

The Living CHURCH

October 30, 1960

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Challenge of the Arctic

[P. 12]



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ANNUAL REQUIEM MASS

for departed members
**CONFRATERNITY OF THE
 BLESSED SACRAMENT**

and
GUILD OF ALL SOULS

Saturday, November 5, 1960
 11:30 A.M.

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B O O K S

No Mere Sequel

THE EUCHARIST AND LITURGICAL RE-NEWAL. Addresses of the Liturgical Conference Held in St. Paul's Church, San Antonio, November 16-18, 1959. By **Stephen Fielding Bayne, Jr., John Marshall Holt, Dora Phyllis Chaplin, Wilford Oakland Cross, Frank Stephen Cellier, Alexander Schmemmann, John Pares Craine.** Foreword by **Everett Holland Jones.** Edited for The Associated Parishes, Inc., by **Massey Hamilton Shepherd, Jr.** New York: Oxford University Press. Pp. xii, 146. \$3.

The aim and purpose of *The Eucharist and Liturgical Renewal* is adequately summed up by the editor of the volume, the Rev. Massey H. Shepherd, Jr., who is a leading Anglican liturgical scholar and professor of liturgics in the Church Divinity School of the Pacific:

"In one sense, the conference in San Antonio was a sequel to the Liturgical Conference held in May, 1958, at Grace Church, Madison, Wis., the papers of which are now available under the title *The Liturgical Renewal of the Church* (Oxford University Press, 1960). But the San Antonio addresses are by no means a mere extension of the papers delivered at Madison. They have a unity and consistency all their own — built entirely around the central theme of the meaning of the Eucharist in all its manifold theological, social, and practical implications" (p. x).

There is little if anything in *The Eucharist and Liturgical Renewal* that will be new or startling to professional students of liturgics, but Churchpeople generally will find here much that is worthy of their attention, whether by way of insights completely new to them or of familiar material expressed in more arresting form.

Thus, for example, Bishop Bayne, Exec-

ANGLICAN CYCLE OF PRAYER

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

October

- 30. Orthodox Churches in America (Greek, Russian, Syrian, Serbian, Rumanian, Ukrainian, Bulgarian, Albanian) and their primates and bishops.
- 31. Old Catholic Churches of Europe and Andreas Rinkel, Archbishop of Utrecht, Johannes Joseph Demmel, Bishop in Germany, Urs Küry, Bishop in Switzerland

November

- 1. South Florida, U.S.A.
- 2. South Tokyo, Japan
- 3. Southern Ohio, U.S.A.
- 4. Southern Virginia, U.S.A.
- 5. Southwestern Brazil, South America

utive Officer of the Anglican Communion, approaches the question of Morning Prayer versus the Eucharist from a refreshingly different angle; the Rev. Wilford O. Cross of the University of the South presents a more balanced treatment of the Offertory than is customary (pp. 76ff); while the Very Rev. Alexander Schmemmann of St. Vladimir's Orthodox Seminary shows himself to be an Orthodox theologian closely in touch with Western currents of thought.

The book concludes with a fine sermon by Bishop Craine of Indianapolis — "The Eucharistic Life."

FRANCIS C. LIGHTBOURN

In Brief

LETTERS TO YOUNG CHURCHES. A Translation of the New Testament Epistles by **J. B. Phillips.** With an Introduction by **C. S. Lewis.** Macmillan. Pp. xiv, 225. Paper, \$1.25. An installment (originally published 1947) in Phillips' now completed translation of the New Testament into modern English. *Letters to Young Churches* covers St. Paul's Epistles, Hebrews, and "Catholic" Epistles (James, I Peter, etc.). This edition makes Phillips' translation of them available in paperback.

A CONCISE DICTIONARY OF ECCLESIASTICAL TERMS. By the Rev. **Frederick L. Eckel, Jr.** Drawings by **William Duncan.** Whittemore Associates, Inc., 16 Ashburton Place, Boston 8, Mass. Pp. 64. Paper, 60¢ each; \$6 a dozen. Terms defined in bold



type, and opposite each term (or nearly each) is a black and white drawing illustrating object defined. Author is honorary canon of Cathedral of St. Philip, Atlanta, Ga.

THE PASTOR'S PRAYERBOOK. Selected and arranged for various occasions. By **Robert N. Rodenmayer,** Professor of Pastoral Theology, Church Divinity School of the Pacific. Oxford University Press. Pp. xiv, 319. \$5. A great many prayers (641, to be precise), drawn from a great variety of sources (ancient and modern), and covering a large number of needs. Arranged under 33 general headings (Morning, Noon, Night . . . Civil and Patriotic . . . Study, Calls . . . Older People . . . Bereavement . . . The Church in the World, etc., etc.) Offered "to meet a need of the pastors of all Christian Churches." Provided with Notes, Index of Subjects, Index of Authors. (For one of the prayers see p. 4 of this issue.)

The Living CHURCH

Volume 141 Established 1878 Number 18

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and the Thought of the Episcopal Church.

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THINGS TO COME

October

30. Twentieth Sunday after Trinity

November

1. All Saints
5. Confraternity of the Blessed Sacrament and Guild of All Souls, annual Requiem Mass, St. Luke's Church, Philadelphia, Pa.
6. Twenty-first Sunday after Trinity
12. House of Bishops meeting, Dallas, Texas, to 17th
13. Twenty-second Sunday after Trinity
20. Sunday next before Advent
24. Thanksgiving Day
27. First Sunday in Advent
30. St. Andrew

December

4. Second Sunday in Advent
11. Third Sunday in Advent
14. Ember Day

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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October 30, 1960

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.)

Defense of Rummage

It's a shame the article on rummage sales was so poorly received by at least two of your readers. And it's a pity no one rose to defend it on grounds of its being businesslike and to the point. "Rummage Sale" [L.C., September 11th] was published just previous to our first sale and we found it more useful and pertinent than the usual pious and unrealistic advice. The merchant who sells chairs for the Sunday school or dishes for church suppers, even at discount prices, still prefers cash, and if said cash is to come via rummage certain hard facts must be realized. Perhaps no one should laugh at a thief (as is mentioned), then should he rather call in the law? Ignore him? Turn the other cheek? And truly needy people don't have to beg for charity, as there can be price adjustments on the spot or other arrangements made for more valuable assistance. Desperate cases rarely appear at such sales. Churchwomen more often receive direct requests far removed from sales, when the need is immediate.

On the other hand, it is not greedy, or commercial, to wonder about the couple who appear at every local rummage year after year requesting special prices for "friends with seven children who have just been burned out"; or the girl who returns, for refund, the maternity outfit that didn't fit, plus some other clothing she'd obviously brought from home, also for refund; or the dealers; or the women out to see how much they can cheat the sweet church ladies.

If rummage is money, and a guild (from geld, money) is to make money, cold, mercenary appraisal is necessary. A rummage sale is not easy for anyone who works in one, not on the feet nor in the heart.

It's also too bad the article, of necessity,

Continued on page 18

ACU CYCLE OF PRAYER

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

October

30. Christ, Media, Pa.; Church of St. John the Baptist, Springfield Gardens, N. Y.; Christ, Berwick, Pa.
31. All Saints' Dorchester, Mass.; St. Stephen's, Providence, R. I.; Grace Church in Phillipsdale, East Providence, R. I.; Church of the Ascension, Sierra, Calif.

November

1. St. Andrew's, Encinitas, Calif.; St. Philip's, Gascons, Quebec, Canada
2. Christ, Port Jefferson, N. Y.; Church of St. Edmund the Martyr, Arcadia, Fla.
3. Immanuel, Racine, Wis.
4. Trinity, Ossining, N. Y.; Church of St. Charles by the Sea, Wakkanai, Hokkaido, Japan
5. St. Elizabeth's San Diego, Calif.; All Saints', Los Angeles, Calif.

Are we ignoring
our greatest
missionary
challenge?

THE CHURCH ON THE URBAN FRONTIER

By G. Paul Musselman. This timely, important book squarely faces three basic facts that the church all too often ignores: the prosperous, stable city parish is disappearing; urban newcomers desperately need a practical, evangelical ministry which is seldom offered; and our seminaries are still training clergymen to meet the needs of yesterday's world. Mr. Musselman's book, which grew out of intensive seven-year study for the National Council, is a lucid, essential statement of the problem and a positive contribution toward its solution. \$3.25



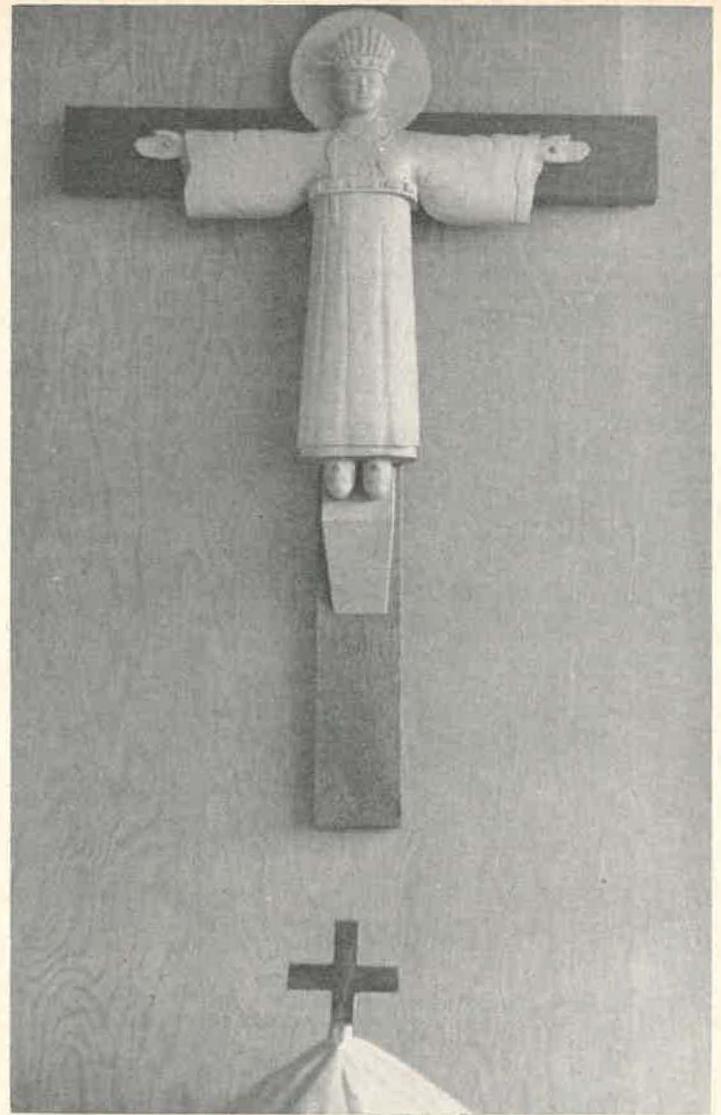
Light along the Way THE PATH TO GLORY

By J. R. H. Moorman, Bishop of Ripon. A book of readings by a distinguished churchman designed to take the ordinary reader through the whole of St. Luke's Gospel, and to make him more familiar with its treasures. The brilliant commentary throws much light on the meaning and message of the Incarnation and shows Luke's concern for the needs of all people. \$4.75

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Almighty God,
our Heavenly
Father, bless,
we pray thee,
our work
for the extension
of thy kingdom,
and make us so
thankful
for the precious
gift to us of thy
beloved Son,
that we may pray
fervently,
labor diligently,
and give liberally
to make him known
to all nations
as their Saviour
and their King;
through the same
Jesus Christ
our Lord.



King of Korea

The crucifix in the Blessed Sacrament Chapel of St. Bede's House, Korea, is of the "Christ the King" variety, yet different: it shows our Lord in the robes and crown of a king of Korea.

The prayer is one of the 641 contained in *The Pastor's Prayerbook*, compiled by Robert N. Rodenmayer, professor of pastoral theology, Church Divinity School of the Pacific [see p. 2 of this issue]. The prayer was written by the Rev. Francis J. Moore, formerly editor of *Forward Movement Publications*.

The Living Church

Twentieth Sunday after Trinity
October 30, 1960

For 81 Years:

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

GENERAL CONVENTION

Annual Meeting Endorsed

A General Convention every year has been proposed by the Joint Committee on the Structure and Organization of General Convention. Unanimous endorsement of the proposal took place at a recent meeting of the Committee in Chicago.

The Committee also proposes that the representation of dioceses in General Convention be cut in half. If the proposal is adopted, deputations from each diocese would consist of two laymen and two priests, instead of the present four in each order. Missionary district representation would remain the same — one layman and one priest from each district.

To provide better continuity, the Committee urges that General Convention change its election rules to provide for the election of one deputy for each diocese each year, each deputy to serve four years. Clergymen and laymen would be elected on alternate years.

The proposals are essentially the same as those put forward by the Council of the Fifth Province last spring [L.C., May 1st] and endorsed by that province's synod in its September meeting. Bishop Craine of Indianapolis, chairman of the Joint Committee, has been the author and principal proponent of the proposals both in the Fifth Province and in the Joint Committee.

Not contained in the Committee's resolution, since they are matters of administrative rather than canonical decision, are Bishop Craine's proposals that Convention sessions be reduced to five days and that a major missionary promotion effort be made at Conventions only every fifth year.

Bishop Craine told THE LIVING CHURCH that behind his proposals are the following considerations:

(1) The House of Deputies has become too large and unwieldy for the efficient conduct of its business;

(2) The long interval between Conventions and the high rate of turnover of deputies requires that much time be spent at each Convention educating the deputies, particularly the newly elected ones, in the problems with which they must deal and the procedures of the House;

(3) In a swiftly changing world, it is impossible to predict accurately budgetary and

program needs of the Church three years in advance;

(4) Present two-week Conventions restrict the lay representation in the House to the minority who can afford long absence from their homes and work. Few men without means and/or leisure can afford to accept election as deputies.

Bishop Craine also said that most of the Committee proposal could be adopted by the 1961 General Convention, since it involved only changes in the Canons. He said that some small changes in the Constitution would be required to bring acceptance of the proposal in its entirety, and such changes would require action by both the 1961 and 1964 General Conventions. The Constitution gives explicit authority to General Convention to set the meeting date of the next General Convention and to reduce the size of deputations to two in each order. There is no Constitutional provision which would require dioceses to observe the four-year term for deputies or their election in rotation.

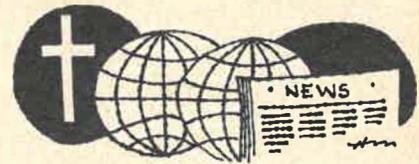
It appears that, if General Convention in 1961 acted favorably upon its Committee's proposal, a General Convention with a smaller House of Deputies could be held as early as 1962. However, it would not be until 1965 that dioceses could be compelled to adopt the election of deputies for four-year terms.

MISSOURI

Strange Contribution

Neighbors of the Rev. David Gray, associate rector of the Church of St. Michael and St. George, Clayton, Mo., peered in the windows of the parish's "second rectory" in University City, a St. Louis suburb, called councilman David Y. Campbell, who called the police. Police arrived at the house in plain clothes, were invited in, found a refreshment table with a small sign saying "beer 35¢, soda 15¢," and arrested Mr. Gray for selling beer without a license at a political meeting. His trial has been postponed until November 16th.

What Mr. Gray's neighbors saw was a meeting of the St. Louis chapter of Americans for Democratic Action. The chapter president, Mr. Jack L. Pierson, attorney and communicant of St. Michael's Church, said the meeting was attended by about 50 people, including officers of the local



chapter of the National Association for the Advancement of Colored People. Some candidates for political office were present, but had left before the police arrived. St. Louis circuit attorney Thomas F. Eagleton, who had been present, said,

"During the course of the evening, it was announced that if anyone desired a bottle of beer it was available. However, the sponsoring group did not wish to assume the payment for the beer and asked those who consumed same to contribute for the cost.

"In the past few years I have attended similar gatherings (with a similar handling of beer) at private homes, private clubs, service clubs, etc. Only two things differentiate those meetings from the one which took place at [Mr.] Gray's home:

"(1) The meeting . . . was more urbane and temperate than any of the others.

"(2) The meeting . . . was attended by some Negroes.

"Despite all the pious denials from men of seeming good will, the truth remains that what offended the people of [the vicinity] was not the consumption of beer but the presence of Negroes in their midst."

Postponement of the trial has been made to allow time for a study of the matter by the University City Charter Association. Although the legal charge is that of selling beer without a license, the crux of the matter is a deed restriction of the area in which Mr. Gray lives, forbidding the holding of public meetings. Charges on this basis would have to be brought by the board of trustees of the subdivision, and they have taken no action. No complaints were made on these grounds. Also involved are the fact that none of the people who called Councilman Campbell gave their names (they are still unknown to the public), and the fact that the Councilman's action in asking the police to make the arrest may be a violation of the University City Charter, which restricts the powers of the aldermen to those of a legislative and policy-making nature.

The two St. Louis daily newspapers received many letters in protest against the

arrest of the clergyman. A letter from a University City resident suggested that if the Rev. Mr. Gray is found guilty, "his aristocratic neighbors and Councilman Campbell should be prosecuted on peeping tom charges." An editorial in the St. Louis *Post-Dispatch* declared that some of Mr. Gray's neighbors should receive "some sort of recognition for creating a public spectacle which, if not edifying, is at least incredible." The St. Louis *Globe-Democrat* editorially expressed resentment at "such petty persecution" and said, "University City's vigilantes have made a strange contribution to law and order."

Fellow clergymen, of his own Church and others, came to the defense of Mr. Gray, and Bishop Cadigan of Missouri issued a statement, which said in part:

"I want the diocesan family to know that their bishop believes in David Gray. The issue in this unfortunate affair seems to be one of racial tension. In my own mind the real tragedy is to be discovered not so much in that neighbors acted precipitously and unwisely, but rather in that anxiety, fear, and misunderstanding which motivated their actions. I believe that the responsible persons do now deeply regret what they have done. . . .

"The supportive strength offered to the Church by the membership of St. Michael's Church and by the clergy and laity of the diocese is a significant witness to the nature and life of the Christian fellowship."

The vestry of St. Michael's Church has assured the subdivision trustees that no public meetings will be held in the "second rectory" in the future and that the Rev. Mr. Gray will have the approval of his rector for any meetings other than those strictly concerned with his position as associate rector.

PENNSYLVANIA

Priest-Journalist Dies

The Rev. John W. Irwin, 76, director of secular press relations for the National Council from 1923 to 1952, died on October 12th in Philadelphia, where he lived.

He was ordained priest in 1929, after private study. He had spent some years previously in newspaper editing and advertising. While in the National Council post he served for most of the period as an associate rector in his own parish, Grace Church, Mt. Airy, Philadelphia.

After retirement, he served as public relations consultant to the Armenian Orthodox Church of North America, and more recently as chaplain for St. Luke's Home for Women, New York City.

He wrote several volumes, including: a Brotherhood of St. Andrew Handbook, *Publicity for the Church*, *News of the Church*, and *The Church in Action*. His "sense of news," his background of resource information, and his way of handling newspapermen made him a friend of newspapermen on most of the country's large dailies.

His wife, Daisy, and a daughter survive.

B R I E F S

ARABIC FOR ENGLISH: Now available on records and sheet music is a Muslim song written for English-speaking people. Key-note chants of the Muslim call to prayer are incorporated in the music of "I Am a Muslim," which begins, "Islam, my religion, preaches good deeds; Mercy and kindness, to the right path it leads. Upon all humanity God showers His grace Regardless of color, nationality, or race. Through working together our hopes increase To live in a world full of love and peace." Reverse side of the record contains selected Koranic passages read in Arabic and English.

UNWELCOME STOCK: The Church in Wales will dispose of £30,000 worth of South African government stock. Grounds are that no Church should hold investments in the funds of a persecuting government.

POLYGLOT CHURCH: The worship of the Church in Bombay, India, is offered in eight languages: English, Gujerati, Kanarese, Malayalam, Marathi, Tamil, Telugu, and Urdu.

WEDDING IN TOKYO: Bishop Goto of Tokyo on October 15th officiated at the marriage of Laura MacArthur, daughter of Ambassador and Mrs. Douglas MacArthur II, and Lieutenant Alvin Ward Smith, U.S.N.

DECISION MADE: When Episcopal Service for Youth moved to the national Church headquarters as a result of its new status under the Department of Christian Social Relations [L.C., May 15th], the Church Periodical Club, with whom ESY shared offices since 1944, was left with the problem of assuming obligation for the entire office or moving. New address of the CPC is 297 Park Avenue South, New York 10, N. Y.

JESUITS CHART THE HEAVENS: A team of Jesuit astronomers and astro-physicists who staff the Vatican Observatory in Castelgandolfo, Italy, are aiding in the preparation for man's first venture into space. The observatory was established in 1582 by Pope Gregory XIII, and its most notable achievement is the "Carte del Cielo," a comprehensive star map presenting 540 detailed photographs of the visible night sky. The map has been supplied to observatories the world over and is used in rocket research to plot trajectories. The observatory's primary task today is improving and adding to the maps and catalogues as new and more distant star clusters are discovered. Experts engaged in space travel are making use of the work being done at the observatory.

[RNS]

NATIONAL COUNCIL

Need for Directors

(For other National Council news, see last week's LIVING CHURCH.)

The Committee on Ecumenical Relations of the National Council recommended the addition of \$3,000 to the ecumenical travel budget, to pay the expenses of delegates to the World Council Assembly in New Delhi in 1961. Also recommended was an addition of \$5,500 to be taken from the 1960 budget item, for expenses of delegates to the General Assembly of the National Council of Churches in San Francisco next December. Previously such expenses have been paid from the Presiding Bishop's discretionary fund. The Council voted the sum of \$2,000 from the 1961 budget for the distribution to all clergy of the pre-assembly booklet of the New Delhi WCC meeting.

Bishop Hallock of Milwaukee reported for the Unit of Church Vocations, saying that the Unit had considered the need for a board of directors, to be made up of the directors of the Home, Overseas, Christian Social Relations, and Christian Education Departments. It was suggested by Bishop Warnecke of Bethlehem that the Promotion Department might well be included.

Episcopal Service for Youth reported its merger with the Department of Christian Social Relations complete, and stated that some help would probably be needed from the 1961 budget, since it no longer received membership fees.

The Council adopted a general program of coöperation with the Church of Canada by the General Division of Research and Field Study, as outlined in a letter from the Primate of the Church of Canada, and expressed willingness to consider further such requests as may be received by some other Churches of the Anglican Communion. The Canadian proposal included the addition of a Canadian priest to the Division's staff and studies of two Canadian dioceses per year for three years, providing for financing by the Canadian Church.

Guest of the National Council was the Rt. Rev. Robért Wright Stopford, Bishop of Peterborough, who was in the United States under National Council auspices.

OLYMPIA

Hash Slinger's Report

by the Rev. Canon RUDOLF DEVIK

Calling himself a world-wide "ecclesiastical hash slinger" with "more hamburgers on the fire than he can possibly care for," the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, reported to the "home folks" in Tacoma, Wash., October 14th. In this country for the meeting of National Council and a speaking engagement in

his former diocese, Bishop Bayne helped commemorate Tacoma's Church of the Holy Communion's 75th birthday.

Describing his past 10 months as a time of "listening as much as I could," Bishop Bayne gave the fruits of his hearing to TV, radio, and news reporters in a Seattle interview. His answers to questions put to him came out in the inimitable Baynesque:

✓ On who the English want for President of the U. S.: "The English are for Stevenson. Their favorite was F.D.R. and so far they have been unimpressed by the TV debates."

✓ On the religious issue: "Of course a man's religion is important. Religion ought to be an issue in any election. What a man believes ought to make a difference. The bigotry in the present situation is that religion is only an issue to a Roman Catholic. A man's religion is important. Take all things into consideration when you vote. But don't vote for or against because of a label."

✓ On American foreign policy: "The world takes American things much more seriously than the Americans do. Foreign affairs to us are home affairs to them. There are no foreign affairs; the world's too small."

Speaking to a capacity crowd in Tacoma, Bishop Bayne said, "The strength of Christianity is growing, but it is not a success story." He said that the future of the Church would depend upon the answers given to "key questions." These he identified as racialism and nationalism.

Hitting Communism's claim that it alone provides an integrated community, he pointed out that Christians now must unite in giving leadership, especially in Africa and Southeast Asia. "I'm not the slightest bit pessimistic," the bishop said, "the Christian faith is still a youngster and just finding its strength — but we must identify the fronts where this war of ideas is."

In the past 10 months Bishop Bayne has traveled more than 120,000 miles. "There are times when I long for the pastoral life of a Pacific Northwest bishop," he concluded. He left Seattle for London on October 15th.

EDUCATION

Irrational Man

Shimer College, Mt. Carroll, Ill., has announced the introduction of a new course integrating theology and the fine arts, entitled, "Irrational Man," in which 11 members of the faculty, including Chaplain Andrew Bro, will teach in their areas of special competence. Eight students are registered for the initial experimental offering.

The purpose of the course, as announced by the college, is to present to the student some points of view which despair of man's worthiness to solve all his problems (or any of his important problems) by exercise of reason alone. The formal description of the course reads in part, "The themes through which this

purpose will be developed are fourfold: first, the relationship of man with God, as this developed in the Jewish nation and as it is revealed in the Jewish and Christian Scriptures; second, the existentialist point of view, with especial emphasis on Kierkegaard; third, the comments of artists on man's nature, through drama, the



novel, music and visual arts, satire, and criticism; and fourth, encounters of modern man with the paradoxical forms of the life of faith."

The college anticipates that from this experimental course may grow an academic offering which will become an upper division unit of the Shimer core curriculum required of all students.

EAST AFRICA

Consecration Postponed

An outbreak of meningitis in Masasi caused a delay in the consecration of the Rev. Trevor Huddleston. Fr. Huddleston was to have been consecrated Bishop of Masasi on October 18th. Our correspondent in England reports that none of the missionaries in Masasi have contracted the disease.

WOMEN'S WORK

"Send I You"

The General Division of Women's Work, meeting at Seabury House, October 6th-10th, focused its attention on Detroit and 1961.

Two significant decisions came out of the meeting in preparation for the triennial meeting being held in Detroit, September 17 to 29, 1961. The theme of the meeting was selected from the 20th chapter of the Gospel according to St. John, "Even so send I you." Elected presiding officer of the triennial was Mrs. Paul Turner of Wilmington, Del., member and past chairman of the Division. Assistant to the presiding officer is Mrs. John Newcomer, outgoing chairman of the Division.

Beside being a provincial representative in the Division, Mrs. Turner is a member of the General Convention Joint Commission on Ecumenical Relations, member of the board of managers of the Overseas

A good life is the result of a saved soul. We cannot save our souls by living a good life.

Missionary Society, delegate from the Episcopal Church to the General Assembly of the National Council of Churches, and representative of the General Division of Women's Work to the United Church Women. In the diocese of Delaware she is a member of the bishop's cabinet, chairman of Church World Service, chairman of ecumenical relations, chairman of the division of general missions (a part of the department of missions), a member of the department of Christian social relations, as well as chairman of missions of the Episcopal Churchwomen of the diocese.

The General Division of Women's Work elected its own officers for the coming year: chairman, Mrs. John Foster of San Antonio, Texas, who was assistant presiding officer at the triennial meeting of 1958; vice chairman, Mrs. Robert T. Loring of Brookline, Mass.; and secretary, Mrs. Ernest E. Rucker of Lynchburg, Va.

In other action the Division:

✓ Met with the Presiding Bishop and Bishop Corrigan, Dr. Pepper, the Rev. David Hunter, the Rev. Edward Adkins, and the Rev. Carleton Sweetser to discuss the relationship of the Division to the General Division of Laymen's Work, and the Home, Christian Social Relations, and Christian Education Departments of the National Council;

✓ Began planning details of the triennial meeting to be held in Detroit;

✓ Resolved to continue to cooperate with the General Division of Laymen's Work in the provincial laity training conferences, recommending that clergy be invited for the whole of each conference;

✓ Resolved to change the name of the "United Thank Offering Budget" to be presented at the triennial meeting to "United Thank Offering Grants."

✓ Looked forward to its joint meeting with the General Division of Laymen's Work at Seabury House, February 13 to 16, 1961.

Among United Thank Offering grants approved at the meeting were \$12,000 for work among the deaf, and \$2,400 for a Church Army training program for Sioux lay readers in South Dakota.

SOUTH AFRICA

Church and Republic

When the Union of South Africa becomes a republic, it will have no particular effect upon the Anglican Church in the Province of South Africa, said Alan Paton, well-known author of the novels, *Cry the Beloved Country*, *Too Late the Phalarope*, and other works, in a press conference in Chicago, October 17th. "The government hesitates to touch the Anglican Church," said Mr. Paton, adding that under a republic Anglicans of the Province would simply pray for the President rather than for the Queen.

Mr. Paton is touring the country on behalf of the Africa Defense and Aid Fund, which is administered by the American Committee on Africa. Through the Fund and its predecessor, the South Afri-

can Defense Fund, more than \$55,000 has been sent to assist opponents of *apartheid* charged with treason in South Africa.

Asked whether Mohammedanism was making significant inroads on the Union of South Africa, and especially upon the native population, Mr. Paton said that there had been no spectacular increase of Mohammedanism in that part of the African continent. He believes that a revolution to overthrow the present South African regime would not succeed. If a change occurs it will presumably be in the form of some kind of interregnum, he said.

According to an RNS release, Mr. Paton had said earlier, in New York City, that pseudo-Christianity, rather than Communism or Islam, is the "real enemy of Christian progress" in awakening Africa. He said that pseudo-Christianity always prefers stability to change, elevates the law above justice, and serves expediency rather than love. Because of these attitudes, he said, the Church too often becomes identified with those intent upon preservation of the status quo and is made to appear as an institution impeding progress toward better human life.

"We must face the fact," he warned, "at least in southern and eastern Africa, that many people have come to identify the Church as a sort of protector of the privileged, and they may therefore turn away from it when they are liberated."

Mr. Paton said that, in his opinion and that of most of his close friends and associates, any change in the racial policy of the South African government would come about only through outward pressures as well as inward pressures.

"I don't think it is unreasonable," he said, "to expect that — if the United Nations continues to exist as an instrument of world authority — it may find it necessary to intervene, especially if South Africa were to be threatened by other African nations."

Still Considering

Archbishop de Blank of Capetown has gone to Johannesburg for talks with Dr. Robert S. Bilheimer of Geneva, associate general secretary of the World Council of Churches, concerning the postponed conference of WCC South African member bodies on the racial segregation issue in the country.

Originally proposed by the WCC, the conference will seek a reconciliation of the South African Churches whose relations have been strained by the segregation question, especially between the Anglican and Dutch Reformed communions.

First scheduled for December 7th, the conference was postponed following South Africa's deportation of Bishop Reeves of Johannesburg, an outstanding opponent of the government's *apartheid* policies [L.C., September 25th ff].

One of the questions which Dr. Bilheimer was to discuss with Dr. de Blank

was the site of the conference. Archbishop de Blank has stated that since Bishop Reeves cannot attend the conference in Johannesburg, it should be held outside South Africa. The Dutch Reformed Church, however, objects to participating in discussions outside the country.

Before leaving Capetown, Dr. de Blank observed that, at the September meeting of Anglican, Methodist, and Dutch Reformed representatives, "We made certain stipulations about Bishop Reeves and the conference's agenda." He added that Dr. Bilheimer also would deal with these suggestions at the Johannesburg talks.

Archbishop de Blank commented that "we are still considering whether to attend the conference." He has maintained that the Anglican Church would not participate in it unless Bishop Reeves is present. [RNS]

JAPAN

Planning a Visit

Bishop Goto of Tokyo plans to visit the Church in Okinawa for about a week, beginning November 8th. He plans to visit all Episcopal churches on the island, confirm classes at two leper colonies, and officiate at the wedding of the Rev. Peter Shinjo (priest-in-charge of St. Michael's Church, Namsei-en leper colony, Miyako) to Miss Eimiko Higa.

PUBLIC AFFAIRS

Vicious Nonsense

Churchman Charles P. Taft, chairman of the Fair Campaign Practices Committee, scored not only the injection of religious bias in the national campaign, but also the "false accusations of bigotry which are now being reported from every region."

A "sheet from Detroit," he said, "suggests that a vote for Senator Kennedy is a vote for liberty and that a vote for Mr. Nixon is a vote for bigotry."

"The idea that a vote against either candidate is a vote for bigotry, or for religious freedom, is vicious nonsense," Mr. Taft said. "All responsible voices in both parties agree that neither candidate is a bigot. Irresponsible zealots on either side can stir up a mess it will take men and women of good will a generation to clean up." [RNS]

CHICAGO

Mr. Jarecki Dies

Mr. Robert A. Jarecki, president of the Catholic Union of Chicago (a branch of the American Church Union), died October 11th after a short illness.

Mr. Jarecki was a member of the standing committee of the diocese of Chicago and was in the past vestryman of the

Church of the Messiah, Chicago. He was born in Chicago in 1909. He became a registered pharmacist in 1931, and married Bernice Oshesky in 1933. In 1938 he joined Winthrop Laboratories, Evanston, Ill., and became manager in 1956.

Mr. Jarecki is survived by his widow, a sister, Mrs. Irene Silverman, and a brother, Chester.

ENGLAND

Losing Touch

A diocesan chaplain for overseas people, stationed in Birmingham, England, has warned that large numbers of immigrants from the West Indies to Great Britain are losing touch with the Christian Church soon after their arrival in England.

The Rev. Paul Burrough was quoted in the *Times*, London daily, as stating, "I think it would not be too much to say that 70 or 80% of West Indians were regular church goers at home, but I would not put the number of those who regularly attend the traditional Churches in this country as much above 5%."

A similar warning was made by the Rev. Ronald Jennings, vicar of St. Michael's Church, Birmingham, whose parish contains thousands of immigrants. He said that a large proportion of immigrants bring cards from their West Indies ministers attesting that they have been attending church regularly, but after going to a few services in England they are not seen again.

Mr. Burrough also said in the *Times* article that many West Indians are astonished to find that most people in Britain do not go to church and they are shocked by arguments against attendance made by atheistic co-workers in factories and elsewhere. [RNS]

New Task of Liberation

The Most Rev. Arthur Michael Ramsey, Archbishop of York, preached recently in Scarborough, England, in connection with the annual delegate conference of the British Labor Party. The archbishop said that the labor movement from its earliest days had striven to bring freedom to those in the community who grievously lacked it. But today, he stressed, "the battles for freedom are being fought on different grounds than in the past."

"The advance of civilization brought new perils to freedom and new situations in which freedom has to be secured," the archbishop said. "The problem of plenty and poverty has largely moved from being one of classes within a nation to one of nations and nations."

"Here lies a new task of liberation for the wealthier nations to go to the service of the impoverished ones, as also to the service of vast populations of homeless refugees."

National Anatomy

The Very Rev. Walter Robert Matthews, dean of St. Paul's Cathedral, London, has warned that nuclear disarmament by Britain alone is "not the way to a just and lasting peace."

Preaching in the cathedral, he took sharp issue with the pacifist views of the Rev. Canon Lewis John Collins of St. Paul's, a leading advocate of unilateral disarmament by Britain.

Dean Matthews said such a policy would result in Britain ceasing to be an effective member of NATO and "to all intents and purposes surrendering to the Communist bloc and opening herself to eventual take-over by the Communists."

He said the way toward peace lay in the development of the United Nations, and "the plain duty of the Christian is to work for the United Nations."

"It seems to me," Dr. Matthews added, "that any extreme form of pacifism which renounces all use of force in every circumstance is incompatible with the status of a citizen in a national state which is menaced by other armed states. To think that the Sermon on the Mount can be directed to international relations is misleading. It is not possible for a nation as such to turn the other cheek."

[RNS]

Milestones

The death of the 87-year-old Rev. **Bernard Horner**, one of the oldest living members of the Community of the Resurrection, marks the passing of one of the first of the English clergy to support Charles Gore, founder of the community. He had held practically every office in the community, including that of superior.

Fr. Horner was the son of a wealthy textile manufacturer. He had been in Holy Orders for 64 years, and was chaplain-general of the Order of the Holy Paraclete for 10 years.

The new head of the Church Army is the Rev. **D. M. Lynch**, who has been acting chief secretary since the resignation of the Rev. E. W. Carlile, grandson of the founder, in January. For the last seven years Fr. Lynch has been in charge of Church Army training.

WALES

New Plan for Improvement

The Anglican Church in Wales will appoint assistant bishops for the first time in its history. Largely prompted by the laity, it is hoped that the new plan will also improve the efficiency of the Church administration.

Any diocesan head may have one or more assistant bishops, subject to the approval of the majority of the six-member bench of bishops. An assistant will have no right of succession.

AROUND THE CHURCH

A 16th-century oil painting, "Christ As a Man of Sorrows," has been given to **St. Paul's Church, Willimantic, Conn.** It was presented by **Richard A. Harrison**, and will hang in the parish house.

Trinity College, Hartford, Conn., will be host to a symposium on **Christian Existentialism** under the sponsorship of the New England Province of the Canterbury Association, November 18th-20th. The symposium will be held in conjunction with the annual provincial Canterbury conference.

Topics for the symposium include, "Existentialism and Social Problems," "Existential Motifs in Expression of Christian Faith," and "Existentialism as a Resurgence of Pagan Theology."

Spanish- and English-speaking members of **St. Bartholomew's Church, Bartolo, Puerto Rico**, managed to raise a 25-foot, **aluminum-sheathed spire** recently, despite the fact that none of the workers was sufficiently bilingual to supervise the job. The new spire, a part of the remodeling work being done on the church, was designed and built in the basement by the Rev. W. J. Shepherd. The remodeling is under the general direction of the Rev. Victor Buset, priest-in-charge of St. Bartholomew's and five mountain missions.

Bishop Barth of Tennessee gave the dedicatory prayer at the dedication of the **Curtis Person Athletic Field**, October 9th. The athletic field is on the grounds of **Holy Trinity Church**, Memphis, and it is named after its donor. Other Episcopal churches in the city are permitted to use the field.



Jerry Kim and Stephen Dea
From behind the Bamboo Curtain to Baltimore.

REFUGEES

Long Journey

Jerry Kim and Stephen Dea were born in the Kwangtung Province of China in 1946. Their life under Communism was one of change and deprivation, of communal shelters, road-building, and long hours of work in the fields.

Some months ago, Mr. and Mrs. Herman Hom Kim and Mr. and Mrs. Harry Kim Fun Dea, of Baltimore, working through Church Mission of Help, an adoption agency in the diocese of Maryland, began the process which finally led to the issuing of entrance visas for the boys under the United States Refugee Act. Early in 1961, Jerry and Stephen will become the legally adopted sons of these families, and in 1963, they will be eligible to apply for naturalization.

The boys were baptized and received their Christian names in Grace and St. Peter's Church, Baltimore, where their new parents are active communicants. Four Chinese refugee orphans have been placed in families in this congregation during the past year.

CALIFORNIA

Voluntary Basis

All assessments have been abolished in the diocese of California, and all support from parishes and missions has been put upon a voluntary basis. This action was taken by a special convention meeting at Trinity Church, San Jose, September 30th-October 1st. Each parish and mission will make a yearly pledge for the support of the diocesan operation and missionary work. Neither assessments nor quotas will be levied.

The convention tentatively adopted a budget of \$608,127, of which \$174,582 was pledged to the work of the national Church. The convention went on record as accepting as a goal the scheme of sending 50% of its annual income for work outside the diocese; the parishes and missions of the diocese accepted a similar goal for work outside their parochial bounds.

DALLAS

Despotism Opposed

The Episcopal clergy of a Dallas, Texas, suburban area have issued a statement calling on all "dry" forces to back a petition for a liquor referendum in the now-dry section.

Leaders of several other Churches have been marshaling efforts to block the proposed sale of beer in the Oak Cliff area.

The Episcopal statement, quoting from a report of the Joint Commission on Alcoholism, adopted at the 1958 General Convention, declared that "prohibition of the use of alcoholic beverages imposes a spiritual despotism which violates the doctrine

of man's free will to choose between right and wrong."

"We believe," it said, "that each Christian must make the decision himself as to whether or not he will drink alcoholic beverages."

Quoting further, the clergy observed: "We do not separate from God's creation any of its parts, such as alcohol and the beverages which contain it, and classify them or treat them as if they were essentially evil.

"It is obvious that man can and does misuse this good creation. The calamity that ensues comes not from the nature of the stuff of God's world, but from man's abuse of it." [RNS]

THE CHURCH AND THE WORLD

Manpower Problem

"The only form of manpower Anglicanism seems to care about is the parish priest," declared Bishop Emrich of Michigan, October 17th, in the second of a series of lectures on "The Mission of the Church" which he is giving at Seabury-Western Theological Seminary, Evanston, Ill., through November 7th.

"Look at a list of the religious orders maintained by the Roman Catholic Church in this country and you will no longer be satisfied with the manpower of the Episcopal Church," said the bishop. "Or take the Jehovah's Witnesses, who, despite their woefully inadequate theology and their dubious claim to be classified as Christian, can turn out by the hundred thousands at their conventions, and every one of them a committed worker for the propagation of his faith."

"In our highly industrialized age," said Bishop Emrich, "the work of the Church can be done only by the laity, with the help of the clergy as resource leaders, because it is the laity alone who are in effective contact with the work of the world. We must have an educated clergy, but the clergy must constantly be pulling themselves back to ordinary men and women in an effort to understand their particular problems. God became incarnate, and it is not for us to undo His work."

ORTHODOX

In the First Language

Use of the Greek language to foster the spiritual and cultural traditions of the Greek Orthodox Archdiocese of North and South America has been emphasized by Archbishop Iakovos.

In a report to the Church's biennial conference, the prelate warned against any temptation to compromise the Greek language and the Church.

"We preach Orthodoxy and Greece — the Mother of Christianity and of culture and civilization," he told some 500 clergy

and lay delegates. "And we preach also Christianity in the language in which it was first preached — the Greek language."

A "feeling of unity" and a sense of "belonging to a particular ethnic group" must be maintained, he declared, or the Greek Church "becomes just another Church without particular characteristics." [RNS]

CANADA

Wanted, Communication

The Anglican Young People's Association, whose Dominion Council has acted as the committee on young people's work of the Department of Religious Education of the Anglican Church of Canada, has announced that it would like to exchange ideas and information with other young people's organizations. The Dominion Council has asked interested organizations to write to the International Relations Chairman, A.Y.P.A. office, 600 Jarvis Street, Toronto 5, Canada.

A.Y.P.A. branches are to be found in Great Britain, and the British West Indies, as well as in Canada.

MILWAUKEE

New Method

The diocese of Milwaukee, at its annual council meeting, voted the establishment of a commission to study a method of raising diocesan funds by a communicant and membership fee, in place of the usual parish assessment on the basis of a percentage of amounts spent on parish expenses. The resolution to make such a study was presented by the Rev. William E. Krueger, who said that the present system works

an injustice on parishes which undertake a courageous program, and is a detriment to the undertaking of salary raises and new work. Results of the study are to be presented to all clergy, vestries, and bishop's committees before the next council meeting.

The council met in All Saints' Cathedral, Milwaukee, October 14th-15th. Guest and speaker at the diocesan dinner was the Most Rev. William Lockridge Wright, Archbishop of Algoma and Metropolitan of the Province of Ontario.

In his address to the opening service of the council, Bishop Hallock of Milwaukee, speaking of the need of the mission to the inner city, said, "We have a long way to go. Perhaps we have parishes that must die before they can be born again."

The council acted:

✓ To establish \$4,200 as the minimum cash salary for mission clergy, providing for adjustment of existing salaries, and urging parishes to review the matter and act on the basis of the report of the clergy compensation committee.

✓ To support the diocese's newly-acquired camp, establishing a permanent camp committee and expressing the hope that a chapel may be built as soon as is feasible.

✓ To establish a committee to examine and ask explanation of parochial reports, in the interest of accuracy and uniformity of reporting of expenses.

✓ To adopt a budget of \$252,004.

ELECTIONS. Standing committee: clergy, Bernard Buley, Charles Gaskell, Edward Jacobs, Arthur Vogel; lay, V. W. Coddington, Dr. Howard Foulkes, Alan Jones, Kenneth Viall. Executive board: the Rev. Robert Childs, the Rev. Russell Harding, Mr. John Oakley, Mr. Raymond Peterson. Deputies to General Convention: clergy, Victor Bolle, Bernard Buley, Edward Jacobs, Arthur Vogel; lay, Peter Day, V. W. Coddington, Dr. Fred Brown, Dr. Howard Foulkes. Alternates to General Convention: clergy, Malcolm Brunner, Gordon Olston, Winfield Post, George White; lay, George Brumbaugh, Edward Dexter, Glenn Simpson, Jr., J. W. Strong.



Procession at groundbreaking for new seminary: Dean Crommett, Bishop Walters, Bishop Swift
A bishop rejoiced over men of high caliber and a good Christian relationship.

SEMINARIES

Highly Impressed

On October 10th, in a setting of tropical sunshine and palm trees, ground was broken for the new Seminary of the Caribbean. Officiating at the service, read in Spanish and English, was the Very Rev. E. E. Crommett, dean of the seminary, Bishop Walters of San Joaquin, in Puerto Rico as official visitor to the district from the House of Bishops, and Bishop Swift of Puerto Rico [see cut p. 10].

Regarding his visit to Puerto Rico and the Virgin Islands, and his participation in the groundbreaking, Bishop Walters said, "I have been enthusiastically impressed by what I have seen: the high caliber of the men, and the good Christian relationship between people of differing cultural and racial backgrounds, and the prominence of the Church in the islands. I am also highly impressed by the increasing stress on good quality theological training and development of a native ministry."

ECUMENICAL

Full of Godly Promise

by the Rev. DEWI MORGAN

"When I was in audience with Pope John XXIII in August he expressed a great affection for the Anglicans. He is all for having the greatest coöperation which is compatible with truth. In other words, no compromise in doctrine, but as close a unity as possible for good works. That is the Pope's personal outlook."

The speaker is the Roman Catholic Archbishop of Liverpool, England, Dr. John Heenan, as quoted in an interview with the London *Sunday Times*. Dr. Heenan says he is now awaiting detailed instructions from the Vatican before making informal contacts with non-Roman Catholic Christians in Britain. This is one of the fruits of the setting up of the Vatican Secretariat for Christian Unity. Dr. Heenan is one of the British members of this Secretariat.

"At the moment the Vatican discourages undue optimism about quick results and expects the path to Christian unity to be slow with many obstacles to be overcome," says the *Sunday Times* interview. "But the formation of the Secretariat does make it possible for other denominations to have informal talks with the Roman Catholic Church and provides for the first time a machinery for the results of such talks to be passed on to the appropriate Vatican offices."

Writing in *Canterbury Diocesan Notes*, the Archbishop of Canterbury has said that he regards the Secretariat as "full of godly promise. . . . Where there was ignorance and suspicion, there is now increasing sympathetic interest, and in some quarters a manifest desire to enter into

the spirit of this movement to see what God can teach us all through it."

Several Roman Catholic emissaries have already made discreet and friendly approaches to English Churchmen for informal conversations. They have also shown an interest in some of the better known institutions of the Church of England.

GREENLAND

Chapel Below the Ice Cap

The first services have been held in the small chapel which was hand mined in the Ice Tunnel at Camp Tuto, Greenland, 70 feet below the surface of the Greenland Ice Cap. The ice at this level



U. S. Army Photo
In Greenland, a chaplain greets a worshipper
after Protestant services below the ice cap.

is estimated to be 2,000 years old, and was there about the time when Christ was born.

Religious services and pastoral ministry for the men at the far northern base are provided by the U.S. Army chaplains, who travel by helicopter, sled, or other means to make regular visits to personnel at outlying posts. During the summertime, services can be held above ice, but during the winter it is necessary to "go below."

ALBANY

Vigorous Worrying

The Very Rev. James F. Hopewell, vice president of Cuttington College, Liberia, and dean of the seminary, addressed the recent convention of the diocese of Albany [L.C., October 16th]. He linked the rise to independence of new African nations, and their turbulent transition from tribalism to a responsible role in modern society, to the Church's major task of educating native Christian leaders. "What

Africa needs now," he said, "is men with a message, strong and vigorous, that makes clear what Africans need to be and do. Only educated and dedicated Africans themselves can meet the current crisis and lead their people along right and constructive paths in agriculture, medicine, diplomacy, and theology."

Dean Hopewell commended "Operation Doctor," an interdenominational effort to persuade U.S. doctors to meet the emergency in the Congo caused by sudden evacuation of hundreds of Belgian doctors, and suggested that Episcopalians do some "vigorous worrying" as well as praying and giving, while there is yet time.

The standing committee of the diocese of Albany, meeting with Suffragan Bishop Brown at the close of the diocesan convention on October 5th, decided to wait about two months before calling a special convention to elect a successor to Bishop Barry. Bishop Barry died October 5th [L.C., October 16th]. No specific date had been set at press time.

SCOTLAND

Source of Regret

In Edinburgh, Scotland, Queen Elizabeth II addressed a service of thanksgiving for the fourth centenary of the Scottish Reformation, and for the first time since union of the crowns of Scotland and England in 1603, the sovereign addressed the General Assembly of the Church of Scotland.

In a speech lasting just over five minutes, Queen Elizabeth said, "I believe that what happened at the Reformation can be stated in terms on which all Christians may agree. Holy Writ was liberated to the people and as a result the word of God was revealed again as a force to be reckoned with in the affairs of both public and private life. The Gospel which had long been revered as a record handed down from primitive Christianity was once more seen to be also a living light by which men ought to direct their lives and remold their institutions. This lesson from the Reformation is one that all Christians may surely apply to the modern world."

The Archbishop of Canterbury was represented at the celebrations by the Very Rev. W. R. Matthews, dean of St. Paul's Cathedral, London.

Bishops of the Scottish Episcopal Church were invited to the public meeting [L.C., November 22, 1959], but found it unacceptable to join in the celebrations arranged by the Church of Scotland, mainly because the total emphasis was to be on Presbyterianism, with no opportunity to speak of other forms and aspects of the Reformation. To explain their position the bishops issued a pamphlet, setting forth that, while the Reformation was nec-

Continued on page 20



It is important that the Eskimo retain . . .

In the face of drastic changes and disastrous results, the Church must help the Eskimo to maintain

A Living

by the Rt. Rev. D
Bishop of the Arctic, .

It is a crowded church and a hot perspiring congregation — not in the tropics but in the Arctic, for into the little church is packed the entire settlement of Eskimos who have gathered for worship. Bright-eyed naked children stand up in their mothers' furry hoods to peer at their small neighbors since they no longer need the protection of their mothers' parkas to keep them warm. From one and all comes a deep outpouring of love as the people sing "Kaititsee eelipse mana okpektosee" ("O come all ye faithful"), raising both hearts and voices in praise to God.

Some 50 miles away in a secluded fiord, fur-clad figures, facing the bitterly cold and icy wind, hurry through the darkness of an Arctic day. The large igloo they enter is unheated, except for the small blubber lamp, so that even the babies are quiet as they crouch in the hoods of their mothers' coats. The igloo is packed and, before the service starts, the lady of the house removes from the ice window its white frosted coating. The catechist, wearing a surplice and the badge denoting his authority, calls everyone to attention. Immediately a reverent quiet prevails in the snow house and when the well-loved hymn 170 is announced, out through the open doorway and down the long snow porch ring out the familiar words, "O come all ye faithful."

In igloos, in churches, in mission houses,

in shelters of every kind, the faithful gather, as the result of a challenge which was heard by the Church in a bygone age. But what of the challenge we face today?

To comprehend the work of the Church among the Eskimos in the Canadian Arctic, one must know something of the background of the Arctic work, which dates back to 1852 when a missionary first came to live at Fort George on the east coast of Hudson Bay. From that beginning, the work grew so that in both the eastern and the western Arctic the Anglican Church pioneered and established missions before either traders or police came. With such a long period of evangelism and teaching, it is little wonder that today 82 out of every 100 Eskimos are practicing Anglicans.

The pattern of transition within the Arctic has followed that of mission work

throughout the world. The early missionaries found a people who had no means of writing and, therefore, no literature. Their religion was shamanism, a religion of fear. Educational services and medical care became a "must" at each station — education, that the Eskimo might read the Scriptures; medical care, because of the appalling things that happened when it was feared a sick fellow Eskimo would die. Due to Christian teaching, such practices have long ceased in almost all Arctic regions.

It must also not be forgotten that, though the Church's primary concern is and always has been with spiritual things, throughout the last half century the Church has been the only institution purely concerned with Eskimo welfare.

Government nursing stations (no hospitals have been built by the government,



his priceless heritage . . .



the supreme right . . .



to be independent . . .

and care for his

Faith

B. Marsh, D.D.
in Church of Canada

except one at Inuvik) dot the Arctic and relieve the missionary of doing medical work at his station, although care of the sick and injured on the trail and in the far-off camps is still his task. The Church still operates hospitals in the diocese of the Arctic: All Saints', Aklavik, St. Luke's, Pangnirtung, and a small one at Hay River. Today patients with arrested tuberculosis return from hospitals in the south (where they may have been for years) and often cannot adjust to their old way of life or to a new one in a changed society.

We still have an enormous task though

PHOTOS. Pages 12 and 13 (clockwise): A dog team traveling through the rough ice as a missionary visits from camp to camp; Ned Gordon, Eskimo catechist at Fort Chimo, Quebec, reads over the Lesson before the service; Eskimos at service in the fore-castle of a ship; an Eskimo girl building an igloo; an Eskimo boy.

it has changed in character. In tent and igloo, year by year, the problems of a nomadic people present a challenge to us. In the past, the change to white man's ways, clothing, weapons, and tools was gradual and permanent. The practicality of the Eskimo made the need for guidance and help almost unnecessary since they seemed to have a natural understanding of how such articles, foreign at first to their way of life, would best be used.

Today, life brings many Eskimos into contact with people of all beliefs, and the members of sects are entering areas where access by plane is now both inexpensive and easy. Our people need to be taught to meet them. How do these sects differ from ourselves and why? What do they often ignore in the Scriptures? What do they over-emphasize and what do they add? Such questions are pertinent and, if not answered before the representatives of such bodies arrive, often cause endless difficulties. The protagonists of the sects spring suddenly to the fore and are often at work before anyone has time to foresee or even question what will be their effect on the Eskimos. This is a challenge to the ministry of the Church, for we never have enough men.

Recent changes in policy of the government encourage Eskimos to live in groups, and they are given houses. These present great problems. Changes in living standards call for teaching the people cleanli-



ness. There seems now to be no such government program and epidemics may break out if the Church does not continue to teach them the need and value of cleanliness and, above all, to show them *how* to keep their houses clean. According to the government records of infant deaths, the highest peak recorded was in 1956, when one out of four died. This seems to indicate a lack of knowledge of how to live under changing conditions. The need for warm clothing and better care of infants should be a matter of grave concern to us, and instruction on this matter is vital.

A report, from Frobisher Bay, of young children breaking into the mission warehouse, removing food and smashing the cans for the sheer devilry of doing so, even pounding fire extinguishers with rocks until they were broken, emphasizes one of the greatest problems of our north. A missionary writes of local children who have broken away from the control of Eskimo life and over whom neither parents nor day school teachers have control.

By gathering Eskimos together in large numbers to live in comparative idleness and by destroying their accustomed modes of home life, delinquency problems are created. This is a completely new problem, unknown in the Arctic a few years ago. Where parents once set the pattern of behavior, a misunderstood white code is now put in their place.

Perhaps the greatest problem in these modern times is alcohol. When the Eskimos were regarded as wards of the government, it was withheld from them. Recently, however, a Federal judge ruled that the government has no right to deprive the Eskimos of alcoholic beverages. This, coupled with public agitation that the Eskimos must be considered citizens of Canada with equal rights (whether they understand what this means or not), has impelled the government to allow them to purchase liquor.

The results have been disastrous. Just how disastrous, one cannot realize unless he is aware that in their native way of life, the Eskimos never did make intoxicating beverages in any form. It would be impossible to do so in an igloo which froze every night. But let a missionary from the field speak of this:

"Liquor consumption in the Arctic is rapidly taking on the dimensions of the most serious moral problem the north is facing today. Not only are we seeing an increase in delinquency with a corresponding lack of initiative in most fields of honest labor, but the problem has, for some in the western Arctic, had lethal consequences. During the last four years there have been, to my knowledge, eight deaths which were caused directly through irresponsible drinking; two fatal burnings, two murders, and at least four fatalities through drinking anti-freeze and other poisonous liquids. This number of deaths in so short a time among a population of not more than 2,000 from Tuktoyaktuk to the Cambridge Bay area is probably an unhappy statistic which would find difficulty in being equaled anywhere else in Canada. It might be added that in many of these cases the 'parties' commenced in drinking recognized spirits and only when things were 'high' did the search for more deadly fare begin.

"The new legislation which makes liquor consumption open for all Eskimos has been one of the most unwelcome steps in recent northern history. There was a liquor problem before the new drinking legislation was put into effect and it seems to me that, first of all, we must recognize the fact that drinking in the north, even among non-Eskimo ethnic groups, is often all too immoderate. Any educational program which appeals to the Eskimo and Indian people for their moderation in their liquor consumption must have the backing of white personnel in each settlement. However, there still remains the problem whether or not the Eskimo and Indian people will respond to a call for moderation. In my experience with Eskimos, the term 'moderation' is one I would find difficulty in applying to any of their pursuits. Everything they do, or do not for that matter, is done very thoroughly. Eating, sleeping, traveling, hunting are done with little sense of moderation at all. Perhaps that is why the Eskimos in this settlement, when they have liquor, drink it down like tea and invariably become inebriated."

The swift and sudden thrust of large numbers of Eskimos into contact with modern materialism has created many problems which they find themselves unable to handle and, consequently, they often feel themselves at a loss. Herein again lies part of the Church's responsibility. We must help them to comprehend the white man's way of life — not necessarily because we want them to live it, but because sooner or later they *must* face it. By helping them to understand, we can help them to adjust in advance and so do much for themselves and the future of their race.

We must never forget that the changes which have come have often been brought on the Eskimos by pressures from without. There is a danger that those concerned with the welfare of the Eskimos may become blind to all else but their material needs, forgetting that the much-

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"The need is for men — men dedicated to give of themselves and to serve."



Top photo: the Rev. Thomas Umaok visits with some parishioners in the western Arctic. At the bottom: the Rev. David Ellis is shown going over the service with his catechists.

The report
of the Committee
on the Church's

Overseas

Mission

Part I



Bishop Gray of Connecticut:
He chaired the Committee.

The report of the Committee of Conference on Overseas Missions [see L.C., last week] is a document of major importance in the life of the Church. For that reason, *THE LIVING CHURCH* begins this week the serial publication of the text of this report. The second installment will appear in two weeks.

The Committee, chaired by Bishop Gray of Connecticut, was appointed by the National Council at the direction of the last General Convention. Its report was presented at the October National Council meeting, and the Council expects to consider the report, probably during the next three meetings. Copies of the report are to be sent to all General Convention deputies.

The opening portion of the report follows:

Preface

The General Convention of 1958 adopted a resolution reading as follows:

"Whereas, The call to the missionary outreach of the Church confronts today a revolutionary and changing world — one in which resurgent non-Christian religions are offering new challenges to the Gospel, in which the emergence of autonomous younger Churches demands a recasting of many of our traditional policies and methods, and in which our Church in particular is entering a new era of enlarged responsibilities as partner with sister Churches of the Anglican Communion; and

"Whereas, There is needed throughout the Church a greater vision of the missionary need with much greater support and understanding; therefore be it

"Resolved, That the National Council be

instructed to appoint a committee representative of the whole Church to confer with the Overseas Department and others, and to make recommendations to the National Council for leading this Church into greater understanding, support and service in its world-wide mission."

As a result, the National Council appointed a committee which, with two changes in personnel, became the following:

The Rt. Rev. Horace W. B. Donegan, D.D., New York; the Rt. Rev. Robert F. Gibson, Jr., D.D., Richmond, Va.; the Rt. Rev. Gerald F. Burrill, S.T.D., Chicago, Ill.; the Rt. Rev. Harry Lee Doll, D.D., Baltimore, Md.; the Very Rev. C. Julian Bartlett, San Francisco, Calif.; the Rev. Robert L. DeWitt, Bloomfield Hills, Mich.; the Rev. Raymond T. Ferris, Nashville, Tenn.; the Very Rev. Francis B.

Sayre, Jr., D.D., Washington, D. C.; the Rev. Marshall E. Seifert, Evanston, Ill.; Dr. Harlan Cleveland, Syracuse, N. Y.; Mr. P. Blair Lee, Philadelphia, Pa.; Mrs. Francis O. Clarkson, Charlotte, N. C.; Mrs. Sherman E. Johnson, Berkeley, Calif.; Mrs. Robert R. Vance, Powell, Ohio; Dr. Clifford P. Morehouse, New York; the Rt. Rev. Walter H. Gray, D.D., Hartford, Conn.

The Committee has had various meetings in Washington, New York, and Evanston, and has sought information from many sources, becoming increasingly aware of the complexity of the task as it unfolded. It quickly became necessary to limit the scope of our inquiries and activities in view of the fact that we were instructed to make our final report before the end of 1960 in order that it might be considered by the National Council prior to the preparation of the budget for the 1961 General Convention. We divided into four sub-committees who frequently met separately to consider their assignments, as well as functioning as a whole Committee.

The Committee has received expressions of appreciation of the work of the Overseas Department and of our missionaries in the field. We have also received recommendations regarding a multitude of matters, many of which appeared to be outside of what was defined as the Committee's limited function and responsibility. Moreover, conferences with representatives of the Overseas Department have resulted in some alterations in procedures while our Committee has been carrying on its work, it being our feeling that we should not refrain from letting the Department know immediately of recommendations made directly to us. In fact, we have had the privilege of having the chairman (the Bishop of East Carolina), the director, and other members of the Department present on certain occasions with the Committee and with some of its sub-committees.

We are grateful for the help given by the dean of the Church Divinity School of the Pacific, who has kindly assisted in the preparation of the final draft of the report.

We are appreciative of the opportunity of consulting with the Rev. Dr. Joseph G. Moore and receiving the information contained in the surveys which have been made by the General Division of Research and Field Study in various mission fields.

Various recommendations are given herein upon which we feel definite action should be taken.

While this report is addressed to the Presiding Bishop and the National Council, in view of the importance of the subject and the facts that initiative was taken by General Convention and that there appears widespread desire for knowledge of the results of our inquiries and of our recommendations, we suggest that the report be put in the hands of the bishops and deputies to General Convention and

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The Sting of Facts

The long-awaited report of the Committee studying the overseas missionary work of the Church is now before the Church's leadership, and we are happy to begin its serial publication [see page 15 for the first installment and last week's *LIVING CHURCH* for a summary].

It is a temperate and constructive report. Those who hoped or feared that it would seek to fix blame and indict individuals will be disappointed or relieved. But Churchmen who accept the fact that the difficulties the Church faces in her world-wide mission are serious and who, at the same time, are insistent that these difficulties must be met and overcome, will find in it an excellent explication of the situation and some positive suggestions to consider.

Biting, challenging words in the report state the basic truth: "The world is moving faster than the Episcopal Church. We cannot slow down the world, even if we would; but we can and must speed up the Church."

The sting of facts is in our face, and the report marshals some of the hardest-to-face facts imaginable. For example:

The world is less than one-third Christian;

In 1958, the Episcopal Church had just 237 missionaries overseas;

The average Episcopalian gives \$1.20 *per year* for foreign missions — somewhat less than half the average for all American Christians. That comes to two cents a week to redeem a world on the brink of disaster;

In Africa the Episcopal Church is serving only 8,000 people, and in all the overseas world there are only a quarter million baptized members of the Church in our missionary districts.

The first recommendation of the Committee is that there be established a Permanent Advisory Council of Evaluation and Strategy on the Mission of the Church. The proposal calls for the appointment of this Council by the Presiding Bishop, but it also suggests that the Council be set up entirely independent of any existing department or division of the National Council. The Council would advise the Presiding Bishop, National Council, and General Convention.

This proposal from a committee which was itself created by National Council is striking in its insistence on the independence of the Advisory Council from the National Council structure. The proposal recognizes that any regularly constituted administrative and policy body and its staff are hard put to judge their own work objectively or to free themselves from narrowly immediate problems so that they can look far ahead.

There is a danger, of course, in the multiplication

of agencies for review and discussion of problems. It would be a tempting debater's trick to point out that the Overseas Department is already charged with the evaluation of the work of missionaries and the planning of over-all strategy; that the National Council stands in a position of oversight of its Overseas Department and is charged with policy-making for the whole missionary enterprise; and that General Convention in very practical ways (through budgeting and the selection of Council members) evaluates National Council's missionary effort and decides its major emphases.

But debating tricks aside, the Committee's proposal for an Advisory Council to deal with this problem, under existing circumstances, and at this time, is desirable. It is a fact that our missionary enterprise is failing to meet the challenge of the world. It is failing, not by the kind of narrow margin that suggests minor administrative reform, but by the enormous margin that declares that the whole Church has tragically misread the signs of the times. If one thinks of the Overseas Department staff as the Church's chauffeur, it is not a matter of the chauffeur's driving the Church too slowly. Rather, the Church has put the chauffeur into a 1916 Maxwell, has directed him onto the wrong road, has given him a half tank of gasoline and an expired credit card, and then has told him to hurry up — but to stop frequently to permit the taking of pictures of the scenic spots along the way.

What the Church faces now is a radical rethinking of our missionary strategy. It is, we believe, unrealistic to expect the Overseas Department staff to work miracles of reorientation while *at the same time* meeting its first responsibility, the maintenance of the program already in existence.

There remain, as possible sources of strategic thinking and evaluation, National Council and General Convention. There exists in both bodies a great amount of talent, wisdom, and information about missionary work. But both National Council and General Convention are composed of busy men bearing heavy responsibilities in dioceses, parishes, communities, and the business world. They meet infrequently, and when they meet they face agendas of wearisome length and great variety.

So, for the moment, we think such an Advisory Council as the Committee proposes is desirable. We hope and trust it will do its work so well and be so persuasive in its reports to the Presiding Bishop, National Council, and General Convention that one of the fruits of its labors will be a reorganization of the overseas missionary apparatus that will provide within normal channels the agencies of evaluation and strategic planning. In other words, a high priority mission of the Advisory Council should be so to work that the Advisory Council can soon be dissolved.

We will, in the weeks and months ahead, comment on other aspects of the report and the missionary problem.

The Committee studying the missionary problem deserves the thanks of the whole Church for a hard job well done. Bishop Gray, the chairman, and the other bishops, priests, and laymen of the Committee have our congratulations.

Compact Conventions

Last spring [L.C., May 15th] we commented favorably on the proposal for the holding of General Convention annually which had been adopted by the Council and House of Bishops of the Fifth Province. Now this proposal, with only slight changes, has been adopted by the Joint Committee on the Structure and Organization of General Convention [see page 5]. A definite, three-point program will be presented to the 1961 General Convention in the Committee's report.

One of the changes made by the Committee in the Province's proposal was the recommendation that deputies be elected for four-year terms rather than two-year terms. We incline to the view that this change is desirable. It should, as the Committee says, help to insure continuity in the deliberations of General Convention. It should somewhat increase the pool of talent and sophistication represented in the group of deputies who are old Convention hands.

To be entirely realistic, the proposal to double the *minimum* term of deputies may not have a very great effect upon the *average* length of their service. There are several reasons for this.

First of all, a considerable proportion of deputies are men whose capacities and abilities are well recognized. Such men have in the past and doubtless will in the future frequently be re-elected for term after term.

Second, the normal changes and chances of life will interrupt many terms before their completion. Quite aside from the ever-present possibility of death and disablement (and it is a fact of Church life that not many men short of middle age are elected deputies), there is the great disruptive effect of our life in a restless, shifting society. Probably this is a larger factor in the clergy group than in the lay group. Clergy, as the back pages of *THE LIVING CHURCH* report week after week and year after year, are a semi-migratory group, and their migrations very often carry them beyond their former diocesan boundaries. It may be that the migratory tendency is also growing among the men who are lay deputies to General Convention. Business executives employed by large corporations are frequently shifted around the country and around the world.

The proposals for Convention reform call for a reduction of 50% in the size of diocesan deputations. There would be only two laymen and two priests in a deputation instead of four in each order as at present. Representation from missionary districts would remain at one from each order for each district.

This means a reduction of the total size of the House of Deputies from approximately 330 to approximately 180 — certainly a drastic step in the direction of compactness.

It is a common criticism of the present structure of General Convention that the House of Deputies has grown too large, has become cumbersome and unwieldy. Debate in this House has, of necessity, had to operate under severe restrictions on time.

Many deputies, particularly those serving their first terms, have felt lost, confused, and uninfluential in the large gatherings that were the Conventions of past years.

Reduction of the size of the House by almost 50% will somewhat ease but not, we think, radically change that situation. Any deliberative body, even such a compact one as a parish vestry of 10 or a dozen men, has leaders and followers. If we were to go to the General Convention of 1961 (with its 330 or so deputies) as ardent lobbyists for some worthy project, we suspect we could carry our cause through to success if we could enlist the active sympathy and support of 20 well-chosen deputies. If we were faced with the same lobbying problem in a House reduced to about 180 members, we would probably still need the concern and support of, say, some 18 members of the House.

The changes proposed by the Committee on Structure and Organization will not materially affect the quantity of debate and discussion permissible. While the size of the House will be cut in half, the duration of sessions will also be halved.

The principal advantage we see in the proposal to reduce the size of the House and the length of sessions is economy. To send half as many people half as far is to reduce the drain on Church manpower by almost 75%. Travel bills will be cut in half and hotel bills will be reduced to one-fourth their present level. This is all to the good. But the economic gain is just about balanced by the fact that General Conventions will be held annually rather than triennially.

Much is made by some supporters of the shortened Convention of the point that men of modest means and small amounts of free time would be more likely to accept election under the proposed conditions.

We doubt that this factor will have any great influence on the composition of the House of Deputies. A two-man clerical deputation from diocese "X" will probably consist of the dean of the cathedral and one senior presbyter. The two-man lay deputation will probably consist of men with long records of sacrificial effort on behalf of the diocese — and these will be, with a few conspicuous exceptions, men of financial substance who are masters of their own time. Actually, we suspect that the class and status selectivity in the House may be increased rather than diminished under the new proposal.

The great values of the proposed changes (and we think they are great) derive from one point — the holding of General Convention annually. The need for frequent Conventions in times like ours is obvious. The speed of modern transport makes them practicable. The improvement in the quality of the work of the deputies which participation in several Conventions at short intervals will bring is likely to be significant.

The other changes, it seems to us, are subordinate to this great change. They are necessary to save the Church's manpower and financial resources from the heavy drain which tripling the number of General Conventions would otherwise bring.

The Committee and its chairman, Bishop Craine, deserve the thanks of the Church for presenting it with a courageous and drastic proposal for Convention reform. We hope it receives the serious study it deserves, and we look forward with journalistic interest to the possibility that it may produce a lively debate in the months between now and next General Convention.

sorts and conditions

TELEVISION is a great blessing for the elderly, and for shut-ins, convalescents, and wives whose husbands travel. It is unfortunate that good shows are hard to find and often do not catch the public interest. When the editor of THE LIVING CHURCH is out of town addressing a parish group or serving on a committee of some sort, something must substitute at home for chess games and arguments about trigonometry, for talk about the garden. Television is handy for the tired hours of any old day.

A FAVORITE television show for our family is the Perry Mason Show. We were afraid for a time that it would go by the board the way so many of our favorite shows had. (Kukla, Fran, and Ollie was our greatest loss.)

BUT apparently the Perry Mason Show has many viewers of assorted ages and tastes and they care enough to buy some of the merchandise that backs up the show.

WE WONDER to what extent the success of the program is due to the courtroom scene. The show does not go in for violence on screen and some of the plots seem almost like kaleidoscope shifting of plots of other weeks. The characters involved in the stories seem to be thrown back in the bag for the next week's program. Sometimes we become confused as to who is who.

BUT in the end the good people are vindicated, our anxiety is met, justice is done. All of this is not easy to do, and it usually calls for an upset before a judge who tries to be fair. The fair deal is essential to free the innocent and trap the guilty.

NO BRAIN-WASHING here, no effort to convince the defendant that he did indeed do the dastardly deed.

PERHAPS the drama of the courtroom and the judge goes deep to our minds and inner beings because it deals with the eschatological things — the good and the wrong and the punishment. Perhaps we are abstracted much more than we realize with the shadow of Judgment, when we wonder how we will be counted. How strictly will the rules be kept? What is our parish's quota for the House of Many Mansions?

LORRAINE DAY

LETTERS

Continued from page 3

was too short to tell of the real charity a rummage does perform. It enables people with little in their pockets to buy not only useful housewares and clothing, but often sunshine in some little luxury otherwise nebulously out of reach, and to pay for it with pride. Is it "sinning" to encourage this? Donors will often give family keepsakes, treasures, even heirlooms, to help their church, or any church, rather than discard them to the anonymity of a charity barrel.

Congratulations to you for publishing "Rummage Sale," and for publishing the letters which so robustly condemned it.

(Mrs.) DOROTHY H. TAINTON
Eugene, Ore.

It Has Been Done

May a publisher comment on an article in your Fall Book Number [L.C., October 9th]?

Dr. Victor Hoag, in "Talks with Teachers," outlines eight areas of experience, based on the Prayer Book Catechism, that he says "may well serve as sources of material for true content teaching for pupils of every age from childhood through youth." He asks: "Can these eight steps be organized as the backbone of a graded scheme for a published curriculum?"

The answer: This has been done. Name of the curriculum: The Episcopal Church Fellowship Series (Morehouse-Barlow Co.)

CLIFFORD P. MOREHOUSE
Vice President, Morehouse-Barlow Co.
New York, N. Y.

Sunday School and Family Worship

Recently it has become apparent to me that one of our greatest problems in running a parish is how to integrate Sunday school and family worship. I have heard any number of priests discussing this problem, shaking and scratching their heads and exclaiming: "I just haven't been able to come up with any satisfactory arrangement." Well, I think I can offer a solution to this problem.

I think the good old Anglican Communion as a whole is convinced that Confirmation is a Sacrament, and a good thing and of Apostolic origin. The Prayer Book makes this perfectly clear if we do not allow the Thirty-nine Articles to cloud our thinking. Now my solution to the problem mentioned above would necessitate the acceptance of Confirmation as the necessary and positive complement to the baptismal washing away of sins. In other words, one does not become completely initiated into the Body of Christ until he has received the laying on of hands by the bishop. This would make Confirmation what I think it is — a Sacrament "generally" necessary for salvation. It would mean that one is not a member of the Body of Christ until he has received the gift of the Holy Spirit given unto that Body at Pentecost. It is this Holy Spirit which unites us to the Body and this union is effected only as the Holy Spirit is conveyed through the laying on of hands by the bishop.

Now, how would this effect the life of the parish?

Well, first of all, we do away with "confirmation instruction" — this business of trying to teach the Faith of the Church in 12 weeks. We have Baptisms only when the

bishop visits and the washing away of sins is complemented by the gift of the Spirit. Then all duly initiated members of the body are admitted to Holy Communion and we no longer deny the Body and Blood of our Lord to our children for the same reason Baptists won't baptize infants.

The effect of this is that we no longer have the problem of what to do with our children during the Eucharist. When the Holy Sacrifice is being offered every member of the congregation is there to make the offering and to receive our Lord's body and blood. We will no longer have to train our two years olds to sit still and behave. Participation in the Eucharist becomes to them as natural as breathing. After the Eucharist the whole congregation goes for instruction and only now is the time for the nursery for those of the "unteachable" age. All the others from approximately age three to 90 are in classes the year round that they may grow in the knowledge of God and His Holy mysteries for the remainder of their lives on earth.

(Rev.) THEODORE A. HEERS
Vicar, All Saints' Church
Atlanta, Texas

Spiritual Home in Paris

I was greatly interested in your editorial "Barracks and Dorms" [L.C., September 11th]. You might like to know how the cathedral in Paris meets the situation you raise: how to welcome and bring Churchmen in the Armed Forces into the local parish when there is no Episcopal chaplain in the area.

We are greatly indebted to Service individuals and families living in Paris and its suburbs. They make up about a third of our congregation, active in all phases of the cathedral program, and generous in its support. We make it known in all our announcements that we want them here. In fact, I don't know how we would get along without them.

In return, the cathedral does its best to serve its Service parishioners in every way we can. The representative of the Armed Forces Division in Europe, the Rev. Frederick McDonald, is honorary canon chaplain of the cathedral. Our canon residentiary, the Rev. Samuel E. Purdy, makes regular monthly visits to celebrate the Holy Communion and give Confirmation instruction at five bases some distance from Paris where there is no Episcopal chaplain: Chateauroux, Dreux, Evreux, Orleans and Poitiers.

After the liberation of Paris, 1944-46, the cathedral was the official United States Army chapel for non-Roman Catholic military personnel, under the command of the late General J. C. H. Lee, formerly executive vice president of the Brotherhood of St. Andrew. The cloisters, dedicated in 1923 by Bishop Brent, in the presence of President Poincaré, Marshal Foch and General Pershing, are a memorial to Americans who served in the first world war. We find that Service people respond eagerly to the invitation of our parish to make it their spiritual home while they are here. They seem to enjoy being a part of a civilian parish. We, equally, could not be happier or more grateful to have them. Incidentally, we also have a large group of American students in our congregation, and appreciate it when the clergy at home write us about their young people coming to study in Paris. (Very Rev.) STURGIS L. RIDDLE, D.D.

Dean, Pro-Cathedral of the Holy Trinity
Paris, France.

Missionaries

By Any Other Name

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

Executive Officer of the Anglican Communion



It is always something of an embarrassment of riches for me, when the time comes to write my little monthly column. The life of our Churches flows on with such astonishing variety — it is like a spring freshet bringing every kind of unexpected gift, and fragment of tragedy, and new richness, and Heaven knows what — and I want to write about a thousand things I am learning.

But I think I want, at the moment, to finish what I began last month, my thoughts about interchange of persons within our Communion. The difficulties I wrote about are clear enough, but they are mainly quite practical ones, which will yield in due course to patient and concerned study. The real question is why we should wish for such interchange. Why bother about what are difficult problems?

Disparity in Manpower

There are quite sensible, clear, practical answers to this, I think. The clearest of all, doubtless, is the enormous disparity in manpower between one part of our Communion and another. While it is true that no Anglican church has as many trained priests and laypeople as it could use, it is also true that some Churches are vastly better able to cope with their mission and their needs than others. I have mentioned an instance of this before, in the fact that the Church in the United States has, at least temporarily, more volunteers for overseas missions than can presently be put to work. No doubt this is a temporary condition, arising from the fact that, for the moment, the overseas horizon of the American Church is not wide enough in comparison to their resources. Nevertheless it exists, and, for the moment, that Church has a relatively favorable position with regard to clerical manpower. And so our Communion goes — with an uneven distribution of trained manpower, and a consequent need for wise distribution of our resources.

But it is not merely a question of numbers — it is also a question of skills and abilities. One Church may be relatively well off in terms of the priesthood, while another has a pool of trained teachers or physicians or rural workers or whatever. Here we need not only to count noses,

but also to examine skills, and become far more familiar with areas of special need than we now are. The question, in many parts of our frontier, is not how many we have or how many we need, but rather *whom* we have and what kind of manpower we need.

These questions are more complicated than those of mere numbers, and they point the way to a still deeper truth — that interchange requires, and gives, immensely greater attention to questions of strategy. I know that the word “strategy” bothers a good many of us — it smacks of military or secular usage — it sounds as if we thought we were the masters of Christ’s mission, instead of its servants. Yet it is a word which has its uses, for it reminds us, as our Lord did, that it is a poor general who does not know his strength before he starts his battle. All too often we have started our fights, in the missionary frontier, without any very clear idea of what we needed to win, or what we were fighting to accomplish, or even — to our shame — that it was a real battle at all. If we get in the habit of asking such questions as to the fight ahead, and how we mean to win it, and what we mean to win, then we shall also ask the right questions about what we need to fight it, in terms of men and women.

But these, in the last analysis, are the easy answers to my question. Far over and beyond the practical matters of areas of special need and areas of available resources, are far deeper matters, measured in such simple propositions as these: that the Anglican Communion is far more a single family than it is a federation of Churches; that we need one another; that we all gain by serving one another; that one of the most aching needs, within our Anglican household, is to discover the unity God has given us across our national boundaries.

Interchange of persons is a prime necessity if we are to fulfill these truths about ourselves. The sharpening nationalism of our times, for example — particularly in the rapidly-developing continents — creates unprecedented difficulties in mankind’s endless task of finding our created unity. All unity, in the end, is person-to-person, and the Church’s task is

to pioneer in that mutual discovery. But often we lag far behind the secular mind in this — one can almost count on the fingers of one’s hands the specifically Christian or Church-sponsored programs.

What will keep the witness of our separate Churches from being narrow and provincial and shortsighted, unless it be continually checked and informed by the wisdom of others, who see the world and life differently from ourselves? I am acutely aware of this (if I may speak personally). I am a sample of the “interchange of persons”: I know that I can speak and do speak only as a child of America and the American Church; I know that Americans do not have the whole truth any more than anybody else does; I know that part of my usefulness is in speaking for our partial truth among others who also have partial truth; I know that, in the end, my English, or African, or Japanese, or whatever colleagues and I can make a clearer witness because we have known one another, and heard, and disagreed, and found a new depth in dialogue.

“Interchange of Persons”

These are instances of what I mean by the fulfillment of our unity. It is essentially a job to be done by persons. It is a primary responsibility for the Church. It is why “missionary” is one of the fantastically important words for us. I grant that the word is old-fashioned and offensive to many, and that it has unhappy overtones of condescension, empty pietism, and all the rest. “Interchange of persons” is a lot fancier phrase than “missionary!” But it comes to the same thing in the end, I think. Our world does not need the sentimentalism or romanticism of some of the missionaries of the past. The faults of the earlier missionaries may have been legion. They may have been shallow, too content with the status quo, blind to the cardinal need of primitive people for brotherhood above all things, insensitive to the stirring that was going on all about them. I do not say these things are true; they may have been.

But what the missionary of the past also gave — of understanding, strength, a wider comradeship — are imperative necessities today. Our task is to purify the missionary concept, and to widen it. It is no longer to be a case of rich and comfortable Churches at home sending such as they could gather to overseas fields. England and America need missionaries from Africa and Asia, quite as much as the other way around. Hence, it is probably sensible to do what I do — to speak of “interchange of persons,” in order to avoid the implication of earlier relationships. But what I am really talking about are missionaries, and nothing less. The only thing is that we, in the old and established countries and Churches, need to learn not to be surprised when the African or the Malayan or the South American comes to talk to us, for a change.

essary, and thanks must be given for some results of it, "we must also have regard to certain other things which were rejected by the reformers with the result that Church life in Scotland became defective and seriously impoverished." Among the "certain other things" were rejection of the historic episcopate, of episcopal ordination and consecration, of the Sacraments, and of the observance of the Christian year. "While we can be thankful for much that was achieved by the Scottish Reformation," said the bishops, "it cannot be a matter for indiscriminate rejoicing."

The Scottish bishops individually issued instructions to their clergy, saying that it is right that the Church should make some remembrance of the important date in Scottish history, and that on October 9th, such remembrance would be made in thanksgiving, for the positive results of the Reformation; in penitence, for the disunity resulting from the Reformation; and in petition, for the peace and unity of the Church. Clergy were advised to join in local celebrations where full opportunity was given to state the position of the Episcopal Church.

The Rev. Douglas D. A. Lockhart of Edinburgh received much publicity for a statement issued in his parish magazine, describing the Queen's decision to attend the Assembly as an "unhappy blunder." "The Queen's visit," he wrote, "will be a source of deep regret both to Episcopalians and Roman Catholics, who together form a considerable proportion of her Scottish subjects. Her presence will appear to be a taking sides on religious issues."

The Bishop of Edinburgh issued a statement that the remarks of individual priests are not to be taken as serious official statements of the Church.

Dual Potentiality

On behalf of the social service board of the Scottish Episcopal Church, Bishop Balfour-Melville of St. Andrews submitted to the Government Commission on the Licensing Laws, a memorandum commenting on the existing laws regarding the sale of alcoholic beverages, and suggesting amendments of the laws.

Suggested legal changes included permission for grocers to sell alcoholic liquors during their hours of ordinary business, change of licensing hours, removal of the requirement that a purchaser on Sunday be a *bona fide* traveler.

The memorandum began with a review of Christian principles in regard to alcohol, explaining the difference between the New Testament word "temperance" and a negative teetotalism. "Liquor itself," said the document, "is neutral, neither good nor evil; but in the use made of it there are potentialities for both."

made available to members of the Church at large.

WALTER H. GRAY, *Bishop of Connecticut*
Chairman, Committee of Conference on
Overseas Missions of
The National Council

I. The Episcopal Church and the Unfinished Task

The Unfinished Task

Our Lord, said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

In 1958, the total population of the world was estimated as 2,684,660,000, of which about 848,660,000 — less than one-third — were Christians. (*Britannica Yearbook*.)

The Response of the Episcopal Church

In 1958, out of 30,000 American missionaries overseas, only 237 — less than one per cent — were sent by the Episcopal Church.

The average giving of American Christians for foreign missions is \$2.45 per member; but the average for Episcopalians is only \$1.20 per member — less than half. (*Yearbook of American Churches*, 1960.)

The average cost of maintaining a missionary of the Episcopal Church overseas is \$10,000 per year, as compared with \$2,500 for a Southern Baptist missionary or \$1,500 for a Jesuit. (Harlan Cleveland, in *Episcopal Overseas Mission Review*, Whitsuntide, 1960.)

Thus it takes 8,333 Episcopalians at home to support one missionary overseas.

The Result

In Africa, after 110 years of missionary effort, the Episcopal Church has one missionary district, with one bishop, and 8,087 members. (*Episcopal Church Annual*, 1960.)

In the same period of time, the areas in Africa evangelized by the Church of England have grown to 38 dioceses, organized into four self-governing provinces, with 56 bishops and an estimated 2,855,400 baptized members. (J. S. Higgins, *One Faith and Fellowship*.)

In all of the overseas and extra-continental districts for which the American Episcopal Church assumes responsibility, we have a total of only 256,000 baptized members. (*Episcopal Church Annual*, 1960.) This is less than three times the number (100,000) that could be seated in the Pasadena Rose Bowl.

Query

Is the Episcopal Church doing its fair share in the task laid upon all Christians by our Lord? If not, why not?

"The frozen misery
Of centuries breaks, cracks, begins to move,
The Thunder is the thunder of the floes,
The thaw, the flood, the upstart Spring.
Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul men ever took."

(From *A Sleep of Prisoners*,
by Christopher Fry)

II. Summary of Recommendations

The Committee of Conference on Overseas Missions recommends:

1. That there be established a Permanent Advisory Council of Evaluation and Strategy on the Mission of the Church. This body should be appointed by the Presiding Bishop and should be advisory to him and through him to General Convention and to the National Council. This Advisory Council should be provided with a full-time executive and with adequate staff and budget independent of any existing department or division of the National Council.

2. That the Episcopal Church make plans, and adopt the necessary constitutional and canonical legislation,

(a) to permit overseas missionary districts fully to participate in the life of existing and adjacent Anglican provinces, for example, those of West Africa and the West Indies;

(b) to permit participation in the formation of new Provinces, specifically in Brazil and in the remainder of South America;

(c) to strengthen working relations with autonomous Provinces, such as the Church in Japan, which already share American personnel and finances;

(d) to encourage the steady development of autonomy, and local authority and responsibility, in existing missionary districts; and it is specifically recommended

i. that the term "diocese" be used instead of "district" to describe overseas jurisdictions;

ii. that specific criteria be determined for the winning of autonomy;

iii. that a larger proportion of planning be done in the field;

(e) to insure that missionary dioceses to be created in the future under the auspices of this Church be projects undertaken in cooperation with other branches of the Anglican Communion;

(f) to provide for working relations with existing united Churches and those that will be organized in the future.

3. That thorough studies be made, involving all relevant aspects of political, social, and cultural life, of the Spanish-speaking areas in South America, of Africa, and of the Pacific area, for the guidance of future overseas work.

4. That, whenever work is to be begun in a new country by the Episcopal Church,

(a) it should be by a team of workers headed by a bishop,

(b) the personnel, support and planning should be shared with the other Churches of the Anglican Communion, and

(c) it be the policy of this Church to plan and work with other Communion toward the ultimate establishment of an autonomous

united Church within the area.

5. That the National Council consider whether the missionary district of Liberia should become a part of the Province of West Africa, and that the Episcopal Church be ready to participate in the work of other Provinces in Africa.

6. That relationships with the Philippine Independent Church be strengthened and steps taken toward formation of an autonomous Church or Churches in the Pacific region.

7. That the Episcopal Church consider undertaking work among the Chinese Dispersion in Southeast Asia, and develop a program for resuming work in mainland China when this shall become possible.

8. That the administration of the Overseas Department be strengthened as follows:

(a) by developing further the functions of recruitment and personnel, logistics, and Pan-Anglican relations, now provided in the Department's organization;

(b) by providing regional assistants or secretaries for various overseas fields, specifically one for Latin America;

(c) by assigning an officer of the Department to supervise the education of prospective missionaries;

(d) by assigning an officer of the Department to supervise the in-service training of missionaries already appointed;

(e) by appointing an officer to maintain liaison with and to advise seminaries and schools that prepare nationals of other countries for ordination;

(f) by assigning an officer to maintain liaison between various departments and agencies at home and the several mission fields, so that necessary services may be provided;

(g) by assigning an officer to deal with aspects of overseas work which involve relations with other Communions and inter-Church agencies;

(h) by expanding the functions of the officer now in charge of the education of clergy and people at home in the Church's missionary task. It is recommended that the published materials on the several mission fields be radically revised and brought up to date.

9. That it be the policy of the Church to promote, by every possible means, the spirit of international awareness and co-operation in the American educational system.

10. That the Church use every means at its disposal to promote among its members an understanding of international problems and the mission of the Church; for example,

(a) by regular systematic prayer;

(b) by the "personalization" of missions through direct relationships, such as the following:

i. adoption by dioceses and parishes of missions and missionaries;

ii. internships and visits to the field;

iii. liaison between the mission field and theological seminaries and other institutions;

iv. correspondence between young people of the same age;

v. an annual missionary emphasis month;

vi. expanded publicity in all areas of communication;

vii. special projects;

viii. emphasis on overseas missions in every diocese;

ix. formal consultations between groups of laymen.

11. That the Church develop plans for relating its many communicants who go abroad to the overseas work of the Church and for using their talents, whenever possible, to assist in the propagation of the Gospel; and, specifically,

(a) by formal commissioning as missionaries of Churchpeople going overseas;

(b) by establishing briefing centers, to prepare Churchpeople for life and Christian witness abroad, and to receive reports from them and hold conferences for them on their return;

(c) by providing assistance to local clergy in preparing their people for overseas visits;

(d) by giving help, through the overseas Churches, to wives of men working overseas in adjusting to life abroad;

(e) by producing literature to assist in accomplishing the above purposes.

12. That the education of all clergy of the Church, with respect to the Church's mission, be strengthened by the following methods:

(a) by improvement of the curricula of theological seminaries to provide more information about the Church's mission in the world and the situation it faces;

(b) by recruitment not only of seminary students but of clergy with several years of parochial experience;

(c) by limited term appointments overseas of men now serving in the domestic field;

(d) by providing opportunities for other clergy to make visits to the mission fields;

(e) by arrangements whereby overseas missionaries on furlough may serve on the staff of large parishes;

(f) by provision for qualified theological students to spend a year overseas as part of their preparation for ordination.

13. That the training of overseas missionaries be strengthened by the following methods:

(a) by inclusion in seminary curricula of courses specifically for overseas training;

(b) by joining with other Communions in an overseas training program which makes use of university facilities;

(c) by provision for American appointees to serve internships in Anglican missions in Africa and elsewhere;

(d) by the adoption of a definite program for the training of new appointees, including bishops, and of missionaries in the field, as outlined in Section XIII, 3 of this report;

(e) by preparing overseas workers to adjust to the personal problem of life abroad.

14. That the proposed Permanent Advisory Council, in cooperation with the Joint Commission on Theological Education, study the problems of overseas theological seminaries with a view to developing a strong world-wide program, and that attention be given to the production of Christian literature in languages other than English.

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A LIVING FAITH

Continued from page 14

admired and wonderful qualities of the Eskimo race are the result of their very struggle for existence. Such qualities can never be preserved by "hand outs" and the transition from native to white ways unless there is an economy to support the change. This is yet to be found.

The immediate and real task which faces the Church is, primarily, to enable the Eskimo to maintain a living faith as he faces drastic changes and, secondarily, to assist him to adjust to those changes by doing everything possible to help his understanding of the white man's way and point of view. This can best be done through a native ministry, but since that ministry must be taught, there must first be teachers.

The Eskimo will not easily adjust to some of the changes, but because it is our task to help him, we must seek to love and understand him, particularly when he fails. The steps backward, which are his failures, are part of his growing up, and we must understand this and assist him. Criticism, unless constructive, is harmful. We must try to help the Eskimo correct himself and show him how to avoid the pitfalls which lie before him. We must let ourselves sink into the background and encourage native leaders to come to the fore. This is a far harder task than that of giving orders and encouraging material benefits and is, of course, of far greater lasting benefit to the people themselves. This, then, is the task that challenges the Church.

Today, taken from his native way of life, housed in a building he cannot afford to heat, often living on a scale he cannot afford to maintain on his small earnings, the Eskimo seldom comprehends the implications of the new ways and ideas. Desperately striving to maintain his own independence of spirit, he often cannot express it in the transition and needs help, advice, and direction. It is important that he retain that priceless heritage of the Eskimo people, the supreme right to be independent and care for his own, plus the freedom to be his own "boss." Here is a challenge with complications almost beyond imagination, and the Church, which is you and I, is the only agency that can help him. It is the missionary who (though perhaps imperfectly) speaks to him in his own language and who, knowing his background and thought, can help him to adjust and master this new way of life and not only survive the change but become part of it.

How is the Church to achieve this? The need is for men — men dedicated to give of themselves and to serve. This, our greatest lack, so often halts our program for the training of Eskimo laymen. We so often feel like the man of Macedonia, and exclaim,

"Come over . . . and help us."

PEOPLE and places

Appointments Accepted

The Rev. Schuyler L. Clapp, Jr., formerly assistant minister at All Saints' Church, Detroit, is now rector of Calvary Church, Saginaw, Mich. Address: 715 W. Genesee St.

The Rev. James L. Demas, formerly assistant minister at St. Andrew's Church, Livonia, Mich., is now vicar of Grace Church, Southgate, Mich. Address: 13093 Superior Ave.

The Rev. John L. Dreibelbis, formerly curate at St. Matthew's Church, Evanston, Ill., is now vicar of the Church of the Good Samaritan, Oak Park, Ill. Address: 1121 N. Humphrey Ave.

The Rev. Dr. C. Ronald Garmey, formerly rector of St. Bartholomew's Church, White Plains, N. Y., is now canon of the diocese of Ohio. Address: 2230 Euclid Ave., Cleveland 15.

The Rev. Robert B. Kemp, formerly vicar of Trinity Church, Jasper, Texas, is now assistant rector of the Church of the Redeemer, Houston. Address: 4426 Pease, Houston 23.

The Rev. Earl Kneebone, formerly rector of Trinity Church, Park Rapids, Minn., is now vicar of Trinity Church, Hinckley, Minn., and of the churches at Moose Lake and Rush City.

The Rev. Ralph T. Milligan, formerly of the Holy Cross Mission, Kailahun, Sierra Leone, West Africa, and more recently on assignment in the British West Indies, is now Episcopal and general Protestant chaplain at Essex County Overbrook Hospital, Cedar Grove, N. J.

The Rev. Alex D. Moffat, formerly vicar of Trinity Church, Dragerton, Utah, and St. Matthew's, Price, in charge of the church at Moab, is now vicar of St. Mary's Church, Wichita Falls, Texas. Address: 1502 Cedar Ave.

The Rev. Dr. Edward M. Pennell, Jr., formerly vicar of the Church of St. Catherine of Alexandria, Temple Terrace, Fla., will on November 1 become rector of St. Paul's Parish, Key West, Fla. Address: Box 954, Key West. Fr. Pennell will continue to serve as diocesan missionary.

The Rev. Donald R. Raish, formerly rector of Trinity Church, Marshall, Texas, is now assistant at the Church of the Good Shepherd, Austin, Texas.

The Rev. Wayne R. Schmidt, formerly curate at St. Stephen's Church, Port Washington, N. Y., has for some time been assistant at the Church of St. James the Less, Scarsdale, N. Y.

The Rev. Richard G. Shepherd, who formerly served the Church of the Epiphany, Southbury, Conn., is now serving Trinity Church, Saugerties, N. Y.

The Rev. Wayne S. Shipley, formerly in charge of the Church of St. Michael and All Angels, Cuernavaca, Morelos, Mexico, will on November 1 become assistant chaplain at the Chapel of the Holy Spirit, the Episcopal center at Tulane University and Newcomb College, New Orleans. Address: 1100 Broadway, New Orleans 18.

The Rev. William F. Starr, formerly curate at Trinity Church, Hartford, Conn., is now serving Grace Church, Dalton, Mass.

The Very Rev. Dr. William W. Swift, formerly rector of St. Luke's Church, Fort Madison, Iowa, is now dean of Trinity Cathedral, Davenport, Iowa.

The Rev. Hampton H. Thomas, Jr., formerly associate at Grace Church, Alexandria, Va., is now rector of Grace Church, Carlsbad, N. M. Address: 508 W. Fox St.

Births

The Rev. Donald W. Beers and Mrs. Beers, of St. Alban's, Oakland, N. J., and Franklin Lakes, announced the birth of their fourth child, Robert William, on July 25.

The Rev. Robert J. Bickley and Mrs. Bickley, of All Saints' Church, Brooklyn, Mich., announced the birth of their second child and first daughter, Anne Elizabeth, on September 14.

The Rev. John Hooper and Mrs. Hooper, of Trin-

ity Church, St. Clair Shores, Mich., announced the birth of a daughter, Carolyn Herty, on August 7.

The Rev. Kenneth W. Kadey and Mrs. Kadey, of St. John's Church, Oklahoma City, Okla., announced the birth of their fourth child and first daughter, Katherine Ann, on August 21.

The Rev. Robert L. Miller and Mrs. Miller, of St. Andrew's Church, Detroit, announced the birth of their fifth child and first son, Timothy Andrew, on September 16.

Other Changes

The Rev. Joseph A. Pelham, director of Christian social relations of the diocese of Michigan, is now also chairman of Christian social relations for the Fifth Province. Address: 4800 Woodward Ave., Detroit 1.

Resignations

The Rev. Canon E. Otto Gallagher, of Trinity Cathedral, Phoenix, Ariz., has retired because of ill health and is now an honorary canon. He has been active as dean of the Episcopal Family Conference, and as Christian education chairman, an examining chaplain, and a member of the committee on ecclesiastical court.

Marriages

The Rev. Daniel P. Matthews, of the Church of the Holy Comforter, Monteagle, Tenn., and St. James', Milway, was married on October 4 to the former Diane Vigeant Sangster of Washington, D. C. Mrs. Matthews, a widow, has a two-year-old daughter.

The Rev. Paul Maxwell Snider, rector of St. Andrew's Church, La Junta, Colo., and Miss Mary Irene Wilson, of Englewood, Colo., were married on August 27. Mrs. Snider is the daughter of the late Capt. Ian C. Wilson, F.G.A., and Mrs. Wilson, of Saint Andrews, Scotland.

Changes of Address

The Rev. Corwin C. von Miller, retired priest of the diocese of Louisiana, formerly addressed on Lanier Dr., may now be addressed at 1982 Lee Dr., Baton Rouge 8, La. This represents a change of address but not a change of location.

Living Church Correspondents

Mr. Benjamin B. Page, Box 1309, Port-au-Prince, Haiti. W. L. is now correspondent for Haiti.

The Rev. James L. Considine, Jr., Box 937, Brenham, Texas, is now correspondent for Texas.

Religious Orders

Sister Elda Magdalene recently took life vows in the Community of the Transfiguration, Glendale, Ohio. She first knew the sisters in their work on St. Lioba's Compound in Wuhu, China, when she was working in that city as a lay missionary of the Church. The Rev. Canon Vivan A. Peterson, chaplain general of the community, received Sister Elda's vows.

Also in September, but in the convent of the community at Ponce, P. R., a Spanish woman, a member of the small and struggling Spanish Reformed Church (Episcopal), was received as a postulante.

Deaconesses

Deaconess Lydia Ramsay, director of religious education and youth activities at St. Mark's in the Bouwerie, New York, for the past 14 years, is now serving the Church of the Holy Communion, New York, an equally historic church. Deaconess Ramsay will attempt to reactivate the Church school and youth work as she did at St. Mark's. The number of pupils increased from five to 160 during her stay.

DEATHS

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

The Rev. Dallis Lee Harris, rector of St. Paul's Church, Tucson, Ariz., and chaplain of the Episcopal Student Center at the University of Arizona, died on June 10th at the age of 48.

Mr. Harris was born in Winchester, Ind. He studied at Indiana University and Hamline University, and was a Methodist minister from 1943 until 1946. He was ordained to the priesthood in 1947. He served churches in Chatfield, St. Charles,

and Rushford, Minn., from 1946 until 1948, was rector of Trinity Church, Litchfield, Minn., from 1948 until 1950, and was Archdeacon of the Minnesota Indian Missions from 1950 until 1952.

In 1952 Mr. Harris moved to Arizona, and served as vicar and later as rector of Epiphany Church, Flagstaff, and vicar of St. John's Church, Williams, until 1957. In that year he became vicar of the Tucson church (becoming rector six months later), and chaplain to the Episcopal students at the University of Arizona.

Mr. Harris was a member of the diocesan department of promotion since 1953, and of the standing committee since 1959. He was chairman of the department of college work since 1956. He was editor of the *Arizona Church Record*.

He is survived by his wife, Alice Bishop Harris, and four children.

The Rev. Louis Van Ess, who retired this year as rector of St. James' Church, Oneonta, N. Y., died on September 24th, while being honored at a dinner at the Oneonta Country Club.

Dr. Van Ess was born in Milwaukee in 1897. He studied at Marquette University, received the B.A. degree from Beloit College, and received the B.D. degree from the Episcopal Theological School. He was awarded the D.D. degree by Hartwick College in 1946.

Dr. Van Ess was ordained to the priesthood in 1926. He served churches in Massachusetts and New York City from 1923 until 1926. From 1926 until 1929 he was director of religious education for the diocese of Albany. He was rector of St. John's Church, Massena, N. Y., from 1923 until 1940, and of St. Paul's Church, Waddington, N. Y., from 1935 until 1940. Since 1940 he served as rector of the Oneonta parish, and of the Church of the Holy Spirit in Scheney, N. Y., until his retirement in June of this year.

Through the years Dr. Van Ess has served as a member of the National Commission on Church School Architecture, as a member of the National Department of Religious Education, as Commissioner of Religious Education for the second province, as a member of the diocesan council of the diocese of Albany, as a rural dean, and as a member of the Albany board of missions and department of promotion.

Dr. Van Ess is survived by a brother, Oliver Van Ess, of New York City.

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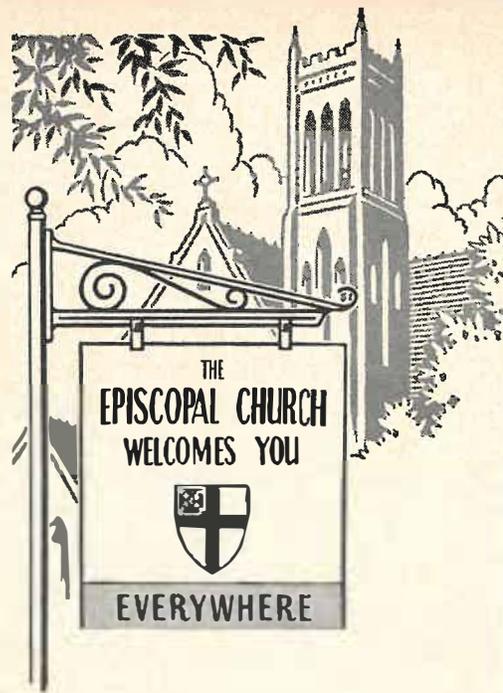
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

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. James R. Daughtry, 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
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 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

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

BALTIMORE, MD.

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

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; EP 5:45, 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

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

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

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

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 Avenue & 53rd Street
Rev. Frederick M. Marris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 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 MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry Street
Rev. William W. Reed, v
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL

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

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
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

ST. LUKE'S

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

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