

The Living CHURCH

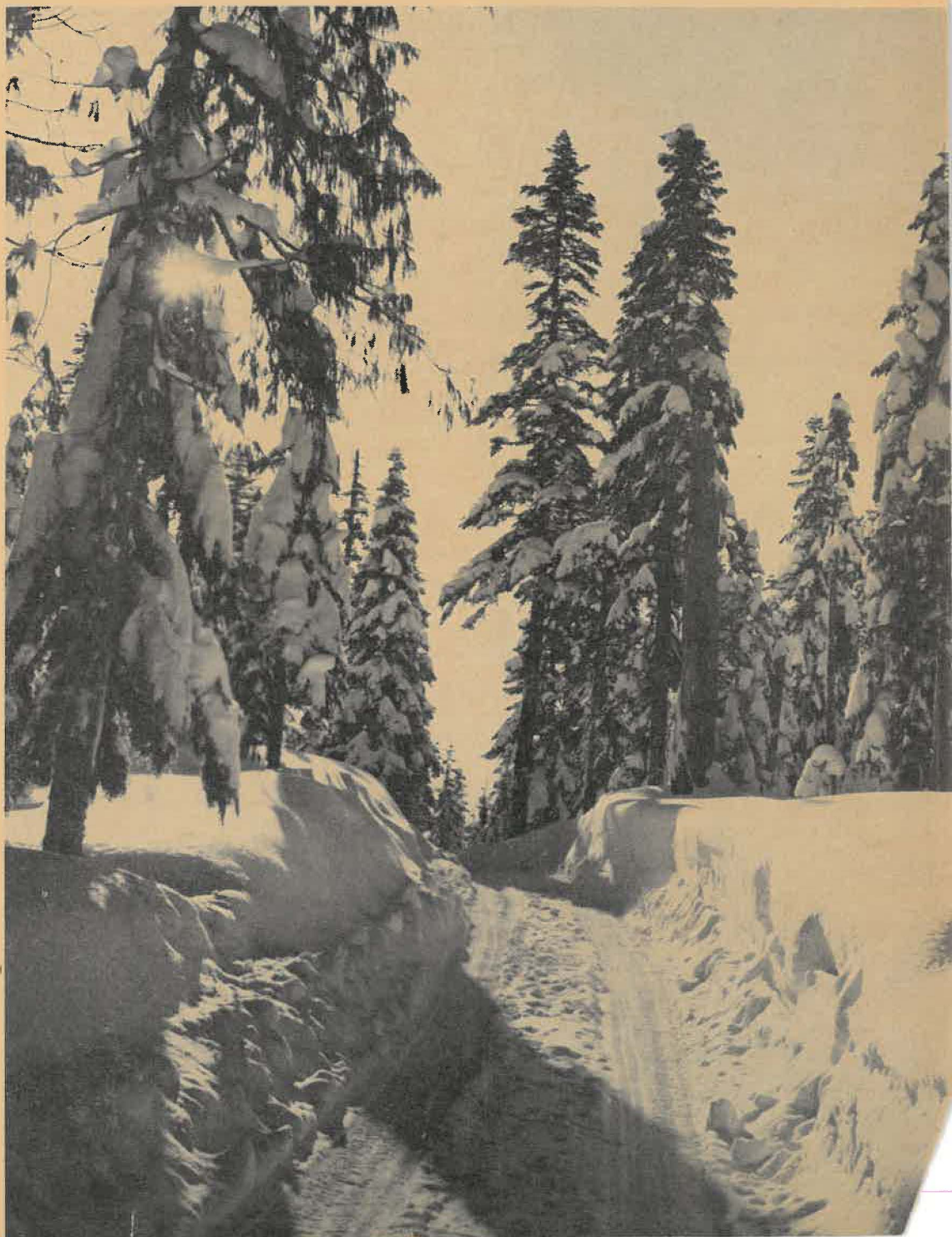
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

What to Memorize

Since memorizing equips us with words to repeat when needed, as we have frequently urged in this column, there remains the question of just what to memorize, and at what age. This has long been left to chance, and has had little study as a unified graded area. As a result, our children in the past have memorized very little, in spite of suggestions printed in some textbooks. What should our children know by heart, for use all through life, so they can say it alone, without a book?

This question was raised in the diocese of New Jersey, and, from a large list of desirable items, 50 were selected and arranged in a schedule by grades. To stimulate further discussion, this list is given below. It has been in use for several years, but no evaluation has ever been made. Because this column seems to be read generally throughout the Church, we venture to suggest that persons interested write to me,* giving suggestions for improving the list. If a child learned at least two things from this list each year, he would be the richer for it. A few of the items for the younger children will doubtless prove temporary, as they are superseded in use by the more mature ones.

1st Grade: Lord's Prayer, Gloria Patri. A bed-time prayer, "Jesus, Tender Shepherd."

2d Grade: Doxology. Grace at meals. Hymn 240, "Father we thank Thee."

3d Grade: Psalm 23. Apostles' Creed. Ten Commandments. Genesis 1:1-2. Summary of the Law.

4th Grade: Epistle for Easter. Psalm 100 (Prayer Book). Books of Old Testament. Collect 19th Trinity. Collect for Purity (start of Holy Communion).

5th Grade: I Corinthians: 13. Philipians 4:8-9. Books of New Testament. The Great Commission, St. Matthew 28: 18-20. Collect, "Direct us, O Lord. . . ."

Prayer Book, page 49. Selections from Offices of Instruction: First three questions (through Baptismal vow). Definition of a sacrament. Duty to God. Duty to Neighbor. What is your bounden duty. . . ? Definition of the Church.

6th Grade: Hymn, "O Saving Victim." Confirmation prayer, adapted, "Defend, O Lord, me Thy child. . . ." Collect 9th Trinity. The Veni Creator. Psalm 43, verses 3, 4, and 6 (acolytes to learn all of Psalm 43).

*Rev. Victor Hoag, 117, Tangelo Court, Maitland, Fla.

7th Grade: The Sanctus from Holy Communion. St. John 1:1-14, "In the beginning was the word. . . ." (Gospel for Christmas, as in Prayer Book.) A Prayer for Healing, Prayer Book, page 315. Prayer for Those We Love, Prayer Book, page 589. Prayer at Night, Prayer Book, page 587. Collect 21st Trinity.

8th Grade: Collect for 2d Advent. Corpus Christi Collect, "O Lord, Who in a wonderful sacrament. . . ." Collect for 6th Trinity. St. John 14: 1-4, 6 and 27, "Let not your heart be troubled. . . ." Romans 8:38-39.

High School ages: Collect for Transfiguration. Prayer for Joy in God's Creation, Prayer Book, page 589. A Prayer at Night, Prayer Book, page 587.

Teachers who believe strongly in memorizing will have their class accomplish nearly all of the items assigned to the year. Other classes, it is to be hoped, would make efforts to have every child know at least two of the selections — one in each semester of the year, as a minimum.

Individual children may be found who delight in learning, and for these, additional passages may be suggested. Hymns may form a rich background of personal devotion. Recommended are selected verses from "Remember all the people" (missions), "Jesus, gentlest Saviour," "And now O Father, mindful," "Let all mortal flesh keep silence," "Here, O my Lord, I see Thee face to face," "Hark, hark, my soul, angelic songs," "O Jesus, I have promised," "Take my life and let it be," and "O Love that wilt not let me go."

Some of the passages may seem short, but this is intentional, so that even laggards may have something to treasure. They are like memory gems, to be recalled at pleasure.

Most of the selections will be found to be devotional, to be said by pupils at intervals in the services, and in private prayers. The poverty of most Church-people in this is pathetic. We believe that a calculated plan of guided memorization will equip our young people to grow in grace and meet the pressures of life as Christians. In the past, too many hundreds of our children have passed through our schools and come to their life's end knowing nothing more than the "Lord's Prayer" and "Now I Lay Me."

ACU CYCLE OF PRAYER

January

3. Church of the Holy Redeemer, Denver, Colo.
4. Christ, Joliet, Ill.
5. All Saints', Orange, N. J.; St. Philip's, Gascons, Quebec, Canada
6. Church of the Epiphany, Chicago, Ill.
7. Church of the Epiphany, Kingsville, Texas
8. Church of St. John the Evangelist, New London, Wis.; St. Andrew's, El Paso, Ill.; the Rev. Donald C. Stuart, Ravenna, N. Y.
9. St. Augustine's, Croton-on-Hudson, N. Y.

The Living Church

The Living Church

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

STAFF

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THINGS TO COME

January

3. Christmas II
6. The Epiphany
10. Epiphany I
14. Meeting of Joint Commission on Theological Education, Greenwich, Conn., to 16th
14. Academy of Religion and Mental Health, first annual meeting, New York, N. Y., to 15th.
17. Epiphany II
20. Tennessee convention, Nashville, to 21st.
21. Anglican Society annual meeting, New York, N. Y.
24. Epiphany III
24. National Girls' Friendly Society week, to 31st
25. Conversion of St. Paul
27. Virginia convention
31. Epiphany IV

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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January 3, 1960

KEEPING THE CHRISTIAN YEAR

AND

A Christian Year Glossary

By the Rev. WILLIAM SYDNOR

The Epiphany

The twelve days of Christmas are followed by the Feast of the Epiphany and its succeeding Sundays. Yet the celebration of the Nativity of our Lord is not so much followed by the Epiphany as it is built upon by it. Joy, tenderness, humility, and awe are woven into the celebration of the Incarnation. Now, as it were, on a wider stage, the Church continues to celebrate the meaning and implication for the world of Christ's coming. Here is outreach, buoyancy, challenge. Placidity has been supplanted by energy, contemplation by action. The poet caught the spirit of the Epiphany in a familiar hymn:

O Lord, now let thy fire enkindle

Our hearts, that ev'rywhere its flame may go,

And spread the glory of redemption

Till all the world thy saving grace shall know.

—Hymn No. 255, *The Hymnal* 1940

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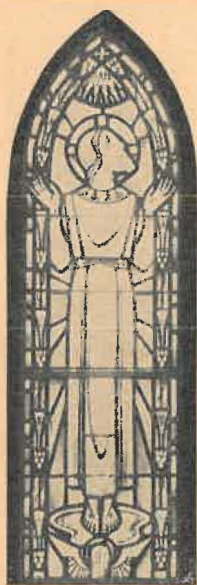
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LETTERS

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.)

Greek Versus Gospel

I read with great interest, but with real disagreement, your editorial entitled, "Liquor and the Prowler" in your December 13th issue.

Don't misunderstand me. I am not a Puritan nor a neo-Judaizer wanting a "listing of clean and unclean beverages." Christian freedom, however, must be exercised with responsibility, especially with regard to the problem of intoxicating liquors. Your nine points involving self-regulation of Yuletide cheer simply do not work and seem to follow the Greek theme of moderation in all things rather than a gospel ethic.

WALTER W. BENJAMIN
Head, Department of Religion
Morningside College

Sioux City, Iowa

I am not inclined to condemn anyone who honestly enjoys liquor in moderation but advocates self-control in its use. However, as you imply, there are weaker brethren who cannot "take it or leave it." And your saying that no one attending Christmas Midnight Mass should drink at all that evening, is fully warranted.

But my own position is that of avoiding beverage liquor at all times. I confess frankly that because I do not like the taste of wine, beer, or any other liquor I have sampled rarely, I am under no temptation to indulge. That may "cook my goose" with the drinking fraternity.

(Rev.) ARCHIBALD B. MOORE
St. Barnabas Home

Gibsonia, Pa.

Swelling Head

After reading Dr. Rightmeyer's letter "Workman of the Class Church" [L.C., December 6th], my head swells with unholy pride at the thought of sharing pew space with so much high class executive talent as our "enlightened lay leadership" provides.

However, it makes one wonder if so much effort and generosity were not lavished upon the Community Chest, Heart Fund, Salvation Army, might not the financial condition of our Church be a great deal better?

WAYNE WILSON

New York City

Doubt or Denial?

"The petitioners (to the House of Bishops) have asked for bread. Does it matter to them if the bread is moldy?" So writes William C. Morris, Jr., in your issue of November 22d.

This abhorrent language concludes a letter which builds up straw men and knocks them down.

Nothing in the Open Letter was concerned with "the asking of questions," nor "a pronouncement by the House of Bishops" which would do anything "to stop the asking of questions." We would hardly expect peo-

ple to "believe in the Resurrection because the House of Bishops says so."

We do believe, with Mr. Morris, that "It will be far better to make it possible for people to bring their doubts and questions to the Church without embarrassment..." So we wonder why Mr. Morris objects to our doing that very thing. Yet we are aware that "doubts and questions" are far different from flat denials of historical articles of the Christian faith, set forth in the ecumenical creeds for acceptance by the whole Church.

HERBERT MAINWARING

Wollaston, Mass.

Parry and Thrust

I read with approval Bishop Pardue's letter in praise of Fr. Wittkofski. I know of his work and agree heartily with the bishop that this skilled priest's loving ministry has produced much fruit. I found, however, no personal criticism of Fr. Wittkofski in any of the letters about his article. Those of us who know something about hypnosis have a right to disagree academically with this our brother, without this disagreement being interpreted as personal hostility. One of the great values of a "Letters to the Editor" column is the "parry and thrust" of minds within the Beloved Community. I am sure Fr. Wittkofski would be the first to agree that there is divided opinion as to the benefits of hypnosis, and that those who oppose his view do so with considerable argument on their side. I am sure, Mr. Editor, we can leave the matter where it is now, and pray that we shall all have the grace of wisdom to use the gift of hypnosis to the glory of God, and not, as I said in my letter, as the "Devil's shortcut."

(Very Rev.) BERNARD G. BULEY

Rector, St. Matthias' Church
Waukesha, Wis.

Completing the Record

In THE LIVING CHURCH, for November 29th, there is an account of services celebrating the bestowal of the episcopate on the Church in the United States and I am surprised to find no mention of the notable Solemn Eucharist celebrated at Christ Church, New Haven, in the presence of the Bishop of Connecticut, the Rt. Rev. Walter Henry Gray, by the Bishop Suffragan of Connecticut, the Rt. Rev. John H. Esquirol, at which the sermon was preached by the Bishop of Western New York, the Rt. Rev. Lauriston L. Scaife.

CHARLOTTE A. PERRY
(Mrs. Richard A.)

Southport, Conn.

Thoughtful Readers

I wish to take this opportunity to thank your fine magazine for its excellent coverage on St. Charles by the Sea — Wakkanai Mission in Wakkanai Hokkaido [L.C., September 27th]. Due to the generosity of your readers we have doubled our advancement fund.

In six to nine months we shall undertake another drive to build a preaching station on the land obtained from our advancement fund. Thus due to the thoughtfulness of your readers, we have achieved a renewed faith and an Episcopal church will soon be erected within sight of the Soviet Union.

H. ROBERT HUBBELL
1/Lt. USAF

Bishop Ueda's Warden
St. Charles, Wakkanai

The Best Since 1926

THE CHRISTOLOGY OF THE NEW TESTAMENT. By **Oscar Cullmann**. Translated by **Shirley C. Guthrie** and **Charles A. M. Hall**. Westminster Press. Pp. xv, 343. \$6.50.

Oscar Cullmann, the distinguished Franco-Swiss New Testament scholar, first became known in the English speaking world through his *Christ and Time* (1951).^{*} A knowledge of the earlier book is indispensable for a full appreciation of *The Christology of the New Testament*, which came out in German two years ago.

In *Christ and Time* Dr. Cullmann set forth the biblical conception of time as a straight line intersected at mid-point by the Christ event, which divides history into two ages beginning with creation at one end and finishing with the second coming at the other end.

His analysis of the New Testament's Christology (or interpretation of the person of Christ) is arranged according to this same time scheme. The titles which the New Testament ascribes to our Lord

^{*}English translation (by Floyd V. Filson) of *Christus und die Zeit* (Westminster Press, \$5).

are sorted out and grouped under the four main periods and points in the line of salvation history: the earthly work of Jesus (i.e., the mid-point); the future work (i.e., his work at the End); the present work (i.e., the time of the Church, the period A.D.) and his work during his pre-existence, from creation to the Incarnation.

Cullmann's method with each title is to present its pre-Christian use in Judaism and, where relevant, in the religions of the surrounding world; its use (where it was used) by Jesus Himself or by others during His lifetime; and finally in the various phases of the apostolic age. Thus he surmounts the dilemma confronting the New Testament theologian, whether to present his material topically or chronologically.

By his ingenious combination of both methods Cullmann avoids the Scylla of abstract systematization of the living varieties of the New Testament witness to Christ and the Charybdis of mere historical description, as though the New Testament had no relevance to the Church's faith and proclamation today. And by tying his analysis to the phases of salvation history he constantly keeps before us the real meaning of New Testament Christology, which is not to speculate about the nature and being of Christ, but to confess and proclaim what God has

done, is doing, and will do in Him. To put it in more technical language, New Testament Christology is functional rather than metaphysical.

Readers who are familiar with present-day discussion of the subject will be somewhat surprised that, although Cullmann operates with the method of form criticism (which strips away all elements which must be ascribed to the post-Easter faith of the church in order to reach the his-



torical Jesus), he nevertheless confidently affirms that Jesus understood Himself in terms of the Servant of Yahweh and the Son of Man. This can only be done if, as Cullmann argues, the post-Easter Church did not understand Jesus in these terms. Yet elsewhere Cullmann asserts that the earliest Palestinian church did interpret Jesus in terms of the Servant of Yahweh, and that the "Hellenists" (i.e., Stephen and his followers) interpreted him as the Son of Man. Here Cullmann seems to

Continued on page 18

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Shrine of the Nativity

The shrine of the Nativity, Bethlehem, marks the traditional spot of our Lord's birth. The representation of it shown as this week's picture is taken from *The Pathways and Abiding Places of our Lord*, by J. M. Wainwright, D.D. (New York: Appleton, 1851), where it is labeled "W. H. Bartlett" and "E. Challis." (On the left is the place of the Nativity, on the right the recess of the manger.)



Almighty God, who has poured upon us the new light of thine incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. *Amen.*

The Living Church

Second Sunday after Christmas
January 3, 1960

For 81 Years:

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

EPISCOPATE

Consecration Ordered

The Presiding Bishop has taken order for the ordination and consecration of the Rev. William Godsell Wright, D.D., bishop-elect of the missionary district of Nevada.

The ceremony will be at 10:30 a.m. on February 4, 1960, in Trinity Church, Reno, Nev., with the Presiding Bishop as consecrator. The co-consecrators will be Bishop Walters of San Joaquin, and Bishop-elect Lewis of Olympia (bishop after January 1st).

Others participating in the service include the presenting bishops, Bishop Gesner of the missionary district of South Dakota, and Bishop Kinsolving of New Mexico and Southwest Texas; preacher, Bishop Barton of Eastern Oregon; litanist, Bishop Watson of Utah; attending presbyters, the Rev. James B. Bell, Jr., St. Stephen's Church, Espanola, N. M., and the Rev. Francis W. Weida, St. Francis', Lovelock, Nev.; and registrar, the Rev. Alexander M. Rodger.

SOCIAL RELATIONS

East Side Beachhead

A grant of \$412,667 from the U.S. Public Health Service will finance an all-out program of research and action on the problem of juvenile delinquency on New York's Lower East Side. The program of Mobilization for Youth, Inc., will be under the supervision of the New York School of Social Work of Columbia University. Among the sponsors of Mobilization for Youth is Trinity Parish, and on its board of trustees are the Rev. C. Kilmer Myers, D.D., (vicar of St. Augustine's Chapel on Henry Street and author of *Light the Dark Streets*) and Mr. Andrew Oliver, vestryman of Trinity Parish.

Dr. Clara Kaiser, acting dean of the School of Social Work, and Winslow Carlton, chairman of Mobilization for Youth, Inc., called the grant "nationally significant" and said that "it establishes perhaps for the first time a partnership of a local neighborhood, a leading center of social work education, and the United States government, in an effort to study and ultimately cope with the problems of juvenile delinquency and youthful crime



Lionel Crawford

Christ reigns on New York's east side.
The Rev. C. Kilmer Myers rehearsing acolytes during Christmas season.

in a depressed urban locality." The Lower East Side has a population of approximately 115,000, and the delinquency rate of the area has increased 70% in the past three years, a rate of increase nearly twice that of New York City as a whole.

Dr. Raymond Gould, Social Sciences Consultant of the National Institute of Mental Health of the U.S. Public Health Service, said, "Since a large proportion of the officially reported delinquency in this country is concentrated in our largest cities, the Mobilization for Youth project is highly strategic as a beachhead in an all-out attack on this problem on a national scale."

The project will be undertaken in two phases. A one to two year "tooling-up" period will be devoted primarily to planning and research. During this time a study will be made of the major institutions in the area in terms of their equipment and traditions, to determine what they might best do. It is proposed that the second phase, concerned with action, will take about seven years. As a concrete example of how the plan might work, Fr. Myers told THE LIVING CHURCH that if research indicates that St. Augustine's Chapel (the Lower East Side Mission of Trinity Parish) could best deal with street gangs, Mobilization for Youth would then help furnish staff and equip-

ment to accomplish that end.

Also on the board of trustees with Fr. Myers and Mr. Oliver are Rabbi Seymour Nulman, dean of the East Side Torah Center, the Rev. Francis X. O'Brien, S.J., the Rev. George D. Younger, a Baptist, and representatives of institutions in the neighborhood. The Lower East Side Neighborhoods Association will be responsible for community organization. A meeting was held December 21st to adopt a budget for the first phase of the program. The project's action-research team will have its headquarters in the area. The team will be recruited on a national basis, selected from the best qualified personnel available in the various fields.

Fr. Myers said, in an interview, that he feels that if all the known needs of young people can be met with services, it will reduce the rate of delinquency, lower social and economic costs to the community, and provide a program, all or part of which may be adopted by other communities.

On December 19th, extra police were moved into the Lower East Side because of increasing tension and a number of incidents among youth gangs. The new tactical patrol force, consisting of 75 tall and husky patrolmen, was dispatched to the area after requests from the Lower East Side Neighborhoods Association and

from Fr. Myers. It was reported that some youth gang members had adopted the slogan, "a murder by Christmas." One of the recent incidents was a chair-throwing fight at a dance at St. Augustine's mission. As a result the dance there was abruptly canceled, and a dance scheduled for the following Friday at St. Christopher's chapel, of which Fr. Myers is also vicar, was called off. Fr. Myers said he felt that the boys and girls who wanted the dances to resume would put pressure on the ones who had caused the trouble to behave themselves. He said that the feeling in the area was reminiscent of the feeling that prevailed last August, before the "rumble" that resulted in two deaths.

Besides assigning the special patrolmen to the area, the Police Department also added to its Youth Squad force on the Lower East Side. It was not known how long the special force would remain, but it was presumed that it would stay at least until New Year's day.

EDUCATION

Dean-Emeritus Dies

The Rev. Wallace Eugene Rollins, dean-emeritus of the Virginia Theological Seminary, died on December 14th at Sweet Briar, Va., where he had lived since 1940 and where he was professor of Bible and first college chaplain from 1908 to 1913.

On Founders' Day at Sweet Briar College, in October, 1958, Dr. Rollins was present for the dedication of the Wallace E. Rollins Professorship in Religion, named in his honor. In tribute to Dr. Rollins and to his spiritual and intellectual influence as a teacher, two-thirds of the \$150,000 endowment was contributed by his former students and colleagues, alumnae and parents, and by other friends. The remainder was a grant of \$50,000 from the Kresge Foundation of Detroit.

Dr. Rollins was born in Marshall, N. C., in 1870. He was graduated from the University of North Carolina in 1892 and three years later received the B.D. degree at the Yale University Divinity School. He was ordained priest in 1898 and was rector of Emmanuel Church, Covington, Va., until 1904, and of St. Thomas Church, Christiansburg, Va., from 1906-1908.

After five years as a teacher and college chaplain at Sweet Briar College, Dr. Rollins joined the faculty of the Virginia Seminary, where he taught ecclesiastical history. Later he became dean of the seminary, a position he held for nine years before his retirement in 1940.

The honorary degree of Doctor of Divinity was accorded to Dr. Rollins by the Virginia Seminary in 1915 and by the University of North Carolina in 1935. He received the Algernon Sydney Sullivan Award "for high spiritual qualities shown in daily living," from Sweet Briar College in 1943. After his retirement, he was recalled to the seminary in 1942 as the

Reinicker Lecturer, and two years later he was a lecturer at the College of Preachers in Washington.

He is survived by his widow, Marion Benedict Rollins, and a sister, Mrs. Joseph T. Sevier.

He was co-author with his wife of *Jesus and His Ministry*, published in 1954 by Seabury Press.

A Gap Filled

Added to the teaching staff of St. Augustine's College, Canterbury, is the Rev. Canon A. Kenneth Cragg, Ph.D., a well known scholar and teacher in Islamic studies.

His appointment by the electors of the College, the Archbishops of Canterbury and York and the Bishop of London fills a notable gap by bringing to the College an expert in Middle Eastern affairs, and the ancient churches of the East. Dr. Cragg is editor of the *Muslim World*, published in the U.S.A. and the well known book, *The Call of the Minaret*. More recently published is *Sandals at the Mosque*.

Prior to coming to Canterbury, Dr. Cragg was for 3 years Canon Residentiary of St. George's Cathedral in Jerusalem



and Director of the study programme of the Near East Christian Council. He is known in the States because for five years (1951-1956) he was professor of Arabic and Islamic at Hartford Seminary and while there assisted at St. James Church, West Hartford, Conn. For eight years he served in Beirut (1939-1947) as Chaplain at the Anglican Church, as Warden of the Anglican Students Hostel, and Professor of Philosophy at the American University.

A graduate of Oxford, he holds the Ph.D. from the same University. Dr. Cragg has taken up residence in Canterbury with his wife and three sons. He will, however, maintain his contacts with the Middle East and the Islamic world by occasional visits, lectures, conferences, etc. at agencies and institutions for which he has some continuing responsibility.

World Religions Center

Work will begin immediately at Harvard University on a Center for the Study of World Religions. Graduate students and visiting scholars from all over the world will live in the modern two-story structure near the Harvard Divinity School in Cambridge. Heading the new center will be Anglican theologian Robert Slater, Canadian.

For Dr. Slater, 63, who has spent 17 years in the Far East and is canon of Christ Church Cathedral in Montreal, the center is the realization of an old hope. In 1941, he wrote in his *Guns Through Arcady* of men who would "hold hands not because they hold their own faiths lightly, but because they hold them deeply, each loyal to his own tradition but anxious to understand others."

A residence for scholars of several religions has already been established in a rented house in Cambridge. In addition to apartments, the new center will have a lecture room for some 60 students, a library and a smaller seminar room, a common room, offices, and a chapel.

Problems and Possibilities

Nine week-long Mission Conferences will be held from Massachusetts to California during the summer of 1960. The purpose of the conferences is to afford delegates an "opportunity . . . to share ideas with outstanding leaders in the field of missions." In addition, said Dr. William C. Walzer, head of the sponsoring committee "by living with missionaries recently returned from the field and with nationals from the countries under study, many of our laymen and clergy will get a picture, for the first time, of both the problems and possibilities in the mission work of the churches."

Started over 50 years ago, the conferences are sponsored by mission and education agencies of major churches and by four units of the National Council of Churches: Division of Home Missions, Division of Foreign Missions, United Church Women, and the Commission on Missionary Education. The nine conferences will be held in Colorado, Arkansas, New York, Massachusetts, California, Illinois, and Washington.

RHODE ISLAND

Closed Church Is Progress

The Church of the Saviour, Providence, home of the only Negro congregation in the diocese of Rhode Island, will be closed by the end of the year and its membership transferred to the already integrated Cathedral parish of St. John. Announcement of the plan to end the 46-year history of the separate Negro mission was made simultaneously at the church and at the cathedral.

Announcement of the decision not to rebuild the Church of the Saviour, condemned last November for a residential redevelopment project, was made to the congregation by the Ven. William L. Kite, archdeacon in charge of diocesan missions. He said, "We are a Christian church where, under God, all men are created equal regardless of race or color. It is the godly judgment of the bishop that the

Church of the Saviour will not be rebuilt." He said that the last service in the church probably would be the Christmas Eve Eucharist.

The congregation's white vicar, the Rev. Frederick L. Phillips, will continue with his parishioners at the cathedral for a short time before being transferred to another mission post in the diocese.

Traffic Replaces Church

St. Ansgarius Church is no longer a part of the diocese of Rhode Island. It has become the victim of a changing neighborhood, the age of the automobile and the diminishing numbers of a Swedish-speaking congregation. Its destruction was made finally necessary by the building of a freeway.

The church was the gift of Mr. Harold Brown of Newport to the Swedish people of Providence in the year 1891. He also contributed \$100,000 to the cause of missions on his 21st birthday.

The building, recently torn down, was an outstanding example of Victorian architecture. Its tower with five "snuffers" was inspired by churches in the homeland of its original membership. Money received from the state for the condemnation of the building will be used for the furtherance of the work of the Church in the diocese. In addition, many churches and diocesan institutions will receive furnishings and equipment from the razed church.

MENTAL HEALTH

Launching a Year

World Mental Health Year will be proclaimed for 1960 in a project designed to give the same kind of impetus to advances in mental health around the globe that the International Geophysical Year attained for the physical sciences. The year will be inaugurated on January 15th by the Academy of Religion and Mental Health and the World Federation for Mental Health as the highlight of the academy's first annual meeting, which will take place January 14th and 15th in New York City. It will be climaxed by an International Congress on Mental Health to be held in Paris in August, 1961.

Featured on the program of the meeting will be Dr. Margaret Mead, anthropologist, and the Rev. Paul J. Tillich, theologian. Chairman will be Dr. Francis J. Braceland, chief psychiatrist at the Institute of Living in Hartford, Conn., and a past president of the American Psychiatric Association.

A recently released report of the academy's first symposium, held two years ago, makes clear that the movement among psychiatrists to accept religion as a professional ally is matched by a corresponding trend among clergymen. Much of the misunderstanding between religion and

psychiatry results from a lack of communication between the two, with semantics a formidable obstacle, the report declares. It also stresses that psychiatrists must keep in mind the importance of moral and spiritual values of significant components of a patient's personality structure, while clergymen, particularly in their role as counselors, must understand better the differences between irreligious behavior and mental disturbances.

The Academy of Religion and Mental Health, co-sponsor of the year, is a national non-profit educational and research organization. Formed in 1954, the academy emphasizes the role the clergy can play in dealing with the problems of emotionally disturbed persons. Its membership includes psychiatrists, psychologists and clergymen, and it seeks new members in these fields.

DALLAS

Gift for a Companion

For the last five years, the diocese of Dallas has maintained a companion relationship with the missionary district of Haiti. During this time, the diocese sent to Haiti funds for the building of a recreational center at the Cathedral in Port-au-Prince, food and clothing, and medical supplies for St. Vincent's Hospital. The diocese also gave the Bishop of Haiti an outboard motor boat for the use of missionaries.

This relationship ended early in 1959, and a new companionship relation was entered into with the mission work of the Church in Nicaragua in the missionary district of Central America. The diocesan convention of 1959 and the executive council proposed that the diocese undertake an Advent Thank Offering to go for a particular project to the Church in Nicaragua. As a result, the Christmas gift of the people of Dallas to Church-people in eastern Nicaragua is a 23-foot Lone Star Cabin Cruiser for the use of missionaries in the Pearl Lagoon area. The cruiser will also serve as a hospital boat to bring the ill and injured from outstations to Bluefields. The boat will be shipped soon after the first of the year.

PUBLIC AFFAIRS

Prisoner of Conscience

"For the first time in many years, the State of New Hampshire now has in jail a prisoner of conscience," the Rev. Bradford Young, rector of Grace Church, Manchester, N. H., told his congregation on December 20th. He spoke of Dr. Willard Uphaus, pacifist Methodist minister, who was committed by Superior Court to the Merrimack County jail for defying its order to release a guest list of his World Fellowship, Inc., summer camp at Conway, N. H. Dr. Uphaus, executive director of the Conway camp, was sent to

prison for a year, or until he "purges" himself of the contempt of court citation. His plea to be released on bail was refused.

New Hampshire was one of the states which enacted anti-sedition legislation during the period which followed the activities of the late Senator McCarthy: Louis C. Wyman, Attorney General of New Hampshire subpoenaed Dr. Uphaus to turn over to him, among other things, the names of all the guests who had been at World Fellowship during 1954 and 1955. He refused to produce these lists on the grounds of conscience. He did not take the Fifth Amendment as an excuse, but denied under oath that he was a Communist. His objection was that revelation of the guest list would expose those names to harassment and scandal. Dr. Uphaus said he felt revelation of the list under the circumstances would amount to bearing false witness against his neighbor.

The case has dragged through the courts, and was finally decided against Dr. Uphaus by a split vote in the U.S. Supreme Court.

WCC

Plans for Geneva

Details of plans for the new \$2,500,000 headquarters building for the World Council of Churches in Geneva were announced last month at the annual meeting of the Friends of the WCC by former Presiding Bishop Henry Knox Sherrill. He is chairman of the international committee in charge of fund-raising efforts.

The building will be a modern structure with 275 offices and a centrally-located chapel, library and meeting room for 200 to 400 persons. A proposed second wing "to be constructed if and when need should arise" would contain an additional 169 offices. Cash and pledges totaling \$1,600,000 have already been received.

REFUGEES

Help for the Undramatic

The American Friends Service Committee, Quaker agency for world relief, reports that there are many more Algerian war refugees in the border countries of Tunisia and Morocco than there were Hungarian refugees in Austria. The Algerians "have not fled from Communism, and their plight has not been dramatic enough to capture the world's attention," said Frank Hunt, refugee program director, on returning from a six-weeks' survey of the North African situation.

The Quaker agency is seeking to raise funds and supplies for a \$500,000 aid program. The Friends Committee began relief work in Tunisia and Morocco early in 1959 at the request of the United Nations High Commissioner for Refugees, with distribution being made through

Red Crescent societies, Near Eastern counterparts of Red Cross units. Out of existing resources and special contributions, the agency has made 12 shipments, totaling about 200,000 pounds of clothing, blankets, drugs and vitamins in a recent two-week period, but much more is required to meet even the minimum, said Mr. Hunt. He summed up the situation as worse than found in Austria, Gaza, Israel, Korea, or Yugoslavia. [RNS]

ECUMENICAL

Need Is Doubled

The 1960 United Clothing Appeal of the Churches, beginning in February, will aim at the collection of ten million pounds of used clothing for overseas relief, twice the amount given in 1959.

Sponsor of the appeal, Church World Service, overseas welfare arm of the NCC, has also issued an urgent call for two million blankets to keep refugees in several lands from freezing this winter. Blankets may be wrapped up and sent — transportation charges collect, if necessary — to the nearest CWS clothing collection center. Five U.S. regional centers are located in Nappanee, Ind.; New Windsor, Md.; St. Louis, Mo.; Modesto, Calif.; and New York.

During the past few months, CWS has spent more than \$50,000 for blankets to be sent to Algeria, Tunisia, Gaza, Egypt, Burma, India, Japan, and Korea.

Besides bedding, there is a special demand for men's clothing in various parts of the world, but almost any whole, sturdy garments for men, women, or children are acceptable, except hats, swim suits, formal clothing, and high-heeled, open-toed women's shoes in small sizes. Regular annual clothing drives are made in individual churches or through coöperative campaigns. The donated garments are sent, together with eight cents per pound for processing costs, to one of the CWS centers for overseas shipment preparation. [RNS]

NCC

Undeserved Benefit

Ernest A. Gross, chairman of the National Council of Churches' Department of International Affairs, in addressing a seminar sponsored by the Capital Area Council of Churches in Albany, N. Y., spoke in opposition to the Fifth World Order Study Conference of 1958 on the subject of the recognition of Red China. Mr. Gross served as chairman of the Study Conference and voiced his position at that time. In Albany he said, "For the United States to grant judicial recognition to the Chinese Communist regime so long as it pursues its present course appears to many of us to confer upon that government a benefit to which it is not entitled."

MISSIONS

The Faith Is an Alien

A warning against too close an identification between the Christian faith and Western culture was sounded by an Asian churchman at the annual meeting of the Friends of the World Council of Churches on December 8th. Speaking in New York, the Rev. D. T. Niles of Ceylon, general secretary of the East Asia Christian Conference, said that the churches of Europe and the United States needed to "catch up" with the younger churches by receiving as well as sending missionaries.

"The younger Churches have the advantage over you of the older Churches because we have always had missionaries in our midst, men of other lands and cultures, as witness and symbol that the Christian faith is alien to any land. And so Christianity has been prevented from being too much at home in the culture," he said. "It is a matter of giving and receiving," he added. "Now is the time for us to have the blessing of sending and you of receiving missionaries."

The Friends of the World Council is a group made up of individuals who contribute directly to the work of the World Council, beyond their participation through their Churches.

INDIA

Plan for Union Considered

by Canon E. SAMBAYYA

The Negotiating Committee of the North India Church Union was summoned in the first week of December to consider the proposals of the Lambeth committee on unity. Inasmuch as the 1957 edition of the plan represented the conclusion of negotiations, entertainment of any amendments at this stage was considered out of order. Yet it was surprising to see that each and every delegation had in its possession certain amendments to the plan! Apparently the Churches are having second thoughts on the union enterprise. The committee confirmed its previous decision that the plan should be voted on as it stood.

It was pointed out that the proposals of the C.I.P.B.C. were not amendments to the plan but were in the nature of procedural alterations in the order of inaugural services. The criticism made by the Lambeth Conference was that the liturgical form of the proposed services was inadequate and hence needed amendment. The C.I.P.B.C. delegation secured the following alterations in the services:

(1) In the prayers and formulae the phrase "in the Universal Church" was followed by "in the Church of North India/Pakistan" as suggested by Lambeth.

(2) In the prayer before the laying on of hands and in the formula the specific office is mentioned: "either as Bishop or

as Presbyter" all through the services.

(3) The bishop will be one among those who will lay hands and recite the prayer and the formula at the unification of the ministry.

(4) Step 2 (pertaining to the unification of the episcopates) which caused serious scruples to the Lambeth Conference has been moved to the first day of the inaugural service. Thus it can no longer be said that bishops have hands laid on them twice during one service.

Uncertainties

Last summer it became widely known that the Methodist Episcopal Church was planning to drop out for various reasons. But the Methodist delegation changed its mind and decided against pressing for the consideration of their amendments. Their decision to stay on meant that the Negotiating Committee should in some way revise the step regarding unification of the episcopates. What the committee has done about it goes a long way in meeting the objections of the Lambeth Conference yet it does not quite satisfy its requirements.

The Baptists showed considerable uneasiness about the plan and sought in vain to amend the clause that baptism was unrepeatable.

So far as Anglicans are concerned two questions are asked: Does the rite of unification imply parity of orders? Does the act of unification as amended confer Catholic order? The rite is open to diverse interpretations and yet it contains sufficient safeguards to allay Anglican scruples.

Now the question of Church union has been in the hands of the negotiators for over 25 years. The time has come for the governing bodies of the Churches to debate the plan and make up their minds. The C.I.P.B.C. is likely to do so when the General Council assembles in Calcutta in the middle of January. The Episcopal Synod will forward the plan to the General Council after scrutiny. The Council will debate and the plan will go to the dioceses for their consideration. Church union in North India and Pakistan is expected in 1965.

Consecration in Calcutta

From his sickbed, Dr. Mukherjee, the Metropolitan and Bishop of Calcutta, appointed Fr. Kenneth Anand [L.C., October 25th] as second bishop of Amritsar to succeed Bishop Heber Wilkinson (of Canada.) The bishop designate was consecrated at St. Paul's Cathedral, Calcutta. Just as the preacher was saying "we shall probably have the Metropolitan with us just for the rite of consecration," Dr. Mukherjee entered in a wheel chair, dressed in cope and mitre. Bishop Anand, with the permission of the Metropolitan and at the request of the Vicar of the Cathedral, confirmed the children whom he has been preparing in the La Martiniere School.

BRIEFS

OPINION IN AUSTRIA: Sixty-one per cent of all Austrians queried in a nationwide survey by the Gallup Poll Institute of Vienna agreed that the Church should take a definite stand on all social, political and economic questions.

Only 23% held that the Church should "stick to religious matters and remain neutral on controversial issues." In Socialist-ruled Vienna 43% of those polled favored an active role for the Church in public affairs.

A greater number of women than men favored a more active role for the Church — 67% women and 54% men. Age had no influence on the opinions given. [RNS]



EMBARRASSMENT OF RICHES: A delegation representing 50,000 Papuan natives has asked Minister for Territories P. M. C. Hasluck in Australia to curb the flow of religious missions to Papua.

The delegation expressed gratitude for the work of mission hospitals and schools, but they pleaded that there were already so many different missions from various Churches that the situation has confused Papuan natives.

Mr. Hasluck replied that the United Nations charter gives full freedom of entry to all Christian missions and therefore if any want to enter Papua, the Australian government cannot prevent them. He advised the delegation to direct their request to the next UN mission that will come to Papua on behalf of the UN Trusteeship Committee. [RNS]



IF YOU CAN'T LICK 'EM: An American jukebox with rock 'n' roll spirituals was installed next to the pipe organ in the Pembroke Mission Church in London. "After all," said the Rev. Christopher Gardner, "the jukebox belongs to God as much as anything else." He added: "We've got to sell modern religion with modern music." To make sure the service got the right beat, the vicar also invited a rock 'n' roll singer.

The service began when the vicar punched a button. Rocking out of the box came the hymn, "Wonderful News." Later the singer clutched a guitar, tapped his foot and sang about "Mary's own blue-eyed boy, come to be my pride and joy." In the benediction, a beaming Mr. Gardner said: "The jukebox was a success. We're bringing God into the last outpost of the world."



ALIEN VOICE: To try to dispel some of the ignorance of the anti-Christian nature of Islam, two lectures were given recently by the Rev. A. R. Hampson in St. George's Cathedral, Cape Town, South Africa. The Moslem call to prayer, chanted in Arabic from the pulpit of the Cathedral, effectively arrested the attention of the Mos-

lems in the congregation. They listened with patience while Islam was presented to the Christians in a spirit of understanding and with appreciation. The second lecture, the following week, was directed to the Moslems, while the Christians "listened in." It disclosed how distorted and mistaken was the account of Christianity contained in Moslem teaching.

The chairman of the Board of Missions to Moslems is the Archbishop of Cape Town (the Most Rev. Joost de Blank) who has taken a lead in trying to open the eyes of Anglicans to the true challenge of Islam.



WE ARE THE ENEMY: The White Citizen's Council of America has listed 74 organizations in its newsheet under the heading, "Here is the enemy." These groups became "foes" by supporting civil rights. The Episcopal Church is one of the "enemies," along with the NAACP, the YWCA, the Elks, and four departments of the U.S. government.

AROUND THE CHURCH

Just before Christmas on Wall Street, **stocks and bonds played second fiddle to Christmas carols** sung by the **Trinity Church choir**. At noon on December 15th, Keith Funston, president of the New York Stock Exchange, lit the financial community's traditional tree, with the help of Paul Freund, Jr., an 8-year-old chorister. The tree is a 54-foot spruce set up in the middle of Broad Street in front of the exchange. The choir sang carols during the ceremony and later from the visitor's gallery overlooking the floor of the exchange.

As the result of a survey made by **Suffragan Bishop Moses**, which found overlapping in some areas and lack of emphasis in others, Bishop Louttit of South Florida has appointed a special council on Christian education in the diocese to coordinate the work of all departments. The council is composed of the chairmen of the departments of Christian educa-

tion, College Work, Camps and Conferences, Young People, Episcopal Churchmen, Parish Day Schools, Evangelism and Personal Religion, Episcopal Churchwomen, and also the director of Christian education and the rector of Camp Wingmann and the Conference Center. Bishop Moses is chairman of the council.

The story of a heavenly choirmaster chosen to direct angel choirs announcing the Nativity was written by Merle Hudson of Bryan, Texas, for her grandchildren. It was later published in book form, and the organist at **St. Andrew's Church, Amarillo, Texas**, read it. On December 22nd, "Raphael, the Herald Angel" was performed in the church, with musical setting by the organist, Doneta Swarts, and with the clergy and at least half of St. Andrew's more than 1,500 membership directly or indirectly involved.

Appointed to the newly created position of **manager of diocesan properties in the diocese of Oregon is Armand deRosset**. A former Air Force lieutenant colonel, he had charge of the maintenance of various bases in the European theater and came to Portland for the rehabilitation of the air base there following a flood. Both the colonel and his wife, who are in residence at the Bishop's Close, are natives of Virginia. He is a licensed lay reader and active in the layman's training program for the diocese. Placed under his control are the properties at the Bishop's Close, and conference centers at Gearhart and Black Oaks.

The late **Henry Disbrow Phillips**, bishop of Southwestern Virginia from 1938 until his death in 1954, has been elected to the **National Football Hall of Fame**. He played guard for the University of the South, and later was a noteworthy coach. The award was made in New York on December 1st.

October 21st, the anniversary of the dedication of St. Mary's Convent and St. Mary's School, Peekskill, N. Y., seemed a fitting day to choose for the blessing of the new hockey field. Hunt Field, first major gift of the development campaign now under way, is the gift of Mr. and Mrs. Leavitt J. Hunt of Springfield, Vt. Mrs. Hunt was graduated from St. Mary's in 1896.





The trip was almost abandoned.
The Rev. Chao Fu San

An Interview With

The Dean From Peking

by Francis James

This interview, a LIVING CHURCH exclusive, was conducted and reported by Mr. Francis James, LC's Australian correspondent. Mr. James has a long record of service of the cause of Anglican journalism in Australia. In 1956 he was the press representative accompanying an Anglican delegation which made a 15,000 mile trip through Communist China.

The first Chinese priest of the Chung Hua Sheng Kung Hui — the Chinese branch of the Anglican Communion — to visit Australia for ten years left after a stay of 14 days.

He was the Rev. Chao Fu San, dean of studies in the Union Theological Seminary at Peking, and part-time registrar of the diocese of North China (Peking).

He came nominally as the leader of a delegation of four Chinese to a "Peace Congress" which was held in Melbourne last month; but he arrived some days after the Congress had started, and was able to spend most of his stay meeting and talking to informal gatherings of clergy in Melbourne, Sydney and Brisbane, and in preaching in churches in those cities.

Australia's formalities about passport visas delayed Mr. Chao's departure from Peking by a week, and nearly caused him to abandon the visit. Anglican and Methodist churchmen, learning of the hitch, protested strongly to the federal attorney general, who at once gave instructions for all formalities to be waived.

It gave me, personally, enormous pleasure to see Chao Fu San again. He accompanied me during a fabulous trip of three weeks, back in 1956, to the remotest north-western Chinese province of Sinkiang, by air, road and rail, from Peking through Shansi, Shensi, Kansu and Ninghsia provinces — the first Western journalist to visit these areas since the Revolution.

He gladly agreed to give an exclusive interview to THE LIVING CHURCH, and here it is, in question-and-answer form as we recorded it.

Q. Would you put our readers "in the picture" by giving us a few personal details about yourself?

A. I am the Rev. F. S. Chao, 36 years, married, with two daughters. I was educated at St. John's University, Shanghai and majored in history and economics. Then I trained for the ministry. Now I am dean of studies at the Yenching Union Seminary in Peking.

Q. How many teachers and students have you at the seminary?

A. Students: 48. Professors: 17 — that is full-time professors. We have part-time teachers of non-theological subjects. The full-time teachers are all theologians — there are three professors of systematic theology, for instance. The part-time teachers cover history, Chinese literature and general cultural subjects.

Q. Are they all Christians?

A. Of course. But they are not all Anglicans yet!

Q. What sort of curriculum have you there?

A. We have a five year course for students who come to us from senior high

school. Greek is compulsory, and a few of the better students also take Hebrew. We teach the usual subjects to be found in any good theological college — Church history, dogmatics, scriptural exegesis, apologetics and so on. In addition to this we try to give a broad cultural background to our students, and I suppose it would all be the equivalent of a good first degree in an English university.

Q. Would you say that your standards at Yenching are fairly high, then?

A. Yes. I would say it is about the same as St. John's University in my own time, generally. But the theological course is perhaps better now.

Q. How do you get on for current theological literature?

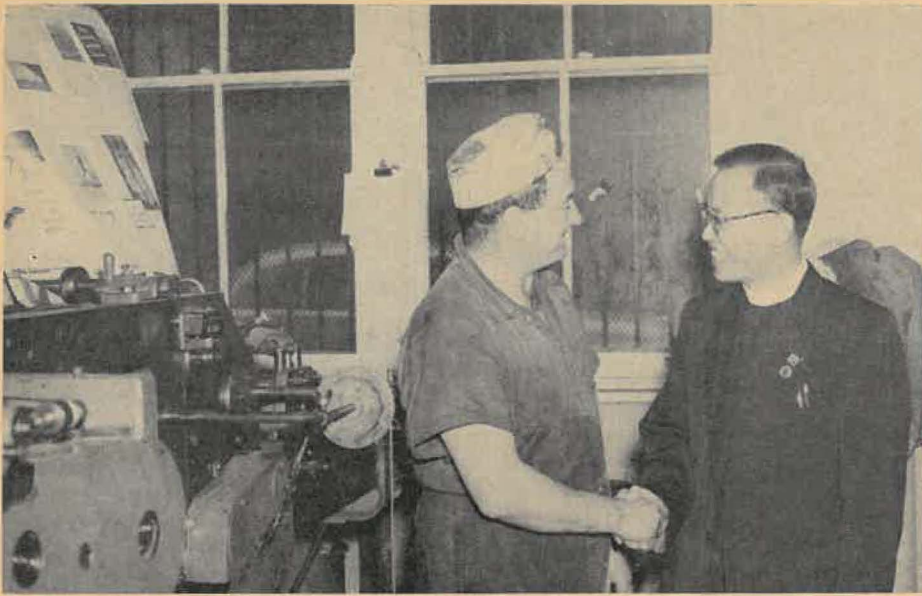
A. Well, we receive the usual theological reviews. We read the reviews of recent books, and if we think that a book that is reviewed is worth having then we order it.

Q. Do you have any difficulty in ordering theological books from abroad?

A. Of course not. We just order them.

Q. Yours is a union seminary. How do you get on with the other denominations? What sort of services do you hold? Did the government force unity upon you?

A. On the whole, we get on very well with the Protestant denominations. There are many things on which we frankly do not agree, but there is much more on which we do agree. Most things, really, I suppose. You see, the move for a union seminary came from ourselves, not from the government. With our numbers, and in the general situation, it seemed the obvious thing to do. At present, we are



Dean Chao visits The Anglican Press, Ltd., Sydney, Australia. He is shown talking to a machinist.

very fortunate in having a relatively large staff of very highly trained men. This is very stimulating. The more we discuss our differences, the more we can see how trivial most of them really are.

Q. Yes, but what services do you have?

A. It depends on who conducts them. A Presbyterian one day, an Anglican the next day, a Methodist perhaps another day. The students are not compelled to take part in other services, but it is valuable for them to attend.

Q. What's this about the cathedral in Peking being turned into a factory?

A. It is not true. You know the cathedral. It is a very large building. Even on a great occasion like your visits in 1956 we could not nearly fill it. Well, you know what it is with us Anglicans: we are often regarded as being aloof and superior and stiff toward others. Here was this great building, and we could only use a little portion of it. So the bishop made a gesture. You know that despite the great building program there is some shortage of accommodation in Peking. So we offered it to the government for use as a youth hostel.

Q. The whole cathedral? Without payment?

A. No. Not the chancel part, of course. The nave. It is partitioned off. We rented it to the government.

Q. Do you get a decent rental for it? Isn't this contrary to government policy?

A. Of course. It is a perfectly fair and normal rental arrangement. There is no reason from the point of view of the government why we should not receive rents from Church property. It is just the same as it was when you were there. About one third of the income of the Chung Hua Sheng Kung Hui comes from rents from our property still.

Q. But doesn't it seem strange to you that a cathedral should be so used — I

mean, surely a consecrated building is in a different category from a house?

A. It depends on how you look at it. I could give you some shocking examples of profane uses of church buildings in the middle ages, and even from the New Testament. Surely this is different. Here was a very big building, which we used slightly only one day of the week. With our tasks in China I think it would have been selfish to keep the building empty when it could have been put to such a useful purpose.

Q. What about the other Chinese cathedrals? Have they been let in the same way?

A. No. Only Peking. The other cathedrals are smaller, of course, and usually there are few alternative church buildings that are suitable in the same city.

Q. Where does the former cathedral congregation now worship then?

A. We have taken over a large Congregational church on the other side of the city. The cathedral was awkwardly sited, away from any possibility of a large Chinese congregation. Now Newton Chen and I take services in this Congregational church.

Q. United services?

A. Well, that was how it started, at any rate.

(Mr. Chao gazed at the ceiling, and then turned a twinkling eye on me.) You know what it is like. We Anglicans are so stiff and formal. We have these dreadful set prayers. This rigid liturgy. But when people come to know it, they come to like it, because they find there is more warmth and color in our worship than they had suspected. So, the fact is, we now hold Anglican services — by express request of the congregation. At first, Anglicans were in a minority. Not now.

Q. What is the position elsewhere in China? Is it true that the government has compelled you to hold united services?

A. Not at all. To my knowledge, no one has ever suggested that the government interferes in any way in matters of Church order. There has been some movement toward unity from the top, as it were. But the main impetus has come from congregations themselves, all over China.

You must try hard to see why.

Let me give you an example. Do you realize that before the War, even in the Chung Hua Sheng Kung Hui, we never had a single Common Prayer Book? Each diocese had the imprint of the western agency that sponsored it. So there was a low Church tradition in Canton, and a high Church tradition in Fukhien. It went much further than that. The Prayer Book varied in every diocese — English, Episcopal, Canadian, and some very original ones. It was not only these differences of a liturgical kind. The divisions went very deep in some ways.

What was true of our own Church was worse, if you looked at Christianity as a whole. I think it was clear to many people after liberation that these differences were illogical. They were historical accidents. They sapped our strength, and prevented the extension of Christ's Kingdom. We had to do something to overcome them.

In the Chung Hua Sheng Kung Hui we have made some progress. Bishop T. K. Shen — Shen I-fan's father — has now almost completed his work on the Chinese Book of Common Prayer, for instance. Every diocese will use it.

Q. Yes, I know what you mean, all right. But about these Protestant bodies: surely the question of Orders is going to be an insuperable obstacle to organic union?

A. You must not say insuperable! It is a matter of our Lord's will. At the present moment, it is something which has still to be discussed. You know that the Sheng Kung Hui stands firmly on the Lambeth Quadrilateral. I do feel that the majority of our bishops enjoy a weighty prestige among all Christians in China. I think this will count, perhaps more than in South India. Do not feel worried, my friend. Do not become critical. We are Anglicans, have no doubt.

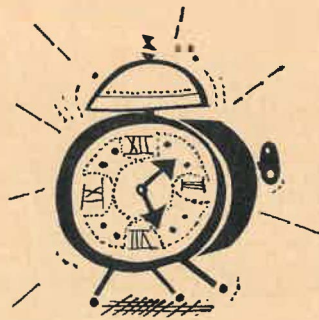
Q. About your bishops. I formed the impression three years ago that they — and the Sheng Kung Hui — had perhaps a higher standing than most Christians in China, and you talk about their prestige now. Why is this?

A. I cannot say. It might be just because they are bishops. Perhaps it might be that the Sheng Kung Hui was indigenous — had an indigenous ministry — before some others. Though the Church of Christ in China, that is the Presbyterians, had gone a long way.

Q. When did your ministry and episcopate become purely Chinese?

Continued on page 19

*“There is a time
for every purpose
and for every
work” — even*



Early In The Morning

by the Rev. Leonard H. Flisher

Rector, St. Paul's Church
Wallingford, Conn.

Alarm clocks ring out every Tuesday morning over the world. But for the Brotherhood of St. Andrew in St. Paul's Church, Wallingford, Conn., the alarm clock's call is still — after five years — the one to get up for “Brotherhood meeting.” After five years the group is still meeting at 6:00 a.m. every Tuesday throughout the year. In the cold of winter, and in the heat of summer, the group meets to offer prayer and intercession.

The question is often asked: “What keeps the Brotherhood together after all these years?” We suppose that the intimation is that groups such as this, meeting at such an hour as this, would wither away and die out. Without a doubt, the answer to this question is that the men are conscious of God the Holy Spirit presiding over the gathering. This is not a stunt in which men participate to attract sympathy or praise. The fellowship is, in a deep sense, the acknowledgment that the Church is the Body of Christ. The men gather together, not because of their need for a corporate gathering, but be-

cause a communion with Almighty God is discovered and shared. This is a liturgical act, this early morning worship, by which a few men express their common life and faith. The proof of strength of this portion of the Christian community is the fact that five of the original seven members are still “going strong.” Within the five year history of the group there have been approximately six men who have “come and gone.” Right now, there is a “core” of eight men who meet every Tuesday at 6:00 a.m.

Essentially the form of meeting has remained unchanged. The group meets in the chancel of the Church for the Brotherhood of St. Andrew Service. There is a time for quiet prayer when the sick and suffering are remembered. These intercessions are augmented by prayers for specific parish enterprises or needs. A time is reserved for individual prayers. Then there is a Bible reading. This usually constitutes one chapter of the Bible read silently by each man. The closing service sends the group to the parish house

for a short business meeting. Parish calls are assigned. Reports are heard from completed calls. The Bible reading is discussed. Plans for the parish are reviewed. By 6:45 a.m., the group has dispersed, each to earn his own living in that state of life unto which it pleases God to call him.

Five years, however, cannot go by without some kind of recognizable results within such a group. While the group has not grown outward, surely it has grown very much in depth. There is a deep well of unspoken trust and Christian companionship within the Brotherhood. The rector discovers that he is not so “alone” when he is with such laity. There is a power that streams from this group that could never be measured by statistics. Other visible accomplishments can be recorded, though each member of the Brotherhood would disdain to place these as primary. For example, the group worked for a whole year in preparing for and sponsoring a week-long teaching mission for the whole parish. A Holy Cross monk led the parish to a new concept of the Faith, and a renewal of its worship because of the mission. One of the Brotherhood members has become the director of a junior Brotherhood. This latter group has become the Acolyte's Guild for the parish. Each of the senior Brotherhood members has learned to be an acolyte also. On the third Tuesday, at the Corporate Communion, and on occasional Sundays, the men act as the acolytes. The adult confirmation class for the past five years has been recruited in part by the members of the Brotherhood. When the national observance of the Corporate Communion for Men and Boys was celebrated in the parish, a choir of some 25 men, all gathered by the Brotherhood, sang the Communion service. This same choir has sung at an Epiphany Service of Lights and a mid-week Lenten Evensong. They sing at the 7:00 a.m. Holy Eucharist on Easter Day. Several of the members have attended the national convention of the Brotherhood. Two members have had offices (director and secretary) in the diocesan assembly of the Brotherhood of St. Andrew.

But none of these accomplishments is as important as the opportunity to meet at 6:00 a.m. on Tuesday mornings to renew again the fellowship each has with the Lord Christ. The temptation has long since disappeared that we change the time of meeting. The body may rebel when the alarm rings out on a cold and dark Tuesday in the middle of winter, but the spirit nevertheless prompts the early rising. No one feels he should obtain “stars in his crown,” nor yet a “gold medal” on his chest. He comes humbly to this spirit-filled fellowship to discover his human need filled with the abundance of God's love. So, God willing, we shall continue to be “early in the morning.”



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Bishop Bell: Plans for a visible memorial.

George Bell:

A Tireless Servant

Friends of the late Bishop of Chichester are seeking to raise a fund of £50,000 for a memorial to this English bishop. About half the fund would go to carry out hopes of Bishop Bell for the beautification of Chichester Cathedral. The balance would go to a trust fund, the income of which would be used for three purposes: (1) advancement of the cause of Christian unity; (2) assistance for refugees and victims of persecution; and (3) encouragement of religious art. Those wishing to contribute may send checks made payable to Mr. Lindley M. Franklin, Jr., 281 Park Avenue South, New York 10, N. Y., marked "Bishop Bell Memorial."

One of the most distinguished bishops of the Church of England, George Bell of Chichester died just over a year ago. He had preached his last sermon a few weeks before his death at a service marking the tenth anniversary of the World Council of Churches in Odense Cathedral, Denmark. His text was: "Even so ye also, when ye shall have done all the things that are commanded you, say; We are unprofitable servants; we have done that which it was our duty to do." That text speaks to those of us who knew him of his tireless servanthood in behalf of the unity of Christ's people, for peace, for the oppressed and outcast, and equally of his saintly freedom from self-concern and boasting, and of his gentle strength.

I came to know him chiefly at the last

by the Rt. Rev. Angus Dun, D.D., S.T.D.

Bishop of Washington

two Lambeth Conferences and at the annual meetings of the Central Committee of the World Council of Churches, of which he was the chairman during the first formative years. He was a deceptive man, though no deceiver. He was not impressive to look upon. He was not markedly eloquent, not clever. Not clever, but wise: artless though a lover of art! Above all he was simply good, pure in heart, without any deviousness, and everlastingly working quietly and unhurriedly for what he believed in.

To meet him or talk with him or even to hear him speak one would never guess the range of his experiences and accomplishments. After his student days at Westminster School and Oxford and a brief curacy in Leeds, he was resident chaplain to the Archbishop of Canterbury for 10 years. Out of that background came his monumental life of Archbishop Davidson. He was Dean of Canterbury from 1924 to 1929, and the Friends of Canterbury throughout the Anglican communion rejoice to remember him as their founder. He was the devoted and beloved Bishop of Chichester for nearly thirty

years. He was a central figure in four Lambeth Conferences from 1920 to 1958. His published collections of Documents on Christian Unity are invaluable. He edited the report of the Stockholm Conference on Life and Work. During the Second World War he found ways to give encouragement to the Christian resistance leaders against the Nazi terror. He was ever at the front of concern for persecuted Jews and for refugees. He spoke courageously in the House of Lords in Christian protest against the mounting horror of mass destruction. By the quality of his chairmanship of the Central Committee of the World Council of Churches he bound that diverse group together in brotherly fellowship.

Many honors came to Bishop Bell during his lifetime, but his friends and admirers in England and in Europe are planning a memorial to him, a visible memorial in Chichester Cathedral and a Trust Fund to advance the cause of Christian unity; the assistance of refugees and the victims of persecution; and the encouragement of a renaissance in religious art.

Sterile Hybrids

In our opinion, the ecumenical movement has moved past its period of infantile experimentation and into a period of sober facing of issues and genuine effort to understand the work and witness of the Church as this work and witness is carried on in the different Christian communions.

An example of what we have in mind in terms of infantile experimentation was the ill-fated consecration of a priest of the Episcopal Church as a "bishop in the Church of God" by an Orthodox bishop and an Old Catholic bishop (an Anglican bishop was supposed to take part but he incurred an illness in the nick of time), back in the 1920s. The only result of this bold ecumenical experiment was embarrassment all around and much unhappiness for the priest who consented to be the guinea pig. His episcopal orders were repudiated by all sides, and it was years before he regained an opportunity to serve his Lord in the way that was open to him before he became the victim of an ecumenical experiment — as a priest of the Episcopal Church.

One of the Canons of the Protestant Episcopal Church in the USA — Canon 36 — is a relic of this same period of individualism, optimism, and unrealistic ecclesiastical experimentation. In religious affairs, as in American life generally, this period may well be



called "the era of wonderful nonsense." Canon 36 permits a bishop to ordain a Protestant minister to the priesthood although the minister does not become a priest of the Episcopal Church and retains his status in his own communion.

There are many things which Episcopalians in general do not like about Canon 36; but they pale into insignificance beside the reaction of thoughtful Protestants to the tender of good offices by a Bishop of the Episcopal Church to help Protestants to a better kind of ministry.

One such reaction, which was written by John H. Otwell* and published in the December 2 *Christian Century* under the title, "A Methodist is Reordained," is reprinted here in full with the kind permission of the original publishers:

On November 1 George Hedley, a Methodist minister for the past 35 years, was ordained a "priest of the one holy,

*Mr. Otwell is professor of Old Testament, Pacific School of Religion [interdenominational], Berkeley, Calif.

catholic and apostolic church" by Bishop James A. Pike of the Protestant Episcopal diocese of California, with the consent of Bishop Donald H. Tippett of the Methodist Church's San Francisco area. Two days earlier, in a service at Grace Cathedral (Episcopal) in San Francisco, Dr. Hedley had been confirmed and ordained a deacon — presumably also in the "one holy, catholic and apostolic church," for he remains a Methodist; he has not become an Episcopalian.

In a case of this kind the dividing line between fact, rumor and interpretation is difficult to establish; all of us would be well served by a composite report on the matter from Dr. Hedley, Bishop Tippett and Bishop Pike. Until such a report is available, several questions of importance to all Protestants will remain unanswered.

The first question is a practical one. Presumably the action stemmed from the fact that as chaplain of Mills College in Oakland Dr. Hedley serves a congregation which includes a large number of young Episcopal women, some of whom are uneasy in conscience about receiving the sacraments from a clergyman not duly ordained according to the tenets of their own denomination. Certainly it was this consideration that led Bishop Tippett to consent to the reordination. But many clergymen serve in positions which require them to minister to people of diverse denominational affiliations; affiliated with Dr. Hedley's own Methodist annual conference are 29 men who hold such positions. Are those clergymen to follow his example to its logical conclusion: reordination (though they remain Methodists) by each of the denominations represented in the groups they serve? Is a desire for plural ordination to replace the present interest in plural honorary degrees?

The second question is theological in nature. What exactly does Protestant Episcopal reordination of a Methodist minister mean? It would seem that Dr. Hedley has come to a point at which he values the apostolic succession cherished by the Episcopal Church and questions its presence in a Methodist ordination. If this is the case, Bishop Tippett by consenting to the reordination has been placed in the position of seeming to confirm Dr. Hedley's doubts. On the other hand, both Dr. Hedley and Bishop Pike seem to have treated the apostolic succession as something so divorced from ordination to the ministry of the Protestant Episcopal Church that it could be compared to the "king's touch," that sacred emanation once believed to be transmitted by physical contact when proper incantations were said. Lacking such incantations (liturgy, if you prefer), transmission of the apostolic succession by touch alone would hardly require reordination. Surely many Methodist ministers have touched some one who had earlier touched a Protestant Episcopal bishop! But beyond some such interpretation, what theological interpretation could a reordination like this have?

The third question concerns the efficacy of the sacraments when the officiating minister is judged not to stand properly in the apostolic succession by a denomination which has arrogated to itself exclusive rights in that area. Are marriages performed by clergymen not ordained by the proper episcopal authority invalid in the sight of God? Apparently while a man need not be properly ordained to proclaim the Word of God, he must be so ordained if the sanctity of acts he performs on behalf of God is to be protected.

A final question relates to ecumenicity. On the face of the matter those ministers who, like Dr. Hedley, have been reordained by an official in another denomination (whether or not that official claims to be able to transmit the benefits of the apostolic succession) would seem to constitute a cadre of the truly ecumenical church, bona fide forerunners of others in that happy day when all of us will be instant-

neously or successively ordained in several denominational traditions as ministers of the whole church. On second thought, however, one's enthusiasm for this interpretation is given pause. For Dr. Hedley was reordained a *Methodist* minister by a Protestant Episcopal bishop! He does not hold orders in both denominations. So far as I can see the only defensible reason for his being given his present enigmatic status is that particular ingroupness among some Episcopal clergymen and laymen which makes them unwilling to accept the ministry of anyone who has not been sanctified — properly or improperly — according to their own tradition. This is an ecumenicity which assumes that error does not have the same standing as truth, and which equates truth with one particular viewpoint. In other words, it is that form of "ecumenicity" better known as particularism.

Putting it quite simply, it would seem that Dr. Hedley is now neither fish nor fowl. He has impugned his ordination as a Methodist, yet he remains merely a Methodist. As for the bishops concerned, one wonders whether Bishop Pike really considers Bishop Tippett to be a bishop!

Some of Mr. Otwell's questions could be given a reasonable answer or explanation from the point of view of the Episcopal Church. But some of them put an unerring finger on the problem of ecumenicity as seen from the maturer perspective of today.

The problem is precisely the question of the "one, holy, catholic, and apostolic Church." What is it, where is it, what are the distinguishing marks of its life, what is its work, to what does it bear witness, how does the Holy Spirit operate within it? If the answer is that the Holy Spirit operates within the Methodist Church through the laying on of hands by a Bishop of the Episcopal Church, then His appearance within that great denomination is certainly sporadic!

Mr. Otwell does us the compliment of taking our ordination rite seriously. It is supposed to accomplish something. It is supposed to represent, not a mere "King's touch," but the empowering of a man for the work of Christ in His Church. Every really important question which was unanswered before the rite was performed remains unanswered now that it has been performed. Fishes are still fish and fowls are still fowl. It was learned in the 1920's that ecclesiastical hybrids are generally sterile, but it seems that every now and then somebody has to perform the experiment again.

Meanwhile, the serious work of the ecumenical movement goes on, but in other areas. In the World Council and the National Council of Churches, the Churches do together the things which they properly can do together. In the liturgical movement, the meaning of the Church's worship is manifested and organically related to its mission. In studies on the place of the laity in the Church, a better understanding of the place of the ordained ministry is emerging. In serious efforts at uniting Churches, the different traditions face each other in a setting of realistic self-appraisal.

Now that the Churches themselves are responsibly involved in the ecumenical movement, the dramatic gestures of the 1920's are out of place. Their inevitable grandstand quality is the precise opposite of the patient teamwork that is required to achieve worthwhile results. Riding forth to single combat with the forces of disunity has been tried and found wanting.

Jolted Preconceptions

A large amount of the space in this first 1960 issue of *THE LIVING CHURCH* is devoted to comments on the Chinese situation which deliver a substantial jolt to some of our preconceptions about that situation.

Dean Chao of Union Seminary in Peking speaks, in the interview which begins on page 12, as a priest of the Chinese Church who is fully prepared to accept and live under the conditions which exist in China today.

American Churchmen will be tempted to protect their preconceptions by dismissing Dean Chao's statements as the false testimony of a dupe, a venal self-seeker, or a terrorized and brain-washed man. We are inclined to doubt that any of these diagnoses is correct.

We do not have any personal insight into the heart of Dean Chao. But the interview itself rings with what sounds like sincerity.

To say this is very different from saying that Dean Chao is giving the same interpretation of the facts as would be given by a competent Christian journalist from America if he had direct access to these facts. For that matter, we are sure that an American Christian journalist of the 20th century, if he were launched by a time-space machine into the Roman Empire of the first century, would report on the political and ecclesiastical situation in terms different from those St. Luke has put into the book of Acts.

To the extent that Dean Chao disabuses us of oversimplifications of the facts of Church life in China, he does us a great service. His comments on the coexistence of materialism and Christianity in our part of the world as well as his are obviously just and worth more serious consideration than they have been given.

On the other hand, we doubt if Dean Chao himself believes he has given a complete picture of the Chinese situation in depth. In the nature of things, an interview cannot be expected to do this.

More than anything else, this interview intensifies our hunger for solid and factual reporting from China by people who do not have to live and serve the children of God under the conditions imposed by an atheistic government.

It must be remembered that the Bamboo Curtain which conceals life in China from our eyes is (unlike its "iron" counterpart in Europe) not of Communist creation. It is, instead, the creation of our own State Department's ostrich-like refusal to allow free travel of American journalists to China.

For a glimpse through the slats of the Bamboo Curtain, we are grateful. We hope it may contribute to a change in policy which lifts from the American government responsibility for blocking the free exchange of information between China and the United States. It may well be that if this is done, Communist censorship will be a major block to such exchange — but we are perfectly satisfied to leave the Communists a monopoly of news suppression.

sorts and conditions

BOOKS

Continued from page 5

"HE STOOD between love and du-ty." So goes the old popular song. In the song, the kind of love that is being talked about is not love of neighbor, but the love of a man for a woman. Lately, however, I have been thinking about the "love-ethic" of present day approaches to Christian morals and wondering whether love by itself is the complete and unique basis for moral decisions.

IT SEEMS to me that the concept of "duty" still has a place. Duty is our obligation to keep laws and moral codes, our obedience to our superiors — the whole area in which, instead of trying to predict the results of our behavior, we rely upon established principles and policies and authorities as our moral guide.

TO THE CHRISTIAN, love must be the basis for all morality and ethics. Where the concept of duty appears, it is justified only because it results in "the greatest love for the greatest number." The rule against stealing, for example, may work hardship in a particular case where it would be the loving thing to play Robin Hood and rob the rich to feed the poor. But a lawless world of Robin Hoods would be a bad world for everybody to live in.

THERE IS another point about Christian love. It includes not only love for our neighbor but love for God. His nature and His will, our relationship to Him and our neighbor's relationship to Him, are part of every moral decision. In fact, the nature and will of God are the very foundation of ethics.

IN COLLEGE FOOTBALL, for example, a good many wrong ethical decisions are made on the assumption that loyalty to the college justifies buying and maintaining athletes in violation of codes which regulate the purchase price and the rewards of the players. If the college were God, love of it would properly overwhelm the duty of conforming to the code. In fact, if the young woman immortalized in the popular song were God, the young man's duty would have been clear.

IT IS ONLY because God is the kind of God He is — the universal Creator and Father of all — that we have any obligation to love Red Russians and Chinese.

CHRISTIANS do not have the widest and most universal possible view of

God's ethical demands. Some religions insist that animals, insects, and vegetables stand on precisely the same level as man in His concern; and this point of view leads to some "love decisions" which we would not accept.

CHRISTIANS BELIEVE that God is concerned about nature, and that we have an ethical relationship to animals and plants and the earth itself. However, they do not believe that nature has an equal claim upon our affections with human nature.

ACCORDINGLY, when we are told that love of our neighbor is a primary rule of conduct, we have to ask, "Lord, who is my neighbor?"

CHRIST'S answer to this question was, "Every man is your neighbor," and he drove the point home by using a despised Samaritan as His example. If He had told us that all dogs, cats, and cows were also our neighbors, we would have a different moral universe to cope with.

ANOTHER bothersome thing about making love the basis of ethics is the way it seems to mean such different things to different people. I have known some vigorous folk who expressed their love by shoving and pushing other people around for their own good. Theologians are always telling us that we don't have to like people — just love them. Personally, I think I'd rather have the theologian like me than love me.

BESIDES aggressive loving and abstract loving, there is "accepting" loving. This is the kind that sometimes helps children develop into psychopathic personalities unable to distinguish right from wrong. The new book, *Mine Enemy Grows Older*, is an autobiography that raises a really serious issue of the sufficiency of love as a basis of value. The author is lovable. His lovability is a sweet little flower growing on the dunghill of his life. The flower is lovely, but look at the dunghill!

THEN, there is the relationship of love to good intentions. There is nothing sinful about being stupid, but if I know my intelligence is limited perhaps there is something sinful about relying on it implicitly for guidance in moral decisions. "Duty," representing the accumulated experience of the ages, may be a more reliable guide than my idea of "love."

PETER DAY

vacillate in his use of the form-critical method.

Finally, Cullmann is less than fair to the "nature" and substance Christology of Nicea and Chalcedon. Of course this is set in a different idiom from the Christology of the New Testament, and it is open to question how far the New Testament was thereby distorted. But the Fathers were trying to do for their day what systematic theology must do for ours, namely, to proclaim the New Testament gospel in terms intelligible to the age. We cannot just repeat "what the Bible says," as Cullmann apparently expects us to do.

Though the present reviewer feels obliged to disagree with Dr. Cullmann at two major points, this is the finest treatment of its subject to appear in English since Bishop Rawlinson's Bampton lectures of 1926. Students, clergy, and the logically interested laymen will find it infinitely rewarding.

REGINALD H. FULLER

In Brief

THE GOLDEN PHAROAH. By Karl Bruckner. Pantheon Books, 1959. Pp. 190. \$3. A teenage account of the discovery of the tomb of Tutankhamon. Several attractive line drawings.

DR. KELLY OF HOPKINS. Surgeon, Scientist, Christian. By Audrey W. Davis. Johns Hopkins Press, 1959. Pp. xii, 242. \$5. The first full biography of Dr. Howard A. Kelly, surgeon and gynecologist, who helped establish the School of Medicine, Johns Hopkins University. Dr. Kelly was an Episcopalian.

Books Received

THROUGH SUNLIGHT AND SHADOW. By Evelyn Bauer. Scottsdale, Pa.: Herald Press, 1959. Pp. 220. \$2.95.

HOW WE GOT OUR DENOMINATIONS. A Primer on Church History. By Stanley I. Stuber. Association Press, 1959. Pp. x, 254. \$3.50.

THE RECOVERY OF PURPOSE. By Emile Caillet. Harpers, 1959. Pp. 192. \$3.50.

THE RIDDLE OF ROMAN CATHOLICISM. By Jaroslav Pelikan. Abingdon, 1959. Pp. 272. \$4.

YOUR MONEY AND YOUR CHURCH. By Richard Byfield and James P. Shaw. Doubleday, 1959. Pp. 238. \$3.95.

THE PROBLEM OF 'EVIL. By François Petit, O. Praem. Translated from the French by Christopher Williams. Hawthorn Books, 1959. Pp. 141. \$2.95. (Volume 20, Twentieth Century Encyclopedia of [Roman] Catholicism.)

EVOLUTION. By Remy Collin. Translated from the French by J. Tester. Hawthorn Books, 1959. Pp. 143. \$2.95. Volume 30, Twentieth Century Encyclopedia of [Roman] Catholicism.)

THE SPIRIT OF WORSHIP. By Gaspar Lefebvre, O.S.B. Translated from the French by Lancelot C. Sheppard. Hawthorn Books, 1959. Pp. 126. \$2.95. (Volume 108, Twentieth Century Encyclopedia of [Roman] Catholicism.)

MEDITATIONS ON THE OLD TESTAMENT. By Gaston Brillet, C.Or. Translated by Kathryn Sullivan, R.S.C. Desclée Co., 1959. Pp. 239. \$3.50.

PEKING

Continued from page 13

A. When Bishop Scott retired in 1950. I think Bishop W. A. Roberts of Kiangsu (he was American) left in about 1948 or 1949. Since then, all our bishops have been Chinese.

Q. I've been told that several of your bishops have been deprived of or inhibited in their pastoral offices, and that some have been sent to do agricultural labor. Is this so?

A. Certainly not! What a silly story. Where did you get that?

Q. Well, what about Bishop Stephen Chang of Hankow. The bishop of Hupeh. Wasn't there some difficulty there?

A. In Hankow, yes. But it had nothing whatever to do with the bishop or the Sheng Kung Hui. I think I know quite well what you are talking about. There was a sect there, the True Jesus Church. It included a few Holy Rollers, and it was set up during the Japanese occupation. Some of its leaders were arrested on moral grounds.

Q. Well, has any Chinese Anglican bishop been arrested, or sent to do labor on the land?

A. Not one. You know all about Bishop Kimber Den. He is now living in retirement with his family. All the others are working happily in their dioceses, and they are all very well. Bishop Michael Chang, who was very ill a few years ago, has made a wonderful recovery. Even he is now back in his diocese. Let us just go through the list, and I can tell you about all of them.

Q. Let us move to a general question. Are you a communist?

A. That is the silliest question you have asked, my old friend. Of course I am not. How could I be? Why do you ask it?

Q. Well, after all, you come from a country with a communist government. Although I think I know the drill, it's a good thing to ask you these things for the record.

A. You must remember you are talking to a theologian, so let me make a distinction. The Chinese People's Republic is a Socialist Republic. Not a communist one. The government is a socialist government, not communist. It is true that the government and the country rely on the leadership of the Communist Party, but there are non-communists in the government and all through the country. That is my first point.

My second point is this. As you know quite well — you have written articles about it — there is a fundamental theoretical incompatibility between Marxism and Christianity. They are atheists, and we are theists. However, this is a theoretical matter. In practice it is not hard to resolve. The forces of materialism have in reality lived side by side with non-material forces for centuries in China. I

think they do so in America and Australia today. Why not in China?

Q. But do Christians not find it difficult under the present régime? Is there no discrimination against Christians?

A. Not at all. There are Christians at all levels of activity in the community, and they are not treated now in any way that is different from non-Christians.

Q. Yes, but that wasn't always so, was it?

A. I know what you mean, the period immediately after liberation. People here in Australia have asked me continually the same question, and all about Christian "martyrs" and so on. Now, I speak only of what I know and have seen. I suppose it is possible in such a revolutionary situation as we had 10 years ago that in isolated instances, in isolated places, there may have been discrimination against Christians. Undoubtedly, many people were killed during the liberation period before the army established order. Surely it was the same during the English revolution and the American civil war. Probably some who were killed could have been Christians. Most of course were not. However, you must not believe that anyone was persecuted for his beliefs, as a matter of government policy. That is not true. I have never seen or heard of anyone being martyred.

As to discrimination, that soon disappeared after liberation. You must understand that the popular attitude to Christians was due to the former connection of Chinese Christians with the west. It must be hard for many people to understand this, to realize that in China today there is something not respectable, something quite shameful, about many aspects of our pre-war western relations.

Briefly, I can put it like this. The status of Christians in China has risen proportionately to the removal of western influence. Today there is no outside control of Chinese Christian bodies. We have become indigenously. We stand on our own feet. We are accepted in the same way as Moslems and other theists.

Q. That puts it clearly enough. You mean that Christianity in China suffered because it was linked in the popular mind with the political, commercial and other aspects of western civilization?

A. Exactly. Because of extra-territorial rights, consular courts, concessions and all these things, which were insulting to Chinese national pride, missionary work suffered.

Q. What is the present attitude toward mission work?

A. Do you mean about missionaries returning to China? Or toward the work they did formerly?

Q. Both.

A. I think there is no point in thinking about missionaries coming to China again. It would be impossible. It would stir up all the old feeling again. It is hard to see that it is necessary, because

the churches in China are now growing, standing on their own feet. As for the past, I think it better not to say too much. It is a mixed story.

Q. Putting it bluntly, do you hold to the view that western missionaries were just "imperialist agents" in disguise?

A. Oh, by no means. Not all of them. A few, no doubt. It depends on what you mean. Be fair about it. Nearly all men naturally love their native land. However hard they try it is impossible to throw off one's education, family, national background and culture. The man who is a missionary is nearly always a stranger to the country where he works. At heart, he must be. Some who came to China ceased to be foreign to us. We remember these with great love. Toward the end, there were unfortunately many who were closely connected with the Kuomintang, and it was surely only natural that the government should regard them with suspicion.

It seems to me that the position in China is just the same as in the rest of Asia, in general terms. The old-style missionary, associated with economic and military penetration, has gone.

This does seem good to me. It has meant two things for us of the Sheng Kung Hui. The first thing is that, having recovered our self-respect through independence, we can now make a much more significant contribution to the life of our country, and the second thing is that it enables us to meet on equal terms with Anglicans in other countries.

Q. Yes, I understand that, and it's what I've been saying generally for the past three years. About relations with Christians abroad, here are two questions. Is it all right for people in America, say, to write to people they know in China? And do you think the time is ripe for closer contacts now, more extensive contacts, between Chinese and western Christians?

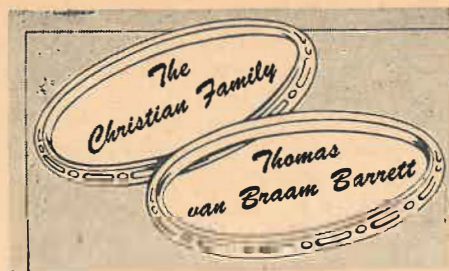
A. Of course people can write to us. Many do so. That is a strange question! I think we are very near the point where wider contacts with Christians in other countries will be useful. But there is a lot of prejudice and misunderstanding. I have the feeling that even here, some people are reluctant to recognize the truth, the facts about the situation in China. I suppose it is because of the past. People expect things not to change.

Q. Do you think then that the Chung Hua Sheng Kung Hui would accept an invitation to send a return delegation to Australia?

A. That is not for me to say. It would be for the House of Bishops to decide, of course. So far as I know, they have not been asked.

Q. Tell me one thing. What do the clergy do in China in their spare time?

A. I suppose, the same as the clergy everywhere. We spend our spare time discussing the bishop!



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Diary of a Vestryman

My Wife and My Brother

(fiction)

by **Bill Andrews**

December 31, 1959. My wife, let it be clearly understood, is the light of my life. She is a woman of taste, discrimination, and intelligence. It is hard for me to believe that, if we had not met and married, my life would be a happy one.

All that is true — *but*, oh my brothers, my fellow members of the oppressed Order of Husbands, it is a hard thing for a man to live under the critically appraising eye of an intelligent woman! If she is also a Christian woman of high principles and considerable devotion, she can sometimes be downright terrifying.

It seems to me that I make a reasonably good impression on the world. I am far from a rich man, but I have achieved some stature and responsibility in my profession. A large industrial concern lets me spend a considerable sum of money annually in its name. A number of highly-placed executives give close attention (sometimes sympathetic) when I make proposals in my specialized field of competence. Several young people have been conditioned to jump when I give orders. I think I am respected in my profession — probably respected more than loved.

I do a great deal of work for my Church. I serve on its vestry — 1960 will be the last year of a three-year term. I teach a Sunday school class. I do some lay reading. I give some time to manual labor in the maintenance of the parish buildings. My rector, my senior warden, and some of my fellow vestrymen seem to appreciate my efforts.

Finally, I do what I can to help my fellow man. I contribute to the Community Chest and the Red Cross. I give a not-too-grudging dollar to an assortment of worthy causes. I belong to the PTA and sometimes even go to its meetings.

My current discontent with my wife begins with an incident in the category of service to my fellow man, specifically to Luke Burns.

Luke was a brilliant colleague of mine five years ago. Today he is a down-and-out alcoholic. I have, in recent years, seen him on four occasions. (1) In the summer of 1957, he came to the office, shabby, red-eyed, hungry, and on the make for a loan. I got him out of the office quickly and, in some embarrassment, took him to lunch, and gave him \$10. (2) Luke called me in January, 1958, and asked me to bail him out of the city

jail. I did. (3) In September, 1958, he came to the office in bad shape, looking for a job. I told him I couldn't help him, gave him \$20, and wished him luck. (4) In October, 1959, I was called to the city emergency hospital, paid a small fee for services rendered in patching him up after a brawl, got him a room in a cheap hotel, and bought him a meal ticket in a nearby restaurant.

Shortly before Christmas, I was expounding to Sue, my wife, the need for Christian charity. She patiently absorbed my lecture about the superiority of the individual act of warm-hearted help over the coldly efficient handling of a case load by a professional social-work agency.

Suddenly, the dull glaze of apathy left her eyes, and I saw that something I had said sparked an idea in her. She said, "Where do you get the right to criticize anybody on the score of Christian charity? You call yourself a Christian. You know your duty to your neighbor. But what did you ever do for Luke Burns?"

"What did I ever do?" I barked. "Why I've done everything a friend could do, everything I was asked to do. I . . ." and I went on to enumerate the acts of helpfulness listed above.

Sue, as I said before, is intelligent. She stared at me in a sort of patient disgust and said "What you did was just enough to push him out of the way politely, so that you would not have to deal with him as a person. You gave him money. But did you ever give him anything of yourself?"

Seven different indignant responses came to mind in rapid succession, and everyone of them proved false in time to keep me from speaking them.

Finally, I said, "You're right. I've done nothing. I'll try."

I have a co-worker at the office who is an active member of Alcoholics Anonymous. I put him on the project of looking for Luke, who is an occasional flirter with the AA program.

Christmas Eve, before the children went to bed, there was a ring at the doorbell. Luke had come, sober, still shabby, bearing a dime-store windup toy for the children wrapped in soiled Christmas paper.

He spent the night with us, and he entered into the spirit of the season — going to the midnight service, sharing our present-opening session in the morning, dining with us. In the evening he got ready to go, and I asked him his plans. He had, it developed, none — no plans, no money, no home. On a nod from Sue, I invited him to stay, and on St. Stephen's Day I took him to see Fr. Carter. Luke has no religion, but Fr. Carter has since told me he is beginning to look for one. The rector is trying to find a spot for him at a treatment center. Meantime, I was able to line up a job for him — a menial job but one that pays a living wage. It was to begin today.

Last night, when I got home, Luke was gone. So was a bottle of Scotch a supplier gave me as a Christmas present. So was \$10 from my golf-club fund in my dresser drawer, and in its place was an IOU and an apologetic note from Luke, profuse in thanks, and promising to keep his job appointment.

I found out today that he didn't show up at the job.

I reacted in outraged indignation. Here I'd try to help the man. In repayment, he'd stolen, avoided work, and, presumably, gotten drunk on my whiskey.

"Pop's mad about somethin', ain't he mom?" my younger son remarked when his mother was putting him to bed. Sue refrained from telling the boy that I was seven kinds of a fool for being mad, but she did tell me after the children were asleep.

"What did you expect?" she said. "He's had this problem for years. Did you think you could remake him overnight by being a pleasant host?"

"I don't see what I can do. I've tried and tried. But you see how he reacts," I replied.

My wife walked over to a bookshelf, picked up a Bible, and thumbed through it, and then handed it to me, open to Chapter 18 of Matthew, in which Peter asks, "How often shall my brother sin against me, and I forgive him? As many as seven times?" And Jesus replies, "I do not say to you seven times, but seventy times seven."

Sue, I want to make it clear, is not really a nagging wife. She did not follow up the opening by asking me whether I used my hours of contact with people at work to spread by word and example and acts of help the Gospel of my Lord. She did not ask me if my life in the parish and on the vestry shows a living faith rather than a self-interested concern for an institution.

I suspect she thought of those things. At any rate I did.

It is a humbling thing to be married to an intelligent and Christian woman. It would be intolerable if it were not also most wonderful and most joyous.

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Deacons

Lexington — By Bishop Moody: On November 22, to the perpetual diaconate, John L. Davis, lawyer; Edwin V. Mack, bank official; and Dr. Russell L. Grierson, physician. The first two deacons will serve as assistants at the Church of the Good Shepherd, Lexington, Ky. The Rev. Dr. Grierson has for many years been in charge of a mission at Morehead, Ky., working as a layman. He will continue to serve the mission.

Resignations

The Rev. John A. Zunes, rector of Christ Church, Wellsburg, W. Va., has resigned and is now non-parochial. Address: Box 1363, Wilson, N. C.

Changes of Address

A change of address has been reported for the office of the diocese of Bethlehem, for Bishop Warnecke of Bethlehem, and the Ven. D. T. Stevenson, archdeacon. The old address was 321 Wyandotte St., Bethlehem, Pa. The new address is 826 Delaware Ave., Bethlehem, Pa.

The office of the diocese of Montana, formerly located at 9 Kohrs Block, Helena, is now at 203 Wheat Building, Last Chance Gulch, Helena.

The office of the diocese of Oregon, formerly located at 1200 N. W. Twenty-Third Ave., Port-

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The Rev. Palmer Campbell, who recently retired from the ministry, formerly addressed in Stafford, Va., may now be addressed at Font Hill, Champaign, Va.

The Rev. Rodney F. Cobb, retired priest of the district of Arizona, formerly addressed in Santa Barbara, Calif., may now be addressed at Box 308, Tipton, Iowa. He is spending some time in travel.

The Rev. J. Fred Hamblin, retired priest of the diocese of Newark, formerly addressed in Newark, may now be addressed at Forest Rd., Laurelhurst, P. O. Star Route, Point Pleasant, N. J.

The Rev. Victor W. Mori, retired priest of the diocese of Newark, formerly addressed in Verona, N. J., may now be addressed at 31 Trinity Pl., Apt. 5, Montclair, N. J.

The Rev. Raymond A. Peterson, who recently began work at St. Stephen's Church, Coytesville, N. J., may be addressed at 2337 Short St.

The Rev. Garrett R. Stearly, priest of the diocese of Newark, has had a change of address in Montclair, N. J., from 53 Melrose Pl. to 57 Union St.

The Rev. Newton C. Wilbur, vicar of St. Faith's Church, Miami, formerly addressed on Holiday Rd., may now be addressed at 8465 S. W. 185th Terr., Miami 57.

Missionaries

From Africa comes word from the Rev. Leopold Kroll, formerly Superior of the Order of the Holy Cross. Fr. Kroll and his wife, who was formerly associated with an English religious order, are now serving St. Mary's Mission in Ovamboland, South West Africa. Mrs. Kroll, formerly Dr. Una Margaret Hill, is in charge of the hospital there and at Oshandi, 20 miles distant. Fr. Kroll is in charge of nine mission schools in the area. The Krolls have two children. Fr. Kroll is canonically connected with the diocese of New York.

Bishop and Mrs. Ogilby have returned to the Philippines after furlough.

Miss Susan E. Carter has returned to her duties at Venetie in Alaska after an extended study furlough in the United States.

Deaconesses

Deaconess Pauline E. Watts, formerly parish visitor and church school superintendent at St. Martin's Church, New Bedford, Mass., will start work on January 18 as visitor to the sick at Parkview Episcopal Hospital, Pueblo, Colo.

Other Changes

The Rev. Walter Bentley, rector emeritus of St. Stephen's Church, Port Washington, L. I., N. Y., celebrated his 95th birthday on September 29. Born in England, he came to this country as a young man and joined a troupe of Shakespearean actors. After he entered the ministry he continued his interest in acting and actors' guilds. He was founder of the first Church actors' guild.

Fr. Bentley numbers the men he has brought into the ministry as 39 — including in the list Bishop DeWolfe of Long Island. He was a well known preacher and made several world tours preaching and conducting missions.

DEATHS

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

William Penn Newcomb, known as Brother Giles, OSF, died on December 1st in Port Jefferson, N. Y., after a long illness.

Brother Giles was born in Parrsboro, Nova Scotia, in 1884. In young manhood he came to this country and trained as a nurse at Massachusetts General Hospital. After his wife's death, he found a special interest in Church work and in 1931 entered the novitiate of the Order of St. Francis. He was found to have a special ability in drawing people to the Church. In his early work in Chicago, he was able to arrange for the instruction and baptism of some 60 children. He did similar work in Manhattan, Staten Island, and Brooklyn, N. Y.

Before contracting Parkinson's disease, he did a tremendous amount of the work on the grounds and gardens at Little Portion Monastery, Long Island.

Anne Conway McCormick Henry, mother of the Rev. John C. Henry, rector of St. Timothy's Church, Herndon, Va., died in Bloomington, Ind., on December 3rd, at the age of 86.

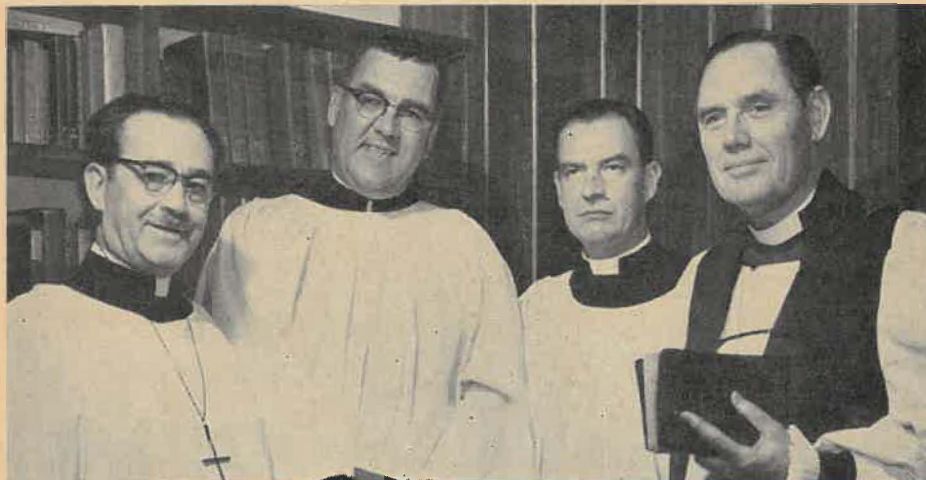
She was the wife, daughter-in-law, and sister-in-law of Methodist ministers. An active Methodist during her husband's ministry, she returned to the Episcopal Church in which she had been reared on his retirement.

Charlotte E. Lee, member of St. Luke's Chapel of Trinity Parish, New York, N. Y., and a teacher of deaf children, died December 4th, at the age of 92.

Miss Lee was a graduate of Mount Holyoke College. She taught for many years at Public School Number 47 in New York City. The school became known for its successful work with deaf children.

Mildred Nelson Page, who had been a missionary in Japan from 1890 to 1893, died December 5th, at her home in Charlottesville, Va. She was 94 years of age.

Miss Page had traveled in Europe and the Near East. After her return to Virginia, she worked for many years among the missions in the Ragged Mountains, especially the Church of the Good Shepherd.



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From left: Dr. R. L. Grierson, J. L. Davis, and E. V. Mack, and Bishop Moody

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GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

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

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Deon Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 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 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
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

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, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

NEW ORLEANS, LA.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
St. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

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

BOSTON, MASS.

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

KANSAS CITY, MO.

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

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, 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;
Wkdays: MP 7:45; HC 8 (6 & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 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
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

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

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 Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

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

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



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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,
Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cawardin 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
Rev. John B. Lockerby; Rev. James F. Bagordus
Sun 8, 9:30, 11; Daily: varied times.

PARIS, FRANCE

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

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