Jersey and former chairman of the Union County Welfare Board, died September 14th, at Berkeley Heights, N. J.

Fr. Mallery was born in New York City, in 1875. He attended the General Theological Seminary, and was ordained to the priesthood in 1907. He served St. John's Church, Sewaren, N. J., from 1906 until 1909, when he became rector of St. Andrew's Church, Plainfield, N. J., his cure until his retirement in 1946. He was also priest-in-charge of Holy Innocents' Church, Dunellen, N. J., from 1937 to 1946. The octogenarian wrote a letter to the editor about the Blake unitary proposal [L.C., January 8th].

Surviving him are a son, Paul M. Mallery; two daughters, Mrs. Jessica Apgar and Mrs. Kenneth C. Larabee; and seven grandchildren.

Harold Mortimer Glover, M.D., president of the Kansas State Medical Society, and a communicant of St. Matthew's Church, Newton, Kan., died of cancer on September 5th, at Newton.

Dr. Glover was born in 1887, at Montclair, N. J. He attended the University of Pennsylvania, and received the M.D. degree from the University of Illinois. He served his internship at Axtell Christian Hospital prior to World War I, in which he served as a captain in the Army Medical Corps. He studied medicine and surgery in Berlin and Vienna in 1929, was a diplomat of the American Board of Surgery, a fellow of the American College of Surgeons, a past president of the Harvey County Medical Society, member of the American Medical Association, Southwest Surgical Congress, state board of the American Cancer Society, a member of Nu Sigma Nu medical fraternity, and of Alpha Omega Alpha, honorary medical society. He was active in Boy Scout work and had been awarded the silver beaver.

He served St. Matthew's Church in many capac-

ities. Dr. Glover was a member of the standing committee of the diocese of Kansas from 1935 to 1957, served on the executive council of the diocese from 1938 to 1944, and was a deputy to General Convention in 1940, 1943, 1946, and 1949.

Marguerite Axtell Glover, wife of Dr. Harold Mortimer Glover, died on September 2d at Newton, Kan.

Mrs. Glover was born in 1887, the daughter of Dr. J. T. and Lucena Axtell, pioneer residents of Newton. Her father founded Axtell Christian Hospital. Mrs. Glover had served as president of St. Cecilia's Guild of St. Matthew's Church, Newton; a member of the first committee on the constitution and bylaws of the parish; president of the southwest convocation of Episcopal Churchwomen of the diocese; and a member of the executive board of the diocese. Dr. and Mrs. Glover were married in 1911 in Newton.

Burial services were conducted from St. Matthew's Church for Mrs. Glover on September 5th, and when the family returned from the funeral they received word that Dr. Glover had died during the services for Mrs. Glover. Services for Dr. Glover were at St. Matthew's Church on September 7th.

Surviving Dr. and Mrs. Glover are two daughters, Mrs. Charles T. Sills and Mrs. H. V. Knupp, Jr., and one son, Dr. Richard M. Glover, all of Newton, Kan.

Maude A. Young, who completed 33 years of service in the diocese of Western Massachusetts before retiring in 1953, died on August 4th, at Meriden, Conn.

Miss Young was born in Yalesville, Conn., in 1888. She attended Smith College and the Yale School of Religion (as a visiting student). She went to the diocese in 1920 as the secretary and Church school advisor at St. John's Church, North Adams, Springfield, Mass., and helped the rector initiate Church schools in four new missions he started when he became archdeacon of the diocese in 1921. She was the first full-time secretary to be employed by the diocese, and was the only one until 1937. Miss Young was an advisor of the Young People's Fellowship. For a number of years she was a member of the editorial board of the newspaper, *Pastoral Staff*.

Two brothers, both of Connecticut, survive Miss Young.

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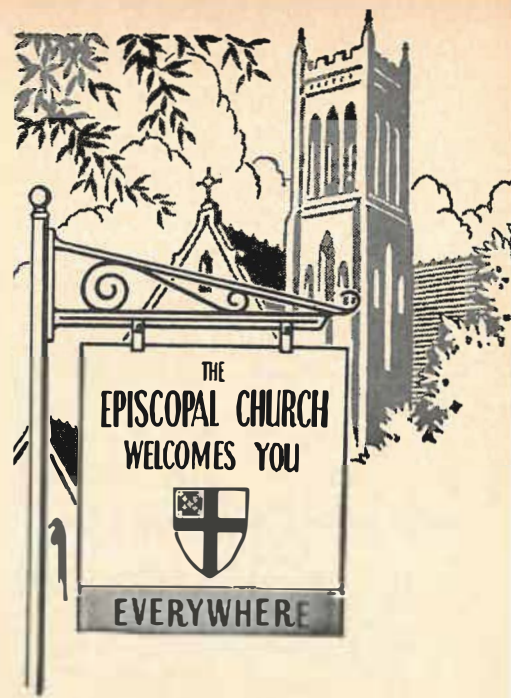
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## THE LIVING CHURCH

# CHURCH DIRECTORY

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



## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## ANSONIA, CONN.

**CHRIST CHURCH** 56 South Cliff St.  
Ven G. Ross Morrell, r  
Sun HC 8, Family Service 9:45, MP 11, 1S HC 11;  
HD & Wed 7:15 & 9:30

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45; EP 6; C Sat 4-7

## CORAL GABLES, FLA.

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

## 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 6:30, 7, 8, 9:15, 11; Daily 7:30, also  
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,  
11:30; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
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 & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

**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.

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & 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

## SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);  
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. R. Magruder  
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP  
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;  
C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

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

## ST. BARTHOLOMEW'S

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

## 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.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed  
HC 7:30; HD HC 7:30 & 12

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;  
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-8:30

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex  
Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30

## THE PARISH OF TRINITY CHURCH

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

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

### ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays: HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes  
before HC, Int 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 St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;  
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat  
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat  
9:15, EP daily 5; C Sat 4-5 & by appt

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs  
8:45, Sat 4:30-5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,  
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,  
Sat 12

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r

Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily  
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 10:30, Mat & H Eu

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar Tiffany  
Sun 8, HC; 11 MP & Ser (1st HC)