

The Living CHURCH

January 29, 1961

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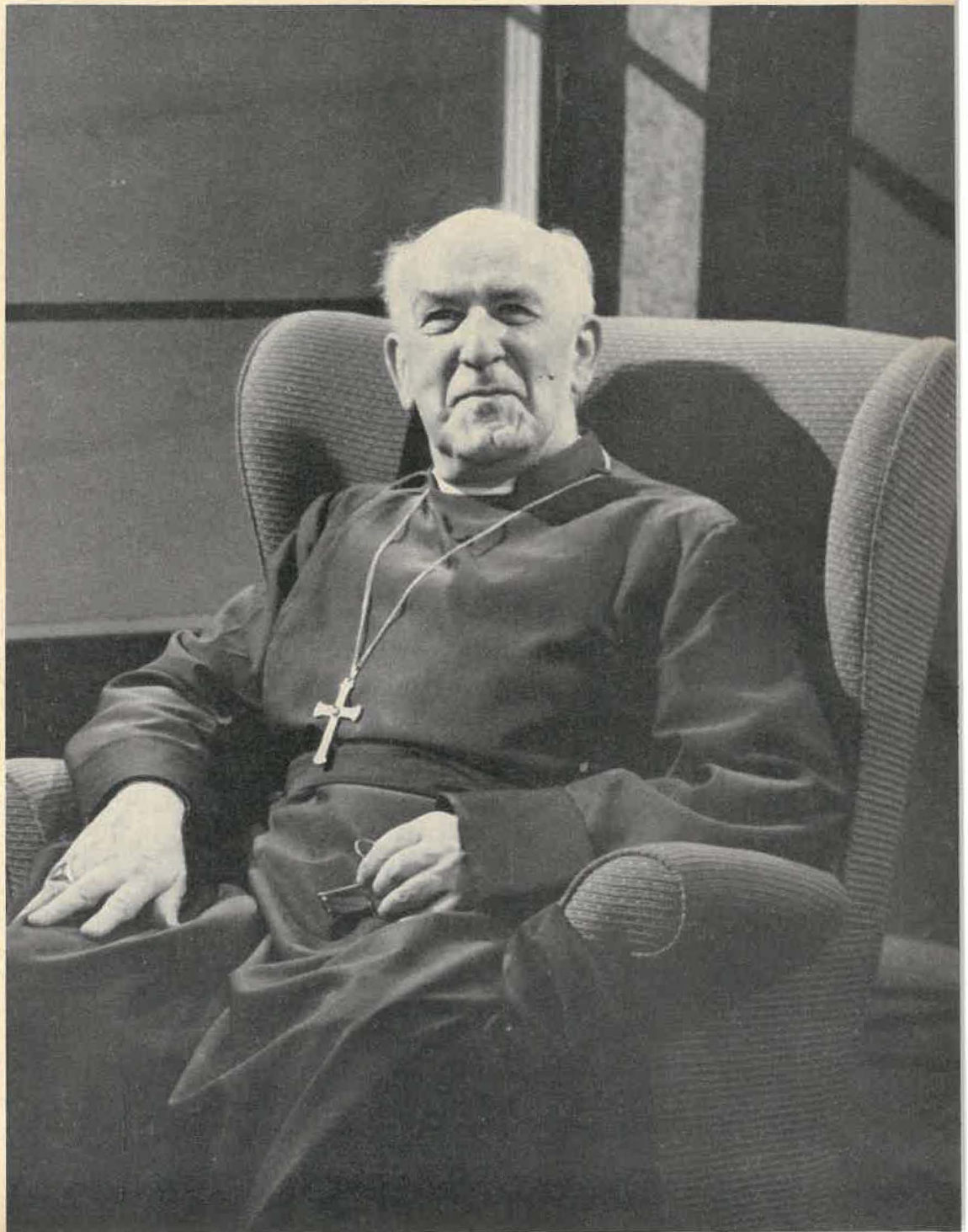
Pages 5 and 10:

**Canterbury:
Retirement
and Appointment**

Page 8:

**Missionary
Paternalism**

The Archbishop of Canterbury:
"Mr. Anglican Communion" to
Churchmen and nonChurchmen
alike [pages 5 and 10].





Easter

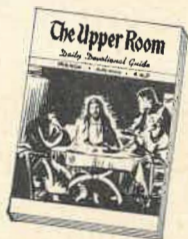
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Language Arts

With our increasing use of discussion in our teaching, it is important that we learn how properly to use this basic human art. Sometimes when people are thrown together a profitable period of conversation takes place, for reasons that are not always clear.

"We had a good talk the other evening, after a dinner at a neighbor's," reports a man, "about a live problem that disturbs our community. Both sides were represented, yet no one lost his temper, no one made personal accusations, and we really reached a balanced and constructive view of the matter. There was no blackboard, no motions were passed, and yet we really felt relieved and rather pleased with ourselves that our two hours of talk had rounded out so well."

Pressed for details that might explain the good will achieved, he admitted that each person had been courteous, respecting the statements of the others, and allowing the others to say what they really felt. He added, "Fortunately, there was no crank who wanted to talk all the time. Also, I do recall that our hostess was most gracious in praising what people said, and in steering the conversation when it seemed to get off the track."

There you have it. There were found, in that gathering, many of the elements for a successful discussion: a congenial and courteous group, small enough in number for all to say something, under relaxed conditions, and with plenty of time, with no troublesome person, and with a skilled leader (though not actually chosen).

In our classwork — yes, in all of our parish meetings, of any age — our present-day problem is how to make the shift from lecture to discussion. The following are some notes on how to improve the discussion in your class.

✓ Open with a question — not a statement, and never an apology. You will prepare carefully those opening words. If the meeting is shy, or has not yet become a group, simple questions calling for a "yes" or "no" answer may do. In an established class this will not be necessary, and a thought-provoking question will be given. It will be directed toward the theme chosen, yet preliminary. It will call for *personal opinions* on matters already partly known to the group. Thus: "Why do you think the people in our Lord's day called Him Lord?" Call on individuals. Do not fear short silences. Restate the question.

✓ Accept all answers courteously, without praise or blame. Write the answers, in substance, on board or pad. Why is this done?

Four reasons: (a) Writing makes the answers seem more important. (b) Writing forces a choice of exact words and the phrasing of a central idea. (c) Members of the class think, as they watch the list grow and as they recognize duplicate or opposed ideas. (d) Written answers can be saved for recall (if on paper).

But if the teacher has a set outcome in mind, and presses until his own answer is given, this is inadequate. Urges toward self-expression are turned into a guessing game to satisfy the demands of the leader. This is just as authoritarian as the lecture. Original thought and democratic action are quashed.

The skilled leader makes each child feel that his ideas are important (and they are — to him, and for the development of the teaching period).

What about the child who talks too much? It may be your fault for always letting him take the stage. Play up those who speak seldom by asking direct questions. Ask the glib talker to be your assistant by answering questions which the other children ask. Plan a research period, and give the hard assignment to the talkative child.

If a child doesn't talk at all, let him have duties that do not call for speech. (If the whole group is silent, then your question was poorly worded — it did not touch their experience or vocabulary.) Help each child to have the experience of success; do not allow any to feel he can-



not do what is asked of him. Don't push the backward one too hard in class; this tends to give a sense of inferiority. Perhaps he can be induced to memorize something at home and recite it before the class. If the children get off the subject, say, "That's very interesting, but let's bring it up later."

Class memorizing has been accomplished lately by means of choral reading, in which a selected passage is read for style and interpretation before an audience. This is the use of words for a purpose. In this, there are solos of certain verses for special pupils. Yet all, like players in an orchestra, feel that they have a share.

The Living CHURCH

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

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SPECIAL FEATURE

Our Paternalistic Missionary Policy
H. Boone Porter, Jr. 8

THINGS TO COME

January

29. Septuagesima

February

- 2. The Purification
- 5. Sexagesima
- 12. Quinquagesima
- 15. Ash Wednesday
- 17. Meeting of the General Division of Women's Work. Seabury House, Greenwich, Conn., to 20th
- 19. Lent I
- 21. National Council meeting, Seabury House, Greenwich, Conn., to 23d
- 22. Ember Day
- 24. St. Matthias (Ember Day)
- 25. Ember Day
- 26. Lent II

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

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THE LIVING CHURCH

LETTERS

(Most letters are abridged by the editors.)

Scottish Succession

Before Churchmen from Connecticut to California rise up to fault the 1961 *Episcopal Church Annual* for claiming (page 420) that the Scottish succession of bishops is not perpetuated in the American Church, let me make public confession and recantation of the error. Like the late Mayor La Guardia, the *Annual* does not often make a mistake in important matters, but when it does, it's a beaut!

The Scottish succession *nearly* died out, because Bishop Seabury (No. 1 in the list of bishops) participated in only one consecration, that of Claggett (5) of Maryland. Claggett participated in the consecrations of Smith (6) of South Carolina, Bass (7) of Massachusetts, Moore (9) of New York, and Parker (10) of Massachusetts.

Three of these bishops failed to participate in any episcopal consecration, except that Moore was one of the consecrators of Parker, after which that line of succession died out.

But Bass (7) was a consecrator of Jarvis (8) of Connecticut, and Jarvis participated in the consecrations of Hobart (11) of New York, Griswold (12) of the Eastern Diocese, and Dehon (13) of South Carolina. Hobart and Griswold participated in many consecrations thereafter, and Dehon in one or two; so from the date of Hobart's consecration in 1811 all bishops of the American Church could trace their succession to the Scottish as well as the English episcopate through one of these three bishops.

I am indebted to the editor of *THE LIVING CHURCH* for calling my attention to this error.

Since the *Annual* cannot correct it until the 1962 edition, I hope purchasers of the 1961 *Annual* who are interested will clip this letter and insert it in their copies, or otherwise make an appropriate notation on page 420 of the *Annual*.

CLIFFORD P. MOREHOUSE
Editor, *The Episcopal Church Annual*
New York, N. Y.

Limiting God's Activity

I am writing a reply in answer to Miss Margaret Kephart's letter [L.C., January 1st] in which she opposes house Communion on four counts.

Since I became vicar of St. Paul's Church on March 1, 1960, we have held house Communion after prayer group on Wednesday morning in different home of members of our church. We have found this most rewarding and helpful, as we do not have a per-

ANGLICAN CYCLE OF PRAYER

January

- 29. Arctic, The, Canada
- 30. Argentina, and Eastern South America with the Falkland Islands
- 31. Argyll and the Isles, Scotland

February

- 1. Arizona, U.S.A.
- 2. Arkansas, U.S.A.
- 3. Armagh, Ireland
- 4. Arndale, Australia



L. Hemmers

Dr. Moreau and his wife Elizabeth
Translation in three senses [see col. 3].

manent church and are meeting in rented quarters on Sundays.

Miss Kephart's first objection is concerned with using leavened bread, which she says causes "scattering of crumbs" and thereby "desecration of the Sacrament." We do not use leavened bread, but the regular hosts, but it seems to me that in any case there is a chance of crumbs. However, any priest should use caution at home or in church whenever the Holy Communion is celebrated.

Her second objection is that "people apparently receive while seated." This again is not necessarily or generally true. In our home Communion the people are kneeling, but we must remember in hospital situations and in paralytic cases people often receive sitting or standing without invalidating the Sacrament or defying the Prayer Book.

Miss Kephart's third warning is "The danger of house Communion, as I see it, lies in its essential man-centeredness." I read this to my prayer group after our service this morning and they urged me to write this letter. It certainly doesn't seem to me or to those participating in our home Communion that this is a man-centered service at all, but a living witness to the activity of God's Holy Spirit reaching out to the lives of people where they are living. I personally have found this phase of my ministry in Tustin one of the most rewarding things I have done.

Finally, Miss Kephart states, "In parishes where our Lord is continuously present in the reserved Sacrament, where people can go to Him, worship, and talk to Him there, one finds no need of house Communion. People go where our Lord is, if they are taught that He is there."

Are we limiting God's activity to the tabernacle, ambry, or the church building? The Church is wherever two or three are gathered together in Christ's name. The Church is the Body of Christ. It seems to me that when eight to 10 members of St. Paul's gather together each Wednesday for prayer and Eucharist that a most vital element of our parish life takes place.

Let me be one to endorse the article in the December 11, 1960 issue of *THE LIVING CHURCH* on house Communion and encourage others to participate in this rewarding ministry.

(Rev.) WILLIAM E. CAMPBELL
Vicar, St. Paul's Church
Tustin, Calif.

BOOKS

A Rich Fare

LANGUAGE AND RELIGIOUS LANGUAGE. A Study in the Dynamics of Translation. By Jules Laurence Moreau. Westminster Press, 1960. Pp. 207. \$4.50. (Westminster Studies in Christian Communication; Kendig Brubaker Cully, General Editor.)

Translation" is an elastic term. It can mean, and perhaps usually means, the more or less literal rendition of a text from one (written) language into another. It can refer to the various degrees of "paraphrase." Still further in the same direction, "translation" can stand for the reinterpretation of philosophical and theological concepts in thought forms alien to those of the environment in which they originated.

It is of translation in all three of these senses that Jules Laurence Moreau treats in his *Language and Religious Language*. Thus his book embraces the subject in its widest reaches.

Dr. Moreau, who for many years has taught New Testament (including Greek) at Seabury-Western Theological Seminary, could hardly be expected to neglect the more restricted linguistic aspect of translation. Nor does he do so. He gives us, for example, an interesting account of the origin of the Septuagint — a translation enterprise of great significance — as well as a number of discussions of interesting linguistic phenomena.

But the author does far more, for he takes into his purview the whole panorama of ideological communication as it applies to religion, and particularly to the Judaeo-Christian tradition. There is discussion of the impact of one philosophical system upon another (e.g., the supplanting of Platonism by Aristotelianism in the history of Christian thought), of the modern philosophy known as "linguistic analysis," of existentialist philosophy, of depth psychology, etc. There is a critique of the strengths and weaknesses of Bultmann's *Entmythologisierung* (which Dr. Moreau "translates": "reversing the process of mythologizing").

The reader will find a rich fare provided by Dr. Moreau, who shows himself widely read not only in his own special disciplines of New Testament and Church history, but in philosophy as well. The section which will cause most controversy is perhaps that on "The Mythic Stance of the Christian Gospel."

In fairness, I must say that I did not find *Language and Religious Language* exactly easy reading. On the other hand it must be admitted that much of the material it covers is on the abstruse side. But certainly it is a book which serious students of the development of Christian thought can hardly afford to neglect.

FRANCIS C. LIGHTBOURN

The Living Church

Septuagesima
January 29, 1961

For 82 Years:

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



Dr. Fisher: Companion and guide.

ANGLICAN COMMUNION

Dr. Fisher Retires

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, has announced his retirement, effective May 31, 1961. The Most Rev. Arthur Michael Ramsey, 56, Archbishop of York, has been appointed as his successor.

Dr. Fisher, who is 73, said his retirement was not caused by ill health. Said he, "I feel I am grown in wisdom, but getting short of patience, so it is time to go."

"My feelings," he said, "are those of a schoolboy getting in sight of the holidays. Or, more seriously, my feelings are perhaps those of a matador who has decided not to enter the bull ring."

The Most Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, has issued the following statement:

"With many others in the Episcopal Church, I shall feel a sense of personal loss in the resignation of Dr. Fisher as Archbishop of Canterbury. We have come to know him quite well here through his frequent visits to this country. He was our guest at two General Conventions and has been here on various other occasions. Wherever he has gone in his extensive travels his warmth and his openness have endeared him to many people.

"Under Dr. Fisher's leadership the vari-

ous Churches of the Anglican Communion have been brought into a closer working fellowship. He has done much to make us aware of our common heritage. And beyond our own Communion the Archbishop, with great charity and breadth of vision, has worked effectively to open channels of understanding and to further coöperation between separated Churches. We are most grateful for Dr. Fisher's 15 years as Archbishop of Canterbury."

Bishop Bayne, the Executive Officer of the Anglican Communion, said, "The news of the Archbishop's retirement is a double shock to me, for I have learned to know him, not simply as our senior bishop, but also most warmly and intimately as my own companion and guide, as well as official superior, during the first perplexing months of an unprecedented ministry."

Bishop Bayne praised the Archbishop for having made a "tough and living reality out of this gossamer thing called the 'Anglican Communion.'" He gave Archbishop Fisher chief credit for the fact that, to 40 million Anglicans, the Archbishop of Canterbury has become the symbol and chief instrument of their unity.

The bishop said that Dr. Fisher's world-ranging pilgrimages endeared him to millions of Christians, and also made real the Anglican Communion, which "could well have been nothing more than a sentimental illusion, engendered by English paternalism out of Anglophilia."

The Archbishop, he said, has fostered vigorous new growth in the entire Anglican household, bringing about global "recognition of the profound unity of our Anglican life, as a particular node or level of the still greater unity God has willed for all men."

"To see all this happening — even to anticipate it and to find the ways to let the strength and resourcefulness of the younger Churches play their part in the life of the household — all this is the peculiar gift of Archbishop Fisher," he said. "Lambeth has become a new reality under his leadership. The Anglican Congress has come into being, to give a new dimension altogether to our common life. New provinces have been established. . . ."

Dr. Ramsey became Archbishop of York in 1956. He will be succeeded in that post by the Rt. Rev. Frederick Donald Coggan, 51, present Bishop of Bradford.



Dr. Ramsey: Scholar and leader.

Bishop Lichtenberger told THE LIVING CHURCH: "The Archbishop of York is a distinguished scholar and leader and will make an excellent Archbishop of Canterbury."

NEW YORK

Unacceptable

The rector of the Church of St. James the Less, Scarsdale, N. Y., announced on January 8th that he will not welcome to Holy Communion any parishioners who assented to barring a young man of Jewish parentage from a debutantes' ball.

The Rev. George F. Kempself, Jr., 38, rector of the church since 1953, received support for his action from his bishop, Bishop Donegan of New York, and from the Presiding Bishop, the Most Rev. Arthur Lichtenberger.

Michael C. Hernstadt, 19, a communicant of the parish, was one of the two escorts selected by Miss Pamela Nottage, 18, also a communicant of St. James', as escorts for her debut at the Scarsdale Golf Club's Holly Ball on December 27, 1960. Club officials decided that Mr. Hernstadt was "unacceptable" as an escort. Miss Nottage canceled her debut.

At services on January 8th, Fr. Kempself said: "This morning I stand before you with a heart overflowing with sor-

row. . . . What has made me sad is that one young man of this parish, of Jewish parentage, whom I baptized at this font, whom I presented to the bishop of this diocese for Confirmation, who has received the Sacrament of our Lord's Body and Blood regularly and faithfully at this altar rail, was not considered acceptable to be an escort of a young lady of this parish at the ball. . . .

" . . . this young man is hurt, and we Christians have hurt him. He would not come to this church to receive Holy Communion on Christmas. . . . He is deeply hurt, and we must be responsible for his healing. Now, when the chips are down, and when we face the facts baldly, what we are saying is that if our Lord Jesus Christ had come back to earth in Scarsdale in time for the Holly Ball, He would not have been allowed to escort a young lady of this parish to that dance. . . .

"Therefore, I feel it is my responsibility as your pastor to say that anyone who has in any way, by word or in thought or deed, acquiesced with this position of the Scarsdale Golf Club is no longer welcome to receive Holy Communion at this altar — at God's altar — in this parish until such time as he has worked out his own peace with God in his own way, whether by using the General Confession . . . or by making his confession to me or any other priest of the Episcopal Church. I say this to those members of this congregation who may have shared directly in this decision, and I say it to anyone here who in his heart and mind agrees with that decision.

"This is a sin against God and against a member of this congregation, and no one dares to come to the altar to receive the Body and Blood of our Lord Jesus Christ unless he repents him of this sin,

and is in love and charity with his neighbor, and intends to lead a new life. . . ."

Fr. Kempzell and his two curates are honorary members of the golf club, and several parishioners of the church also are members.

Bishop Donegan of New York backed Fr. Kempzell's action. "It is the duty of religious leaders," he said, "to condemn religious, racial, and social prejudices that embitter life and separate mankind. Discrimination, in whatever form it expresses itself, should be repugnant to all of us as children of God and as citizens of a democratic society." Bishop Donegan appointed Suffragan Bishop Wetmore of New York, who was present at the church on January 8th, to be spokesman on the affair for Fr. Kempzell and for the diocese.

The Most Rev. Arthur Lichtenberger, Presiding Bishop, also supported Fr. Kempzell, saying that he was "absolutely correct in his action."

"This was a fine thing to do," he said. "We support his position fully."

Fr. Kempzell was also backed by many of the clergymen of the area. The Very Rev. Osborne Budd, dean of the Westchester convocation of the diocese of New York, and rector of St. John's Church, Tuckahoe, Yonkers, said, "I agree wholeheartedly with Fr. Kempzell and his fortitude in taking this stand — which fortitude, I am afraid, some of us might lack."

Officials of the Scarsdale Golf Club have declined to comment on the matter.

Bishop de Wolfe of Long Island, by whom Fr. Kempzell was ordained and under whom he served for the first four years of his ministry, sent him the following telegram:

"Report I have read in the press relative to the reaction of the rector of the Church of St. James the Less, Scarsdale,



Fabian Bachrach

Fr. Kempzell: A fine thing to do.

N. Y., the Rev. George F. Kempzell, Jr., to the recent action taken by the Scarsdale Country Club in barring a Jewish convert to Christianity from attendance at the club's annual Holly Ball led me to thank God that Fr. Kempzell is a spiritual son of mine who has taken my instructions seriously. His forthright stand in meeting the situation involved a measure of wisdom and grace which only God the Holy Ghost could provide."

In an interview, Fr. Kempzell told THE LIVING CHURCH that support for his position was being expressed by a great number of people in all areas of the country.

Mr. and Mrs. Paul Nottage, parents of Miss Pamela Nottage, have made the following statement:

"We are proud to be members of the parish of St. James the Less and think of Fr. Kempzell as a true man of God. Although we were unaware that he was preaching the sermon . . . we knew he had been informed of the incident. We admire him for his courage in taking this stand and wish that everyone concerned could find it in his heart to practice the teachings of Christianity that he exemplifies. . . ."

RACE RELATIONS

Opposed to Communism

Bishop Campbell of West Virginia, in reference to the memorial to the House of Bishops drafted by the Episcopal Society for Cultural and Racial Unity asking for a statement on the Church's position regarding interracial marriage [L.C., January 22d], made a statement charging that one of the society's leaders is a Communist, and later retracted the charge.

In his first statement, Bishop Campbell said that the society "is an irresponsible, self-organized association of persons. They have no official standing, recognition, or function within the body of the Episcopal



Rudolph Edward Leppert, Jr.

Church of St. James the Less, Scarsdale, N. Y.: A "No" to those who agreed.

Church . . . their most recent advocacy of interracial marriage [is] shocking and offensive. I seriously question the motives underlying the actions of some of their leaders. From information I have gathered from Washington, Virginia, and Kentucky, it appears that one of its outspoken leaders is a card-carrying Communist. Certainly he is a dangerous and discredited person."

The bishop's second statement was that his earlier statement "adequately covers the immediate situation except to add that more information completely exonerates the officers and official leaders of this society from any suspicion of Communism."

Bishop Marmion of Southwestern Virginia said, after Bishop Campbell's first statement, that he knew of no Communist influence in ESCRU.

The Rev. John B. Morris, executive director of ESCRU, said, "I am grateful to Bishop Campbell for his clarifying statement. In support of the forthright counsels of the Episcopal Church's official bodies, this society seeks a unity of persons in Christ Jesus that transcends racial and cultural barriers. Let it also be well known that we are inherently opposed to Communism and would not welcome any Communists as members. With agreement on essentials and some differences in approach, Bishop Campbell and this society of committed Churchmen and loyal citizens will go forward respectively in their work for God and His Kingdom."

The Rev. John H. Teeter, vicar of the Church of the Good Shepherd, Lynchburg, Va., one of the founders of ESCRU, said that the organization did nothing at its Williamsburg meeting to advocate interracial marriage. He pointed out that the resolution said that interracial marriages were not in violation of Christian teachings, natural law, or the Constitution of the United States. "This is a far cry from advocating interracial marriage," he said.

In its meeting, the society drafted a resolution calling upon President Kennedy to give "courageous leadership" in the field of race relations, and to continue that support "without accommodation or retreat resulting from concern for political support in succeeding elections."

MICHIGAN

Lay Scholars

Bishop Emrich of Michigan announced the start of a program of "Courses for Lay Scholars" at the annual Bishop's Night of the diocese's School of Theology, held on January 19th in the Cathedral Center.

The program has a carefully integrated study plan, lasting three to seven years, for lay people who have no idea of serving the Church in a professional capacity. They will be trained by the School of Theology staff for the increase of knowledge of the Faith and practice of the

Church, and to create in every congregation a reserve of available, thoroughly educated manpower. Some 30 lay people are already enrolled in the new program. They will take courses in Bible, Church history, and theology.

The diocesan School of Theology was instituted to help meet the shortage of clergy in the Episcopal Church. In five and one-half years of operation, it has grown from seven to 81 students. It was organized as a night school, and is designed to give encouragement to men over 32 years of age who wish to prepare for the ministry. The school has assisted men to seek ordination as deacons and priests, with the goal of serving as unpaid assistants in parishes and missions, while still continuing in their secular employment.

The school also is attended by women who are preparing for work as directors of religious education and as deaconesses.

SAN JOAQUIN

Plea for Independence

Bishop Walters of the missionary district of San Joaquin has asked that the district convocation scheduled for the end of January apply to the 1961 General Convention for diocesan status.

"It is now time to relieve the national Church from having to help carry us," said Bishop Walters. "We have no more right to continue as a missionary district than had the 18 mission churches, which have become parishes since 1944, to continue as missions."

In a recent message to Churchmen in his district, the bishop described the Church's missionary work in Puerto Rico and among Indians in South Dakota, and said, "To me, the need for releasing San Joaquin's aid from the national treasury to work that should be extended in fields like the above, is one of the biggest reasons for diocesan independence."

CHURCH ARMY

Englishman on the Board

The board of trustees of the Church Army in the U.S.A. has announced the election of an Englishman as secretary of the board.

The new secretary is Sir Louis Beale, K.C.M.G., C.B.E., LL.D. Sir Louis has spent much of his adult life in the British Foreign Service or on special assignments for Her Majesty's government. He is presently special consultant to the firm of Calvin Bullock, Ltd., New York City.

NEW YORK

Mission to Wall Street

A five-day preaching mission by a Canadian bishop began on January 16th at Trinity Church, New York City.

The Rt. Rev. Michael E. Coleman, retired Bishop of Qu'Appelle, preached on

the topic, "Discover God." He spoke at noonday and evening services. Three services were held daily during the mission.

The parish congregation spent weekday evenings and one entire weekend studying in preparation for the bishop's visit. The mission, in addition to giving the parishioners a deeper insight into Christian thinking, was an effort to reach unchurched business people in the crowded Wall Street business district.

Several years ago Bishop Coleman helped bring about the settlement of a shipyard strike in Victoria, British Columbia. As a result he was made an honorary union member — with the job classification of "retail sales clerk."

ENGLAND

Both Words Out

The words "Catholic" and "Protestant" are completely out of date, said the Archbishop of Canterbury, recently.

"I have heard a good deal about these words just recently, as a result of my visit to the Pope," said the Archbishop. "I hope that by going to see the Pope I have enabled everybody to see that the words 'Catholic' and 'Protestant' as ordinarily used are completely out of date. They mean nothing at all. You may say that is a harsh thing to say, but each word means a different thing to each person. You cannot find anyone to agree precisely on what either word means. They are capable of an infinite variety of meanings. They are almost always used purely for propaganda purposes. That is why so much trouble is caused by them."

The Archbishop suggested that the words "corporate" and "personal" almost exactly match the other two words.

Bethlehem Rock

The cathedral at Coventry, England, being rebuilt after extensive damage caused by World War II air raids, will have a baptismal font carved out of a boulder from a hillside at Bethlehem.

The three-ton boulder is on its way from the Holy Land to England. All services involved in transporting it have been given free, and people of different nations have cooperated in allowing it to cross various national borders, according to Religious News Service.

Labor Movement

A priest of the Church of England has called upon English clergymen to form a trade union to fight for higher stipends.

"What is good enough for doctors, teachers, bankers, and government employees should be good enough for us," declared the Rev. Lewis Roberts, 62, vicar of Peasmarsh in Sussex County.

Writing in his parish magazine, the vicar observed: "It is not without sig-

Continued on page 11

We cannot hope
to evangelize the world
on the basis of

Our Paternalistic

Missionary Policy



Eva Luoma

Problems are not confined to foreign missions.

Several weeks ago, I spent Sunday in a far-away village. In the morning most of the adult population clustered into the little log church. There they knelt to make their communions before an altar colorfully vested with local needlework. In the afternoon, most of the children in town came to Sunday school. Later on, the old iron bell in the rough wooden tower again summoned a larger portion of the community to Evening-song.

Why did everyone go to church? The answer is simple. In this village, as in many others in various parts of the world, virtually every single person is an Episcopalian. For as long as most people there can remember, they have all belonged to what they rightly regard as "their Church."

This is the glory of our missions. No matter how much we need to rethink our missionary policies, do not let anyone tell you that our missions have had no success. Episcopal missionaries, working under missionary bishops, supported through

our Overseas Department, have in fact brought the Gospel to thousands and thousands of formerly pagan peoples. If you travel through our mission fields, as I have done during the past several months, you will meet no end of wonderful Churchpeople, of every age, of every race, of every type of background. Sometimes they are a valiant handful of Christian souls holding out against a hostile environment. Sometimes, as in the case of the village mentioned, an entire community will find the center of its life in the Church.

Then what is the trouble? What is wrong with our missionary policies? Well, consider the rest of the story. That same village, after half a century of complete fidelity to our Church — their Church — has never had a resident priest. The Church simply cannot afford the expense of sending in a missionary and supporting him and his family there. The cost of bringing in the necessary furnishings, supplies, and equipment would be very great. We just don't have enough missionaries or enough money to be able to assign a priest to such a small and isolated community. The economy of the village itself could not possibly provide a suitable salary for a vicar. And conditions are such that this kind of place is unlikely nowadays to grow either larger or richer. For here, as in many other parts of the world, the young people are moving away to jobs in bigger towns. Accordingly, this village, like many others, is dependent on the occasional visits of a priest who lives many miles away. Generation after generation of Churchpeople live and die here without having that constant ministry of Word and Sacraments which the Church teaches to be necessary. Scores of young people will move to larger cities without having the full spiritual resources which they need to face a difficult change in their way of life.

All of this doesn't make sense. How can a 100% Episcopal community be a

"mission?" How could a priest ministering there possibly be described as a "missionary?" Why does an office in New York have to collect funds to "send" a priest into a community which is far more Episcopal than New York will ever be? Just how unrealistic can we get?

When St. Paul traveled through Asia Minor and Greece, he didn't tell his converts that in order to have the Church's ministry they would have to wait until Jerusalem could send somebody out. On the contrary, he simply ordained elders (in Greek *presbyters* = our word *priests*) in every place. He didn't wait until Jerusalem provided funds for his work but earned his own living, whenever necessary, in a secular occupation. He didn't tell his newly-founded churches to expect Jerusalem to pay their bills. Instead, he told his converts to *send money back* to the "poor saints" in the slums of Jerusalem.

In short, St. Paul was eager for the evangelization of the entire world, and he planned his work accordingly. He did not patronize and pauperize his converts so that they would become permanent drags on his missionary resources. On the contrary, he organized them into responsible churches which could actually assist and further his missionary work. Selfgovernment, self-support, and a local ministry seem to have been taken for granted from the start. If the modern Anglican Communion claims the authority of apostolic succession, can it afford to ignore the authority of apostolic example?

What has, in fact, been the policy of the Church? Our missionary bishops, and the clerical and lay missionaries under them, are appointed and paid by the organization in this country. A staff of native clergy is built up with a caution which, in the recent past, has almost had the appearance of reluctance. In some areas, we have worked as long as 40 or 50 years without ordaining a single priest from among the people of the area. Ac-

by the Rev. H. Boone

Porter, Jr., D.Phil.

Professor of Liturgics,

General Theological Seminary,

New York, N. Y.

ording to our canon law, missionary districts are ruled by a very centralized authority. A local mission congregation may have a committee that functions somewhat like a vestry, but ultimately all the actual decisions are made by the priest in charge, and everyone knows it. Since the committee has no real authority, it is difficult for the congregation, or the committeemen themselves, to take it seriously. The same thing happens at the diocesan level. In overseas areas, the diocese is not allowed to call itself a diocese. It is a "missionary district" — a patronizing title which is, for obvious reasons, offensive to the citizens of many foreign countries. A missionary district is supposed to have a convocation which functions somewhat like a diocesan convention. But here again all the real decisions are made by the bishop or by 281. With the meeting convened in such a context, it is absurd to expect any serious debate or discussion of policy. People cannot learn to practice democracy when they are treated like second-class citizens. How can a legislative assembly function unless it is allowed the right to make genuine decisions? Most important of all, it must have the freedom to make mistakes.

It is to be added that these problems are not confined to foreign missions. In one of our largest and most important missionary districts situated within these United States, the convocation has never met *during the entire history of the district*. Canons for the government of the district have simply never been adopted. The present bishop is working to regularize his jurisdiction, but this is not easy after two generations of uncanonical government.

In the past, there were perhaps reasons for such situations to arise, but what about the present and the future? As new districts are now organized, should they not be so constituted that they can at once begin to develop channels of self-government, self-support, and self-extension?

Lastly, when we go from the diocesan to the provincial level, we encounter the same difficulties. American missionary districts are so closely tied to the American Church that it becomes very difficult to

integrate them with other overseas Anglican provinces. The administrative and economic differences are too great. Why can we not allow our missions, at the very outset, to grow together in each geographic area?

These problems are unfortunately aggravated by a further snag which is built into our present setup. Most missionary clergy are young priests or deacons fresh out of seminary. Many have never been to a vestry meeting or a diocesan convention. They have never served on a standing committee or a diocesan department. The national clergy and laity have lived all of their lives within the context of the missionary district. Hence they, like most of the missionaries, have had no experience with ordinary canonical government. The kind of priest or layman who would be good material for a standing committee is often discouraged from making himself felt in a missionary district, by the very nature of the present system.

In one place I visited a large congregation who had been able, several years ago, to achieve self-support and hence ask for the status of a self-governing parish. A missionary official of the Church, however, made a speech to the congregation explaining why "the time was not ripe" for any such drastic step to be taken. Today, needless to say, that congregation is still a mission, dependent on 281 for part of its support. Why should those people engage in sacrificial giving to a Church which seemingly does not desire self-respecting and self-supporting parishes?

This kind of paternalism is all the more absurd when you see the quality and caliber of the people with whom we are dealing. If our Overseas Department made consistently bad appointments, if our missionaries were mostly incompetent, and if the people to whom they minister were habitually unfaithful — then it would be very reasonable for the American Church to maintain a rigid control of missions, patiently but firmly suppressing all attempts to gain independence. But such is not the case. Our Overseas Department makes excellent appointments. Our missionary bishops, and the clergy and lay workers under them, are among the finest people in our Church. As to the laity in our missionary districts, they often show a witness and devotion which would put American Churchpeople to shame. Many of these lay people, furthermore, are accustomed to positions of responsibility and trust in their secular life. If the secular world is glad to use their talents and abilities, why should not their Church do the same? In short, our present method of governing missionary areas is ill-conceived and unrealistic because it fails to take account of the excellence of our missionary work, and it fails to recognize the capacities and capabilities of the clergy and laity who live in these areas.

In speaking of self-support in the mission field, I am not for a moment suggest-

ing that the American Church should not have to give to missions. We must give. Living in the richest nation in the world, we cannot call ourselves Christians unless we are willing to share our material blessings with our less fortunate neighbors.

Yet the mission fields do not need to stake their futures on the uncertainties of generosity. Missionary clergy and missionary congregations should be encouraged to explore every avenue of self-support, instead of being forcibly tied, as they now are, to the apron strings of the U.S.A.

Many of our missions are, of course, partially self-supporting. Yet they cannot become fully self-supporting because the only methods of ecclesiastical support which we permit are those which are customary in America. What is suitable here is often very unsuitable in a different culture and a different economy.

Our missionaries and their wives are usually forbidden to earn money by secular work. Seeing the American missionary living in a large house with a salary from America, naturally the national clergy wish the same privileges. Accustomed as they are to missionary clergy, the laity feel that a priest who does not have an automobile, Western clothes, and certain other luxuries is somehow less than what a real priest should be. The result of all this is our present impossible situation.

Experienced national clergy are dissatisfied because their salaries are lower than those of the least competent missionary clergy from America. Yet even so, the salaries of national clergy are often too high for the local economy to support. Hence, virtually every clergyman, whether missionary or national, has to draw part of his salary from mission funds. (This is why missionary bishops get grey hair.) Since these funds are soon exhausted, we cannot afford more clergy and we cannot afford to open new work even when people beg for it. A paternalistic missionary policy leads inevitably to this blind alley. We cannot hope to evangelize the world on this basis.

The only hope of carrying out our Lord's commission to preach the Gospel everywhere is to adopt a strategy designed for that purpose. We must not build missions which will forever be dependent on American control, American money, and an American episcopate. *Rather we must build self-supporting, self-governing Churches, which can in turn found daughter Churches of their own.* The logical pattern of missionary activity is given in II Timothy 2:2 — "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

A self-extending Church must have self-government and self-support. It must also

Continued on page 12

Predictions Confirmed

Last July, THE LIVING CHURCH reported the publication of the newest edition of *Crockford's Clerical Directory*, and quoted its anonymous preface "... it is very possible that before the next general election, Mr. Macmillan will have to nominate a new Archbishop of Canterbury."

The prediction has been borne out by Dr. Fisher's announcement [page 5] that he will retire on May 31st. His successor is to be the Most Rev. Arthur Michael Ramsey, present Archbishop of York. The next Archbishop of Canterbury is no stranger to the pages of THE LIVING CHURCH, since he has not only appeared in the news pages, but was author of an article (a chapter from his book, *An Era in Anglican Theology: From Gore to Temple*) published October 9, 1960.

Shortly before the enthronement of Dr. Fisher as Archbishop in 1945 THE LIVING CHURCH published an appraisal of him by the Rt. Rev. G. Ashton Oldham, then Bishop of Albany. Said Bishop Oldham, "While



New York Times

The Most Rev. Geoffrey Francis Fisher and Mrs. Fisher
He came to the United States.

he may not shine as Temple did, or some of his illustrious predecessors, as the 98th* successor of St. Augustine in the See of Canterbury, he will be a wise, kindly, Christian leader, much alive to the currents sweeping through Church and state at the present time and capable of giving them wise direction."

Certainly Dr. Fisher's light has not been of the same kind as Dr. Temple's, but some great things have happened in the Anglican Communion, and he has had more than a passing part in them. During the years of Dr. Fisher's archbishopric, the Anglican Communion has become of a Communion in practice. This has been a period during which Anglicans all over the world have become increasingly aware of their kinship, and during which American Episcopalians-in-the-pews have become aware of themselves as Anglicans. How much all of this has been due to the influence of the Archbishop and how much has been a part of the general geographical integration of the world cannot be judged. The man who reads the daily newspapers finds an ever larger percentage of his front-page news concerned with happenings in the rest of the world; the man who reads THE LIVING CHURCH finds a growing percentage of his news concerned with religious events, trends, and opinions outside the boundaries of the American Church. But the increasing self-awareness of the Anglican Communion, we think, cannot be fully explained by the shrinking secular world. The influence of personalities has played a large part — and of these personalities, the chief one is probably Dr. Fisher. The influence of William Temple may be that of one of the great figures in Anglican, indeed Christian, history. But the name — and the face — of Geoffrey Francis Fisher is better known to Episcopalians in parishes and missions throughout the United States.

Part of this is because Dr. Fisher has come to the United States — as well as gone to Australia, to Japan, to Africa. Partly it is because he is a man easy for newsmen to photograph and write about; partly it is because he is a man easy for anyone to know. An appraisal of the Archbishop in THE LIVING CHURCH of January 20, 1946, said, "Americans will find him the most informal, genial, and accessible bishop that has ever visited the United States from England." Another prediction borne out.

The Archbishop's visits to this country, and his part in the coronation of Queen Elizabeth and the marriage of Princess Margaret, televised into thousands of American homes, have made him "Mr. Anglican Communion" to Churchmen and nonChurchmen alike.

In this, the era of the administrator, Dr. Fisher has been an administrator *par excellence*. In an era of awareness of public relations, he has done a masterly job of public relations for the Church. Different times call for differing kinds of greatness, and the 99th Archbishop of Canterbury has been no poor imitation of his predecessor, but an exceptional original of himself.

*Dr. Fisher is the 99th man to hold the office of Archbishop of Canterbury, although he is serving the 100th term in office. This little bit of confusion is due to Thomas Arundel, who held the See of Canterbury in 1396 and 1397, was succeeded by Roger Walden, and was restored to the position in 1399, serving until 1414.

NEWS

Continued from page 7

nificance that the only profession in the country which has no organized body with the functions of a trade union is the clergy."

Mr. Roberts, who last year was reprimanded by his bishop for urging Anglican clergy to stage a token strike protesting their "appalling pay," added that he finds it impossible to live on the "miserable pittance" the Church pays him. He said he gets £650 (\$1,820) a year. His savings are exhausted and he soon will be in debt, the vicar said. [RNS]

IRON CURTAIN FILINGS

Tactful Atheism

The Russian newspaper, *Pravda*, has warned the Soviet press to use more tact while spreading atheistic propaganda.

The organ of the Communist Party's Central Committee recalled, in an unsigned, four-column editorial, advice given recently by Premier Nikita Khrushchev: "Being atheists does not mean we have a right to insult the religious feelings of churchgoers."

"Unfortunately," *Pravda* commented, "not all Soviet publications remember this advice." It said that many of them reveal a lack of objectivity by branding all churchgoers as "illiterate people."

Pravda also condemned as "one-sided atheistic propaganda" reports of alleged immoral deeds on the part of some clergy "which have filled some Soviet publications lately."

"Such articles," it said, "only annoy religious believers and should not play the main role in the anti-religious propaganda which is a very important part of Communist upbringing."

The paper stressed that "only educative methods are permissible, along with careful supervision" to ensure that clergymen obey Soviet laws.

Pravda softened its criticism by citing papers which, it said, are promoting in a proper manner the Party's "final aim — the liberation of all citizens from the poisonous influence of religion." [RNS]

PUERTO RICO

Opportunities

Bishop Swift of Puerto Rico, writing in his *Bishop's Letter*, says that the Church has received favorable publicity because of the Church's stand in the recent Puerto Rican election [L.C., November 6, 1960]. He says that, at a recent meeting of the Puerto Rico executive council, "most of our time was devoted to surveying the opportunities before us. . . . All over the island — from university professors to garage mechanics — people are talking about the stand of our Church, and the mayor of Adjuntas even sent an emissary to ask us to begin work in that city. As



Amarillo Globe-Times Photo

A sign, worded appropriately to suit a churchyard, appeared on the grounds of St. Andrew's Church, Amarillo, Texas. The "commandment" is located on the south side of the church, of which the Rev. H. E. Moreland is rector.

a result, the council asked me to prepare a detailed picture of the situation. This has now been shared with the National Council, and if they can let us have the manpower and money we can really move into new areas and offer Puerto Ricans the Catholic Faith on a reformed basis — which is that for which they are seeking. *We must not fail them.*"

SEMINARIES

Construction to Come

The trustees of the Seminary of the Caribbean, meeting in Santurce, Puerto Rico, recently, approved plans for the seminary's administration building, a service building, and athletic facilities. The administration building will be named Bentley Hall, in honor of Bishop Bentley, director of the Overseas Department of the National Council, who is chairman of the seminary's board of trustees.

The seminary's plant is being erected in Carolina, Puerto Rico. Construction will start as funds become available.

Visit from the Top

A team of twelve directors of the National Council is scheduled to arrive at Seabury-Western Theological Seminary on February 1st, for a two-day visit with students and faculty.

Headed by the Presiding Bishop, the group will acquaint seminarians with the work of the various departments of the National Council. Seabury-Western is one of the eleven seminaries of the Episcopal Church which the directors plan to visit.

National Council officers scheduled to make the visit are the following: Bishop Lichtenberger; the Rt. Rev. John R. Bentley, first vice president of the National Council and director of the Overseas Department; Mr. Warren H. Turner, Jr., second vice president and executive assistant to the Presiding Bishop; Mr.

Lindley M. Franklin, Jr., treasurer; the Rev. Canon C. Rankin Barnes, secretary; the Rt. Rev. Daniel Corrigan, director of the Home Department; the Rev. Canon Almon Pepper, director, Department of Christian Social Relations; the Rev. David Hunter, director, Department of Christian Education; the Rev. Joseph G. Moore, executive secretary of the General Division of Research and Field Study (Evanston, Ill.); the Rev. Howard V. Harper, executive director of the General Division of Laymen's Work; Miss Frances Young, executive director of the General Division of Women's Work; and Mr. John W. Reinhardt, director of the Department of Promotion.

Brazilian Visitor

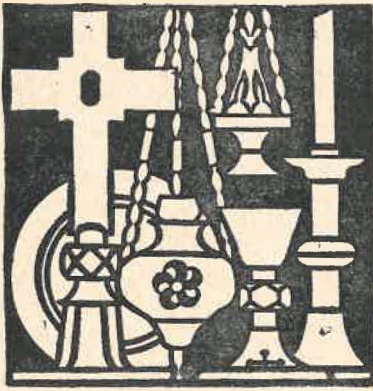
The Very Rev. Henrique Todt, dean of the Episcopal Theological Seminary of Brazil, visited United States seminaries recently. His visit was under the auspices of the Overseas Department of the National Council, and was made at the request of the missionary bishops of Brazil.

Dean Todt conferred in November and December, 1960, with the deans of five seminaries: General Seminary in New York City, Berkeley Divinity School in Connecticut, Philadelphia Divinity School, the Virginia Seminary, and the Episcopal Theological School in Massachusetts. He also visited Union Theological Seminary in New York City.

The Brazilian seminary is currently training 12 men for work in small villages of southern Brazil, where the work of the Episcopal Church is concentrated.

"Brazil is a country of today, not merely of the future," Dean Todt said, during his visit to the United States.

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PATERNALISTIC POLICY

Continued from page 9

have a self-replenishing ministry. That is to say, the Church in every land must have the practical and realistic means of selecting, training, and ordaining the number of clergy and the type of clergy which the nature of the work requires. This is not a goal to be achieved after several centuries. Rather it should be the practical basis of operation in every missionary district from the very start. The first converts attracted to a new mission are often the very best, and in almost any situation one can find several mature men who meet the New Testament standard for the diaconate. (I Timothy 3:8-13. As an Anglican clergyman, I am duty-bound to regard the plain words of Holy Scripture as more authoritative than what our canon law says on this topic.)

Different Localities, Different Needs

As to the priesthood, different localities have different needs. A wealthy Chinese congregation, for instance, may desire a sophisticated and well-educated rector, and they can well afford to obtain one. A mountain village of wood-choppers and trappers, on the other hand, may be better served by a local man accustomed to handling a rifle and an ax, whose wife and daughters know how to cure hides and salt meat. Every people, in their own way, can find a place in their own society for their own kind of priest. After all, every kind of society, in all parts of the world, constantly faces and solves problems far more difficult than this.

We need to be reminded especially that most primitive societies, accustomed to centuries of difficulty and danger, have quite effective methods of self-government. The place of a priest in a foreign culture cannot be decided in New York, nor in the American House of Bishops. Specific problems of a local Church cannot all be solved by a missionary bishop, either. Remember that under our present system a missionary congregation may be ruled by a bishop who resides over a thousand miles away and who has little knowledge of the life and language of the locality.

Many local problems can only be worked out at the local level. This can only happen if the local congregation is permitted the right to experiment. Of course experiments in the exercise of the ministry are in fact going on, *but usually in secret*. Foreign clergy have learned that Americans do not like presumptuous subordinates, and that the mission will pay out the most money if the Americans believe that the natives are "poor, ignorant, and helpless." This is the bitter fruit that grows on the thorn tree of paternalism.

When we pass from the diaconate and priesthood to the episcopate, we face special problems. It can only be said that the Anglican Communion has been in-

excusably slow in building up a national episcopate in many missionary areas. This is not the fault of 281, or of the missionary districts themselves, for they have no official voice in the selection of their prelates. Our present generation of missionary bishops are energetic and devoted leaders, most of whom hope that their successors can be citizens of the country where they serve. Will the Church see fit to fulfill such a hope?

All of this, it must be clearly stated, is not intended to imply that bishops, other clergy, and lay missionaries from America are no longer needed. Quite the contrary. When a young Church begins to plan its own future and solve its own problems, it desperately needs the encouragement, the wisdom, and the moral support which can only be brought by representatives from an older Church. We in America, for instance, still draw some of our ablest Church leaders from England. They make a great contribution precisely because they come to us as fellow-workers. The occasional English Churchman who comes over here to "set us straight" does not usually have an effective ministry. How do we Americans feel about foreigners? How do foreigners feel about us?

The Problems Are Not Remote

In conclusion, let it not be supposed that these are remote, far-away problems. Let it not be thought that these questions are only of concern to people who have some special interest in foreign missions. *These problems are our problems, right here, right now.* The inability of long-established mission congregations to become self-sustaining parishes, and the corresponding inability of the Church to provide a stable local ministry for them—these difficulties are just as evident in small-town U.S.A. as they are in Asia or Latin America. It may be God's plan that certain missionary areas will solve such problems before we do, so that we will have to learn the answers from them. Let us pray that it may be so, for by learning in this way, we will also discover what it means to belong to the Body of Christ and to be members of one another.

ACU CYCLE OF PRAYER

January

29. Church of the Epiphany, Providence, R. I.; St. Paul's, East St. Louis, Ill.
30. Christ, Yonkers, N. Y.; the Rev. F. van Vliet, Ashville, N. Y.; Christ, Ridgewood, N. J.
31. St. Peter's, Phoenixville, Pa.

February

1. St. Ignatius, New York, N. Y.
2. Church of St. Mary the Virgin, Chappaqua, N. Y.; Convent of St. John the Baptist, Mendham, N. J.; Trinity, Ambler, Pa.; Church of Christ the King, Fort Worth, Texas; Emmanuel, Washington, D. C.
3. St. Matthias, Los Angeles, Calif.
4. St. Francis Boys' Homes, Salina, Kan.; St. Matthew's, Kenosha, Wis.; Trinity, Ossining, N. Y.

PEOPLE and places

Appointments Accepted

The Rev. William Barnes, formerly associate at St. Mark's Church, Riverside, R. I., is now in charge of St. Andrew's Church, Turners Falls, Mass.

The Rev. Arthur E. Booth on December 1 became rector of Overwharton Parish, Stafford County, Va. He continues to serve as priest-in-charge of Christ Church, Spotsylvania. His address remains Hanover, Va., but he expects to occupy the rectory at Stafford at a future date. (Having relinquished his work at St. David's Church, Aylett, Va., the Rev. Mr. Booth had planned to become rector of Leeds Parish, Markham, Va.; this arrangement was not completed, however.)

The Rev. James H. Carrington, formerly curate at St. Mark's Church, Van Nuys, Calif., and St. John's, Los Angeles, is now rector of St. Alban's Church, Tillamook, Ore.

The Rev. F. Alvin Cheever, formerly vicar of the Church of St. Mary the Virgin, Nixon, Nev., is now vicar of St. Mark's Church, Tonopah, Nev. Address: Box 447, Tonopah.

The Rev. William L. Dols, Jr., formerly assistant at St. Thomas' Church, Owings Mills, Md., is now in charge of St. John's Church, Arlington, Va. Address: Lexington and Fifth Sts. South, Arlington 4.

The Rev. Richard W. Engeseth, formerly assistant at Trinity Church, Reno, Nev., will on February 1 become vicar of St. Paul's Church, Sparks, Nev. Address: Box 737, Sparks.

The Rev. Richard C. Fell, formerly rector of St. Thomas' Church, Richmond, Va., is now rector of St. Michael's Church, Charleston, S. C.

The Rev. Thomas L. Hayes, formerly associate rector of Calvary Church, Pittsburgh, is now rector of St. Thomas' in the Fields, Gibsonsia, Pa.

The Rev. William H. Hogshead, formerly vicar of St. Martin's in the Field, Shandon, Calif., in

charge of Christ Church, Parkfield, is now vicar of St. Andrew's Mission, Box 293, Ben Lomond, Calif.

The Rev. Alan Humrickhouse, formerly rector of Trinity Church, San Francisco, is now rector of Holy Trinity Church, Richmond, Calif. Address: Thirty-Seventh and Roosevelt.

The Rev. Ralph R. Johnson, formerly vicar of St. Raphael's Mission, Fort Myers Beach, Fla., is now rector of the Church of the Epiphany, Hialeah, Fla.

The Rev. David P. Kern, formerly rector of the Church of the Divine Love, Montrose, N. Y., is now in charge of St. Ann's Parish, 295 St. Ann's Ave., Bronx, New York.

The Rev. George Macfarren, formerly assistant priest at St. Nicholas' Church, Encino, Calif., is now assistant priest at St. Matthias' Church, Los Angeles. Address: c/o P. O. Box 3683, Los Angeles 54.

The Rev. Robert M. Man, formerly rector of Trinity Church, Bessemer, Ala., will on February 1 become rector of St. Mark's Church, Coldwater, Mich. Address: 379 E. Chicago St.

The Rev. Edward J. Morgan, formerly rector of St. Paul's Church, Lynnfield Center, Mass., is now diocesan missionary in charge of the newly-established St. Andrew's Mission, Madison, Conn. Founded in the summer of 1960 with the help of Episcopal congregations in Guilford and Clinton, Conn., St. Andrew's has been served by a perpetual deacon, the Rev. Frederick T. Hawes, of New Haven.

The Rev. Charles B. Persell, Jr., formerly rector of St. John's Church, Massena, N. Y., will on



The Rev. Charles B. Persell, Jr.
Wide administrative responsibilities.

February 1 become canon to the ordinary of the diocese of Albany. Address: Oldham House, 62 S. Swan St., Albany 10, N. Y.

Canon Persell will have wide administrative responsibilities in working with parishes and missions, freeing the bishop for other pastoral duties. His appointment provides the diocese with strong and harmonious leadership for the program of consolidation and expansion begun under the late Bishop Barry and made possible by the diocese's million-dollar development fund.

The Rev. Bruce M. Robinson, formerly diocesan missionary to churches at Sandy Hook and Tashua, Conn., will on February 15 become full-time vicar of St. George's Mission, Middlebury, Conn.

The steadily-growing mission in Middlebury was founded in 1958 and has been served by the rector of Trinity Church, Waterbury.

The Rev. H. Thompson Rodman, formerly rector of the Church of the Holy Comforter, Vienna, Va.,

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is now assistant at St. Mark's Church, Houston, Texas.

The Rev. Carl R. Sayers, formerly rector of St. Luke's Church, Allen Park, Mich., is now assistant minister of Christ Church, Cranbrook, Bloomfield Hills, Mich., and vicar of St. Stephen's Mission, Birmingham. Address: 883 Madison St., Birmingham, Mich.

The Rev. Edson P. Sheppard, formerly vicar of St. Paul's Church, Sparks, Nev., will on February 1 become assistant at Trinity Church, Reno, Nev. Address: Box 2246, Reno.

The Rev. Thomas V. Sullivan, formerly curate at All Saints' Church, Worcester, Mass., is now in charge of a new diocesan mission in the Wood Tick section of Wolcott, Conn. He will also serve on the staff of St. John's Church, Waterbury. Address: 27 State St., Waterbury.

Other diocesan missions have begun in the last year or so at Bolton, Sherman, Rocky Hill, and Hamden, Conn. In addition, parochial missions have been started by St. John's, East Hartford; St. Luke's, Darien; St. John's, New Haven; and Christ Church, Greenwich.

The Rev. Edward Tickner, formerly curate at St. Andrew's Church, Lake Worth, Fla., is now vicar of St. Ann's Church, Wauchula, Fla.

The Rev. Peter F. Watterson, formerly rector of the Church of the Redeemer, Avon Park, Fla., is now rector of the Church of the Holy Spirit, West Palm Beach, Fla.

The Rev. Marland W. Zimmerman, who has been serving as rector of St. Paul's Church, Delray Beach, Fla., will establish a private Episcopal school in Delray Beach, which he will head.

Diocesan Positions

The Rev. James H. Clark, rector of the Church of the Ascension, St. Louis, Mo., is now a member of the standing committee of the diocese of Missouri. He replaces the Rev. Alfred B. Seccombe, who recently moved to California.

Births

The Rev. W. Barnum McCarty, youth director of the diocese of Florida, and Mrs. McCarty announced the birth of their second daughter, Mary Shannon, on November 7.

The Rev. Welch K. Tester and Mrs. Tester, of Trinity Church, Spruce Pine, N. C., announced the birth of their first child, a son, on October 16.

The Rev. Herbert A. Willke and Mrs. Willke of St. James' Church, Alexandria, Va., announced the birth of their first child, Pamela Ann, on October 22.

Suspensions

Robert Barringer Greene, priest, was suspended on November 23 by Bishop Gordon of Alaska, acting in accordance with the provisions of Canon 53, section one. The suspension is effective until January 1, 1962.

Women

Mrs. Jeanne Price, formerly woman worker at St. Andrew's Church, Battle Mountain, Nev., is now serving St. Mary's Church, Nixon, Nev.

Corrections

The story of the automobile accident in which the Rev. Francis D. Daley suffered a broken leg and arm [L.C., December 11, 1960] listed him as assistant at St. Paul's Church, Paterson, N. J. He has, however, been chaplain for special projects for the Seamen's Church Institute, New York, for about a half year.

DEATHS

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

The Rev. Frederick Lewis Eckel, Jr., rector of St. Ann's Parish, Albemarle Co., Va., died on December 10, 1960.

Mr. Eckel was born in Brooklyn, N. Y., in 1910. He was graduated from St. Stephen's College in 1932. He received the degree of Bachelor of Sacred Theology from Seabury-Western Theological Seminary in 1935 and was ordained to the priesthood in 1936. He served churches in the diocese of Long Island from 1935 until 1944. From 1944 until 1948 he was rector of St. Paul's Church, Owego, N. Y., and from 1948 until 1950 he was associate rector and director of religious education at Christ Church, Greenville, S. C. He was canon chancellor and director of religious education at St. Philip's Cathedral, Atlanta, Ga., from 1950 until 1957. He became rector of the Albemarle County church in 1958. He was the author of *Dictionary of Church and Liturgical Terms*. He was the

founder of the Cathedral Bell Ringers in Atlanta, Ga.

Mr. Eckel is survived by his wife, Helen Hopkins Charlton Eckel; his mother, Grace Edna Coggins Eckel; a brother, Dr. Edward Eckel; and a son, Frederick Lewis Eckel.

The Rev. Weston Henry Gillett, chaplain of St. Jude's Home, Gresham, Ore., died in Genoa, Italy, on October 21, 1960, at the age of 64. Fr. Gillett suffered a heart attack while awaiting passage to the United States.

Fr. Gillett was born in Olean, N. Y., in 1896. He was graduated from Carnegie Institute of Technology in 1919, and worked in the glass industry for several years. He resigned the position of plant chemist at the Charleroi (Pa.) division of the Corning Glass Works in 1946 to enter Nashotah House. He received the degree of Bachelor of Divinity from that seminary in 1946, and was awarded the Doctor of Divinity degree by Nashotah House in 1956. He was ordained to the priesthood in 1947. In 1946 and 1947, he was vicar of the Church of St. John the Baptist, Corona, Calif. He was assistant at the Church of the Advent of Christ the King, San Francisco, from 1947 until 1949, and was rector of that church from 1949 until 1957. Since 1957, Fr. Gillett has traveled extensively, and has assisted at St. Luke's Church, Gresham, Ore., and at St. Jude's Home there.

Fr. Gillett was known as an Anglo-Catholic, and was at one time a director of the American Church Union. He is buried, at his request, at Nashotah House.

Blossom King Raymond, active Church woman and grandmother of the Rev. Alfred W. Burlingame, rector of Calvary Church, Bayonne, N. J., died November 25, 1960, in Cambridge, N. Y.

Mrs. Raymond was the wife of the late army colonel, Robert R. Raymond, who had commanded forces in the Pacific during World War I. Active in the support of the Church's mission overseas, Mrs. Raymond received a distinguished service award in 1953 from the late Bishop Barry of Albany. She was an active member of St. Luke's Church, Cambridge, for more than 40 years.

Mrs. Raymond is survived by two sons and four daughters, in addition to the Rev. Mr. Burlingame, and other grandchildren.

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Sun 8, 10:30 Rev. Maurice A. Kidder, v and chap.,
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Sun H Eu 8, 10:30, 5; Wed 9:30; Thurs Canterbury
7, H Eu & B'kfst; Sat 7 BSA, H Eu & B'kfst;
HD 7, 9:30

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Refer to key on page 16

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8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

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Very Rev. H. S. Kennedy, D.D., dean
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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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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

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.

BALTIMORE, MD.

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

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
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, 9:30, 11:15 (Sung); Daily 7, ex
Thurs 10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

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

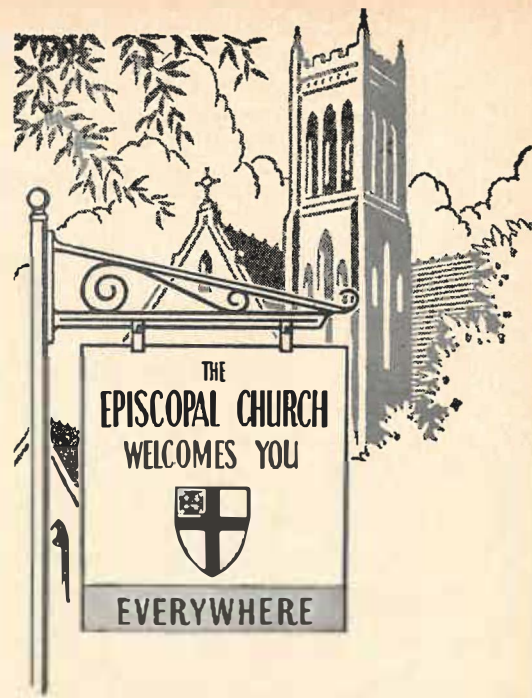
ST. THOMAS 5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

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

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



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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. 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 St.
Rev. Wm. V. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. V. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

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

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

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.