

The Living CHURCH

April 16, 1961

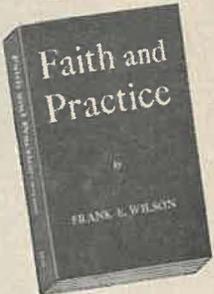
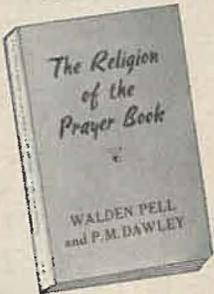
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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

April

16. **Easter II**
Kansas convention, Topeka, to 17th
Long Island convention, Garden City, N. Y.
18. National Council meeting, Greenwich, Conn., to 20th
South Carolina convention, Charleston, to 19th
Conference of NCC's Departments of Church Building and Architecture and Church Architectural Guild, Pittsburgh, to 20th
19. Spokane convocation, Spokane, Wash.
20. Sacramento convention, Santa Rosa, Calif.
21. South Dakota convocation, Yankton, to 22d
23. **Easter III**
25. **St. Mark**

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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A
C
P

Bible Translations

THE ENGLISH BIBLE. A History of Translations. By **F. F. Bruce**, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, England. New York: Oxford University Press. Pp. xiv, 233. \$3.75.

People are going to ask questions about Bible translations more often during the coming years because of the Revised Standard Version and also the New English Bible, just now appearing; and we are fortunate in possessing not only the recent *Translating the Bible*, by F. C. Grant [this reviewer's father], but also *The English Bible — A History of Translations*, by F. F. Bruce.

It is interesting to see how little the two books overlap; each author has his own concerns and his own discoveries; both write a fresh and vivid English which keeps the reader (clerical or lay) interested in a story which in itself is interesting anyway.

Prof. Bruce pays more attention along the way to translations which are memorable for their sheer awfulness (not awesomeness). In general he lays emphasis on the difficulties of translation, and this emphasis is surely justified. Not just for these details, however, must his book be strongly recommended.

The Revised Standard Version raised the question which the New English Bible will repeat. It is the question raised in our situation where (1) the rate of change in English is accelerating, (2) the rhetoric of 1611 is not really meaningful (though people often speak of "literary values" as if they were timeless), and (3) the Prayer Book version (especially as regards the epistles) is often meaningless.

Is it really possible to rate sound above sense in liturgical reading? The study of books on translation like these can perhaps point toward an answer to this question.

ROBERT M. GRANT

THE TRUTH AND THE LIFE. Essays on Doctrine by Priests of the American Church Union — **Robert F. Capon, Everett B. Bosshard, Grieg Taber, W. T. St. John Brown, James Richards, James H. Jordan, Jr.** Edited by **Albert J. duBois**. Foreword by **Henry I. Louttit**, Bishop of Florida. Published for the American Church Union by Morehouse-Barlow Co., New York. Pp. 207. \$4.25.

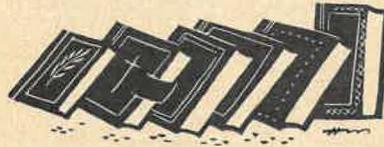
This book consists of six chapters written by six parish priests, all of whom are members of the American Church Union. Its avowed purpose is to

counteract what it calls "the perversely open-ended" arguments of "present day Anglicanism" by means of a clear exposition of "sound Catholic teaching."

Separate chapters are devoted to the central dogmas of the Christian Faith. The chapter on the Incarnation gives a purely historical treatment of the heresies and Councils of the first eight centuries, at the end of which time we are told "all possible questions were settled" (p. 44). The Atonement is presented in homiletical fashion, with no evidence of scholarship or rational argumentation. The author of the chapter on the Resurrection is apparently unfamiliar with both Biblical criticism and contemporary theological scholarship. In the exposition of the Christian life, five out of the 26 pages are devoted to rules of fasting and abstinence.

By far the best essay is the first, which has to do with reason and truth. In a lively and well-written chapter, the Very Rev. Robert F. Capon puts forth clearly the fundamental issue. On the one hand is the school of thought to which these authors belong that believes in the closed, deductive, theological system, based on precise dogmas, regarded as divinely revealed. On the other side are those who agree with the late Archbishop William Temple that there is no such thing as a revealed dogma; revelation is given in the mighty acts of God, which are described, interpreted and re-presented by the Bible and by the Church down through the centuries.

The characteristic Anglican theological method, from Hooker through Butler to



Maurice, Gore, and Temple, has not been the closed Aristotelian type of reasoning, but rather the open, inductive Socratic method. This is the method which tries to elucidate for each generation and for every culture the nature and meaning of the mighty acts by which God reveals Himself and redeems His people.

D. R. G. OWEN

In Brief

INTRODUCTION TO DOGMATIC THEOLOGY. By **Edward Arthur Litton**. New Edition, edited by **Philip E. Hughes**, M.A., B.D., D.Litt. James Clarke & Co., Ltd., 33 Store St., London, W.C. 1 (1960). Pp. xv, 608. 27/6 (or about \$8 if ordered through an American dealer). A new edition of a work originally published in two parts, in 1882 and 1892, respectively. An Anglican work with an evangelical theological emphasis.

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THE ENCOUNTER OF RELIGIONS

by Jacques-Albert Cuttat

The author maintains two principal theses in his work: 1.) that there is a typically Oriental type of spirituality (characterized by the sense of God's immanence to the human soul) and an Occidental (Christian) type (characterized by God's transcendence): which two should ideally complement one another. 2.) that the "hesychast" method of prayer practiced in the Greek orthodox churches is a kind of natural mediator between these Oriental and Occidental tendencies, and should be at least a guide for an effort to establish religious unity between the East and the West.

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Diary of a Vestryman

Discharge of Discontent

(fiction)

by Bill Andrews

April 12, 1961. Henry Corrington never ceases to amaze me. He is our parish's true patrician and elder statesman. He is our bank president; he lives in an old fashioned mansion; he dresses in perfect conservative taste. I have never once heard him discuss his personal religion, and his general manner is reserved and unenthusiastic. Altogether, I keep expecting him to be a stuffed shirt.

What is constantly surprising is that he isn't anything of the kind.

Henry isn't on the vestry this year, and he has managed to convey a general sense of indifference to and skepticism about our efforts to rally the parish behind our desperately needed new building.

Henry is a second generation patrician in a suburban town that has few such. But it was Henry, not his father, who led the First National Bank through the tremendous boom period after World War I when Oakburg grew. From a sleepy farm-market town with a few country estates of refugees from Metropolis' summer heat, Oakburg developed into a 30,000-population, commuting suburb. He did it with finesse and skill, and as a result there is little about Oakburg that Henry Corrington does not know and understand.

By Easter, it was evident that the building campaign was in trouble before it got started. Parish organizations and individuals by the dozen were complaining and demanding and fretting and stewing. Threats were being made to withhold support unless this or that particular aspect of the building was or was not changed thus and so. Many of the suggestions were in direct conflict with each other. Last week the senior warden, the rector, and I met with a number of interested individuals, and we came away from the meeting confused and almost defeatists. Fr. Carter, especially, seemed disillusioned and unhappy. "I just don't know where to turn," he said.

Those words roused a memory of some previous parish impasses, and I remembered how two of them had been resolved. "Let's talk to Henry Corrington," I said. Out of that suggestion and the conference it produced came a meeting this week, organized on the principle which Henry called: "Getting the gripers together to show each other up."

We supplied Corrington with the list, as far as we knew it, of people and organizations that had made specific demands, and he called them together in the community room of his bank. I suspect he made the meeting sound like a great opportunity to put pressure on the vestry. He was moderator, and the senior warden and I sat on the rostrum under his firm injunction to keep our mouths shut and let him handle the meeting.

One by one, the petitioners for and against specific points in the planning of the new church expressed themselves, and Henry's secretary scrupulously noted the points on a large blackboard. In a short time, the blackboard was filled, and an additional board was laboriously hauled on to the platform.

Here is a sample of what was written: "Church must be traditional gothic."

"Need a new wing for parish hall for basketball court."

"Make it a church-in-the-round."

"Choose a different site."

"Give women a right to veto all interior plans and decoration."

"Make the new church look as much as possible like the old church."

"Put in picture window as reredos."

"Be sure that *all* stained glass in the present church is moved to the new



church in as nearly as possible its present relative position."

Specific items demanded included: (1) Altar guild work room. (2) Children's chapel. (3) Card room. (4) Special room for scouts. (5) Covered portico leading from the parking lot. (5) Air conditioning. (6) Murals. (7) New stations of the cross. (8) Absolutely no stations of the cross. (9) A brides' room. (10) A crying room. (11) A complete plant for a day nursery. . . . almost ad infinitum.

When the third blackboard was full, Henry looked at the list, spread his hands helplessly, and said, "Now, my friends, what do you expect the vestry to do about all that?"

Hal Blake, president of the Youth Fellowship, got up and said, "I guess I'd expect they'd just have to do their best. They can't do all that, and so they can't make us all happy."

And Leona Murphy of Bethany Guild said, "Henry, I think I speak for our guild when I say we see the problem and we'll back the vestry all the way."

Henry pretended to be disappointed, saying, "Are you really going to let the vestry off that easily? Doesn't anybody want to fight for his proposals?"

Nobody did.

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LETTERS

(Most letters are abridged by the editors.)

Credit to Bishop Manning

Someone wrote [L.C., March 26th] of the influence of Bishop Pike, when he was dean of the Cathedral of St. John the Divine, New York, among the Negroes of Harlem. I lived in New York from 1940 to 1951 and went often to the cathedral. I want to give credit to Bishop Manning [diocesan from 1921 to 1946] for the great numbers of Negroes in his congregation. When a Negro hero died no church in Harlem was large enough for the funeral. Bishop Manning quickly offered the cathedral for it, and from that time on there were many Negroes in the congregation and Sunday school. I saw them.

FANNY S. MOSHER
(Mrs. G. F.)

Chatham, Mass.

Thanks from Korean Mission

I write to thank you very much for the magnificent check for \$212 for the leper work. I do hope you will find some way of letting the donors know how very much Korea in general and Fr. Tennant and the lepers in particular appreciate this continued help, together with all the interest and prayers that lie behind it.

(Rev.) T. C. ELSAM, S.S.M.
Assistant Secretary
The Korean Mission

London, England

Corporate Image

Thank you and Sallie Vandevert Dunkle for the article, "Selling the Church" [L.C., March 19th]. This is an attitude which should be constantly reiterated as long as the thesis of the "corporate image" as a desideratum permeates our society in general.

Men whose lives are ruled by some "corporate image" make up a large percentage of our vestries, which may be why that body is so frequently a trial to the priest, rather than the strong support it should be. The individuals involved are not to be blamed entirely as long as so few voices are heard criticizing that way of life.

MIRIAM LEUCK
(Mrs. Gerald J.)

New Martinsville, W. Va.

Right and Wrong

My thanks for the Overseas Mission Number [L.C., February 19th]. I found much food for thought, both as a Christian and as a lay missionary.

Also of great interest were some of the comments on the unity of the Church, or the lack of it. Perhaps because I was not confirmed until adulthood, I am always much disturbed by pronouncements that we (Episcopalians) are right and others, meaning other Christians, are wrong. From some of the writers I gather I am neither a heretic nor lacking in convictions to feel this way (or if I am, I'm in good company!)
SUSAN E. CARTER
Nurse-Evangelist
Good Shepherd Mission

Venetie, Alaska

April 16, 1961



DOWN TO OLD AGE

The clergyman who feels satisfied with his prospects for a comfortable retirement may be living in a world of fantasy. He may be headed for a severe shock and an unpleasant surprise.

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The Living Church

Second Sunday after Easter
April 16, 1961

For 82 Years:

A Weekly Record of the News, the Work,
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PITTSBURGH

Wonderful Years

The Rev. Samuel M. Shoemaker, 67, has announced his retirement as rector of Calvary Church, Pittsburgh, Pa., effective December 31st.

Dr. Shoemaker has been rector of the Pittsburgh parish since 1952. In a letter to his parishioners telling of his retirement, he described his years among them as "swift-moving and wonderful years, filled with activity and great rewards." After his retirement he intends to move with his wife to their Maryland home, where he hopes to do a good deal of writing.

Dr. Shoemaker was born in Baltimore, Md., in 1893. He was graduated from Princeton University in 1916, and studied at General Theological Seminary and Union Theological Seminary. In 1948 he was awarded the degree of doctor of sacred theology by Berkeley Divinity School and the doctor of divinity degree by the Virginia Seminary. He was ordained to the priesthood in 1921. After working with the YMCA, he was rector of Calvary Church, New York City, from 1925 until 1952, when he accepted a call to the Pittsburgh church.

He is the author of many books and a large number of tracts, essays, and printed sermons. He also preaches on the radio program, "The Episcopal Hour."

ENGLAND

by the Rev. DEWI MORGAN

London Appointment

The Rt. Rev. Robert W. Stopford, 60, Bishop of Peterborough, has been selected to succeed the Rt. Rev. Henry C. M. Campbell on the latter's retirement as Bishop of London on July 31st.

Bishop Stopford was secretary of the last Lambeth Conference, and is an acknowledged leader in the field of Christian education and communication. He was ordained at the age of 31, after some years as a schoolmaster. He has been principal of Trinity College, Kandy, Ceylon, and of Achimota, an educational institution in Ghana. He has also been a special adviser to the British Colonial Office.

Amid the almost universal thanksgiv-



Dr. Shoemaker: More books to come.

ing for the appointment of Dr. Stopford to the London see, there has been one dissenting voice. The Rev. Canon John Collins, precentor of St. Paul's Cathedral, has said that he cannot favor Dr. Stopford because the Peterborough bishop is alleged to have said that it "would be worth doing anything, even to destroy humanity, rather than run the risk of Communist enslavement. . . . I am not going to be put into a funk by the threat of an atom bomb, and made to do something which I believe to be morally wrong."

Dr. Stopford answered Canon Collins by saying: "I respect Canon Collins' conscience as I hope he respects mine. It seems to me that the present position is [that] we have achieved some sort of nuclear stalemate, and our energies should be devoted to getting rid of the bomb through a proper process of disarmament. Such disarmament should not be confined only to nuclear weapons."

Milestones

The Rt. Rev. George Reindorp was consecrated Bishop of Guildford on the feast of the Annunciation, March 25th. He was the 106th bishop to be consecrated by Dr. Fisher, Archbishop of Canterbury, and the consecration was the last scheduled for Dr. Fisher as Archbishop. He retires May 31st.

SOUTH AFRICA

Victory

The 28 South Africans who have been on trial for treason were found not guilty and discharged on March 29th, more than four years after their arrest.

Archbishop de Blank of Capetown commented: "I am utterly delighted at this unexpected turn of events." In a later statement he said that the defendants "deserve the shamed apologies of the country." He said that they also deserve "practical assistance to help them pick up the threads of normal life again."

Dr. de Blank is president of the South African Treason Trial Defense Fund that was set up to assist the defendants and their families. The defendants were among 156 people who were arrested late in 1956 for allegedly plotting to overthrow the government. Two African Anglican priests were among them. After more than a year of preliminary investigation, charges were dropped against 64 of these, including the two Anglican clergymen. Charges against others were later dropped.

The trial was reported to have cost the South African government over \$840,000. The Ven. C. T. Wood, archdeacon of Capetown and chairman of the Treason Trial Fund in the western province, commented that "for once the government's policy of intimidation has failed." He went on to say:

"I rejoice that South Africa's policy of justice has been upheld at whatever cost, and we have been able to vindicate the principle that a man is innocent until proved guilty." [RNS]

GFS

Drugs for Corn Island

"For pneumonia, make a hot poultice of cornstarch and ground-up linseed. For rheumatism, dip the patient in the salty ocean and bury him in the sun-warmed sand."

In an age of wonder drugs and medical miracles, these sound like antiquated remedies, but for the Rev. and Mrs. Charles E. Davis of St. James' Mission, Corn Island, Nicaragua, such local, old-time methods and the use of such herbs as "Very Vine," "Devil Switch," and "Leaf of Life" are staples of their ministry. For the people of this remote, poverty-stricken

island, 40 miles off the east coast of Nicaragua, the Church must be the physician of both body and soul. Someday soon Corn Island will have a dispensary, staffed with a nurse; meanwhile, the need for basic drugs, medicines, and first-aid materials is acute and immediate.

In response to these needs, the Girls' Friendly Society, USA, which has adopted Corn Island as its 1961 mission object, has launched "Medicine Operation." Under the project, GFS branches and members are collecting drug samples from doctors, dentists, and pharmacists; they are also collecting first-aid materials and usable medical instruments such as stethoscopes, blood pressure apparatus, thermometers, sutures, and hypodermic needles and syringes. The drugs and supplies are shipped to World Medical Relief, Inc., a Detroit organization which exists solely for the purpose of supplying medical needs for the care of the world's destitute sick. The special items which Fr. Davis requests will be sent by that organization in exchange for items collected by the GFS.

In the words of Bishop Richards of Central America, "The hope of Corn Island is the Church. . . . If the Church can bring its resources to bear upon Corn Island quickly, it can bring help and salvation which will come from no other source." The GFS, USA, is responding to this message in accordance with its motto, "Bear ye one another's burdens."

WASHINGTON

Against Discrimination

President Kennedy has appointed the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, to a committee charged with working toward the ending of racial and religious discrimination in federal employment and in companies that sell to the federal government.

Dean Sayre will join with Msgr. George G. Higgins of the National Catholic Welfare Conference, Rabbi Jacob Joseph Weinstein of Chicago, Secretary of Health, Education, and Welfare Abraham A. Ribicoff, and others in the work of the 15-member committee.

[RNS]

CALIFORNIA

Dean to Wed

The Very Rev. C. Julian Bartlett, dean of Grace Cathedral, San Francisco, is to be married on April 29th in the cathedral's Chapel of Grace, with Bishop Pike of California presiding. The bride will be Mrs. Marjorie Merrell Goodfellow of Menlo Park, Calif., widow of the late Hugh Scott Goodfellow.

Mrs. Goodfellow is a graduate of Mills College in Oakland, Calif., and has taught at the California School for the Deaf at



Fr. Davis at the dispensary: A cure of souls involves the cure of bodies.

Berkeley. She has two sons by the late Mr. Goodfellow.

Dean Bartlett was ordained to the priesthood in 1949, after 15 years in industry, during the last 10 years of which he was president of Bartlett Chemicals, Inc., of New Orleans. After serving as assistant at St. Paul's Church, New Orleans, and as rector of St. Paul's Church, Washington, D. C., he became dean of the San Francisco cathedral in 1956. He has been active in the work of the Church at local and national levels. He has three children by his former wife, the late Jeanette B. Limerick Bartlett, who died in 1959.

TRAVEL

Liturgical Tour

A tour to European centers where the liturgical movement "has produced a fresh understanding of worship, liturgical art, and ecumenical relations" is planned for this summer. The tour, titled "Liturgical Renewal in Europe," will last from June 8th to July 9th. It will be conducted by the Rev. Samuel J. Wylie, rector of the Church of the Advent, Boston, Mass.

For the sum of \$820, members of the tour will visit the Iona community in Scotland, be guests of the Society of the Sacred Mission in Kelham, England, and stay at the Protestant monastic community at Taize, France. They will also visit Canterbury, Cambridge, and London, and will spend time at the Russian Orthodox seminary and other points of interest in Paris.

A day will be spent at the Benedictine monastery at Louvain in Belgium. Strasbourg, Brussels, and Luxembourg are among the other areas to be visited.

ANGLICAN COMMUNION

Critical, Not Hopeless

Missionary work and interchurch relationships are assuming new importance in fighting irreligious ideologies, according to a statement made in London recently by the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion.

Bishop Bayne said he considers Christianity's "defensive position in some parts of the world" a critical, but not a hopeless, situation.

Today's missionary must identify himself with the people in the area he is serving and not as an American or Britisher, the bishop said. The moment a missionary is identified as American or English, "what he preaches is thought of as either American or British foreign policy," he warned.

Bishop Bayne said he was not implying that a Christian missionary should turn his back on world politics. The missionary, he said, "must not avoid an awareness of the Communist challenge not only to his religion but to any religion at all."

The great choice in the world today, he added, is not between any types of religion, but "whether man believes in God or he doesn't."

Despite differences in philosophies of religions, Bishop Bayne said, Christianity can, and in some cases does, work side by side with such Faiths as Mohammedanism and Buddhism in newly-established centers for joint discussions.

Christianity's movement in the sphere of interchurch relations, he said, is perhaps best symbolized in the "new climate" between Protestants and Roman Catholics. Observing that such a climate was

"quite impossible" 10 years ago, Bishop Bayne praised the growing readiness among Protestants and Catholics "to meet and discuss personal and local manifestations."

"The Christian religion," he said, "must stand on its own two feet now and sell itself on its own merit. Disunity is a luxury none of us can afford."

While enthusiastically favoring closer relationships between Churches, the bishop said he did not mean "uniformity."

"Like everybody else, I would welcome any reasonable plan that would bring together Christian people who now are separate," he said. He said that two elements are involved in Church unity proposals — "spiritual unity implying brotherliness" and a "narrower, more formal scheme for Church union."

Christians are now beginning to realize the "horrible anomaly that we have the same Baptism, the same Lord, the same Creed and Bible, and yet still are separated by divisions of Churches," he said.

Even so, the bishop said, "uniformity" or a formal Church union cannot be accomplished until all the Churches recognize one another's Baptism, ministry, and basic doctrines.

But the "new climate" prevailing today,

he concluded, offers much hope that eventually worshipers in any one belief will be able to move freely in other Churches, experiencing a freedom of worship and a feeling that they "belong."

[RNS]

DISASTERS

Clogged Flue — Fire

Fire caused damage amounting to at least \$13,000 to St. Paul's Church, Mishawaka, Ind., on March 24th. The city's fire department fought the blaze for over an hour to confine and control the flames.

The Rev. Wilbur B. Dexter, rector of the 124-year-old parish, celebrated the Eucharist at 9:00 a.m. on the day of the fire, and was in his office until 10:30 a.m. At 12:30 p.m. a neighbor discovered smoke rolling from the church and turned in an alarm.

The fire chief blamed the fire on a soot-clogged pipe leading from the furnace to the chimney. The damage was most severe to the basement ceiling, and to the floor joists and flooring of the nave. The carpeting in the nave and the sanctuary was soaked with water, and the walls were damaged with smoke and water.

Detroit News Photo



One station of the cross was damaged, but all altar furnishings and brassware escaped. There was a considerable amount of damage to electrical wiring.

The fire chief estimated the damage to the building at \$10,000, in addition to \$3,000 worth of damage to the contents of the building. Fr. Dexter made no estimate, but said the loss was covered by insurance.

Palm Sunday services were held in the parish hall, but with repairs under way, services were resumed in the church on Good Friday.

NEW YORK

Welcome

A letter on the stationery of the Church of the Epiphany, New York City, and signed, "The Foreign Student Committee," asks interested parishioners to write letters of welcome to representatives to the United Nations from non-white nations.

The letter tells of "an insulting, almost unprintable" message sent to these delegates, and read into the minutes of the General Assembly late in 1960.

"We propose," says the letter, "that any parishioner who regrets this vulgar affront write a personal letter of welcome to some of these delegations or their ambassadors. . . . Many of us wish we could do something for world peace. This seems like a small thing, but it could be crucial to some one person who might play a key role some time."

BIBLE

Via FM

Listeners in the New York City area can hear the New Testament of the New English Bible broadcast over FM radio. Readings by a Protestant minister are being broadcast over WRVR at 9:45 p.m. each weekday evening, and again at midnight.

RELIGIOUS ORDERS

Provincial Conference

Forty girls from ten colleges and schools in Massachusetts and Rhode Island attended the First Province's Conference on the Religious Life at St. Margaret's Convent, Boston, Mass., on March

Singing, "Onward, Christian soldiers," and accompanied by the Royal Oak Corps Salvation Army band, the congregation of St. Stephen's Church, Birmingham, Mich., moved into its new, \$110,000 church building on Palm Sunday morning. A school building had served as a place of worship before the new St. Stephen's was built. On Tuesday of Holy Week the Rev. Carl Sayers, vicar, presented the mission's first Confirmation class to Suffragan Bishop Crowley of Michigan, who also dedicated the new building. St. Stephen's is a parochial mission of Christ Church, Cranbrook, Bloomfield Hills, Mich.

4th. The girls were from 14 states and one foreign country (Brazil).

Representatives of the Sisterhood of the Holy Nativity, the Order of St. Anne, and the Society of St. Margaret took part in presenting addresses on various aspects of the religious life, and in leading informal discussions. Slides and a filmstrip also were part of the program.

ROMAN CATHOLICS

Common Sense

A recent survey of Roman Catholic priests in the diocese of Portsmouth, England, showed that 52% of them favored some use of English in the Mass and other liturgical services.

The survey results, which were published in *Clergy Review*, a monthly publication, were based on questions asked of the priests to provide data for a commission preparing for the coming Second Vatican Council.

The report showed that most parish priests who replied to the questions were against the use of any vernacular in the Mass, but that the curates who replied favored some use of English. The use of English in the Holy Week liturgy was favored by 61% of all priests replying.

Comments on the idea of using the vernacular ranged from "neither necessary nor good — mere Protestantism," to "The use of English in our worship is plain common sense, and all reasoning to get around this springs from the ordinary Catholic's unwillingness to criticize anything, even constructively, which has to do with the Church." [RNS]

TENNESSEE

Connections Needed

A 3,050-pound bell has been installed in St. John's Church, Memphis, Tenn. The bell was cast in France, and is the



St. John's new bell: To be wired for sound.

April 16, 1961



The Rev. James T. Daughtry, curate, St. Philip's Church, Coral Gables, Fla., celebrates the Eucharist at a Boy Scout camporee near Miami. Of 600 boys at the campsite, 75 Episcopalians got up early to attend the celebration.

gift of Mr. and Mrs. J. Richard Walker. The installation of the bell was under the supervision of Arthur J. Bigelow, carillonneur at Princeton University, who arranged for its casting [L.C., October 2, 1960].

The new bell was to have been rung on Palm Sunday, but the lack of necessary diagrams of the electrical ringing mechanism prevented the Memphis workmen from installing the wiring for the device. A message was sent to France to correct the situation.

SOUTH DAKOTA

Niobrara at Wounded Knee

Wounded Knee, scene of one of the last acts of the conflict between the United States and the Dakota people, will be the site of this year's Niobrara Convocation on June 22d to 26th. The convocation brings together Indians and workers with the Indians throughout the missionary district of South Dakota.

The theme of the 1961 convocation will be "For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the Name of the Lord." The convocation speaker will be the Ven. Vine Deloria, archdeacon of the Niobrara deanery, and as such the deputy of Bishop Gesner of South Dakota in all work with the Dakota people. Bishop Minnis of Colorado is scheduled to be a guest. The host church for the convocation will be Messiah Chapel at Wounded Knee.

Wounded Knee is on the Pine Ridge Indian reservation in southwestern South Dakota, a few miles north of U.S. Highway 18. Overnight visitors should bring their own camping equipment.

EVANGELISM

Message to Islam

"Because you cannot disassociate the witness of the Gospel from the person who witnesses to it, paradoxically the people who want to carry the message often become the greatest barrier to it."

This was a conclusion of the Rev. Kenneth Cragg, a Church of England clergyman and a student of Islam, in a talk at a luncheon meeting of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. Dr. Cragg is the author of *Scandal at the Mosque*, and *The Call of the Minaret*.

"Missionaries step into a situation which is not a seller's market; a world which is in no mood to be a recipient," he said, because the Muslims do not distinguish between religion and politics. Consequently they associate their struggle for political independence with increased efforts to base their political life on the concepts of the Islamic religion. Dr. Cragg said that difficulties are increasing for Christian missionaries in the Muslim world where missionaries all too often are considered "exporters of Western supremacy."

He said that all Christian missionaries need a better understanding "and more sensitivity toward the question of why other people find our message so strange."

"Too often," he added, "the barrier to reaching other people with the Christian message lies in the fact that they do not understand what it is that they are not believing."

Misunderstandings, Dr. Cragg said, arise on every level of communication, beginning with matters of simple superstition or such frequent Muslim questions as, "If God had a son, who was his wife? And if he had no wife, how could he have a son?" and ending with discussions on high theological levels.

He also said that, as more and more Islamic nations are experiencing the difficulties of maintaining their culture after liberation from imperialistic powers, "the Islamic revival becomes more sober," and some gain for Christianity may result.

[RNS]

More news on pages 11 and 12
Special news feature on page 10

Anglican Unity: Starting Point for World

This report, which appears here slightly shortened, was submitted by Bishop Bayne to the Archbishop of Canterbury and distributed to the bishops of the Anglican Communion.

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

The Anglican Executive Officer reports on his first year of work.

In terms of time, first priority has rightly gone to areas of special concern in missionary strategy. Here I conceive my basic task to be that of preparing the studies and material needed by the Advisory Council on Missionary Strategy, if it is to function in depth and with an adequate horizon. I have taken it for granted that the first opportunity for a full-dress meeting of the Advisory Council would be in 1963, at the time of the Anglican Congress in Toronto. Thus I have planned this part of my work on a three-year basis, with the hope of having adequate material ready, by 1963, on which the Advisory Council can base the kind of broad, long-range, corporate decisions for which all our Churches pray. The areas in which these decisions must be made are necessarily largely those established in the report of Committee II of the 1958 Lambeth Conference. Five geographical areas were selected for special emphasis — the African industrial townships, South America, the Chinese of the Dispersion, New Guinea, and the Middle East. . . . Two other matters — those concerning the establishment of new Provinces and of new missionary dioceses — are clearly interwoven with the area studies themselves. Both South America and Africa are continents calling for the most careful thought, looking toward a redistribution of our missionary work and for new organization.

The three studies already underway, to some degree, are those in South America, South East Asia, and in Africa. In South America, the American Church has already made a preliminary survey, at my request, and now has undertaken responsibility for major area studies. In South East Asia, the South East Asia Council itself has undertaken responsibility for this work, with financial help from both the American Church and the Church of England. Africa, with its soon-to-be five Provinces, and with the interplay of separate missionary societies, is a more complex area of study. However I am proposing to the Overseas Council of the Church Assembly of the Church of England that they undertake this study, with a view to assembling and interpreting the vast accumulation of data already in the possession of our Churches and missionary societies, to prepare suitable proposals.

All of these missionary studies, of course, are really, and increasingly, matters which might better be described as

“interchurch relationships.” Our Anglican policy has always been that of the establishment, as soon as possible, of fully indigenous national or regional Churches. Thus we pray to see established precisely such a family of Churches as that in which we now have the privilege of ministering. This does not ease the problems of concerted missionary strategy. To arrive at such strategy requires the most responsible planning and partnership on the part of the Churches concerned. And while each of our constituent Churches is moving toward such responsible planning, we are still in a transition phase in which dependence on older missionary alignments — both those of societies and of national Churches — sometimes hampers responsible self-study and decision. I need hardly say that this is not by design — it is simply an inescapable cost of strong support and nurture — but it does not make it any easier to move from this inherited pattern into the loftier and more mature level of responsible relationship, Church to Church. Yet this is precisely our Anglican direction and destiny.

Such responsible partnership implies and requires, in each constituent Church, a degree of local and provincial responsibility which we do not always have. Thus our task of co-ordinating missionary strategy for our world-wide Communion is far more than merely a matter of assembling demographic and social data. There are concurrent tasks — those of awakening responsible self-reliance and developing the necessary organs of common life — which are of equal and urgent importance. It is all very well to talk about the provincial system, and the desirability of establishing autonomous Provinces as soon as possible. But provincial status, by itself, can be almost meaningless, unless the Province is willing to accept, and is equipped to accept, the full obligations of a constitutionally independent Church. . . .

Many of the recommendations of the 1958 Lambeth Conference had no direct reference to missionary affairs at all. Of these I may instance such matters as (a) “the wider Episcopal fellowship,” (b) the establishment of a central liturgical committee, or (c) our various unity negotiations — notably those in India, Pakistan, and Ceylon. While we tried to maintain an intelligent relationship with all our various unity conversations, the North India-Pakistan-Ceylon proposals have

claimed rightful priority on my time in 1960. . . . The Metropolitan of Calcutta sent to each of our Churches a question as to its relationship with the proposed united Churches of North India, Pakistan, and Ceylon, should those unions be effected. It seemed clear . . . that my essential part in this was to make available, to all the Churches concerned, all the basic documents which must guide their answers. Thanks to the imaginative generosity of S.P.C.K., it was possible, during the spring and summer of 1960, to assemble this material and publish it. . . . The booklet as published does not pretend to answer the question involved; it is intended simply as what I called an “exercise in brotherhood” — a way of fulfilling some of Lambeth’s hopes for deeper and better communication within our household.

To a lesser degree I have tried to follow up Lambeth’s recommendations with respect to the “wider Episcopal fellowship,” to a common study of liturgical and other matters, to the important matter of the exchange of material, skills, personnel, etc., and to the development of such interesting and useful improvisations as the regional councils. The South East Asia Council is perhaps the most vivid example of this — a council which brings together the dioceses of four separate Provinces, all sharing one common life and a common geography. The vitality and co-ordination of this regional association prompts me to believe that some such informal, conciliar pattern may be a most promising solution in other parts of the world. . . .

Finally, Lambeth also bequeathed certain specific obligations, such as those involved in the Anglican Congress, St. Augustine’s College, and the pioneer journal of our affairs, *Pan-Anglican*. I have tried to meet the immediate necessities of each of those situations as they arose. The Anglican Congress plans are well in hand, thanks to the initiative of the Canadian Church. I have been fortunate in being able to meet with their Committee twice in 1960, and give such counsel as I could to assist in their planning. . . . St. Augustine’s College, one of our three major inter-Anglican concerns, has had serious financial problems to face which will, I believe, be happily met in the event that the proposed new apportionments for our inter-Anglican financial commitments are acceptable. The loss of Canon Sansbury

Reconciliation



Bishop Bayne breaks ground for new St. Christopher's Parish House and rectory in Frankfurt am Main, Germany. Rector is the Rev. D. O. Wiseman; senior warden, in background, is Colonel R. H. Pell. Of such experiences, which are his as Bishop in Charge of the American Churches in Europe, Bishop Bayne says, "It is a great refreshment of the spirit to be able to visit congregations and military bases, and to live again, however briefly, the life of a diocesan bishop."

to the diocese of Singapore and Malaya has caused all friends of St. Augustine's great concern; his leadership — almost from the inception of St. Augustine's College — has been unique in our Anglican history. Of *Pan-Anglican* I would only express what I know is the universal feeling of all of us, a sense of immense indebtedness to Bishop Gray for the extraordinary and vivid leadership he has given through that periodical. With the establishment of *Anglican World* it has been felt wise to discontinue *Pan-Anglican* as a regular periodical, and to rethink its place in our Anglican life. But our indebtedness to it remains very great indeed.

Since the 1958 Lambeth Conference, the Archbishop in Jerusalem has announced the establishment of a second inter-Anglican center of studies — that of St. George's College in Jerusalem. The new center is in a highly experimental phase at the moment, and the clarification of its vocation will be one of the first tasks of its new staff. . . . It illustrates the moving and significant way in which inter-Anglican projects are born. We do not establish them because we think such projects would be desirable. They are born in the initiative of this or that individual or Church, and they commend themselves to our thought and consciences because they serve deep purposes. . . .

During 1960, I have traveled just

Continued on page 33

NEWS

Continued from page 9

EDUCATION

For the Deaf

Fellowships are now available for postulants who intend to minister among the deaf.

The Conference of Church Workers among the Deaf, a co-operating agency of the National Council, has made available fellowships for full theological training for either deaf or hearing men who will devote at least five years of their ministry to the deaf.

In order to apply, a man must be a postulant for Holy Orders. His application will be reviewed by the recruitment training committee of the Presiding Bishop's advisory committee on deaf work. A personal interview will be necessary. Fellowship funds will pay for room, board, tuition, fees, and books.

Although there are 99 deaf congregations in 44 dioceses of the Episcopal Church, only 17 men are trained to minister to them. The new fellowship program is designed to reduce this clergy shortage.

A request for a fellowship for the 1961-1962 school year, together with nomination by the postulant's bishop, must be sent to the Rev. Douglas Slasor (chairman of the recruitment and training committee) at Gallaudet College, Washington 2, D. C., by June 1st. Deadlines for ensuing academic years will be the preceding November 1st.

Source of Comfort

Mme. Amelita Galli-Curci, former star of opera and concert hall, has said that she will give approximately \$250,000 to the Bishop's School in La Jolla, Calif. The money will be used to provide a



Mme. Galli-Curci: Memories of Milan.

music concert hall and arts auditorium for the school.

In announcing the gift, Mme. Galli-Curci said she was attracted to the Bishop's School just as she was to San Diego County when, several years ago, she and her late husband built a house at Rancho Santa Fe. Mme. Galli-Curci now lives there in retirement.

"The Bishop's School reminds me of the school I attended in Milan as a child," said the artist, "and its motto, 'Simplicity, Sincerity, and Serenity,' has been my own creed throughout life. In recognizing the Bishop's School and La Jolla, I wish to express my gratitude to this country."

Bishop Bloy of Los Angeles, president of the board of trustees of the Bishop's School, accepted the gift on behalf of the school. He said:

"It is impossible to express fully the great feeling of gratitude all of us associated with the Bishop's School are experiencing, and will continue to experience, as a result of Mme. Galli-Curci's generous and thoughtful gift.

"It is our sincere hope that Mme. Galli-Curci will permit us to name the structure she is endowing the Amelita Galli-Curci Concert Hall."

PUBLIC AFFAIRS

For Added Taxes

The executive council of the diocese of Michigan has approved added taxes.

The council recommended to the Michigan state legislature that members give "prayerful and careful consideration to the securing of an adequate, just, and equitable tax base to provide added support to health and welfare services, educational opportunities, and those other governmental activities designed to secure and express a proper regard for the dignity of all citizens."

The council maintained that "in our complex society the needs of the people have increased governmental activities over what had been required in a more simple society."

Handicap?

Explaining how Senator Barry Goldwater, Republican, of Arizona happens to be an Episcopalian, *Newsweek* says that grandparents Michael and Sarah Goldwasser were pioneering Jews who followed the gold rush to California.

"Lacking a synagogue on the frontier," says the article, "the Goldwassers (whose name ultimately was Anglicized to Goldwater) began worshiping at an Episcopal church. The senator's mother was an Episcopalian (as is his wife) and he grew up in that faith. 'I am proud of my Jewish blood,' he says, 'but I was told I was an Episcopalian before I was told I was a Jew. Hypothetically, I imagine this situation would be a serious handicap to running for national office.'"

More Scrolls

The Rev. John D. Zimmerman, correspondent in Jerusalem for THE LIVING CHURCH, reports that more scrolls have been discovered along the Dead Sea shore.

"Israeli archeologists," he says, "under the direction of Prof. Yigael Yadin, working in the Negeb and along the shore of the Dead Sea near En-gedi, have reported the discovery of written material, on papyrus, dating from the second Jewish revolt of Bar Cochba (133-135 A.D.). The writings, preserved in pieces of hollow reed, contain letters and business documents."

The Rev. Mr. Zimmerman goes on to say, in his report:

"Most of the shore of the Dead Sea is in Jordan, but about 30 miles of the western shore, from just north of En-gedi to the southern tip of the sea, is in Israel. This Israeli shore line is less than 20 miles south of Qumran, and even a shorter distance (seven miles) from the Wadi Murabba'at where in 1952, besides a magnificent scroll of the Minor Prophets, much material was discovered contemporary with Bar Cochba. See: *The Ancient Library of Qumran*, by Frank M. Cross, Jr., of Harvard University (Doubleday, 1958). Dr. Cross has the sanest brief account of the Dead Sea Scrolls, and in language understood of the people. He was one of the team in the "Scroller" in Jerusalem.

"So it's not surprising that more material should be found — the same caves extend down the coast, and would have been as convenient places to live or hide things as the caves farther north. The ancients didn't have the bother of an armistice line wandering across the desert of the Negeb (or Negev), and ending at the Dead Sea.

"I hope you have a good map of the Jordanian-Israeli border. It is one of the queerest. It is only an armistice line, and exists where the fighting stopped in 1948 — even today, a man may have his home on the Jordanian side, and can watch an Israeli pick oranges from what was formerly his orchard. A village may be on one side, the village well on the other."

JAPAN

Hurdles

Since St. Paul's (Rikkyo) University, Tokyo, Japan, counts among the first rate private schools of Japan, entrance examinations for that school were taken by 16,864 students this year, of which only 2,125 were accepted, it is reported.

THE LIVING CHURCH's correspondent in Japan points out that it's not easy to get a college education in that country!

MICHIGAN

Leadership Asked

The diocese of Michigan's department of Christian social relations asked the Church in that diocese to intensify its leadership role in the field of intergroup

relations in a statement issued on March 28th.

The statement called upon the Church:

(1) To increase its activity in support of non-discriminatory patterns of housing, including support of legislative and judicial action in this field, and support of open occupancy pledges by members of local parishes;

(2) To alert its people to the gravity of the heresy and blasphemy inherent in all forms of discrimination within the Church and to intensify efforts of local parishes to become truly inclusive fellowships;

(3) To provide a larger staff and budget for the department of Christian social relations so that it may keep in touch with developments in the field of intergroup relations, recommend action to parishes, official agencies, and the bishops, represent the Church in the places, such as courts and the legislature, where issues are being resolved, encourage Church members to become active in secular groups and politics, and provide conferences and training sessions to prepare men, women, and young people for action.

Two Views

"We Churchmen seem to be separated from most of our fellow men by the fact that their view of life is totally different from ours — so different that it sometimes seems virtually impossible to bridge the gap between us and present to them the Christian view of the human situation," said Harry Blamires, author, in the course of a series of lectures at St. Paul's Cathedral, Detroit, Mich., during Holy Week.

Mr. Blamires, 44, was born in Yorkshire, England. He is the author of several books, including *The Devil's Hunting Ground* and *The Offering of Man*. He said:

"We Christians see human life and human history held in the hands of God. . . . We see the whole natural order as dependent upon the greater supernatural order. . . .

"But outside the Christian Church there is a totally different view of things. Modern secular thought ignores the reality beyond this world. It treats this world as The Thing. Modern secular thinking assumes that [what] we experience directly with the senses is the 'whole show'

"We look at the propaganda of modern secularism and we see that under man's management the world is supposed to be on the whole in a reasonable shape. The normal course through life is pictured as a progress through an increasing number of acquisitions and comforts. . . . Disaster is left out of this picture. . . . Likewise evil is something which reaches out to claim other people only. . . . We, as normal, unexceptional people, are, thank God, reasonably safe from that kind of thing. . . . You see what I mean? The propaganda of the modern world [conceals] from people the true nature of the human situation. . . .

"The first two points in the Church's message to the world are always these: First, we men and women are God's creatures, made by Him, dependent upon Him for life and health and everything that we have. And secondly, we men and women are sinful. . . . Those are the two preliminary facts which we have to get across to

the modern world. Then our talk of the duties of worship, penitence and prayer will begin to make sense. . . . You can't worship until you've got the awareness of . . . a life outside time, where dwells the Person to be worshipped. And it's no good talking of penitence or redemption until people have begun to feel the great weight and reality of human sinfulness. People can't sincerely repent until they have become genuinely conscious of wickedness. If the Church really stresses . . . our creaturely dependence and our sinfulness, then people will listen."

In an interview with THE LIVING CHURCH, Mr. Blamires said that he was impressed with the scenery in some sections of the United States, particularly that in the Ozarks, where he had been visiting the Rev. Howard Foland, head of the Episcopal Book Club at "Hill-speak," Eureka Springs, Ark. The EBC has included five Blamires books among its quarterly selections.

AUSTRALIA

Supported Homes

The New South Wales government has decided to grant state aid to all children's homes supported by voluntary organizations, including religious groups.

The grants were sought by the New South Wales Association of Child Caring Agencies because of rising costs.

Under the government plan voluntary homes will receive about \$5 a week for each child not supported by parents.

In an editorial, Sydney's *Catholic Weekly* hailed the government's action as "justly recognizing the worth" of the voluntary



agencies, most of which are Church-related. By taking this step, the paper said, the "prospects for co-operation between Churches and government have been enhanced greatly."

Religious bodies operating children's homes include the Anglican, Methodist, Presbyterian, and Roman Catholic Churches, and the Church of Christ. [RNS]

WEST MISSOURI

Bishop Spencer Honored

The greater Kansas City, Mo., chapter of the American Association of Retired Persons, Inc., has elected Bishop Spencer, retired, of West Missouri, honorary president of the chapter.

The action was taken in a standing vote at the chapter's March meeting. A dinner is to be given in April in the bishop's honor.

True community is possible
only as we are willing
not simply to endure solitude,
but to encourage it.

EDUCATION is for LONELINESS

by the Very Rev. John B. Coburn

A college professor has said, "The purpose of a liberal arts education is to prepare a person to endure the periods of loneliness in his life."

We can begin with a blunt statement of Albert Schweitzer: "No man can truly assert he knows someone else." At best all we can say is that we are on a journey along a road in darkness; at times we are able dimly to make out the features of those who travel with us; but it is only in certain moments of crisis, when the lightning flashes, that our companion stands revealed to us as he is and we stand revealed to him as we are, and then the moment is gone, and we take up our journey again on the road of shades and shadows, and we walk on again in the darkness.

Tennessee Williams says the same thing when in *Orpheus Descending* he states his philosophy: "All of us are sentenced to live a life of solitary confinement in our skins."

If you are a young person, you can ask: Do my parents understand me? Have they had the slightest idea about the strivings, the longings, the hopes, the guilt and fears, the loss of faith, the grasping of faith, the hopes that have been mine?

If you are an adult, you may ask: Do my children understand me? Do they have any idea of my hopes and fears, of my many defeats and few victories?

Our real life is our inner life; it is quiet; it is hidden; it can never be fully communicated to anyone else; it is the deepest part of our nature. It is what William James calls "the dumb region of the heart," where we are alone with our faiths and fears, our decisions and indecisions.

From a baccalaureate sermon preached at Lehigh University in June, 1960. Dr. Coburn is dean of the Episcopal Theological School, Cambridge, Mass.



Dürer

In the Garden of Gethsemane,
the loneliest experience of man.

For there is a positive side to this separation, and it is this: apparently there is something deeply embedded in our nature which can be expressed only through separation and solitude. There is something within us which is called forth and can be expressed only out of solitude.

The Quakers have that wonderful phrase — "to center down." They witness to the strength of silence, the necessity of withdrawal, and the power of solitude. They deliberately stop their outward ear to the external clamor of demands voiced by the world in order that they may hear the inner voice which is still and small — and heed it. This is to enter the Quiet, to be at the center, alone.

So let us not be frightened of solitude.

Rather let us cultivate it. Indeed we can become ourselves only as we embrace the fact of solitude.

For is it not true — to take this one step further — that we are most ourselves when we are most alone? That we are most ourselves when we are most free? That we can best be ourselves when we make our decisions as our own free choices? Indeed we are most ourselves in our decisions that we make in our solitude: Whom shall I marry? What work shall I do? When my child dies how shall I respond? When my loved one is unfaithful to whom shall I turn? Will the inevitable brokenness of life destroy me — or strengthen me? These fundamental, basic decisions will reveal me for what I am down deep inside; they form my life; they come out of a series of solitudes.

Education is for loneliness, that solitude may be cultivated and decisions freely made: your real life is your inner life. Out of solitude is freedom made possible.

Now this is only a half truth. There is another half to complement it. To "our real life is the inner life" there must be added J. H. Oldham's phrase, "real life is meeting." We know that we come to fulfillment as human beings finally only in relationship to others — whether that be in the community of the college, the family, or in the love relationship of a man and a woman. To be able to love and to be loved — that is where a man and a woman meet and know, not only each other, but themselves on the deepest levels of their existence. We know ourselves best when we are known — known and loved.

Solitude is balanced by community. But true community is possible only as we are willing not simply to endure solitude, but to encourage it.

Education is to help us realize that however desirable community may be, loneliness is equally a fact of life; "The Lonely Crowd" is as accurate a description of life as "Togetherness."

This is certainly true when we look seriously at Him who taught us to love another and whose life and death on the Cross established God's family on earth in a relationship with Him and each other that will be broken neither by death nor the world's end. But to look carefully at Him is to see that His life was a series of solitudes.

He lived in the community of His family and the community of Nazareth for 30 years. But, before He made His first great decision in life, He spent 40 days in the wilderness alone.

He spent the three years of His ministry involved intimately in the lives of people, a life of outgoing concern, of healing, of teaching and preaching. These three years were broken up periodically by nights and days of withdrawal for prayer and solitude alone. When people

Continued on page 32

1961 Essay Contest Winners

Subject: My Favorite Christian

First Prize (Gold Medal and \$100)

I Choose a Friend

by Alison Teal

Hundreds of thousands of Christians, some famous, others unknown, stretch back through history. They make an admirable chain, from the early ages down to the present time, and among them are many I should like to have known. If I had the opportunity to choose one — and only one — of this vast company for a friend and companion, whom would I choose?

Fondly, I remember pictures of Francis of Assisi preaching to the birds. How I admired him for his love of all God's creatures! But I would not choose for a friend one who was always joyous even in the face of adversity, one who deliberately lived in poverty, and who asked his followers to do the same. There are some things which are impossibly difficult for ordinary people like me. I admire St. Francis, but I could never feel close to him. I could sit at the feet of St. Augustine and St. Thomas Aquinas, revere them for their extensive learning and great holiness, but I could never have them for friends and companions. Joan of Arc was a young girl, like me; perhaps she is the one I should choose. However, she dwelt in a world apart and I could never understand her great courage and drive. She would not be my beloved friend; she would be someone I regarded with wonder and awe. Perhaps I should choose John, the beloved disciple, to whom Jesus entrusted the care of His mother. But it was never difficult for John to be good; would I not be disconcerted and discouraged by his saintliness?

A friend should be someone I understand, someone who understands me. Peter is the one I would choose. Peter was not very different from the people I know and like. Being a Christian was not easy for Peter. He was not a born saint; he had to work at becoming one. He was an average human being with failings and weaknesses.

Even after Peter started following



Alison Teal is a junior at Brownell Hall, Omaha, Neb.

A member of Quill and Scroll, journalism honor society, she enjoys entering essay contests — this is not her first experience as a prize-winner. She has been on the staff of the school paper for five years, writes a humor column for it, and is on the business staff of the school yearbook.

Another of her interests is dramatics. She has been in plays at the Omaha Playhouse and in numerous Junior Theatre plays, presented for all Omaha grade school children. Last year she had a supporting role in Brownell Hall's first play, Stage Door, and this year has the lead in Cry Havoc. Brownell Hall organized a dramatic club last year, and Alison has been its program chairman from the start.

Alison was chosen for the National Honor Society and is taking Latin, French, mathematics, biology, and American history. In addition, she participates in the choir and the physical education program, and is secretary of Brownell Hall's altar guild.

Jesus, he left and went back to his fishing. Like a wayward child, he did not come the first time he was called.

Peter's spirit was more than willing, but his flesh was weak. He would feel sure of his loyalty and faith, but when they were put to the test, often fear, or just plain human frailty, would be his undoing. In the Garden of Gethsemane, even though loving Jesus and grieving for Him in His agony, still Peter did not watch with Him, but succumbed to sleep, time after time. Peter was rash, influenced by momentary events, given to false judgments, just as you and I are. But he was always sorry for his misdoings; his faith was never shaken for long.

When Jesus predicted that Peter would deny Him, Peter was greatly angered. Yet, when terror of persecution and death

assailed him, Peter did deny knowing Christ three times when asked by members of the court. After denying Jesus, Peter looked into the eyes of his Lord, and he wept, overcome with sorrow for his weakness, his sin. He was like a small child who really wants to be good, but who can't help being afraid and cowardly.

It is obvious that Peter was the favorite disciple. In spite of his failings, Jesus called on him time after time. Perhaps Jesus knew that Peter needed to be tested, needed attention.

It was Peter's boat in which Jesus chose to preach to the multitude on Lake Genesaret. When the disciples' ship was in a storm at sea, Jesus came to them, walking on the waves, and they were afraid; then it was Peter to whom Jesus called, bidding him to come to Him over the

waves. Full of faith, Peter immediately walked out on the water; but then he became frightened and started to sink. Jesus stretched out His hand and caught Peter, sorrowfully asking him why he had so little faith. And Peter was one of the three chosen to stay with Jesus in the Garden of Gethsemane the night before the Crucifixion.

Although Jesus knew that it was very difficult for Peter not to falter, He still felt certain that Peter greatly loved Him. When Jesus asked His disciples who the people said He was, the disciples answered that some said He was John the Baptist, others Elias, Jeremias, or one of the prophets. Then Jesus asked, "But whom say ye that I am?" and it was Peter who unhesitatingly answered, "Thou art the Christ, the Son of the living God." I think it was this unhesitating faith which made Peter the favorite, for on this occasion Jesus said to Peter, "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven." Clearly, Jesus considered faith of prime importance, even though that faith did falter at times. It seems right that a Church for human beings should be founded by One who knew what it was to have human weaknesses and doubts.

When the men of the court came to take Jesus away, Peter, acting on impulse, immediately tried to defend the Lord he loved so well. In his struggle to free Jesus from His persecutors, Peter cut the ear from one of the men. He acted bravely and with faith at first, but as most ordinary people would, he became a coward when he realized the terrible consequences of being loyal to Jesus.

It was Peter who rushed into the tomb when the women reported it to be empty. The other disciple hung back. Peter so loved his Lord that he knew there was nothing to fear in the tomb. The angel of the Lord mentioned that Peter especially was to be told of the fact that Jesus was risen from the dead. Jesus knew that Peter needed reassurance.

Peter is my favorite Christian because he seems more alive today than other famous Christians. He was a more common man, with more human weaknesses than the other disciples, but his faith and love were so great that to him were given the keys of the Church. Being a good and faithful Christian did not come easily to Peter, yet he fought continually to overcome his faults, and he died a martyr.

I know and have known many people who remind me of Peter, but not one who reminds me of Francis of Assisi, St. Augustine, St. Thomas Aquinas, the Apostle John, or Joan of Arc. I am sure I would have enjoyed knowing Peter and having him for a friend; and I think knowing such a person as he would help me to overcome my failings and increase my faith.

Second Prize (Silver Medal and \$50)

From Murderer to Missionary

by Suzanne Hutton

St. Paul was by all odds the most influential person in the history of the early Christian Church. Because of the amazing transformation of this man — from murderer to the greatest missionary of the Christian Church — Paul stands out in my mind as a person who changed more, did more, and suffered more for the cause of the Christian religion than did any of the other apostles.

Paul was the greatest theologian, the most astute thinker, and the most dynamic person in the group of disciples. It was Paul who interpreted the living Church as "the Body of Christ." It was Paul who rescued the Christian Faith from Judaism. It was Paul who succeeded in transplanting the Gospel from the East to the West. It was Paul who gave the Gospel a language intelligible to all men everywhere.

Four times in Christian history the chief of the apostles has ignited a fire which has illuminated the souls of men. The first spark came from Paul himself. During his lifetime he planted the Gospel in the chief cities of his world. The next spark came 400 years later when Augustine read Paul's *Epistle to the Romans*. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Augustine the libertine, became Augustine the saint. The next spark came in the 16th century when Martin Luther read in Paul's letter to the Galatians, "The just shall live by faith." This began to ignite the fires of the Reformation. The fourth spark came in the 18th century when John Wesley, reading Luther's *Preface to the Epistle to the Romans* felt his heart strangely warned and became the spearhead of the 18th-century revival in the English-speaking world. Four history-making revivals of religion were sparked by one man — Paul.

What kind of man was he? He was a man who forgot the past and strained forward to what lay ahead. He said the one thing he would do was to "press on toward the goal for the prize of the upward call of God in Jesus Christ."

He was a man with a mission, a man who bent all the vast resources of his personality toward the accomplishment of that mission. At the very moment when Paul made his unconditional surrender to Christ, his future was determined. Nothing else mattered to him other than his



A boarding senior at St. Agnes School for Girls in Albany, N. Y., Suzanne Mary Hutton was born in Providence, R. I., March 24, 1943, while her father, the Rev. Harold Lawton Hutton, was rector of St. Paul's Church in Pawtucket, R. I. At age seven, she moved to Syracuse, N. Y., when her father became rector of St. Paul's Church there.

She joined Girl Scouts as a Brownie and continued through Senior Scouting. At the same time she was active in Junior Choir, Young People's Fellowship, and the Junior Altar Society at St. Paul's.

At St. Agnes, she has been vice president of the History Club, a member of the Glee Club, Chapel Guild, Tennis Team, Modern Dance Group, and cheerleader, and this year she is Sub Head of House. She is on the honor roll.

Suzanne will enter Colby Junior College, New London, N. H., in the fall in the liberal arts department; and between graduation in June and college in September, instead of spending summer on Cape Cod as she usually does with her family, she will travel with them in England and on the continent. Her family includes a brother, a sophomore at Syracuse University, and a 14-year-old sister.

mission of preaching "Christ and Him crucified."

This was no easy task when pagan Rome, with her spies and counterspies, dominated the life of the civilized world. No monolithic government with a dictator on the throne will tolerate opposition and the early Christian Church stood directly against everything that Rome and her emperors stood for. Opposition, however, did not bother Paul; he "rejoiced in suffering." He encouraged fellow Christians to "take your share of suffering as a good soldier of Christ Jesus." Arriving in Rome, he was placed in the Manertine Prison, but this did not deter him from preaching to the men who guarded him. He was put on trial for his life, yet he turned the witness stand into a pulpit and preached to the judge and jurors who tried him. He was sentenced to death, but he preached to the executioners on the way to the execution block. He not only possessed Christ, but he was possessed by Christ.

Paul forgot the past and looked toward the future. No doubt he had a hard time forgetting the mobs he had once led. It was difficult for him to stamp out of his memory the agonizing cries of those whom he had persecuted. But, Paul knew the past could only be redeemed by the grace of God and his own dedication to the future. Unfortunately, we of today who never commit our lives as completely as Paul did are reluctant to forget our failures and our mistakes. We nurse them, brood upon them, carry them in our memories until they cripple us. There are many things we would do well to forget: grudges, for instance, which we hold through the years, or hates that have a way of poisoning our personalities. We are slow to learn that the complete surrender of our failures to Christ involves, likewise, the complete surrender of our pasts. This was the secret of Paul's power.

Another point in Paul's success as a true Christian was his perseverance. He said, "I press on toward the goal." He did not reach the pinnacle of Christian leadership merely by drifting. Paul's start was not very impressive, but his staying power has inspired fellow Christians. The ultimate test of character is not so much in a good start as a good finish. Paul saw his life through to the end.

The final emphasis of Paul's life is the prize "of the upward call of God in Jesus Christ." Paul constantly kept his eyes on the goal of the high calling of God. Often we let greed, ambition, and fast living rule our lives, neglecting our obligation to God and our fellow men. Paul never let the attractive scene of the moment obscure his vision of the eternal. His unseen Master was always more real than the visible masters among men. He could look back in the closing moments of a turbulent life and say, "I have fought the good fight, I have finished the race, I have kept the faith."

Third Prize (Silver Medal and \$25)

A Mother Dedicated

by Ruth Robinson

No, she is not a saint nor a great theologian, not an inspiring preacher nor an evangelist, not a dedicated missionary nor a famous philanthropist. No, she has not shaken the world nor even her own community with her great deeds. She is simply a wife, a mother, and my favorite Christian.

She has eight children. Of these perhaps the most important was the little girl who died over 21 years ago, for that child brought this woman close to God. She believes firmly that just as a nun is dedicated to work for God in the convent and the priest is dedicated to work for God in the Church, so a mother should be dedicated to work for God in her home. She believes that children are loaned to parents by God, and that parents should devote themselves to being living examples of what God wants of His children. This woman has done nothing more than to bring her children up in a home filled with love and Christian values.

Certainly this accomplishment is not spectacular. Yet what is more important or has a more profound influence on our society than the home? Christian homes where the parents strive to be tolerant, honest, pure, just, and loving are the solution to the trouble, jealousy, hatred, and violence in the world. Mothers hold the keys to the future, for they shape the minds and characters of their children, the citizens of the future. Children instilled with love of God and of their fellow men will become adults who, in whatever they do during their lives, will be guided by this love. Is there a better panacea for the trouble in the world today than men who love and respect God and each other?

This woman has devoted her life to bringing Christ to her children and to making a home rich in Christ's love. She has imparted to her children and hopes they will impart to their children, a priceless gift — peace, through closeness to God. What more valuable gift is there in this world of material wealth, commercialism, frustration, and fear than a love of God, who is the only stable and unchanging truth in our existence? Is there any other real security in this modern world except for the infallible love of God and the realization that He will always watch over those who love Him? Truly, the gift of this woman is a precious one: I know, for I have received it.



Ruth Walker Robinson was born on February 9, 1943, the sixth of eight children. Her father was born in Ireland and her mother in France. Mr. Robinson is a roof contractor. The family lives in Chester, N. J., in country surroundings.

Ruth is a day student in the 12th grade at St. John Baptist School, Mendham, N. J., and has earned all her own tuition for her four years by working in the Convent of St. John Baptist, at house-cleaning and many odd jobs.

Members of the family are communicants of St. Mark's Church in Mendham, where the Rev. E. C. Boggess is rector.

Ruth has had the class prize for academic excellence, and she is now president of the Mathematics Club, an organization that requires high marks for admission.

Unlike many girls nowadays, Ruth has an appreciation of poetry, for she and the mother she writes about often read it aloud together.

Honorable Mention

Frances Andrews, Kemper Hall, Kenosha, Wis.

Joyce Bearden, St. John Baptist School, Mendham, N. J.

Mary Tru Lyford, St. Andrew's Priory, Honolulu, Hawaii.

Philip Bessom May, Jr., Patterson School, Lenoir, N. C.

Theresa Turner, Kemper Hall, Kenosha, Wis.

Karen Wagschal, St. Hilda's and St. Hugh's School, New York, N. Y.

A Favorite Retires

It may be only a coincidence, but the same issue in which we are printing essays on the subject, "My Favorite Christian," is the same one in which we tell of the retirement of the Rev. Samuel Moor Shoemaker, rector of Calvary Church, Pittsburgh [page 6].

Dr. Shoemaker has long been the "favorite Christian" of a great many Episcopalians of varying persuasions of Churchmanship. His "fans" cover a broad segment of the social spectrum, as well. As the preacher of the popular "Episcopal Hour" radio series, he has become familiar to countless non-Episcopalians, too, and his brevity and directness have endeared him to many. His sermons, printed, are sent to many people and are continually in demand.

As an author, Dr. Shoemaker has turned out an astonishing amount of work. The 1959 edition of the *Clerical Directory* lists some 20 titles. It is interesting, and perhaps a little amusing, to find that Dr. Shoemaker expects, after a suitable period of comparative inactivity, to devote a good deal of time to writing. How he can improve on his production record to date remains to be seen, but it is a safe guess that his future works, like his previous ones, will be clear and thoughtful.

He is known as an evangelical in the best sense of the word. He has long been concerned with evangelical "dryness" in the Episcopal Church, and has spoken up against it many times. In a *LIVING CHURCH* article in 1959 he wrote: "We in the Churches need to repent of our programs, of our failures to bring individuals and groups and institutions within the stream of the Holy Spirit, of our powerlessness to mobilize our laymen for Christ as the state would mobilize them for war. We need accessibility. We need informality. We need the human touch. We need the Holy Spirit. We need the dynamic of experience, of fellowship, of witness, and of joy" [L.C., May 17, 1959].

Another special interest of Dr. Shoemaker's has been the training of clergymen. He has twice ventured to establish an "internship" program for seminarians and seminary graduates.

During Dr. Shoemaker's rectorship of Calvary Church in New York City he instituted the "Calvary Clergy School," where recent seminary graduates lived and studied together, and worked in a pastoral way with individuals, the whole program being supervised by experienced clergymen. A similar venture was launched in Pittsburgh in 1956, this time on an inter-Church basis, when he secured the services of a staff member from Pittsburgh's First Presbyterian Church to direct the "clerical internship" program.

We may say that the Episcopal Church needs more priests like Dr. Shoemaker — priests whose preaching is direct rather than erudite, who are evangelical for the Faith, and who have a warm awareness of the needs of the human beings in their charge. May he enjoy a long and fruitful retirement.



Paul Parker
Chemistry class at St. Hilda's and St. Hugh's School,
New York City: of interest to more than the students.

Favorite Christians

The Christians most popular with the entrants in this year's essay contest were (not surprisingly) what might be called the best-publicized ones. Two missionary doctors, Albert Schweitzer and Tom Dooley, were favorite subjects for the essays on "My Favorite Christian." St. Francis of Assisi, that ever-popular Christian, and SS. Peter and Paul received a heavy vote, with the latter two the subjects of prize-winning essays.

The list included a variety of characters, historical and modern, famous and largely unknown. St. Stephen, St. Luke, and St. Joan of Arc were included, as was the grandmother of our Lord.

Political figures were picked by a number of contestants, who wrote about Lincoln, ex-President Eisenhower, and President Kennedy. One poet — Robert Frost — was included. Martin Luther was one writer's choice, and others chose Clara Barton and Helen Keller.

Many of the over 100 essays were written about people the writers knew: nuns, parish priests, one bishop (the late Bishop Daniels of Montana), one writer's grandfather (a Lutheran clergyman), a fellow camp counselor, and — most of all — the writers' mothers. One of the latter essays was a prize-winner, and it is significant that the essay was written about the author's mother as a person rather than as, primarily, her mother.

One contestant wrote that he could have no favorite Christian since he did not really know the requirements for being one and thought that since no one could be perfect, no one could be a Christian.

Of the 22 schools entering essays, including quite a few who have not previously entered, all but one also conducted intramural contests. But we believe THE *LIVING CHURCH*'s annual essay contest is of interest not only to the Church's schools and their students. The beliefs and opinions of the Church's young people, and the quality and content of the education, are surely of interest to all the readers of THE *LIVING CHURCH*. With that in mind, we will welcome suggestions for the subject of next year's contest.

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When Writing Schools Please Mention
THE LIVING CHURCH

CHURCH SCHOOLS

Here are listed educational institutions having close affiliation with — or special, although unofficial interest in — the Episcopal Church. Primary and secondary day schools are listed by states. There are separate lists of schools outside of the US and of colleges, seminaries, nursing schools, training schools. The schools have furnished the information given below. "Total charges" (tuition, etc.) are for the nine-month school year unless otherwise specified. The dozens of excellent Church-related primary day schools which serve a localized clientele are not listed, and it is suggested that interested readers seek information about these schools from their diocesan or district offices.

PRIMARY AND SECONDARY

BOYS AND GIRLS

Arizona

Abbie Loveland Tuller School, Tucson. Coed.

Arkansas

Christ Church Episcopal School, Forrest City. Coed, grades kg-12. Principal, Edward N. Norman. Chaplain, Emery Washington. Faculty, 6; students, 126. Total charges (varying according to means): \$20. Owned and operated by Episcopal Church. College prep.

California

Bishop's School, La Jolla. Girls, grades 7-12, boarding and day. Founded 1909. Headmistress, Rosamond E. Larmour. Chaplain, Rev. Paul Coke. Faculty, 29; students, 297. Boarding charges: \$2,300 (excluding uniforms, books, incidentals). Day charges: \$950 (excluding lunch, books, uniforms). Some scholarships. Diocesan school. College prep.

Campbell Hall, North Hollywood. Coed.

Cathedral Choir School, Los Angeles. Boys.

Cathedral School for Boys, San Francisco.

Harvard School, 3700 Coldwater Canyon Rd., North Hollywood. Boys, grades 7-12, boarding and day. Founded 1900. Head, Rev. William S. Chalmers. Chaplain, Rev. John Gill. Faculty, 30; students, 340. Total charges: boarding, \$1,765; day, \$915. Diocesan institution. College prep.

San Miguel School, San Diego. Boys.

San Rafael Military Academy, San Rafael.

York School, Pacific Grove. Boys.



Chapel time: Seniors have short walk to church at Hannah More Academy, Reisterstown, Md.

Colorado

St. Anne's School, Denver. Coed.

Connecticut

Abbie Loveland Tuller School, Fairfield.

Choate School, Wallingford. Boys.

Kent School, Kent. Boys and girls.

Pomfret School, Pomfret. Boys.

Rectory School, Pomfret. Boys.

St. Margaret's School, Waterbury. Girls.

Salisbury School, Salisbury. Boys.

South Kent School, South Kent. Boys.

Watkinson School, Hartford. Boys.

Wooster School, Danbury. Boys, grades 8-12, boarding; grades 8-10, day. Founded 1925. Head and chaplain, Rev. John D. Verdery, D.D. Faculty, 14; students, 140. Total charges (for 10 months; varying according to means): boarding, \$2,250; day, \$750. "Church-centered by charter and choice." College prep.

Delaware

St. Andrew's School, Middletown. Boys.

Line up: Summer camp drill team at Howe Military Academy, Howe, Ind.



District of Columbia

Beauvoir, National Cathedral Elementary School, Washington. Boys and girls.

National Cathedral School, Washington. Girls.

St. Albans School, Mount St. Alban, Washington. Boys.

Florida

Cathedral School, Orlando. Coed.

Holy Trinity Episcopal Parish Day School, P.O. Box 1197, Melbourne. Coed, grades 1-6, day. Founded 1957. Headmaster, Rev. W. F. Hays. Faculty, 10; students, 183. Total charges: \$300. School under direction of Church.

St. Andrew's School, Fort Lauderdale. Boys.

St. John's School, Tampa. Coed.

St. Peter's School, Key West. Coed.

Georgia

Lovett School, Atlanta. Coed.

Hawai

Hawaii Preparatory Academy, Kamuela. Boys, grades 7-12, boarding. Founded 1949. Headmaster, James M. Taylor. Chaplain, Rev. George F. Hayashi. Faculty, 15; students, 165. Total charges: \$1,800 (room, board, tuition). Bishop of Honolulu is president of corporation. College prep.

Iolani School, Honolulu. Boys.

St. Andrew's Priory, Queen Emma Square, Honolulu 13. Girls, grades 1-12, day. Founded 1867. Sister Superior, Sr. Evelyn Ancilla, C.T. Chaplain, Rev. Robert Sheeran. Faculty, 30; students, 615. Tuition, \$310 (lab and activity fees extra). Diocesan school. College prep.

Indiana

Howe Military School, Howe. Boys, grades 6-12, boarding. Founded 1884. Head, Col. Burrett B. Bouton. Chaplain, Rev. Robert J. Murphy. Faculty, 44. Total charges, \$2,500. Established under auspices of Episcopal Church. Bishop of Northern Indiana is president of board of trustees. College prep.

Iowa

St. Katharine's School, Davenport. Coed, nursery-grade 4. Girls only, grades 5-12. Day, nursery-12. Boarding, 7-12. Founded 1884. Headmaster, Walter H. Lemley. Chaplain, Rev. Stephen Hulme. Faculty, 25; students, 188. Total charges: boarding, \$1,800; day, \$200-\$700. Tuition aid available. Diocesan school. College prep.

Kansas

St. John's Military School, Salina.



Sports illustrated at the Bishop's School, La Jolla, Calif.

The Cathedral School of St. Paul

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St. Martin's School, Metairie. Boys and girls.

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Hannah More Academy, Reisterstown. Coed, grades 1-6. Girls only, 7-12. Boarding, 7-12; day, 1-12. Founded 1832. Headmistress, Miss Catherine O. Coleman. Chaplain, Rev. W. Scott Broadbent. Upper school: faculty, 25; students, 145. Lower school: faculty, 10; students, 107. Total charges: boarding, \$2,400; day grades 7-12, \$875; day grades 1-6, varied. Special effort made for scholarships for clergy children. Diocesan school. College prep.

St. James School, St. James. Boys.

St. Paul's School for Boys, Brooklandville.

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Brooks School, North Andover. Boys.

Groton School, Groton. Boys, grades 7-12, boarding. Founded 1884. Headmaster, Rev. John Crocker. Chaplain, Rev. Paul L. Abry. Faculty, 33; students, 200. Total charges: \$2,150. Scholarships available. "Not under diocesan legal control but very much



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Catalog

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St. Anne's School, 18 Claremont Ave., Arlington Heights. Girls, grades 5-12, boarding and day. Founded 1928. Headmistress, Sr. Ruth, O.S.A. Chaplain, a priest of the Society of St. John the Evangelist. Faculty, 17; students, 99. Total charges: boarding, \$1,400; day, \$650. A Church school. College prep and general business.

St. Mark's School, Southboro. Boys.

Michigan

Cranbrook School, Bloomfield Hills. Boys.

Minnesota

Breck School, Minneapolis. Boys.

St. James School, Faribault. Boys, grades 4-8, boarding. Founded 1901. Headmaster, Marvin W. Horstman. Chaplain, Very Rev. John MacNaughton. Faculty, 7; students, 57. Total charges, \$1,600. Diocesan school.

St. Mary's Hall, Faribault. Girls, grades 9-12, boarding (a few day students). Founded 1866. Headmistress, Martha Robbins. Chaplain, Very Rev.



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Shattuck School, Faribault. Boys, grades 9-12, boarding. Founded 1958. Rector and headmaster, Rev. Canon Sidney W. Goldsmith, Jr., D.D. Chaplain, Rev. Joseph M. McKee. Faculty, 40; students, 282. Tuition: \$2,000 with estimated additions of \$400, varying with student. Diocesan school. College prep.

Mississippi

All Saints' Episcopal Junior College, Vicksburg. Girls, grades 10-12, boarding and day. Founded 1902. Head, Rev. John M. Allin. Faculty, 20; students, 120. Total charges: boarding, \$1,400; day, \$150. Scholarships available. College prep.

Missouri

Taylor School, Clayton. Boys.

Nebraska

Brownell Hall - Talbot School, 400 North Happy Hollow Blvd., Omaha 32. Coed, grades nursery-9; girls only, grades 10-12. Boarding, 8-12; day, nursery-12. Brownell Hall founded 1863; Talbot School, 1952. Headmaster, John H. Bruce. Chaplain, Rev. William P. Reid. Faculty, 33; students, 250. Total charges: boarding, \$1,800 plus \$300 extras; day, \$300-\$700. Founded by Episcopal Church. College prep.

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St. Mary's-in-the-Mountains, Littleton. Girls.

St. Paul's School, Concord. Boys, grades 7-12, boarding. Founded 1855. Rector, Rev. Matthew M. Warren, D.D. Faculty, 59; students, 444. Total charges: \$2,000. Scholarships available, based on financial need. "A 'Church school,' not canonically related." College prep.

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Prospect Hill Country Day School, Newark. Coed.

St. Bernard's School, Gladstone. Boys, grades 7-12, day. Founded 1900. Headmaster, John M. Durward. Chaplain, Rev. John W. Treleaven. Faculty, 14; students, 125. Total charges, approximately \$1,100. Some scholarship aid available. "Philosophical affiliation" with Episcopal Church. College prep.

St. John Baptist School, Mendham. Girls, grades 8-12, boarding and day. Founded 1880. Sister Superior, Sr. Mary Barbara. Chaplain, Rev. E. J. Templeton, Th.D. Faculty, 11 full time and 9 part time; students, 80. Total charges: boarding, \$1,500; day, \$350-\$450. Some scholarship aid available. Owned by Sisters of St. John Baptist. College prep.

St. John's School, Mountain Lakes. Coed, grades kg.-6; girls only, 7-12. Day. Founded, 1909. Head, Maurine Klein. Faculty, 31; students, 172. Total charges, \$375-\$615. Affiliated with Episcopal Church. College prep and general.

St. Mary's Hall, Burlington. Coed, grades kg.-8; girls only, 9-12. Day. Founded 1837. Principal, Elsie F. Slater (Mrs. T. W.) Chaplain Rev. Randall J. Conklin. Faculty, 27; students, 250. Total charges (varying according to means): \$350-\$1,150. College prep.

New Mexico

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New York

Abbie Loveland Tuller School, Maycroft, Sag Harbor, L. I. Girls.

Cathedral School of St. Mary, Garden City, L. I. Girls.

Choir School, Cathedral Heights, New York 25. Boys, grades 4-8, boarding and day. Founded 1901. Headmaster, Alec Wyton. Chaplain, Rev. Peter Chase. Faculty, 10; students, 38. Total charges (varying according to means): boarding, \$1,000; day, \$450. Students are choir boys at Cathedral of St. John the Divine.

Choir School of St. Thomas Church, 123 W. 55 St., New York 19. Boys, grades 5-8, boarding. Founded 1919. Headmaster, Robert H. Porter. Faculty, 7 full time and 4 part time; students 44. Total charges: \$900. Scholarships available. Parish owned. Pre-prep.

Darrow School, New Lebanon. Boys.

DeVeaux School, Niagara Falls. Boys.

Grace Church School, New York. Coed.

Greer, A Children's Community, Hope Farm, Dutchess County. Coed, grades 1-12, boarding. Head, A. Randle Elliott, Ph.D. Chaplain, Rev. Charles F. Speakman. Faculty, 23. Students, 163. Charges: according to circumstances. Church-affiliated. College prep.

Hoosac School, Hoosick. Boys.

Malcolm Gordon School, Garrison-on-Hudson. Boys, grades 5-8, boarding. Founded 1927. Headmaster, David C. Gordon. Chaplain, Rev. William S. Reisman. Faculty, 5 or more; students, 30. Total charges, \$2,100. A few scholarship aids available. Students attend an Episcopal church; rector gives course in sacred studies.

Manlius School, Manlius. Boys.

St. Agnes School, Albany 11. Coed, kg. Girls only, grades 1-12. Day, kg.-12; boarding, 8-12. Founded 1875. Headmistress, Mrs. John N. Vandemoer. Chaplain, Rev. Laman Bruner. Faculty, 27; students, 294. Total charges: boarding, \$1,700; day, \$350-\$600. Diocesan school. College prep and general.

St. Hilda's and St. Hugh's School, New York. Coed, grades nursery-12, day. Founded 1952. Headmistress, Rev. Mother Ruth, C.H.S. Faculty, 35; students, 410. Total charges (may vary according to means): \$480-\$715. Under direction of Community of the Holy Spirit. College prep.

St. Joseph's Webster Day School, Queens Village.

St. Luke's School, New York. Girls and boys.

St. Mary's School, Peekskill. Girls, grades 9-12, day and boarding. Founded 1868. Headmistress, Mother Frideswide, C.S.M. Chaplain, Rev. Richard A. Isaac. Faculty, 15; students, 104. Total charges (varying according to means): boarding, \$2,200; day, \$750. Run by Community of St. Mary; diocesan bishop is visitor. College prep and general.

St. Paul's School, Garden City. Boys, grades 5-12, day and boarding. Founded 1877. Headmaster, Rev. Nicholas M. Feringa; chaplain, Rev. Charles Geerts. Faculty, 25; students, 80. Total charges: boarding, \$1,800; day, \$950. School belongs to cathedral. College prep.

St. Peter's School, Peekskill. Boys, grades 9-12, boarding and day. Founded 1938. Head, Rev. Frank C. Leeming. Chaplain, Rev. David Kern. Faculty, 14; students, 133. Total charges (varying according to means): boarding, \$1,900; day, \$675. Head of school is priest of Church. College prep.

Trinity-Pawling School, Pawling. Boys.

Trinity School, New York. Boys.

Woodhull Schools, Hollis. Coed.

North Carolina

Appalachian School, Penland. Coed, grades 1-8, day and boarding. Founded 1913. Headmaster, Rev. Peter W. Lambert, O.G.S. Faculty, 4; students, 25. Total charges (varying according to means): boarding, \$650 and up; day, \$100. Diocesan school. Elementary grammar grades.

Christ School, Arden. Boys, grades 7-12, boarding. Founded 1900. Headmaster, David P. Harris, Sr. Chaplain, Rev. Ralph K. Webster. Faculty, 15; students, 160. Total charges, \$1,250. School has Episcopal chapel and chaplain. College prep.

Patterson School, Rt. 5, Lenoir. Boys, grades 7-12, boarding. Founded 1909. Superintendent, George F. Wiese. Chaplain, Rev. Henry D. Moore, Jr. Faculty,

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Oklahoma

Casady School, Oklahoma City. Coed.

Oregon

St. Helen's Hall, Portland. Boys and girls. St. Luke's School, Inc., P.O. Box 446, Gresham. Coed, grades nursery-8. Day, grades 1-8; boarding, grades 7 and 8. Founded 1961. Rector, Rev. René Bozarth. Chaplain, Rev. Christopher Pratt. Faculty, 10; students, 203. Charges: boarding, \$900 plus tuition; day, \$185-\$315. Some scholarships. Operated by Society of St. Paul.

ANGLICAN CYCLE OF PRAYER

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

April

16. Dominican Republic
17. Down and Dromore, Ireland
18. Dublin and Glendalough, and Kildare, Ireland
19. Dunedin, New Zealand
20. Durham, England
21. East Carolina, U.S.A.
22. Eastern Oregon, U.S.A.

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91st



Year

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Episcopal Academy, Philadelphia. Boys.

Grier School, Tyrone. Girls.

Montgomery School, Wynnewood. Coed.

Pen Ryn Episcopal School, Andalusia. Coed.

St. Edmund's Academy, 5705 Darlington Rd., Pittsburgh 17. Coed, nursery and kg. Boys only, grades 1-8. Day. Founded 1947. Head, Dr. J. Robert Izod. Chaplain, Dr. Hugh S. Clark. Faculty, 11 full time, 9 part time; students, 170. Total charges, \$325-\$720. Scholarships available. Chapel services held in adjacent Episcopal church, whose rector is school chaplain. Pre-prep.

St. Peter's Choir School, Philadelphia. Boys.

Valley Forge Military Academy, Wayne.

Rhode Island

St. Andrew's School, Federal Rd., W. Barrington. Boys, grades 6-12, boarding. Founded 1893. Headmaster, Herbert W. Spink. Chaplain, Rev. W. Owings Stone. Faculty, 11; students, 81. Total charges for boarder (for 12 months): \$960, Rhode Islanders; \$1,200, out-of-state students. Charges vary according to means for Rhode Islanders only. Episcopal Church services; diocesan bishop is president, board of trustees. College prep and general.

St. Dunstan's School, Providence. Boys.

St. George's School, Newport. Boys.

St. Michael's Country Day School, Newport. Coed, nursery-8, day. Founded 1938. Head, William A. Glynn. Faculty, 20; students, 173. Total charges (varying according to means): \$225-\$450. Diocesan bishop is president of board.

South Carolina

Mead Hall, Aiken. Coed.

Porter Academy, 167 Ashley Ave., Charleston. Boys, 1-12, day. Founded 1867. President, Cdr. Warren L. Willis, USNR. Chaplain, Col. James R. Davidson, Jr., USAF (Ret.). Faculty, 23; students, 298. Total charges: \$380-\$495 with extras of \$25 to \$240 for hot lunch, bus, lab fees, etc. Dioceses of South Carolina and Upper S. C. nominate members of board of trustees.

South Dakota

St. Mary's School for Indian Girls, Springfield.

Tennessee

St. Andrew's School, St. Andrews. Boys, grades 8-12, day and boarding. Founded 1905. Prior, Rev. Julien Gunn, O.H.C. Chaplain, Rev. Herbert S. Bicknell, O.H.C. Faculty, 16; students, 136. Total charges (varying according to means): boarding, \$1,300; day, \$300. Owned by Order of Holy Cross. College prep.

St. Mary's School, Memphis. Coed.

St. Mary's School, Sewanee. Girls.

Sewanee Military Academy, Sewanee. Boys.

Texas

Episcopal Day School, Midland. Coed.

St. James School, Texarkana. Coed.

St. Luke's in the Meadow-Tuller School, Fort Worth. Coed.

St. Mark's School of Texas, Dallas. Boys.

St. Mary's Hall, San Antonio. Girls.

St. Stephen's Episcopal School, P.O. Box 818, Austin 64. Coed, grades 8-12, day and boarding. Founded 1950. Headmaster, Dr. Allen W. Becker. Chaplain, Rev. James L. Tucker. Faculty, 20; stu-

"O ye ice and snow. . ."
St. Mary's-in-the-Mountains, Littleton, N. H.



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at St. John Baptist School, Mendham, N. J.**



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Miss St. Augustine's College (Gloria Garden)
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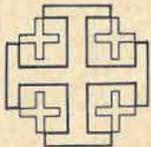
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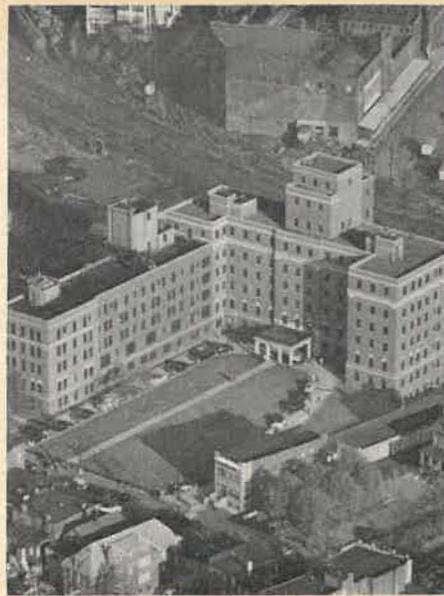
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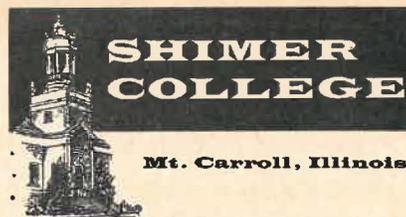
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LONELINESS

Continued from page 13

came at times to seek His help, He went and hid Himself.

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Can we not say that the measure of our Christian love for others is determined by the degree to which we help establish them in their own solitude? Baron von Hugel used to say: "Those you love most you disengage most from yourself."

Christian love is a setting free. And all love that binds and constrains and coerces is destructive love. Is not the mark of a Christian parent's love for his children just in this: setting them free (and the mark of his wisdom giving as much freedom as they are able to bear at successive stages)? When children are set free, and finally mature as adults, and then choose their parents to be with them in their family — that is Christian community indeed.

Is not this true in a Christian marriage? Love is not a man and a woman holding together, a constant embracing, a fear ever to let go. On the contrary it is a setting free, in order that they may become their true selves, expressing their own gifts, and then out of their freedom choosing each other day by day to love, honor, and cherish until death parts them.

The mark of all Christian love is this setting free from one another that we may choose Him whose service is perfect freedom. Christ is given to set us free — free from all fetters — from the slavery to success, from slavery to being accepted, from our anxieties and fears, even from sin and guilt. All these shackles are broken when we are alone — utterly alone except for Him — and when we know that we are perfectly known by Him and that we are loved, now and forever. And therefore there is nothing to fear. Then to choose Him is to be perfectly free.

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STARTING POINT

Continued from page 11

under 130,000 miles. . . . During [the first] six weeks, it was possible for me to learn something of our Churches in Japan, the Philippines, and Borneo, and make briefer calls in Hong Kong, Djakarta, Singapore, Calcutta, and Jerusalem. I have made four trips to North America and two to South Africa, as well as a dozen briefer ones to the continent of Europe and elsewhere. A fair proportion of this travel was in connection with my collateral duties as bishop in charge of the seven American (Episcopal) congregations in Europe, and of the Episcopalian personnel in the United States Armed Forces in Europe. In the course of all this journeying, I have been able to make official visits to our Churches in Scotland, the United States, Canada, South Africa, and Japan, and to the Philippine Independent Church. It is quite clear that personal knowledge and communication at first hand is an indispensable ingredient in this ministry; and while I regret the fact that I can be in London less than half the time, there is no alternative, at least for the present.

Nationalistic Wall

Parenthetically, I note my gratitude for the above-mentioned collateral appointment as bishop in charge. Even in the busiest times, it is a great refreshment of the spirit to be able to visit congregations and military bases, and to live again, however briefly, the life of a diocesan bishop. Whether it would be wise or fair to this sizeable American flock to continue a part-time episcopate indefinitely is an open and troubling question. But for the moment, it is a matter of warm thanksgiving to me that I have this privilege, all the more because, in my dual role, I may be able to help toward breaking down the quite absurd nationalistic wall of partition between the American and British congregations in Europe. As long as these congregations (both British and American) are considered merely as chaplaincies and not as authentic, full, Christian congregations, no question of "jurisdiction" arises. What causes such division (where it exists) is not jurisdiction but homesick national tradition, for the most part, and only the discovery in depth of the essential unity of the Church in Christ is needed to heal such separation. . . .

I speak of "personal knowledge and

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communication” as the essential elements in my travel, and this is so. The occasion may be a meeting or conference or lecture or whatever, but what happens is orientation and the interpretation of one part of our companionship to another. This is indeed the heart of the Executive Officer’s work. Important as the missionary studies are and the chance to deal with the myriad inter-Anglican affairs, the one imperative function of this ministry is what could be broadly called “communication” . . .

Monthly Newsletters

I am myself convinced that the first new step must be in the establishment of regular, monthly newsletters, to all my brother bishops, and this I hope to begin in the near future. Then, beyond that, lies the open and inviting field of a steady increase in planned visiting and exchange, of clergy, laity, students, business men — so that there will be many doing what I do, in helping to establish by personal knowledge a new and deeper sense of the Anglican family.

For the great treasure our household has in trust, to give, God willing, to the wider unity of the Church and the world, is a certain secret of unity. I need not dwell on it for it has often been described — a unity born not out of people thinking alike as much as people acting together. It is a unity nourished by acts rather than by opinions, by Sacraments far more than catechisms. It is a unity which permits, indeed welcomes, a wide diversity in cultural and liturgical matters because the poised and balanced and responsible freedom at the heart of it needs few outward props of dress or custom. . . . My task is to find every possible way in which this healthy and wholesome Anglican self-consciousness can be deepened, and to speak for it, and do what I can to represent it as strongly as I can.

And, in all this, I must remember that we and our Communion are not an end in ourselves, but only a passing, historical configuration. The time must come when we will be able to pour all our gifts into a greater treasury, with the gifts of all others, that God may be glorified in a united Body. Thus we are never to be satisfied with what we now have or are; our destiny and our duty is eventually to disappear, as a separate company of Christian people, in the only real unity there is, that of the Holy Catholic Church. Thus every Anglican must learn to walk delicately, aware of the glorious heritage which is his (not by his own deserving) — yet equally aware that it is a talent entrusted to him, and not to be buried. . . .

I resist being identified in any sense as a “confessional” officer — indeed, I resist any tendency to think of the Anglican Communion as a “confession.” It would be good for us Anglicans if we had more of the courageous and uncompromising

witness of the “confessional” Churches of the world, as they grow in self-conscious loyalty in the face of persecution. But it would not be good for us or for any Christians to become a unitary sect of people who sought above all for clear, denominational, doctrinal tests or thought overmuch about our imperial, institutional possessions at home or overseas. The only Church we Anglicans believe in is the one described in the Creeds; into that we are baptized; that Church ordains us and feeds us sacramentally; that is the only Church which has the right to command our entire obedience. Thus we are uneasy at “confessionalism,” at least as far as that word connotes an eternity of conflicting denominational families, each with “its own” world-wide power structures. It is impossible, I think, to be a good Anglican without at the same time being most deeply concerned about ecumenical life and problems. It is only those who do not take the Creeds seriously who are able to speak easily about “Churches.” To the great, historic brotherhoods of Christians, such as our own, the Church cannot be many, but only one. And the ecclesiological significance of my office must be found against that background.

I close this section with the hope that, as the months go on, I can find ever-increasing ways to make the reality and the nature of our Anglican household clearer to ourselves as well as others. Curiously, it often seems that the Mother Church of England knows the least about our Communion of all our Anglican fellowship. Here especially I mourn the necessity for so much absence from England, for I long for the chance to stir and awaken the mind of the Church of England to know what its leadership and devotion have given to the world. . . . We who come from the younger Churches know very well what has been given us, and give thanks for it. . . . How I wish that something of this same sense might be equally shared by the oldest partner. It is disconcerting to feel that of all our Churches I am the least at home in England (in the sense of meeting any broad understanding of my job, and the inter-Anglican character of my ministry and of our Churches’ life). This is all the more curious because, of all nations, the British people and the Commonwealth have pioneered in precisely the deep, liberal association of free people which is such an apt political parable of the even-deeper association of Christians in Christ. . . .

Information Needed

Certain needs have become clear . . . in the course of these early months. . . . The first is the unremitting need, on all sides, to recognize the purpose and nature of my office, and to see to it that I am supplied with the information I need to do my work fully and faithfully. There is no blame attaching to any Church or person in this; it is simply a matter of be-

coming accustomed to having a central officer in our Communion. But if that officer is to be what he should be, he must be on the "information" list of every relevant working group — missionary societies, unity negotiating committees, publication boards, or whatever. Sometimes it is kindness which moves people to spare me burdensome mail. Sometimes it is forgetfulness, or lack of awareness that I am interested. But I would be glad to be spared both the kindness and the forgetfulness, for it is most important that I know what is going on, in order to head off duplication, or to suggest or improvise relationships of which we are not easily aware.

Second, this consideration has a particular bearing on interchurch relationships within our Communion. Because I am an American, it is natural for those concerned with appeals to the American Church to direct them through me or include me in their proposals. In any case, appeals made to the American Church are, as a matter of routine, referred to me for evaluation before they are dealt with. But I need hardly point out that the American Church is only one of the soon-to-be-18 Churches for whom I work, and that the same factors operate in all these cases. . . . What we desperately need, as Committee II said at Lambeth in 1958 is "co-ordination, co-operation, consolidation, cohesion"; and the only way to get these things is to build them into our way of living and doing business from the beginning. . . .

Third, it is painfully clear that we need vastly more corporate consultation than we now have. It is all very flattering for me to be treated as a lonely oracle, and there are manifest advantages to working for two bodies which rarely meet. Nevertheless, I am only too conscious of my own ignorances and foolishness to wish to see over-much dependence placed on my individual judgment in important matters. It would not be right to delay the necessary decisions on this ground — we must keep going, even if only on an imperfect basis, and I will not hold up a useful and good missionary project, for instance, simply because I cannot fully document my judgment about it. But we must push ahead as swiftly as we can to the time when there is steady and ample consultation among us. The Anglican Communion now suggests what the United Nations would be if it met only once in ten years. . . . The need for steady,

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mutual dialogue grows more clear daily.

Fourth, we have very urgent need to develop planning facilities and organs, even in our smallest Churches. Hardly any of our family has made more than a start in this direction, or has begun to think in long-range terms about its vocation, and the program and plan which is needed to fulfil that vocation. All too often in our Anglican history, we have followed a "bird-shot" theory of missionary expansion — firing a number of scattered, small, evangelical pellets so as to sprinkle a society with ecclesiastical operations of little power, often no more than one lonely man far separated from his brothers. This has bred a succession of devoted missionary heroes and of moving stories of persistent bravery. But it has not distinguished us for our foresight and our wise obedience. Many people dislike the word "strategy," as being a sub-Christian word. I do not necessarily quarrel with this; I only say that if we are not prepared to be as prudent as the general making war or the man building a tower, of whom our Lord told us, then we are not very good stewards; and this prudent obedience is precisely what "strategy" signifies. To achieve this means for all of us far more attention to planning — to measuring our objectives and the societies within which we propose to minister, and thoughtfully to organize our task forces to do that job. No central office can do this; a central office can co-ordinate such studies; but until there is, in each Province, responsible and thoughtful planning and a willingness to accept corporate, provincial responsibility for these matters, our co-ordination will be a feeble thing.

Tumbled Out of Provincialism

Finally, there is a clear need for all of us to make a frontal attack on provincial and national narrowness. It would be foolish to quarrel with Anglicanism's ancient rooting in national soil. I do not question for a moment the great gains that have come to us precisely because of our local and regional identities. But in a headlong rush our whole world, and we with it, are being tumbled out of the comfortable provincialisms which were tolerable a century ago, into one world where our very life depends on person-to-person knowledge and dialogue. To our shame, the Church often has cherished such narrownesses rather than taking the lead in destroying them. At its best, there is rightly a gigantic subversiveness about the Body of Christ in this world, which stirs restlessly under every separation between men; and this we Anglicans must respond to in brotherly obedience. I do not now speak of obliterating national or provincial differences. These are the very subject matter of our dialogue. But I speak of the ignorance, the pride and prejudice, which so often prevents the dialogue from taking place. One Church



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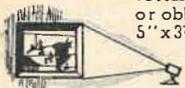
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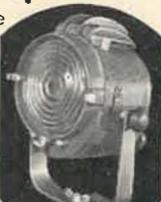


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uses the laity more fully than another, for example, and this can become a nourishing point for exchange; it can also become the occasion for silly accusations of "clericalism" on one side, or "Protestantism" on another. Again there are healthy differences of liturgical practice, which can become the life-giving substance of mutual strengthening, but often degenerate into mere suspicions of whatever kind of Churchmanship we do not like. I do not plead for the millenium; I plead only for a sensitive comradeship which will teach us all, and move us, to learn how to learn from each other, and help us all to know one another better.

For what is at stake, in this whole prodigious Anglican dream, is not that we shall somehow win more people to join our Anglican club, or build a more efficient denominational power structure, or make a bigger splash in the world. The point is unity; the point is that the Church is the one body in the world which is bigger than any human differences; the point is that we have a duty to placard before the world the reconciliation God has worked in us through Christ Jesus.

All We Have to Begin With

If that reconciliation cannot bridge the superficial differences between Australia and Africa, or Canada and the United States, then the Church is an illusion and the whole Christian enterprise has been a ridiculous dream. What matters is that we shall realize what God has done in making us one in Christ. The Anglican Communion is not the whole Church, nor more than one of the scattered brotherhoods within the Church. But it is all we have — all I have at any rate — to begin with. It is my only way of joining redeemed humanity. It has given me all I am and all I have; and through it there has opened a way through which I can somehow learn to surmount the tensions and divisions which break humanity.

But when I think of the nervous suspicion that divides my own country from Canada, for example, or reflect on the tensions which separate the Christian on Taiwan from his cousin in Hong Kong, or read of the heartbreak in Africa, and remember that, despite all this and through it all, God has been giving us the means to find our true brotherhood in the Church, I grow impatient with our pettiness and the failure of our Church to remember what it is, or to fulfil what God has begun in us. This is the meaning of my office as I understand it, to be a constant witness and guardian of unity, not for the sake of power or prestige but for the sake of the brotherhood God has already given us. If it is the unity within our Anglican family alone, at the start, which is given to us, at least it is a start, and the best we have. Such has been my guiding principle, in this first year; and I pray it will be so in whatever years may lie ahead.

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The Rev. George L. Peabody, formerly an associate secretary for leadership training in the National Council's Department of Christian Education is now coordinator of field services.

The Rev. Spencer R. Quick, who has been serving as rector of Grace Church, Goochland, Va., will on June 1 become rector of St. Peter's Church, Smyrna, Del.

The Rev. Bruce W. Ravenel, formerly canon of St. John's Cathedral, Denver, has for some time been rector of St. John's Church, Boulder, Colo. Address: 2222 Fourteenth St.

The Rev. James H. Terry, formerly serving as an Army chaplain at Fort Riley, Kan., is now assistant at Christ Church, Georgetown, Thirty-First and O Sts., N.W., Washington 7, D. C.

The Rev. Arthur D. Tripp, formerly vicar of Grace Church, Henryetta, Okla., is now vicar of St. Lawrence's Mission, Muskogee, Okla. Address: Route 5, Box 155, Muskogee.

The Rev. Wallace I. Wolverton, Jr., formerly assistant at St. John's Church, Fayetteville, N. C., has for some time been vicar of St. John's and St. Mark's Church, Grifton, N. C., and St. James', Ayden. Address: Box 387, Grifton.

The Rev. W. C. Woodhams, formerly rector of Christ Church, Tacoma, Wash., is now rector of St. Paul's Protestant Episcopal Church, Via Napoli 58, Rome, Italy.

Missionaries

The Rev. William P. Austin, formerly curate at St. Mary's Church, Denver, is now at work in the Anglican diocese of Korea, as a missionary appointed by the National Council. He became interested in Korean Church work while serving with the U.S. Army there.

Miss Catharine C. Barnaby has returned to her work at the House of Bethany, Robertsport, Liberia, after furlough in the United States.

The Rev. John A. Bright, formerly assistant at the cathedral in Porto Alegre, R.G.S., Brazil, and minister in charge of St. Andrew's Church, Vila Floresta, Santa Catarina, is now chaplain at St. Margaret's School, Pelotas. Address: Colegio Santa Margarita, Pelotas, R.G.S., Brazil.

The Rev. William A. Buel, who is retiring as headmaster of St. George's School, Newport, R. I., has been appointed by the National Council to serve on the faculty of Tunghai University in the missionary district of Taiwan, China. (He has been associated with St. George's School since 1929.)

Miss Elizabeth Daniel has returned to her work in Sao Paulo, S.P., Brazil, after furlough in the United States.

Mr. William E. Gray, who will soon be ordained deacon after his graduation from CDSP, has been appointed by the National Council to missionary work in Japan, with the Nippon Seikokai.

The Rev. Robert B. Hibbs, who is completing work for the degree of doctor of philosophy at the University of Toronto, will serve as a missionary to the Philippines after June 1. He will probably teach at St. Andrew's Seminary, Manila.

The Rev. P. L. Hutton, formerly addressed in Independence, Mo., may now be addressed: c/o St. John's, 120 E. Hoping Rd., Sec. 1, Taipei, Taiwan, China.

Mr. David G. R. Keller, soon to be graduated from GTS, has been appointed by the National Council to work at an Indian mission in Alaska, after June 1.

The Rev. Richard B. Lindner, Jr. has returned to his work at St. Mark's Church, Santos, S.P., Brazil, after furlough in the United States. He has been studying at the Seminary of the Southwest, Austin, Texas.

Mrs. Jane Helbig Rixmann, of St. Louis, has been appointed by the National Council to the missionary district of Central America, to work as

secretary-treasurer at the district headquarters in San Jose, Costa Rica.

The Rev. George C. Spratt, with Mrs. Spratt and their small daughter, flew to Liberia recently after furlough in the United States. Formerly at St. Agnes' Church, Bromley, Liberia, he will now serve at Robertsport.

Mr. Charles W. Tait, who is completing his studies at VTS, has been assigned by the National Council to the missionary reserve corps as of June 1. He will later work in an Anglican diocese in Africa.

Mr. William D. Travis has returned to Liberia with his family after furlough in the United States. His post is at Bishop Ferguson High School in Cape Palmas.

Resignations

The Rev. Dr. Wilford O. Cross, professor of philosophy and ethics at the University of the South,



The Rev. Dr. Cross

has announced his resignation for reasons of "incompatibility with present policies of the school." A member of the Sewanee faculty since 1953, he was recently elected president of the Southern Society for Philosophy of Religion.

Changes of Address

The Rev. Arthur E. Booth, rector of Overwharton Parish, Stafford County, Va., in charge of Christ Church, Spotsylvania, formerly addressed in Hanover, Va., may now be addressed: Aquia Rectory, Stafford, Va.

The Rev. Rodney F. Cobb, who has spent 20 months in travel, is now an assistant editor at Morehouse-Barlow Co., New York. Formerly addressed in Tipton, Iowa, he may now be addressed at 201 E. Thirty-Seventh St., Apt. 11-G, New York 16.

The Rev. Ralph E. Fogg, Jr., assistant to the missionary of the Tioga-Tompkins field in the diocese of Central New York, formerly addressed in Candor, N. Y., may now be addressed at the Episcopal Vicarage, Slaterville Springs, N. Y.

The Rev. John M. Geene, Jr., priest of the diocese of Newark, formerly addressed at VTS, may now be addressed: c/o Mrs. John M. Geene, Sr., 156 E. Fifty-Second St., New York 22.

The Rev. Walter A. Henricks, chaplain at the University Hospital, Charlottesville, Va., on March 15 began a five and one-half month final training period at Grady Memorial Hospital. Address: Office of the Chaplain, Grady Memorial Hospital, 80 Butler St. S.E., Atlanta 3, Ga.

The Rev. David R. Matlack, rector of St. Michael's Church, Arlington, Va., should now be addressed at 1132 N. Ivanhoe St., Arlington 5. The former box number has been relinquished.

The Rev. Jay W. McCullough, priest in charge of Trinity Church, Russellville, Ky., has had a change of address from Box 56 to 103 E. Tenth St.

The Rev. Charles O. Moore, curate of the Church of the Resurrection, New York, should be addressed at 115 E. Seventy-Fourth St., New York 21.

The Rev. Dr. George Marshall Plaskett, retired

THE 1961 ANNUAL

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priest of the diocese of Newark, formerly addressed in Orange, N. J., may now be addressed at 364 Orange Rd., Montclair, N. J.

The Rev. Albert E. Pons, rector of St. Michael's Church, Forth Worth, Texas, has had a change of box number to Box 14151, Fort Worth 17.

The Rev. Paul D. Urbano, rector of All Saints' Church, Phoenix, Ariz., is correctly addressed at 6300 N. Central Ave., Phoenix 12.

The Rev. Alan D. Walbridge, curate of St. Thomas' Church, Rochester, N. Y., has had a change of address from Faraday St. to 73 Nunda Blvd., Rochester 10.

The Rev. James G. Wilson, retired priest of the diocese of Western New York, formerly addressed in Sierra Madre, Calif., may now be addressed: c/o L. G. Wilson, 2061 Glenwood Dr., Winter Park, Fla.

Births

The Rev. John P. Carter and Mrs. Carter, of The Plains, Va., announce the birth of their sixth child and third son on March 21. The Rev. Mr. Carter is secretary for college work in the Third Province.

The Rev. Mark M. McCullough and Mrs. McCullough, of Christ Church, Biddeford, Maine, announce the birth of their fifth daughter, Katherine, on February 18.

The Rev. Haig J. Nargesian and Mrs. Nargesian, of St. Thomas' Church, Camden, Maine, announce the birth of their fifth child and fourth daughter, Stephanie, on February 14.

The Rev. Stanley Rodgers and Mrs. Rodgers, of St. Louis, announce the birth of their fifth child and third daughter, Hope Bowman, on March 18. The Rev. Mr. Rodgers is associate director of the Educational Center.

DEATHS

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

The Rev. Harry Bruce, former rector of St. Barnabas' Church, Newark, N. J., died in Summit, N. J., on March 19th, at the age of 73.

Fr. Bruce was born in Chelmsford, England, in 1887. He studied at Trinity College of the University of Toronto, Canada, and was ordained to the priesthood in 1911. He was received into the American Church in 1920. He was rector of St. Mark's Church, Orchard Park, N. Y., from 1914 until 1916, served as a chaplain in the Canadian Army from 1917 until 1919, was rector of Trinity Church, Alliance, Ohio, from 1922 until 1924, and was rector of St. Paul's Church, St. Joseph, Mich., from 1924 until 1926. From 1926 until 1929 he was rector of the Church of the Holy Trinity, Swanton, Vt., and from 1929 until 1936 he was rector of the Church of St. Mary Magdalene, Newark, N. J. He was rector of St. Barnabas' Church in Summit, N. J., from 1936 until his retirement in 1956. He was a member of the board of trustees of St. Barnabas' Hospital, Newark, N. J., for 20 years.

Fr. Bruce is survived by his wife, Louise M. Goodman Bruce; by his daughter, Mrs. Sidney A. Wood; and by his brother, Charles L. Bruce.

The Rev. Robert William Lewis, retired priest of the diocese of Washington, died of a heart attack on March 17th at his Maryland home, at the age of 69.

Mr. Lewis was born in Staffordshire, England,

in 1891. He studied at the Virginia Theological Seminary, and was ordained to the priesthood in 1919. He served as a missionary in the Blue Ridge archdeaconry of Virginia from 1918 until 1923. He was rector of Shrewsbury and North Sassafras Parishes in Maryland from 1923 until 1928, and was rector of St. Michael's Parish, St. Michaels, Md., from 1928 until 1942. He was rector of the Church of the Holy Trinity, Mitchellville, Md., from 1942 until his retirement in 1958. He was a deputy to General Convention in 1934, 1937, and 1940.

He is survived by his wife, Sallie Worthington Hilleary Lewis.

May Louise Dayton (Mrs. Raymond A.), national president of the Order of the Daughters of the King, died on March 6th.

A parishioner of Grace Church, Silver Spring, Md., Mrs. Dayton was, by turns, provincial representative on the national council of the order, national secretary, and president. She was active in the field of Christian education in her parish and in her diocese.

Mabel Dunn Madson, mother of the Rev. G. R. Madson, rector of the House of Prayer, Tampa, Fla., died on February 25th.

Mrs. Madson was an active member of St. Paul's-on-the-Heights Church, Cleveland Heights, Ohio, and was known in the area as a pianist and teacher. Besides her older son, in Tampa, she is survived by another son, Herbert D. Madson, a vestryman of St. Peter's Church, Lakewood, Ohio, by two married daughters, both of whom are active Churchwomen, and by 10 grandchildren, one of whom is a student at the General Theological Seminary.

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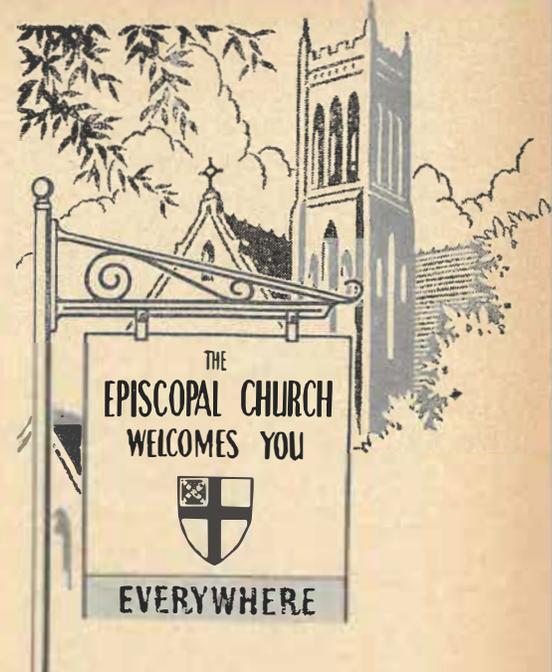
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WASHINGTON, D. C.

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daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

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HD 9; C Fri & Sat 4:30-5:30

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

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2-5, 7-9

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Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;
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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

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487 Hudson St.
Rev. Paul C. Weed, Jr., v
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8-9, & by appt

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292 Henry St.
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9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

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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

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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,
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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.

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