

The Living CHURCH

August 30, 1964

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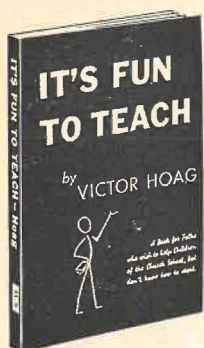


The Rev. Herbert Barsale (left), Mrs. Beverly Burke, and Mr. Clifford Morehouse:
Three months work in two days [page 6].

Quotas or Partnership? [page 8].

IT'S FUN TO TEACH

By VICTOR HOAG



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By DORA P. CHAPLIN



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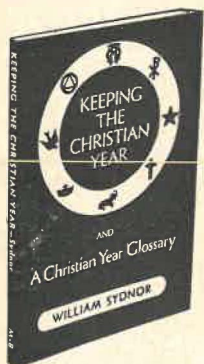
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By WILLIAM SYDNOR



The Rev. William Sydnor is Rector of Christ Church, Alexandria, Va. He was formerly Executive Secretary, Division of Curriculum Development, Department of Christian Education of the National Council. This book will prove helpful to Church School teachers and parents in discovering the meanings of the various parts of the Christian Year.

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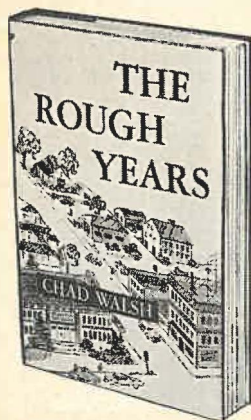
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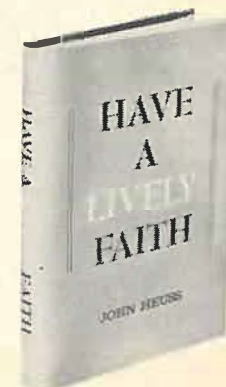
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The Living Church

Volume 149 Established 1878 Number 9

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

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FEATURE

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THINGS TO COME

August

30. Fourteenth Sunday after Trinity

September

- 6. Fifteenth Sunday after Trinity
- 13. Sixteenth Sunday after Trinity
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day
- 20. Seventeenth Sunday after Trinity
- 21. St. Matthew
- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 4. Nineteenth Sunday after Trinity
- 9. National Council meeting, Sheraton-Jefferson Hotel, St. Louis
- 10. Opening service, General Convention, St. Louis, Mo.
- 11. Twentieth Sunday after Trinity

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

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

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

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

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

August 30, 1964



Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We do not promise to answer every question submitted.

When and by whom were the time designations B.C. and A.D. started? Also this sub-question: Why B.C., "before Christ," in English, and A.D., "Anno Domini," in Latin?

Evidently it was one Dionysius Exiguus, a monk, who introduced the distinction of time "before" and "after" Christ. He did this in about the year 527.

According to his calculations, Christ was born in the year 753 of the Roman era—that is, 753 years after the founding of Rome. He made the year 753 (Roman Era) the year *one* among the years "of the Lord." Actually, for a long time the terminology used in the Christian West was consistently Latin: *A.C.* (*Ante Christum*) for "before Christ" and *A.D.* for "after Christ."

Beyond that we can say nothing in answer to our reader's sub-question. Why not blame it on the English language and say that the use of Latin *A.D.* and English *B.C.* is just one more example of English inconsistency?

? ? ?

Why is it that the teaching of the faith is woefully neglected in the Episcopal Church, even to the extent that a large percentage of communicants are totally unaware that they are members of the Catholic Church?

This is a rather vastly general question. Of course, any neglect of the teaching of the faith is "woeful," but nobody knows how widespread this neglect is. We think it is diminishing, that the faith is being more widely and more adequately taught throughout the Episcopal Church with each passing year.

Too many people are still afraid of the

Continued on page 12

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The Living Church

For 85 Years:

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

Fourteenth Sunday after Trinity
August 30, 1964

ALBANY

"Dangerous Situation"

As of August 17th, the church had not exploded. But the rector had.

The problem at St. James' Church, Oneonta, N. Y., was the presence of fumes from a stream of an explosive petroleum product flowing under the building, from an unidentified source. The rector's problem was that the presence of the fumes had become manifest on July 5th, when several parishioners were nearly overcome, and after six weeks the city of Oneonta had done nothing to find the source of them or — even more to the point — to eradicate them.

"We have been fiddling around with this problem. . .," said the Rev. Richard Frye, rector of St. James'. "It's time the city stops 'diddly-daddly' around and gets something done."

When the fumes first appeared the congregation moved to the chapel of Hartwick College for services. Later the par-



ish retained the services of an independent expert to investigate the petroleum product and the fumes. After a month in the college chapel, parishioners devised an emergency ventilating system at the church and resumed services there, moving through the buildings with great caution. The candles on the altar, snuffed out six weeks ago, have yet to be lit.

City officials expressed concern about the presence of the petroleum product. "It's flammable and its fumes are toxic," said the Oneonta fire chief. "A dangerous situation exists," said the mayor. The expert retained by the parish recommended that storage tanks of five nearby service stations be examined and, if necessary, replaced. An assortment of city officials listened to the recommendations. Except for throwing a barricade and a 24-hour watch around the church during the first fume-filled days, the city had done nothing

concrete about the situation by press time, Fr. Frye told THE LIVING CHURCH.

"We have been patient for a long time. We are beginning to lose patience," said Fr. Frye, quoted in an interview in the Oneonta Star. "If we are rude to enough people now, maybe something will get done."

Fr. Frye made it clear that he is not merely concerned about the church building. "The church can be replaced," he said, "but valuable lives cannot be replaced." He is threatening to write the New York state attorney general.

His dissatisfaction shocked the mayor of Oneonta. "I have been in constant communication with [the fire chief] throughout my vacation," protested the mayor, "and he is following and carrying out the recommendations submitted by Fr. Frye. As soon as they are completed, our findings will be revealed to him and church officials."

The fire chief said he would pass on to Fr. Frye any information he might receive.

Meanwhile, the candles on St. James' altar will remain snuffed out.

ROMAN CATHOLICS

First Encyclical

Pope Paul VI has issued his first encyclical, 13 months after his elevation to the pontificate, under the title *Ecclesiam Suam* ("His Church"—the opening words of the Latin text of the 15,000-word document).

The encyclical covers a wide variety of subjects, and in it the Pope clearly indicates that it should be taken as a general guide-line to what will be the policies of his pontificate.

Atheism is called "the most serious problem of our time," and Communism as it now exists is condemned as an enemy of Christianity with which there cannot presently be any dialogue by Christians.

The Roman Catholic leader offers his services as a peace-maker to all nations, "within the limits of our ministry."

While giving whole-hearted support to the continuing "dialogue" between the Church and the world, the Pope warns that "our dialogue must not weaken our attachment to our faith."

He carefully refrains from making any

kind of pronouncement in the encyclical on any of the theological and ecclesiological matters to be considered in the forthcoming third session of the Second Vatican Council.

In courteous but unmistakable terms, Pope Paul serves notice that the Roman Catholic Church cannot consider any course of action in the direction of Christian reunion which would involve the abolition or dilution of the papal office. "We beg the separated brethren to consider the inconsistency of this position," he says, "not only in that without the Pope the Catholic Church would no longer be Catholic, but also because without the supreme, efficacious, and decisive pastoral office of Peter, the unity of the Church of Christ would utterly collapse. It would be vain to look for other principles of unity in place of the one established by Christ Himself."

After noting, and deploring, the attempts of atheists to advance their own "scientific explanation" of creation and the universe, the Pope said that nevertheless they are sometimes "spurred on by noble sentiments and by impatience with the mediocrity and self-seeking of so many contemporary social settings." The atheist, he said, "knows well how to borrow from our Gospel modes and expressions of solidarity and human compassion. Shall we not be able to lead him back one day to the Christian source of such manifestations of moral worth?"

On the subject of the renewal of the Church, the Pope said: "We must serve the Church and love her as she is, with a clear understanding of history and humbly searching for the will of God, who assists and guides her even when at times He permits human weakness to eclipse the purity of her features and the beauty of her action." He stressed that "it is this purity and beauty which we are endeavoring to discover and promote."

The encyclical was dated August 6th, the Feast of the Transfiguration of Christ.

In Geneva, Dr. W. A. Visser 't Hooft, general secretary of the WCC, said that "it is encouraging" that the Pope's first encyclical "emphasizes so strongly the necessity of dialogue" with other Christians, but that its strong stress on the primacy of the Bishop of Rome "shows that we are yet far from the day of full unity."

"According to the encyclical," Dr.



Cardinal Bea and the Archbishop of Canterbury in 1961:
After a meeting at Lambeth, an institute in Germany.

RNS

Visser 't Hooft said, "dialogue is mainly a form of communication of the truth which the Roman Catholic Church holds. We understand dialogue above all as a process of sharing, in which all receive and give, and in which all are enriched and transformed."

Dr. Visser 't Hooft said, however, that his remarks were only "provisional."

In New York City, Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, said that he had mixed feelings about the encyclical. He said that it is "marked by a polite attempt . . . to reconcile the courageous ecumenism of John XXIII with the traditional Roman Catholic ecumenism," and introduces "a new concept of dialogue or relationship with all Christian and non-Christian peoples, tinged with a very peculiar solution of syncretism." The archbishop said that he did not like to think that Pope Paul would fail to continue "John's ecumenism."

ATLANTA

Nevertheless

No parish bazaars. No bake sales. No building-fund drive. Nevertheless, communicants of St. Anne's Church, Atlanta, Ga., this month broke ground for a million-dollar church building designed by parishioner Louis Swayze.

St. Anne's, started as a mission in 1955, was given parish status by the diocese of Atlanta in 1957. The 780 communicants have been spared the usual fund-raising activities from the very beginning of the parish's life. Fund-raising is limited to the annual Every Member Canvass. "Members are urged to divide their annual pledge between the operating fund and the building fund," explains the Rev. John C. Ball, Jr., rector.

August 30, 1964

ECUMENICAL

Study of Anglican Theology

On August 10th, at St. Matthias' Benedictine Abbey, Trier, West Germany, Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, laid the cornerstone of an institute for the study of Anglicanism. The Cardinal recalled his welcome at Lambeth Palace some three years ago, and the deep impression which that meeting with the Archbishop of Canterbury had made on him. He spoke of the increasingly good relations between Anglicans and Roman Catholics, and underlined the necessity for the laity of both Communion to be well-instructed in ecumenical matters. He added that it is his conviction that a patient study of Church history and Holy Scriptures will enable the two Churches to find a meeting point.

The institute of St. Matthias' Abbey will undertake an objective study of Anglican theology. Noting that in West Germany there are already Roman Catholic institutes for the study of Orthodoxy, Lutheranism, and Presbyterianism, the abbot of St. Matthias', Dom Laurentius Klein, said that the new institute will repair an omission grievous because of the unique position of Anglicanism in relation to the Church of Rome and the Churches of the Reformation. Studies at the institute will be made with a view toward entering into constructive dialogue with Anglicans. The institute, to be completed next year, will include a library, lecture and study rooms, and quarters for 12 students.

At the laying of the cornerstone, greetings from the Archbishop of Canterbury were conveyed by the Rev. Michael A. Halliwell, chaplain of the British Embassy in Bonn.

MUSIC

Mountain Mass

Missa Appalachia, a choral Eucharist based on traditional Appalachian mountain music, was given its first performance last month at the diocese of West Virginia's Peterkin Conference Center. The composer, the Rev. William M. Hunter, says that "*Missa Appalachia* is meant to be tuneful and singable, and not a particularly sophisticated or elaborate production."

The composition was commissioned by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia. Fr. Hunter adapted several mountain folk songs for his Mass—the tune used as the basis for the *Credo* was "Jesus walked this lonesome valley"; the tune used in the *Agnus Dei* is from "Sinner man"; and the *Gloria* is adapted from "'Tis a wonder."

Fr. Hunter said that the Mass is meant to be sung either with a guitar accompaniment, or in unison, unaccompanied.

The composer, who was head of the music department of Pikeville College, Pikeville, Ky., before becoming a priest, has done extensive work in the field of religious music. In 1961, his production of L. H. Horton's *An Appalachian Nativity* was broadcast nationally and internationally.

SOUTH AFRICA

Who?

The Rt. Rev. B. B. Burnatt, Bishop of Bloemfontein, South Africa, has added his voice to those of prominent South African Churchmen questioning the Rivonia sedition trials, which saw Nathan R. Mandella and seven other members of the outlawed African National Congress Party given life sentences [L.C., July 19th].

"Who," wrote Bishop Burnatt in a diocesan magazine, "is guilty before God—those who are responsible for a society that legalizes prejudice and enforces inequality or those who refuse such an order of society and who, when all peaceful means seem to have been tried, attempt to overthrow it by force?"

But the bishop added that the Church, "as a human and divine institution" cannot "organize political pressure" against legislation believed to be "sub-Christian."

The life sentences given the seven Bantus, one Asian, and two Caucasians accused of sedition are being appealed.

NIGERIA

Merger Approved

Seven Anglican dioceses in Nigeria have voted overwhelmingly in favor of the proposed merger with Methodists and Presbyterians to form the Church of Nigeria [L.C., August 23d]. The Methodist and Presbyterian Churches in Nigeria have already taken preliminary

action in favor of the merger, and are expected to confirm the plan for union in January of 1965.

In respect for preferences expressed by the Lambeth Conference in 1958, the merger will be carried out with a service for the unification of its ministry. An Anglican bishop, the president of the Nigerian Methodist Conference, and the moderator of the Presbyterian Church will conduct the service, an act described as a means of producing a ministry which is "acceptable and without exception credited in the eyes of the Church of Nigeria and so far as may be, of the Church throughout the world." This will spare the Church of Nigeria from objections as to the validity of its orders such as were voiced after the Church of South India was formed.

The Church of Nigeria will be organized into dioceses, each with a bishop and diocesan council composed of presbyters and lay representatives. Great care has been taken to make sure that the bishops of the united Church can be pastors and examples to their flock.

Negotiations toward the merger go back to missionary conference discussions starting in 1905, a specific proposal by a Presbyterian missionary in 1919, and the formation of a Church Union Committee in 1933. The present Nigerian Church Union Committee, which made the current merger proposals, was formed in 1950, and is an outgrowth of the earlier committee. [RNS]

ENGLAND

Priestesses, Perhaps

"Sooner or later," said the Very Rev. E. H. Patey, dean of Liverpool Cathedral, in a speech in London, "women clergy will be such an accepted fact in the



Mr. Morehouse and Canon Guilbert: Zip.

Church that people will be unable to believe there was a time when only men were ordained.

Dean Patey said the question of the ordination of women should not be considered in isolation, but in relation to the whole ecumenical movement of the Church, which is "discovering new creative possibilities in the partnership of men and women under Christ." [EPS]

Accommodation

In London, two Anglican vicars told a Baptist magazine that they are instituting "believer's Baptism" in preference to infant christening.

The Rev. J. Christopher Wansey told the *Baptist Times*: "When regular Church members begin to quake and quail about the promises they undertake for their children, the time has come for the Church to make some alteration. The other vicar has said that he is going to use some sort of "dedication service" instead of baptizing infants. [RNS]

Both/and

Without severing his ties with the Methodist Church, the Rev. Ray Billington will join the ministerial staff of Anglican Woolwich Parish, in London. He will specialize in industrial chaplaincy, and carry out all ministerial tasks except those which can only be performed by a priest.

The move is supported by both the local Methodist conference and the Bishop of Southwark. Mr. Billington's work at Woolwich Parish is believed to be the first time a non-Anglican has served as minister of an Anglican church.

But the assignment has drawn criticism from the Anglo-Catholic *Church of England Times*. An editorial in the paper said that Methodists, "who, on reflection, will see one of their ordained ministers welcomed by the Church of England with one hand, and with the other treated (as is inevitable at present) as if he were not ordained at all but a layman," are likely to be dismayed.

The editorial added that "this impatient attempt to jump the gun, while the proposals for reunion [between Anglicans and Methodists] are still under consideration and the issue is much in doubt, is calculated to do more harm than good."

GENERAL CONVENTION

Time-saver

It used to take three months of labor to assign members of the House of Deputies to their committees. Each delegate was matched to the committee for which he was best qualified by the tedious process of hand-matching name cards to lists.

This time it took exactly two days. Mr. Clifford P. Morehouse, President

of the House of Deputies, and the Rev. Canon Charles M. Guilbert, Secretary of the House, watched as an IBM sorter began to whirr through a stack of punched cards coded with the qualifications of 640 members (98%) of the House. The machine selected qualified members for 22 regular standing committees, three joint standing committees, five study committees, and nine special committees.

The cards were then fed through a tabulating printer, and a list of committees and their memberships compiled.

The two IBM machines used for the job were furnished by the National Council's Division of Research and Field Study.

MICHIGAN

Different Standards

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, has criticized but not named a priest in his diocese, presumed, according to the *New York Times*, to be the Rev. Malcolm Boyd, for the use of "profane and vulgar" language used in plays against racial prejudice written by that clergyman.

Writing in the August issue of *Cathedral News*, Bishop Emrich said that "since the clergyman preaches and practices high and sensitive standards in race relations, it astounds me that his standards in language are so low. Rejecting the sin that divides man from man, it is astonishing that he is willing to offend men by accepting the vulgarity and profanity of the modern *avant garde* stage."

The bishop said that a play written by the clergyman was "banned because of its profanity by the radio station of a great university."

Earlier this month, a short play, *Boy*, was refused screening by the Michigan State University educational television station because it includes the words "damn" and "nigger" [L.C., August 2d].

Neither Bishop Emrich nor Fr. Boyd could be reached for comment.

NEW ZEALAND

Exploring Confirmation

The Rt. Rev. Henry W. Baines, Bishop of Wellington, has appointed a commission to study the growing problem of post-Confirmation "drop-outs."

In the last five years, 11,862 persons have been confirmed in the diocese of Wellington, but the number of Easter Communions has increased by less than 2,000. "Why?" asked the diocesan synod; and the bishop appointed his commission.

It will investigate the effectiveness of present Confirmation training, attempt to draw up a program which will relate Confirmation to the whole of the Church's education program, and try to determine the most suitable age for Confirmation. It will try to find out what the Church means by Confirmation, and explore the

possibility of admitting persons to Communion before they have been confirmed.

In Hamilton, the Waikato diocesan synod moved to contribute a minimum of \$32,200 to the Anglican Worldwide Responsibility Fund over the next 5 years. The money will go to Melanesia, Polynesia, Southeast Asia, and to missions supported by the Church Missionary Society in Africa, India, and Pakistan.

The Waikato allocation is its share of the total of \$280,000 which the New Zealand Anglican Board of Missions has agreed to raise during the next five years.

The Rt. Rev. Alwyn K. Warren, Bishop of Christchurch, was one of the sponsors of the membership of a Roman Catholic archbishop in the Order of St. John, a British organization dedicated to aiding the sick and injured. The archbishop, the Most Rev. James M. Liston, Roman Catholic Bishop of Auckland, will now serve as chaplain of the order.

The Auckland synod has voted to explore the possibility of establishing interdenominational parishes in new housing developments.

Bishop Gowing told the synod that "there is a new climate" in Church relations today, and "we must take a serious look" at such ecumenical actions as "joint local churches." [RNS]

CHRISTIAN SOCIAL RELATIONS

Advice to Volunteers

Episcopal clergy interested in participating in the minister-counselor program in Mississippi, sponsored by the Commission on Religion and Race of the National Council of Churches, have been requested to submit applications to the Division of Christian Citizenship of the Episcopal National Council.

The Rev. Arthur E. Walmsley, executive director of the Division of Christian Citizenship and a coördinator of the program, said that this is necessary to make the program more effective. The ministerial program already has enough volunteers to continue through its September deadline, and "Episcopalians should be sure their services are needed before heading for Mississippi," he said.

LAW

Beyond the Letter

During the recent meeting of the American Bar Association in New York City, special services were held in the Cathedral of St. John the Divine and in St. Patrick's [Roman Catholic] Cathedral, invoking divine guidance for the administration of justice.

At the Roman Catholic cathedral, a

Red Mass, so named because of the color of the robes worn by judges in England and France during the 13th century, was celebrated, and Bishop Fulton J. Sheen preached. The bishop said that this country is witnessing a whittling away of true freedom, which he described as freedom limited by responsibility.

"A sign of the loss of true freedom," Bishop Sheen said, "is the new compassion which extends pity not to the raped, but to the rapist and to the delinquent, the immoral and the bum." He said that the two falsest freedoms are the right to do "whatever you please," and the right to do "whatever you must," and cited Communist ideology as the prime example of the latter.

At St. John the Divine, the Rev. Canon Peter Chase celebrated the Eucharist, and Churchman Judge Harold R. Medina, of the New York Court of Appeals, delivered an address.

"Few," said Judge Medina, "will deny that the concept of justice is a manifestation of the power of divinity." Taking as his text "We are unprofitable servants: we have done that which was our duty to do" [Luke 17:10], the judge called upon every lawyer to "devote a part of his time and energy to the adventure beyond the strict letter of the bond" of his profession.

"This," said the judge, "will release talents we never dreamed we possessed; it will bring us everlasting joy and satisfaction; and it will increase our power for good in this perplexed and difficult world of today. In this way only do I believe that the lawyer can fulfill his function in society to the last measure of his competence."

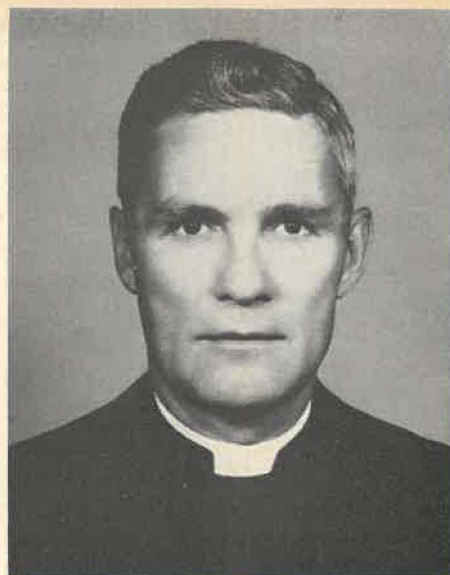
In closing his address he said: "Humility and a warm and sympathetic heart lie at the core of high achievement in all professions. As always, the teachings of Christ are beacons of light to guide us."

PENNSYLVANIA

Ministry to Deprived

The Rev. Clayton K. Hewett, rector of the Church of the Atonement, Morton, Pa., has been designated as a "missionary to the culturally deprived in Philadelphia." Fr. Hewett, one of the few clergymen who participated in the anti-discrimination demonstrations at Chester, Pa., received national attention when he went on a hunger strike after being jailed for "disorderly conduct." He fasted for 18 days, while in jail and in a Chester hospital, until all of the demonstrators arrested with him were released.

In appointing Fr. Hewett, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, said that his duties would be somewhat like those of a "worker-priest." Fr. Hewett will live with and minister to the very poor of all races in urban Philadelphia; he will counsel and work with them



Fr. Davies: From Fort Hood to Evanston.

in areas of social need, schooling and employment.

Fr. Hewett will take the nine-month course at the Urban Church Training Center in Chicago before assuming his duties.

SEMINARIES

Fr. Davies to Seabury-Western

After completing his current tour of duty as Army chaplain at Fort Hood, Texas, the Rev. A. Donald Davies will join the faculty of Seabury-Western Theological Seminary, Evanston, Ill., on September 1st.

Fr. Davies' duties will be in the field of Christian education, and will include direction of the school's program leading to the degree of master of arts in Christian education. He has been known for his work as executive secretary of the Adult Division of the Department of Christian Education of the National Council. While executive secretary of that Division, he directed the preparation and publication of *The Church's Teaching Series*.

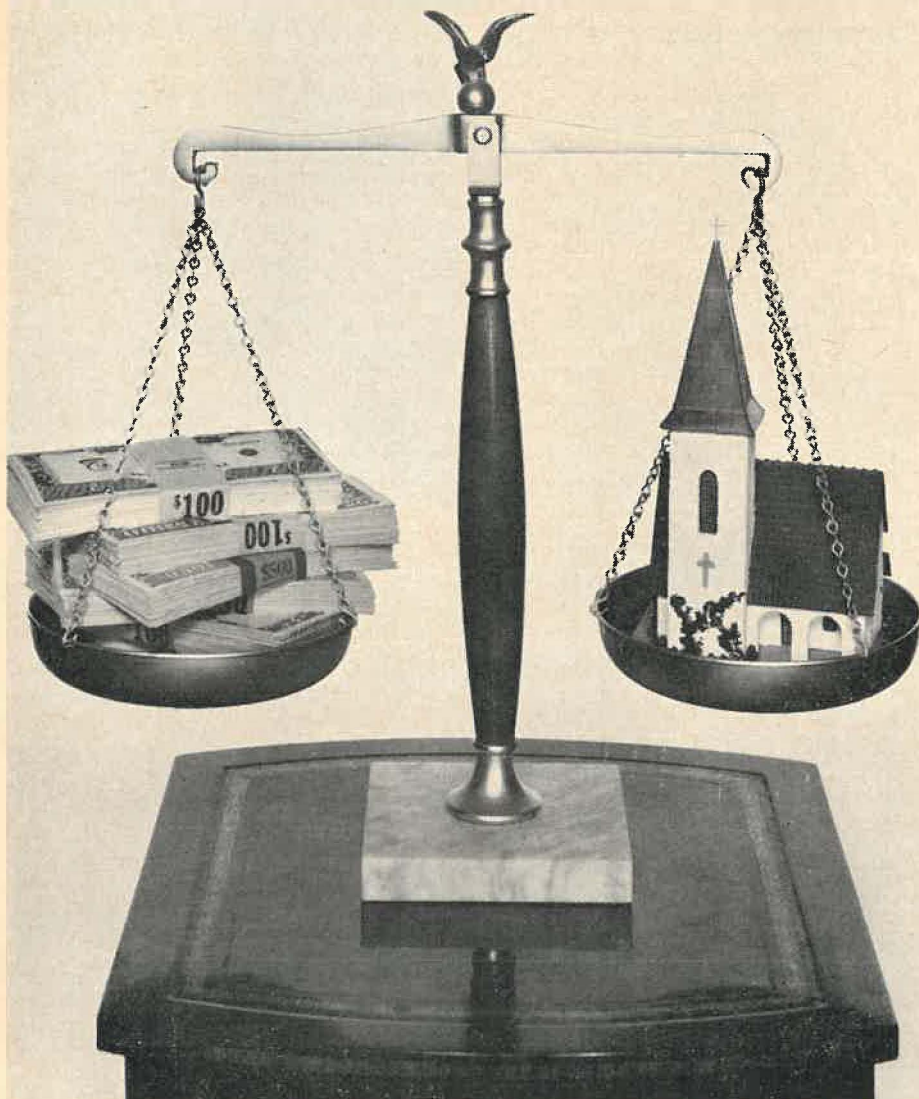
Fr. Davies is a fellow of the College of Preachers, and a staff member of the National Training Laboratories of the National Education Association. He has served on the faculties of three colleges.

CORRECTION

An error in our Episcopal Church Center story in the August 16th LIVING CHURCH requires correction. When a National Council release stated that "of more than \$6,000,000 originally needed to pay for the one-and-a-half-year-old headquarters of the Episcopal Church, there now is less than \$750,000 to go," it meant, we are told, that only \$750,000 remains to be *pledged*, rather than paid.

Partne

which system



Harold Lambert Photo

"No method of giving will succeed unless it is based on a deep and genuine offering of ourselves," says the author.

by the Rt. Rev. Everett H. Jones

Bishop of West Texas

What is wrong with the present method of providing funds for the mission of the Church? Why do we not have a better record of Christian stewardship? Is there something basically objectionable in the prevailing practice of telling a diocese or parish what it ought to give for the extension of Christ's kingdom? Is there a better way to express through our material resources our conviction that in the Body of Christ we are interdependent and mutually responsible?

These are some of the questions that

have concerned the Joint Committee on the Study of Quotas, appointed at the last General Convention. Members of the committee are Bishop Brown of Albany; Bishop Burroughs of Ohio; the Bishop of West Texas; Bishop Cole, Coadjutor of Central New York; the Very Rev. Lloyd Gressle; the Rev. Roger Alling; William K. Ikard II; Donald M. George; and Richard P. Kent, Jr. Mr. Lindley M. Franklin, Jr., Treasurer of the National Council, has acted as consultant.

We began by facing some of the rea-

sons the Church today is disturbed about its quota system. Obviously, the answer is that it has not worked too well. Our record of stewardship is poor. The situation is stated starkly in the words from *THE LIVING CHURCH* [June 16th, 1963]: "Suppose all Episcopalians were suddenly deprived of all their income and all their assets, and every Episcopal family placed on old age assistance or 'on relief.' Then imagine all these Episcopalians giving a tithe of their income to their Church. If they did it, the income of the Episcopal Church would increase by over 50%."

Our unworthy record is especially evident in our giving for others. According to figures for the calendar year 1962, the giving per member of the Episcopal Church was \$69.80, and of that total \$14.36 was given to benevolences, or for others.

Despite the merits of the present quota system (and we recognize that it has brought a steady increase in giving to the work of the whole Church), there is widespread misunderstanding about it, with consequent discontent and suspicion. To quote the Committee's report, "The weakness of the quota system is that, in spite of the repeated assertion that the quota is a minimum, in practice it becomes a maximum in almost every case. It is looked on as a tax, and does not develop the sense of partnership between the local congregation or diocese and the worldwide Church. While it is based on current expense, it does not stimulate the idea of proportionate sharing."

The Committee felt there was need for a study in some depth on how the quota system has actually worked out in terms of what individual congregations do with quotas assigned to them. The Division of Research and Field Study of the National Council was called on for help, and an exhaustive study was made of quota pay-

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r the Church?

cation program in stewardship is still required and the trend toward volunteer giving has only begun, if the General Convention in 1967 (instead of 1964) were to drop the quota system, what effect would this have on the amount of money you are presently giving to the national Church?

Answers were as follows:

	(Drop Quota in 1964)	(Drop Quota in 1967)
(1) We would probably give less	11	7
(2) We would probably give about the same	45	24
(3) We would probably give a little more	18	31
(4) We would probably give half or more of what we spend on ourselves	9	13

With these findings before them, the Committee formulated its basic recommendations, which are included in the report to be submitted at the General Convention in October.

We list these proposals now in order that there may be general discussion in the weeks that remain before they are to be considered by the Convention. We hope that concerned members of the Church will express themselves to their deputies and through the Church press. The recommendations are summarized in the report as follows:

"1. We recognize that Christian giving is always our grateful and loving response to what God has done and is doing for us. It is the by-product of our commitment to Christ and our loyalty to His Church. We believe that we can improve our method of giving, but we remind ourselves — and the whole Church—that no method will succeed unless it is based on a deep and genuine offering of ourselves, with a sense of total stewardship, to God who is our Creator, Judge, Redeemer, and King.

"2. We believe that the principle of responsible partnership in the use and sharing of God's gifts is an idea whose time has come. We note with approval the strong emphasis on this principle in the recent Anglican Congress, and in the document known as 'Mutual Responsibility and Interdependence in the Body of Christ.' We believe that the principle is one which should be applied as the basis for giving by the individual, by the parish or mission, by the diocese or missionary district, and even by the whole Episcopal Church in its relation to the Anglican Communion.

"3. We believe that the present quota system should be continued during the coming triennium (1965-1967), but we earnestly recommend that the partnership principle be adopted by the General Convention of 1967, to become effective in the year 1968. By 'the partnership principle' we mean that giving by parishes and missions, and by dioceses and missionary districts, should be on the basis of sharing total income (including endowment income, but not funds used for capital expenditure), and that serious effort should be made at each level to reach the 50-50 goal, i.e., giving as much for others as is spent on ourselves. (We recommend that the diocesan assessment, for the expenses of running a diocese, be continued as a tax on parishes and missions, and that voting rights

in a convocation or convention be denied to parishes and missions not paying their assigned amount.)

"4. We believe that we have accumulated valuable information that could be of help to any diocese or missionary district interested in the partnership plan. Moreover, we have discovered that many interesting new experiments are taking place in the matter of presenting Christian stewardship and in educating our people to give. We believe that the addition of one officer to the National Council staff is urgently needed to make this information more readily available; to recruit qualified persons from those areas where the partnership principle is in effect and who could share their experience with others; and to prepare the Church at large for a wise decision on this whole matter at the General Convention of 1967. We therefore offer a resolution that such a functionary be named.

"5. Finally, we ask that our Committee be discharged, on the basis that we have done the work assigned to us. We recommend that a new Joint Committee be appointed, to be known as the 'Joint Committee on the Partnership Plan,' to work closely with the National Council and to plan how the new method of giving may be most effectively presented and carried out throughout the Church."

It is not difficult to point out dangers that will follow if these proposals are accepted. The great danger, of course, is that the Church will settle into an easy-going lethargy and there will be no true commitment to Christ and His worldwide mission in the voluntary sharing of income by parishes and missions (as well as by individuals). We recognize that the success of the proposed plan rests wholly on a deep and continued program of education in terms of what it means for a person, a parish, or a diocese to be a responsible agent in carrying God's message to all men.

We believe this very danger may be an asset. It makes the alternatives very clear. Either we are partners with God in the use of our money, or we are not. Either we recognize that we are fellow-workers with Him, or we do not. Either we share what we have been given by Him on a proportionate basis that represents true gratitude and dedication, or we do not.

It is an interesting fact that two resolutions concerning stewardship adopted by the General Convention in 1961 put the accent on proportionate sharing, not on quotas. One of these concerned the individual, urging all members "to practice tithing as a basic Christian responsibility and privilege." The other dealt with the parish, commending "to all vestries the goal of giving one-half of the ordinary income of their parishes to work outside their parishes on the national, diocesan, and local program."

Our Committee has dared to follow in the direction established by these resolutions. We believe that advance in God's work is often on the other side of a risk. We pray that our work will be given serious consideration, and that God will guide the issue.

ments for the year 1961 (the latest year for which complete figures were available).

The study included over 4,000 parishes; missions were not included because of various forms of subsidy and because of inadequate reports. Out of this study these significant facts emerged:

- ✓ Giving to the mission of the Church was only 23.38% of current parochial expenditure, or less than one-fourth.
- ✓ There is serious deficiency in the payment of quotas. In 1961, these delinquencies amounted to more than \$1,500,000.
- ✓ When we look at total parish income (as distinguished from parish expenditures), the average proportion of parish income going outside the parish is 13.2%.
- ✓ The average proportion of total diocesan income going outside the diocese is 28.7%.

Another study was made by the Committee, through questionnaires to bishops, to determine how widespread is the present trend toward abolition of quotas and the use of "voluntary giving" or the "partnership principle." (Our Committee feels that the latter is a stronger and more accurate term for the sharing of income on a proportionate basis.)

In this study, 81 of 87 dioceses and districts in continental United States reported as follows:

- I Twenty dioceses have voluntary systems of giving — 5 have been on this system from 10 to 30 years; 5 from 5 to 9 years; 10 from 1 to 4 years.
- II Noting the trend toward voluntary giving, we asked two questions:
 - A. If General Convention were in 1964 to drop the quota system and go on voluntary giving with the budget prepared from the total of the diocesan giving, what effect would this have on the amount of money you are presently giving to the national Church?
 - B. Recognizing that a tremendous edu-

EDITORIALS

Pastoral Letter to All Christians

The first encyclical of Pope Paul VI, known as *Ecclesiam Suam*, may be broadly characterized as pastoral rather than prophetic in tone and emphasis. But we hasten to explain that, as we use these words and understand them, this is not a disparagement.

In prevailing parlance today, "prophetic" is a much more complimentary word than "pastoral." If it is said that John XXIII or William Temple was essentially a prophet, while Paul VI or Michael Ramsey is essentially a pastor—and these statements are made with tiresome frequency—the implication is that the "prophetic" prelates were great while the "pastoral" prelates are merely good. For reasons which nobody bothers to state, the prophet outranks the pastor.

We don't go along with this at all. No minister of Christ, be he Pope, archbishop, bishop, presbyter, deacon, or father of a family, can have any nobler calling than that of pastor—shepherd of that portion of God's flock which is entrusted to him.

Moreover, John XXIII was very much a pastor, as was William Temple; and Paul VI speaks prophetically, as does Michael Ramsey. Differences of emphasis there may be, and are; "there are diversities of gifts but the same spirit—differences of administrations, but the same Lord" (I Cor. 12:4-5).

The emphasis throughout *Ecclesiam Suam* is pastoral, in that the Roman pontiff speaks as a shepherd of the Church who wants the People of God to be themselves strong and secure in the way of salvation so that they can, as God's ambassadors to the world, effectively fulfill their mission from God to the world. The Pope does not explicitly state this as his intention, but there can be no mistaking his concern. He is warning the Church against the perils of conformity and accommodation to the world in which it finds itself and to which it is sent. It seems strange that he was not moved to recall Christ's words—and warning—about Christians as salt of the earth (Matt. 5:13). The People of God can easily lose all their saltiness—their power to bring the grace and new life of Christ to others—by "just being human like everyone else." "Just being human" is all right, and quite unavoidable in any case; but a contentment on the part of the Christian to be "like everyone else" is the ultimate sell-out by the soldier and servant of Christ.

It was necessary, as Pope Paul saw it, to take this pastoral line of reminder and admonition to the members of his own Communion at this particular time, because in this ecumenical era the Roman Catholic Christian, like any other Christian, is almost encouraged by something in the air to soft-pedal the unique faith and behavior of the way of Christ, the things which make it different from the way of the world. There is nothing narrow or bigoted in the text or spirit of

Ecclesiam Suam, but the Pope speaks in so positive and forceful a way to the Church, as well as for the Church, that some misunderstanding of his message is only to be expected.

Meditating upon this encyclical and its more general message to all Christians, we find ourselves recalling a kind of parable in a book written many years ago by Dr. Cabot of Harvard. In it he said something like this (and here we must quote from memory): "The Protestant sometimes reproaches the Catholic for his supposedly excessive concern for the salvation of his own soul, and condemns this as unchristian-selfishness. I don't agree. If you see a man struggling for life in a dangerous stream and you want to reach out a saving hand to him in the water, you had better first get a good grip on a tree with your other hand."

This is at least one of the messages we find in *Ecclesiam Suam*. And whether it should be classified as "boldly prophetic" or "merely pastoral" we think it is a true word of the Lord to all His people in this our day.

Teddy's Trust

This is the centennial year of our national motto, "In God we trust." It was in 1864 that it appeared for the first time on American coins, although formal congressional sanction was not given until a year later.

President Theodore Roosevelt, one of our more deeply and articulately religious presidents, was involved in an interesting controversy about it in 1907. Under his administration it was proposed that some coins, designed by Augustus Saint-Gaudens, be minted without the motto. When news of this project became public, many Americans were aroused. President Roosevelt wrote to a clergyman who had protested the omission, stating his "very firm conviction that to put such a motto on coins, or to use it in any kindred matter, not only does no good but does positive harm, and is in effect irreverence which comes dangerously close to sacrilege." Strong words, even from Teddy!

He went on to say: "In all my life I have never heard any human being speak reverently of this motto on the coins or show any sign of its having appealed to any high emotion in him." He cited a number of instances familiar to him of jokes and wise-cracks built around this "beautiful and solemn sentence," as he calls it. (He doesn't mention the one we still see occasionally—"In God we trust; all others pay cash!" Maybe that was coined after his time, but it seems terribly old and tired to us.)

A thoughtful reading of Mr. Roosevelt's letter leads us to reflection upon a quite profound change in attitude toward such "sacred things" which has taken place in American Christianity since his day. Whether this change is good or bad only God can judge; we can only hope. The change consists of this: We used to feel that to exhibit such "sacred things" in public, as for example printing "In God we trust" on what we called "filthy lucre," was simply to profane them, to "drag them

through the mud" — as we were fond of putting it. Clearly, Theodore Roosevelt felt this way about it. This feeling of anxious, protective solicitude for "the sacred" is still alive in some Christians, but it is about as moribund as the Stanley Steamer. The dominant feeling of American Christians today is such that we would say something like this about the national motto: If we do indeed, as a people, trust in God, while at the same time we are constantly tempted to forsake that trust and to put our trust in some idol such as money, it is better to plaster our motto all over our landscape as a warning and a reminder to ourselves that we really do trust in God and so we had better not fool around with any idol.

There may be risk of jokes and wise-cracks in taking "the sacred" out of its lovely, secure sanctuaries in "religion" and exposing it to the coarse gaze of vulgar humanity (which includes ourselves in our "secular" moments). But, rightly or wrongly, we have come to believe that God doesn't mind our taking this risk with

our "sacred" sentiments; that He, in fact, insists that we make "the sacred" as public as we can.

Naturally, we think our feeling is an improvement upon that of our grandparents. But about this we had better be humbly wary. Teddy Roosevelt was a tremendous doer of the Word. When he said, "We stand at Armageddon and we fight the battle of the Lord!" he meant it—and he did it. We may have improved on his feeling about sacred sentiments and where they should be kept. If we have improved upon his fighting spirit, his zeal, and his zest as a soldier and servant of Jesus Christ, we are very good indeed.

In God he trusted—regardless of whether he liked to see that motto on the coins. Trusting God is not just leaving all the issues of life to God, expecting Him to bring them to a happy conclusion; trusting God means rolling up our sleeves and going to work on the things that need to be done, trusting God to see us through to the eternal victory. Teddy Roosevelt understood our motto. Do we?

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.

New Yorker Sketch

In the *New Yorker* for August 1st and 8th, under the title "Profile," appeared a delightful historical sketch of the 170-year-old New York City parish of St. Matthew and St. Timothy, whimsically revealing episcopalianism as lived in a parish. Included is a brief biographical sketch of the present renowned rector.

The way the old-fashioned Episcopalians of this parish have financially supported and personally participated in gathering into their pews the poor, oppressed, despairing Negroes and Puerto Ricans of the surrounding slum is a sort of miracle of the resurrection of the Body of Christ. The reading of this article will give any Episcopalian a little pride, a lot of humility, a lot of inspiration, courage, and dedication, and a sense of the mystery of the Body of Christ.

(Rev.) C. E. B. ROBINSON

York, S. C.

What Happened to RLS?

I wonder if you, or any of *THE LIVING CHURCH* readers could answer my question.

We have, each year, special Sundays, such as Seminary Sunday, Canvass Sunday, Mite Box Sunday, etc., and just about all parishes publicize same. My question is: "Why do so very few—if, indeed, any—mention Religious Life Sunday? Why, if one *should* mention such a thing, is it frowned on as if one had said a nasty word?"

I am not referring to my parish, because it is publicized there, but you would have to go a long, long way to find another parish where the people even knew what you were referring to. Why? There *are* nuns and monks in our Church. If we pray for seminarians, why not for the religious? In the parishes where people do mention the fact—

and not in hushed tones—that there are religious in our Anglican Communion, they often want the nuns and/or the monks to come to give preaching missions and/or schools of prayer, etc., but they do not do anything about urging the people to pray for an increase in strength and in numbers of these comparatively small groups. Is it because they might offend a parishioner who has a son or daughter contemplating a future career? And it might—great horrors!—be *this*?

AUDREY M. TIERNAN
(Mrs. Ted C. Tiernan)

Associate of the Community of the Transfiguration, member of St. Luke's Parish
Los Gatos, Calif.

Editor's comment: We've been wondering ourselves what became of Religious Life Sunday.

The Situation at "815"

Many laymen have had increased contact with the Episcopal Church Center since it moved into its new building in midtown Manhattan, but the plain fact is that most of us are shocked at the crude inefficiency with which the national headquarters is run.

Most inquiries in the bookshop be turned away with annoyance and brisk disinterest? And must the chapel be treated as more of an art museum than a place of prayer? People are constantly being "shown through," including one priest who complained to his visitors that he now had to get to "work" a half hour earlier to take his turn reading Morning Prayer.

For anyone in a hurry — and who isn't in New York? — the elevators are appalling. They are clogged with an unending procession of mail-carts pushed around by men and women who spend most of their time talking loudly to each other and holding up everybody as they slowly move their carts on and off the elevators.

It is in the elevators, by the way, that one usually encounters priests in shirt-sleeves. Somehow they never convey the impression of having rolled up those sleeves for any real work.

The library service is best characterized as indifferent. There is better contact by

telephone than in person, but even then, a simple question — such as the spelling of a name — can mean talking to as many as three people before an answer is laboriously looked up.

Any contact with administrative personnel, outside the Presiding Bishop's office, gives the impression that "815" is doing its best to combine old-fashioned bureaucracy with the modern goof-off. The situation contracts ironically with the records of faithful souls who have spent their entire careers in the service of the national organization.

Finally, there is this question: In these economy-minded days when even the President of the United States is calling for a reduction in electric bills, one wonders if the Episcopal Church Center shines forth at night as a witness to God or as a simple reminder of the Church's reluctance to save a few dollars that could do a great deal of good in the mission field.

These are random observations but they illustrate that things at the national headquarters are pretty disgusting to the businessmen who help support it.

A layman of the diocese of New York
(Name withheld by request)

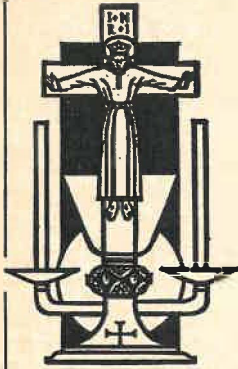
Disappointment and Dismay

Many thanks to Christine Fleming Heffner for the editorial "What Meat?" in the July 19th issue of *THE LIVING CHURCH*, for her well-said, succinct expression of what many of us feel about the Triennial Meeting. Although I personally spoke to a member of the General Division about this, I could not as adequately express my feelings, or disappointment (felt by others as well as myself) when we heard the outline of Triennial Meeting, i.e., to help the women of the Church understand how God is working in His changing world of today; to recognize the roles and opportunities of women in Church and society; and to learn to respond to the demands which God is placing upon us.

The disappointment was amplified, and dismay added, when we heard that a "city planner" had met with the committee to help with the planning. This "sociological and anthropological content," named by Christine Heffner, is far different from what I

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personally would hope to gain from a gathering of the Protestant Episcopal Church throughout the world.

We all know that nothing is as hard as living a Christian life, and we are, at best, "trying" Christians. We look for opportunities for spiritual growth and increase in personal dedication, and from a meeting such as our Triennial, one would hope for education in the spiritual disciplines, as this editorial suggests. Out of a renewal and deepening of our Christian faith should arise an awareness of the problems around us; and an awareness, to the Christian, can result only in the application of our Christian love to these problems.

We heartily agree that the "knowledge of the love of God is as necessary to men as bread, and as necessary to Churchwomen as knowledge of the world they live in." Again, many thanks to Christine Fleming Heffner for expressing this point of view!

ELEANOR L. MCDANIEL
(Mrs. Shaw McDaniel)

President, Episcopal Churchwomen
Diocese of Arizona

Phoenix, Ariz.

Faddism?

In the past year both in this country and in England I have heard many "theologians," both graduate and undergraduate, "knock" the writings of the Rev. Dr. E. L. Mascall as "mimicking Thomism," "old-fashioned," and "irrelevant."

All this displays that the speaker has read perhaps three of Mascall's books: *He Who Is, Existence and Analogy*, and perhaps *Corpus Christi*, all of which are quite purposely "Thomist" in their orientation.

But have they carefully read *Christ, the Christian and the Church* or *The Recovery of Unity*? These books display a genius,



clarity, relevance, and honesty far surpassing much else of what is read by modern students of theology.

I know from first-hand information that Dr. Mascall requires his students to read, immediately, almost every new book in theology that appears, and he further requires about 5,000 words of book reports a week. And I'm sure the good doctor exceeds in study any requirement he might ask of his students. It is highly probable that Dr. Mascall knows far more about the more "relevant" authors (Kierkegaard, Tillich, Barth, Sartre, etc.) than 90% of their ardent exponents both here and abroad.

I do not think Mascall is infallible, or "has all the answers," but I am sick of a faddism that would allow dust to cover the works of one of our greatest contemporary, thoroughly Anglican, theologians.

(Rev.) STERLING RAYBURN
Curate, St. James' Church
Ormond Beach, Fla.

QUESTION BOX

Continued from page 3

word "Catholic." But we know some very Protestant-minded "low-Church" parishes where old and young are emphatically taught that they are members of the one, holy, Catholic, and apostolic Church, by virtue of their Baptism. If they hesitate in ordinary discourse to call themselves or their Church "Catholic" it is not necessarily because they don't know that they are Catholic.

? ? ?

As a vestryman in the diocese of Connecticut, I know that the members of the standing committee of this diocese are all clergymen. However, I understand that most dioceses have clergymen and laymen on their standing committees. If, as I believe to be true, the responsibilities of the standing committee are entirely concerned with ecclesiastical matters, why do most standing committees have lay members?

It is hard to know just what our questioner has in mind when he speaks of "ecclesiastical matters." We judge that he sees them as matters of interest and importance to clergy only. But "ecclesiastical matters" are Church matters, hence of interest and importance to the whole Church—laymen no less than clergymen.

Article IV of the Constitution of the Episcopal Church provides that the standing committee, appointed by the convention of a diocese, shall be the bishop's council of advice. Each diocese is to prescribe by its own canons the specific rights and duties of its standing committee. But in general practice these rights and duties include such various and essential functions as approving men for ordination, approving the purchase or sale of Church property, and assisting in the formulation of diocesan policy concerning things both temporal and spiritual. Most standing committees, then, have lay members, because the Church needs the wisdom and service of laymen no less than that of clergymen.

THE ANGLICAN CYCLE OF PRAYER

August

30. Northern Uganda
31. Northwest Texas, U.S.A.

September

1. The Lambeth Conference (next meeting 1968)
2. North-West Australia
3. Norwich, England
4. Nova Scotia, Canada
5. Nyasaland

BOOKS

Lively Confession

According to Thy Promises. By Robert N. Rodenmayer. Harper & Row. Pp. 159. \$2.75.

Have you ever found yourself merely "saying" the familiar words of the General Confession in your Church worship? The book which can help you truly and deeply to pray the words is *According to Thy Promises*. The author, Robert N. Rodenmayer, for many years a parish pastor, and more lately a professor in a theological college, takes the old and familiar words, so easy to recite by rote, and invites us to make them relevant to our own lives today. The illustrations used have the mysterious power of evoking deep and piercing response. The General Confession is taken up, clause by clause, and the whole prayer comes alive and meaningful. We are convinced that the words, composed in another age, still are able to impress and express today.

CHARLES F. WHISTON, STD

Dr. Whiston is professor of systematic theology at CDSP.

How the Mountain Returned to Rome

Shepherd of Mankind: A Biography of Pope Paul VI. By William E. Barrett. Doubleday. Pp. 288. \$4.95.

Just ten years ago this summer a pathetic drama was being played out behind the walls of Vatican City. The aging Pius XII was irritated by Monsignor Giovanni Battista Montini's unrelenting devotion to duty that disturbed the Pontiff's fitful rest and perhaps his conscience. He decided to banish his faithful aide to the troubled city of Milan and, encouraged by the jealous guardians of his household, he further showed his disdain by withholding from Montini the red hat of a Cardinal.

Now, a decade later, both Pius and his successor lay buried in St. Peter's crypt and the humble Montini wears not a red hat but the papal crown. How he became Pope is well told by William E. Barrett, a professional author from Denver. In pedestrian but readable fashion he presents Montini (the name means "little mountain") as a Vatican careerman who combines the dignity of Pius and the humanity of John.

The Roman Catholic Church obviously encourages books that help the world to understand its Primates while they are still alive. It is good public relations. In no other ways could we have such a comprehensive portrait of Paul as the most modern of the 20th-century Popes. We find him a man of self-control, energy, and wide experience. Having visited the

U. S. in 1951 and 1960, he is rather better acquainted with us than his predecessors were. And he will not be overwhelmed by great tasks, for he has already reigned well, successfully fighting Communism and reviving the Church in the immense archdiocese of Milan that included 2,000 priests, 211 religious orders, and a thousand seminarians.

The book has a rather presumptuous title although the implication is kindly. It might have been titled "Montini Makes Good" because it shows how this disciplined Italian priest won highest recognition in spite of politics, intrigue, and misunderstandings.

JAMES B. SIMPSON

Mr. Simpson's latest book, Contemporary Quotations, has just been published by Thomas Y. Crowell, New York. He is also the author of the biography The Hundredth Archbishop of Canterbury (Harper & Row, 1962).

Higher States of Prayer

The Crucible of Love. By E. W. Trueman Dicken. Sheed & Ward. Pp. 548. \$8.50.

E. W. Trueman Dicken, author of *The Crucible of Love*, has previously given us stimulating writing on the practice of prayer, and this volume puts us further in debt to him. He is a priest of the Church of England. He writes on the teaching of St. Teresa and St. John of the Cross. They were closely related in their life and work and are rightly regarded as complementary. The author shows us the relationship in their teaching on prayer, especially as it affects the devotion of the ordinary Christian.

There is an increasing interest in the work of these Spanish saints. Too often they have been contrasted instead of being treated as complementary. It has often been thought that they deal with the extraordinary experience of the spiritual life, but Fr. Dicken insists that their teaching applies to all souls. It is happily true that today the higher states of prayer are more commonly practiced (sometimes quite unconsciously—which is all to the good) than is usually realized.

Spiritual directors will not be disappointed in reading this book, and anyone who is interested in the spiritual life cannot afford to overlook it. It has our highest recommendation.

KARL H. TIEDEMANN, OHC

Books Received

FOUR NORTHERN LIGHTS. Men Who Shaped Scandinavian Churches. By G. Everett Arden. Augsburg. Pp. 165. \$3.75.

AS CHRISTIANS TEACH. By W. Kent Gilbert. Fortress. Pp. 167. \$2.50.

THE ANCHOR OF HOPE. Meditations for the Seriously Ill. By Marjory Louise Bracher. Fortress. Pp. 59. \$1.25.

PEACE SHALL DESTROY MANY. Novel of prejudice and bigotry in small Canadian community. By Rudy Wiebe. Eerdmans. Pp. 239. Cloth, \$3.95. Paper, \$1.95.

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

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RETIRED priest available after September 1st for supply work (part time). Write: P.O. Box 2207, Baton Rouge, La.

*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

Appointments Accepted

The Rev. George C. Brower, former curate, Christ Church, Suffern, N. Y., is priest in charge, St. Simon's Mission, Lawrenceburg, Tenn. Address: Box 294.

The Rev. Lewis E. Coffin, former associate rector, Trinity Church, Toledo, Ohio, is vicar, St. Paul's Mission, Pipestone, and Holy Trinity, Luverne, Minn. Address: St. Paul's, Pipestone.

The Rev. Gene E. Curry, former curate, St. Nicholas', Midland, Texas, is vicar, Church of the Epiphany, Mt. Morris, Mich. Address: 6577 Garden Dr.

The Rev. Herbert W. Frick, non-parochial, diocese of New Jersey, is a member of the novitiate of the First Order in the Society of St. Paul, and has taken the name of Fr. David Paul.

The Rev. William A. Grigsby, former assistant rector, Emmanuel, LaGrange, Ill., is rector, St. Andrew's, Big Rapids, Mich. Address: 323 S. State St.

The Rev. Walter W. Hannum, former priest in charge, St. Stephen's, Fort Yukon, is associate rector, Holy Trinity, Juneau, Alaska.

The Rev. Charles C. Lynch, former curate, SS. Philip and Stephen, Detroit, is vicar, St. Paul's Mission, Greenville, Mich. Address: 116 N. Clay.

The Rev. Kent H. Pinneo, former vicar, St. George's Mission, Riverside, Calif., is associate rector, American Church, Geneva, Switzerland. Address: 3, Rue de Monthoux.

The Rev. Gerald C. Robertson, formerly of Trinity, Marshall, Mo., is assistant to the rector, All Saints', Omaha, Neb. Address: 9212 Blondo St.

The Rev. Thomas H. Schultz, O.H.C. is stationed at the Holy Cross Liberian Mission, Bolahun, Liberia. Address: Kailahun, Sierra Leone, W. Africa.

The Rev. Daniel Scovsner, who was ordained to the priesthood June 28 by Bishop Blanchard of Southern Ohio, is assistant, Trinity, Columbus, Ohio.

The Rev. John M. Smith, former Episcopal chaplain to West Virginia University students, and chairman of college work for the diocese of West Virginia, will be associate rector, Christ Church, Exeter, N. H.

The Rev. H. David Sox, former assistant chaplain, Cranbrook School, Bloomfield Hills, Mich., is chaplain, Trinity School, New York, N. Y. Address Sept. 1: 139 W. 91st St., New York, N. Y. 10024.

The Rev. Donald G. Stauffer, vicar, St. Christopher's, San Lorenzo, Calif., will be rector, St. Andrew's, College Park, Md. Address Sept. 1: 4508 College Ave.

The Rev. C. Robert Sutton, former rector, St. Mark's, Lappans, and St. Paul's, Sharpsburg, Md., is rector, St. James', Irvington, Baltimore. Address: 205 S. Augusta Ave., Baltimore, Md. 21229.

The Rev. Murray L. Trelease, former Yukon Valley missionary, is archdeacon of the Yukon, and priest in charge, St. Stephen's Mission, Fort Yukon, Alaska.

The Rev. Timothy Churchill Trively, former assistant to the rector, Good Shepherd, Rocky Mount, N. C., is rector, Trinity Church, Scotland Neck, N. C.

The Rev. Arthur H. Underwood, rector, St. Timothy's, Washington, D. C., has a fellowship for a year's study, St. Augustine's College, Canterbury, England. The Rev. Philip S. Hutchinson, curate, Holy Trinity Church, Roehampton, London, England, has charge of St. Timothy's for a year.

The Rev. Alfred Vail, administrative assistant to the Bishop of Pennsylvania, has been appointed to the newly created position of canon to the ordinary.

The Rev. Joseph P. Wagenseller, ordained deacon June 22 by Bishop Heistand of Harrisburg, is assistant, St. Paul's, Church, Richmond, Va. Address: 815 E. Grace St., Richmod, Va. 23219.

The Rev. Emmett M. Waits has resigned as chaplain-director, St. Thomas of Canterbury House and Chapel, North Texas State University, and Texas Women's University, Denton, Texas; as regional secretary of college work, Province VII; and as secretary of college work, diocese of Dallas. He will be rector of St. Barnabas' Church, Denton. Address Sept. 1: 1200 N. Elm St.

The Rev. Dennis R. Walker, former priest in charge, Epiphany, Valdez, is still priest in charge

of St. Bartholomew's, Palmer, Alaska. New Address: Box 901, Palmer, Alaska 99645.

The Rev. S. Mortimer Ward IV, deacon, is curate, St. Mary's, Laguna Beach, Calif. Address: 875 Coast View Dr.

The Rev. Stanley Allen Watson, former curate, St. Paul's, Walla Walla, Wash., is rector, St. John's Church, Shenandoah, Ia. Address: 500 Church St., Shenandoah, Ia. 51601.

The Rev. Brevard S. Williams, Jr., former assistant, St. Paul's, Winston-Salem, N. C., is rector, Christ Church, Valdosta, Ga.

The Rev. Charles A. Wilson, Jr., former curate, St. John's, Butte, Mont., is vicar, St. John's, Clayton, and St. David's, Pittsburg, Calif. Address: 4830 Joelle Dr., Concord, Calif. 94521.

The Rev. Benjamin T. Winsor, formerly of Grace Church, Providence, R. I., is rector of St. Paul's, Monongahela, Pa. Address: 625 Fourth St., Monongahela, Pa. 15063.

Ordinations

Priests

Alaska—June 11, the Rev. Isaac Tritt, priest in charge, St. Timothy's Mission, Chalkyitsik, Alaska.

Eastern Oregon—July 7, the Rev. Stanley Compton, Jr., at St. Patrick's Mission, Enterprise, Ore. He is on the staff of the National Town-Country Institute. Address: Roanridge, Rt. 28, Kansas City, Mo. 64154.

Maryland—June 1, the Rev. Donald W. Gross, rector, Grace Church, Darlington; June 5, the Rev. John A. Grant, who continues as assistant, Holy Trinity, Essex; June 11, the Rev. William B. Lane, who continues as assistant, Church of the Messiah, Baltimore; June 12, Kenneth W. Tabor, who continues as assistant, St. Thomas', Baltimore; June 23, the Rev. David S. Remington, who continues as vicar, Holy Evangelists' Chapel, Baltimore; June 29, the Rev. Richard zumBrunnen, vicar, Holy Trinity, Churchville.

Deacons

Maryland—June 22, Anthony W. L. Hollis, assistant, St. John's, Frostburg; E. James Lewis, assistant, St. Anne's, Annapolis; John J. Lobell, assistant, St. Mary's, Emmorton, with responsibility for developing the work at the new Chapel of the Messiah, Edgewood; James J. McNamee III, assistant, St. Timothy's, Catonsville; Donald R. Nicholson, assistant, St. George's, Perryman, with responsibility for developing the work at the new Chapel of the Holy Spirit, Aberdeen; David H. Pardoe, assistant, Church of Our Saviour, Baltimore.

Newark—July 11, Kenneth F. Baer, in charge, St. Stephen's, Fort Lee. Address: 2337 Short St.

Northern California—July 22, Reid Simpson Rutherford, vicar, Trinity Church, Folsom, Calif.

Western Massachusetts—June 20, Richard Lewis Fenn, assistant, St. Stephen's, Pittsfield, address, 67 East St.; David Harrower, curate, St. James', Greenfield, address, 73 Federal St.; Chisato Kitagawa, curate, Grace Church, Amherst, address, 16 Spring St.; John Gollan Root, curate, St. John's, Northampton, address, 48 Elm St.

New Addresses

The Rev. Albert R. Bandy, 203 W. Brin St., Terrell, Texas.

The Rev. David W. Boulton, Box 374, Palmer, Mass.

The Rev. William R. Brown, Box 557, Hollywood, N. M. 88335.

The Rev. John R. B. Byers, Jr., RFD 1, Copake Falls, N. Y.

The Rt. Rev. Wilburn C. Campbell, 1608 E. Virginia St., Charleston, W. Va. 25311.

The Rt. Rev. Ivo Ira Curtis, 5125 - 127th Place S.E., Bellevue, Wash. 98004.

The Rev. Herman A. Di Brandi, 706 Benston Pl., Baltimore 10, Md.

The Rev. Vincent C. Franks, 11 Perry St., Mississippi City, Miss.

The Rev. Robert A. Goodwin, 422 W. Clifford St., Winchester, Va.

The Rev. Henry T. Gruber, Box 56, Oxford, Md.

The Rev. Charles R. Jaekle, 315 Martha's Rd., Alexandria, Va. 22307.

The Rev. R. Francis Johnson, on sabbatical for fall semester from the Episcopal Seminary of the Southwest, Box 134, Jacksonville, Vt. 05342.

The Rev. Wayne Kinyon, 405 Jefferson St., Ripley, Tenn. 38063.

The Rev. Claude E. Payne, 515 College Blvd., Kingsville, Texas.

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The Rev. Kenneth P. Regen, W191 S7610 Racine Ave., Muskego, Wis.

The Rev. Minor L. Rogers, 31 Tengumatsu, Fukuoka City, Kyushu, Japan.

The Rev. Philip H. Robb, 204 Franklin Ave., Redlands, Calif. 92373.

The Rev. Alan P. Smith, 804 E. Juneau, Milwaukee, Wis. 53202.

The Rev. C. Robert Sutton, 4619 Briarcliff Rd., Baltimore, Md. 21229.

The Rt. Rev. Benjamin M. Washburn, 11 Barrack Hill Rd., Ridgefield, Conn.

The Rev. John B. Wheeler, 420 Maple Leaf Dr., Loch Haven, Edgewater, Md. 21037.

Corrections

The Rev. Edward M. Pennell, Jr., diocesan missionary and vicar of St. James in the Hills, Hollywood, Fla., has not moved, as was reported in the issue of August 9th. His friends and his bishop must have been surprised by the report.

In the issue of July 5th, the deacon listed as Ricardo Trinidad Potter Norman should have been Ricardo Trinidad Potter. His address is Colegio San Andrés, Av. Marcos Ruiz, Santo Domingo, Dominican Republic.

In the issue of July 19th, the ordination of John Tederstrom was given as that of John Tenderstrom in a news story.

Births

The Rev. Thomas Droppers and Mrs. Droppers, of St. James', Black Mountain, N. C., announce the adoption of their first child, Louisa Rand, born March 20.

The Rev. Martin Dewey Gable and Mrs. Gable, of St. Thomas', Columbus, Ga., announce the birth of their third child and first daughter, Julia Mustian, on August 3d.

The Rev. Richard Cassels Nevius and Mrs. Nevius, of the General Theological Seminary, New York City, announce the birth of their second child and first daughter, Victoria Aline, in Washington, D. C., on July 29th.

Retirements

The Rev. Canon Thomas L. Small, the senior active priest in the diocese of Erie, has retired after 32 years as rector of Christ Church, Oil City, Pa. He has been a deputy to each General Convention since 1934, and has served on numerous General Convention committees. He has been a member of the board of examining chaplains, and served on the standing committee 28 years. He was president of the latter committee for 20 years, until his retirement. Address: 8112 Jansen Dr., Springfield, Va.

Annual Corrections

The address of the Rev. George F. White is 1717 Church St., Wauwatosa, Wis. 53213, not 818 E. Juneau, Milwaukee, as listed in the *Episcopal Church Annual*.

Church Army

These members have new assignments. Cadet George Beadle, Jr., Brookhaven Home for Boys, Inc., Chelsea, Vt.; Cadet and Mrs. Leslie Bobb, Box 36, Nixon, Nev.; Cadet and Sister Herman Buck, Box 41, Eureka, Nev.; Cadet and Mrs. Raymond Ferguson, urban work, Twin City area, address, 2200 Blaisdell Ave. S., Minneapolis, Minn.; Cadet and Mrs. Roland Goulding, Box 7, Ponsford, Minn.; Cadet David Grazioso, Church of St. Matthew and St. Timothy, New York City, address, 162 W. 86th St.; Sister Helen Greenwood, Church of the Advent, Cincinnati, Ohio, address, 500 Terrace Ct., Cincinnati 20; Sister Margaret Hawk, c/o the Rev. George Pierce, Porcupine, S. D.; Cadet and Mrs. Robert Hicks, Trinity Church, Waterbury, Conn., address, 25 Prospect St.; Captain and Mrs. Rodger Larson, St. Mary's Mission, Odibo, P. O. Oshikango, Ovamboland, Southwest Africa; Cadet and Mrs. Charlie J. Smith, St. Philip's Community Center, Dallas, Texas, address, 1516 Pennsylvania Ave.

Resignations

The Rev. Herman Francis Nelson, Jr., former curate, St. Peter's, Mountain Lakes, N. J., has resigned.

Laymen

Mr. Herve E. Stetson has resigned as assistant executive secretary and general secretary of the department of promotion, diocese of Connecticut, effective October 31st. He will serve as executive director of the department of stewardship for the diocese of Dallas, effective November 1st.

Miss Arlena Straw, a recent graduate of St. Margaret's House, Berkeley, Calif., is director of Christian education, Trinity Church, Huntington, W. Va.

Renunciations

On June 24, the Rt. Rev. Leland Stark, Bishop of Newark, acting in accordance with the provisions of Canon 60, Sec. 1, of General Convention (1961), and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry by Alan P. Bell. This action was taken for causes which do not affect his moral character.

On July 28, the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, acting in accordance with the provisions of Canon 60, Sec. 1, of General Convention (1961), and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry by Thomas Keane. This action is taken for reasons not affecting his moral character.

DEATHS

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

Margaret Long Freas, daughter of the Rev. Dr. Charles H. Long, retired secretary of the diocese of Pennsylvania, died of a heart attack at her father's summer home at Cape May Point, N. J., on August 4th. She was 37.

Mrs. Freas was a graduate of Sweetbriar College, and taught French at Cheltenham High School, Philadelphia.

She is survived by her husband, Howard J. Freas, Jr., of Philadelphia; her father; and a brother.

ATTEND SUMMER CHURCH SERVICES

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

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TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.
ST. MARY'S 3647 Watsoka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

SAN FRANCISCO, CALIF.
ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 4:30-6

ESTES PARK, COLO.
ST. BARTHOLOMEW'S CHAPEL (on Devil's Gulch) and PECUSA HOUSE (the Church's Social Center & Chapel on Main St.)
Sun HC 7, 9, 5:30; MP 11; Daily: HC 7 (ex Mon) but Wed 9:30; at Pecusa House MP 9, EP 5; HD: HC 9:30, 5:30; C Sat 3:30-4:30

NORWALK, CONN.
ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse,
Rev. R. I. Walkden
Sun 8, 10; Weekdays as posted; C Sat 5

WASHINGTON, D. C.
ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French Service 4, EP & Ser 5:30; Daily services 8:30, 12:10, 5:15. Church open from 7 to 7

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

ST. THOMAS 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues & HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

Continued on next page

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; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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Continued from previous page

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ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs, Fri & HD 10; C Sat 5

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ST. MARGARET'S 73rd St. at Coles Ave.
(1 block west of Route 41)
The Episcopal Church of South Shore
Rev. Albert F. Peters, r
Sun HC 8, 9, 11

LEXINGTON, KY.

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

PORTLAND, ME.

CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11, EP 5:30; Daily MP & HC 7:30 ex Thurs 9:30, Mon 10:30; Daily EP 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

CHEVY CHASE, MD.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11; Daily MP 10, HC Wed & HD 10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 10:40 Mat; 11 Low Mass & Address; Daily 7 ex Mon 5:30, Wed 10, Sat 9; EP Sat only 5; C Sat 5, Sun 8:30

DETROIT, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

The Living Church

ATLANTIC CITY, N. J.

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

NEWARK, N. J.

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

SEA GIRT, N. J.

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

TRENTON, N. J.

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

BRONX, N. Y.

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

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

FLUSHING, N. Y.

ST. MARGARET OF SCOTLAND
L. I. Xpy. & 193 St. (5 min. E. of World Fair)
Rev. Arthur A. Archer, r
Sun Masses 8:30, 10; Daily Masses Mon, Tues, Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

NEW YORK, N. Y.

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

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

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



CHURCH OF THE HOLY NATIVITY
BRONX, NEW YORK

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

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

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 12:10 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Mass, 9 Mass & Ser, 10:45 MP, 11 bilingual Mass & Ser, 5 EP; Daily: 7:45 Matins, 8 Mass, 5 EP

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. & 2d St.
Rev. Canon Richard B. Townsend, r
Sun HC 8, MP 11, 1S HC 11

SYRACUSE, N. Y.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:30 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs, C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5