

# The Living CHURCH

May 7, 1961

25 cents



A sister of St. Mary plays an impromptu concert for children of her dormitory at St. Mary's Camp: An airline stewardess' uniform would be no help [page 14].

**A Nun Dispels the Fog** [page 14]

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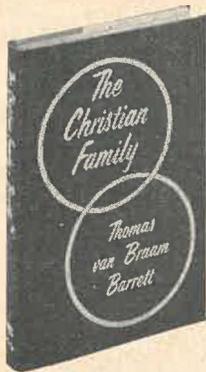


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# The Living CHURCH

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

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### SPECIAL FEATURE

Why the Nun-Power Shortage?  
A Sister of St. Mary 14

## THINGS TO COME

May

7. Rogation Sunday  
Indianapolis convention, Lafayette, Ind., to 8th  
Quincy convention, Knoxville, Ill., to 8th
8. Rogation Monday  
Washington convention, Washington, D. C.  
West Missouri convention, Sedalia, to 9th  
Western New York, Buffalo, to 9th
9. Rogation Tuesday  
Fond du Lac council, Fond du Lac, Wis.  
Georgia convention, Savannah, to 10th  
Kentucky convention, Harrods Creek, to 10th  
New Jersey convention, Trenton, to 10th  
New York convention, New York  
Newark convention  
North Carolina convention, Raleigh, to 10th  
Pittsburgh convention, Pittsburgh  
Rochester convention, Geneva, N. Y.  
Vermont convention, Burlington, to 10th
10. Rogation Wednesday  
East Carolina convention, Jacksonville, N. C., to 11th  
Montana convention, Bozeman, to 12th  
West Virginia council, Huntington, to 11th
11. Ascension Day
12. Erie convention, Ridgway, Pa., to 13th
13. New Hampshire convention, Rochester

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

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## Supervision Needed

A critical condition has developed in hundreds of our Sunday Church schools: Teachers are working without guidance, and as a result are feeling frustrated, in despair, or are deteriorating in their teaching. This is due to the fact that too often the newer type courses are introduced without enough preparation. Or, the parish is using a hodgepodge of printed texts from several publishers, and there is no clear understanding of solid objectives. Just what and how to teach is hazy for many a teacher. This condition is much more widespread than is known. It may become worse before leaders awaken to it and take measures.

The vogue of weekly teachers' meetings would seem to be a sound, new movement. Where, in the past, you could get only a few of the most faithful of your teachers to come even to the monthly meeting, now you hear of the loyally-attended weekly session. The rector, or some competent lay leader, gives a thorough talk dealing, at times, with the Bible lesson for the next Sunday (where a content-centered, uniform course is used), or with some pedagogic point, or a devotional theme.

The observation, after visiting some of the best of such meetings, is that this is deceptive. The teachers unconsciously feel that the weekly meeting is all the preparation they need. Instead of making a weekly outline, and facing the special needs of their class, they do nothing more. As a result, the teachers' classes (except for those who do prepare well) become monotonous and dull. The worst part of the situation is that nobody in the parish seems to realize what is happening. It appears that the well-attended teachers' meetings have created a fine school.

### No Substitute

Let's face it: Attending the teachers' training meeting, or any meeting, is no substitute for making careful, special preparation before every session of your class. Agree? Well, then, you have been making your outline, planning each week, and yet you say you are discouraged. Your plans don't work out. You would like to talk about it with someone. And as the Sundays roll along, you begin to feel rather desperately alone. Doesn't anybody in the parish care?

You need a coach, a friendly adviser, someone who knows about teaching and understands your special problems. This is the job of the supervisor, an office just now being stressed by our top leadership. Supervision has long been practiced in the public schools, where it is considered to

be not an extra but an essential for maintaining high standards.

Any parish can start having supervision, at any time in the year, by enlisting a suitable person and giving him (or her) sufficient status or title to be accepted. At first, it may be a work requiring tact. The teachers soon get used to the supervisor who drops in to the class and listens silently for a short while. Some teachers say they are frightened by the visit, wonder what they have done wrong. (Gradually, the very thought that the supervisor might drop in at any moment makes every teacher prepare better.)

### Needed, Praise

The first level of help to any teacher, good or bad, is *praise*. We all need it, and teachers especially. There may not be much to praise at first, but something will be worth noting, if only that: "The way you called every child by name was splendid."

The moments of conference with each teacher, outside of class, will often be only a brief word at the end of the session, before leaving church. Eventually, an engagement is made to meet with each teacher. In personal session, the supervisor and teacher (with the class observer, too, if there is one) go over any matters that will improve the classwork.

Sometimes the supervisor will have visited the class, and the teacher and supervisor can discuss things that happened. More often it is a friendly sharing of the problems, and a thinking together for the future. Usually the conference starts on the plane of "How do you think things are going?" The teacher needs to define and express his problems.

Who can be found for supervisor? Ideally, a mature public school teacher who is also a devoted Churchman. He or she may start, on the invitation of the rector, as a kind of trouble shooter to straighten out some problem class. The work need not be done every Sunday, although the task will grow as more teachers are reached.

### Duties of a supervisor:

(1) Visits and observes class sessions. One such supervisor who visited a number of classes reported, "Most of these teachers are *afraid* of their children. We must help them develop an attitude of love and acceptance."

(2) Confers with teachers, singly, or by grade-groups. Problems first, then help in planning coming lessons. Both subject matter and methods are covered.

(3) Deals with any difficult child.

(4) Meets with the parish education committee to report and make suggestions.



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BOOKS

A Generous Sampling

**TAKE AND READ.** A Guide to Group Bible Study. By **E. H. Robertson.** John Knox Press. Pp. 128. \$1.75.

For those concerned with the problem of organizing adult Bible study in the Church today, *Take and Read*, by E. H. Robertson, an English Baptist minister who was formerly associated with religious broadcasting for the BBC, will prove to be most helpful and suggestive.

Altogether practical in its purpose and entirely innocent of technical or pseudo-philosophical verbiage, this little book briefly surveys the new methods of Bible study which have been developed in Europe and Great Britain since the war, derives from them certain principles of universal validity, and gives a generous sampling of programs which have actually been used.

ROBERT C. DENTAN

**CHRISTIAN FAITH AND PASTORAL CARE.** By **Charles Duell Kean.** Seabury Press. Pp. xx, 139. \$3.75.

**FEED MY LAMBS.** Essays in Pastoral Reconstruction. By **Martin Thornton,** Priest of the Oratory of the Good Shepherd. Seabury Press. Pp. 142. \$3.95.

Two of the current concerns of pastoral theology are the changing role of the ordained ministry (and, by implication, the changing role of the lay ministry), and the changing concept of the parish and the parish ministry. These two books, of the same length and published by the same house, speak to this double concern.

Their authors are not new to the field. The Rev. Charles D. Kean, rector of a large downtown parish in Washington, D. C., is the author of *The Christian Gospel and the Parish Church*. He has been active in discussing the relation of theology to the behavioral sciences, and involved in community services and ecumenical encounters. The Rev. Martin Thornton, a priest of the Oratory of the Good Shepherd, stands in the tradition of the English scholar-priest-essayist and views the present scene in the frame of history. His earlier book, *Pastoral Theology: A Reorientation*, with its doctrine of the Remnant, stirred up more interest and debate among both clergy and laity than any other pastoral theology book in recent years. The central theme of that book and of this new one, *Feed My Lambs*, is that our time and energy should be spent with the Faithful Remnant, the parish-within-the-parish, rather than in superficial appeal to the many ("multitu-

dinism") and the multiplication of organizations and activities.

Fr. Thornton makes clear (p. 100) what he is talking about. He says:

"1. The Remnant is an *organic* and *not* a *numerical* concept (Italics his) . . . A congregation of 10 souls can be 'multitudinous' and the Remnant could consist of 1000; it is a matter of emphasis, organization, and approach which has nothing to do with arithmetic. 2. A clear distinction must be made between 'the Remnant concept of pastoral theology' and 'the Remnant' which forms its chief corner stone . . . the equation of the two is analogous to confusing 'the British parliamentary system' with the House of Commons. . . . 3. The basis of the Remnant's work is a vicarious concern and responsibility for the whole of God's creation recapitulated in the whole parish, and its ascetical emphasis is not on private piety but on the Book of Common Prayer — with added stress on the third word!"

It is indicative of Dr. Kean's approach that the foreword to his book, *Christian Faith and Pastoral Care*, is written by a psychiatrist, Dr. Robert H. Felix of the National Institute of Mental Health. Dr. Felix shares with the author the point of view that:

"The basic task of clergymen today . . . is one of recovering a dynamic sense of the 'why' of congregational life, expressed in ways which appreciate the realities of our times rather than trying to recapture the flavor of an earlier age. To this end he [Dr. Kean] recommends responsible use of the serious studies in psychology and the social sciences, so that clergymen can assist men out of their webs of confusion and torment into activities whereby they can channel their energies constructively."

There are 10 chapters, the first four setting the stage with things old and new in the contemporary pastoral situation, the other chapters being devoted to the application of these general principles to specific areas of the pastoral ministry: visiting, counseling, sickness, bereavement, marriage, and social assistance.

Both of these books are trying to deal with the modern world as it is and with the Church's relevance to it. Both are concerned that the local parish shall not be (as it so often is) an irrelevant island of custom and respectability. The approach is different: Dr. Kean's chief interest is in counseling, though he presupposes a liturgical background; Fr. Thornton's chief interest is "the worshiping community" itself. The question Dr. Kean seems to be asking is, "How can the parish church relate itself helpfully to the other exhibits of God's creative activity in our society?" Fr. Thornton seems to be asking, "How can the worshiping community learn its own business and in so doing leaven the lump of the society around it?"

These books have different appeals and in an interesting way complement each other; both deserve a wide and careful reading.

ROBERT N. RODENMAYER

# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

## **Crux of the Action**

The news article on the resignation of the Rev. Malcolm Boyd [L.C., April 23d] moves the ground of the resignation inaccurately away from its true base.

The crux of the action was not espresso meetings with the Fort Collins students. It was in fact a perfectly simple matter of indiscreet and sensational newspaper publicity. A dispatch from Bethlehem, Pa., in the Denver papers, referred to the hearing of confessions in the setting of a drinking place, and the removal — as the dispatch put it — “of layer upon layer of sin.”

The ground of the dispute is the sensational news releases, embarrassing the Church in its public relations, not an assault upon

espresso sessions in general. Let's keep the record straight.

Incidentally, you will agree that there is a considerable distinction between “members of the clergy (who) go into the Denver Country Club to have a cocktail and lunch,” and the administration of the Sacrament of Penance in a saloon, with the festal setting dramatically described in the news release.

(Very Rev.) EDWARD S. WHITE  
Dean of Nashotah House, retired  
Denver, Colo.

**Editor's Comment:** Just to keep the record straight, THE LIVING CHURCH at the time ascertained that the Sacrament of Penance was not administered by Fr. Boyd in the tavern. This was made clear in the news story.

We are junior and senior English majors at Colorado State University who are well acquainted with Fr. Boyd and his achievements on campus, although we are not Episcopalians, but Roman Catholics, Methodists, and Congregationalists. Our letter to you is prompted by the articles that appeared in [local] papers and the need we feel to clarify what Fr. Boyd's work means to our campus.

As chaplain at St. Paul's House, he has been outstanding in revitalizing Christianity here. While always maintaining the dignity and significance of his duties as a priest, he has reached out to all students and all groups to create a vital awareness of the power and intellectual soundness of Christian values.

In view of the recent publicity [L.C., April

23d], we feel that it is important to point out Fr. Boyd's many contributions and positive achievements for us, the CSU students, and community — personally, officially, and informally. We know that he is always available and willing to give personal counseling to any student or member of the campus or town. We know he also brings Christ meaningfully to the students through his role as priest, in speaking to various campus groups. . . . Through holding the more informal espresso nights whose participants included faculty, students, and townspeople, who constitute a group some of whom might not have been reached otherwise, Fr. Boyd continued his message; and this point is essential: He significantly reaches the many people connected with college life.

The university world, that Fr. Boyd as chaplain must deal with, too often finds Christianity intellectually suspect, naïve, unsophisticated, or too removed from the problems of today. But he has effectively answered real needs and reinstated Christianity as the vigorous and meaningful focus for life — and it is we, the students, even the non-Episcopal students, who will greatly feel the loss of Fr. Boyd, as friend, as chaplain, and priest of God.

MARIAN JACOBS, BARBARA PADGET,  
JEAN MCGECHIE, CAROLE WHITAKER,  
JUDY VAUGHN

Fort Collins, Colo.

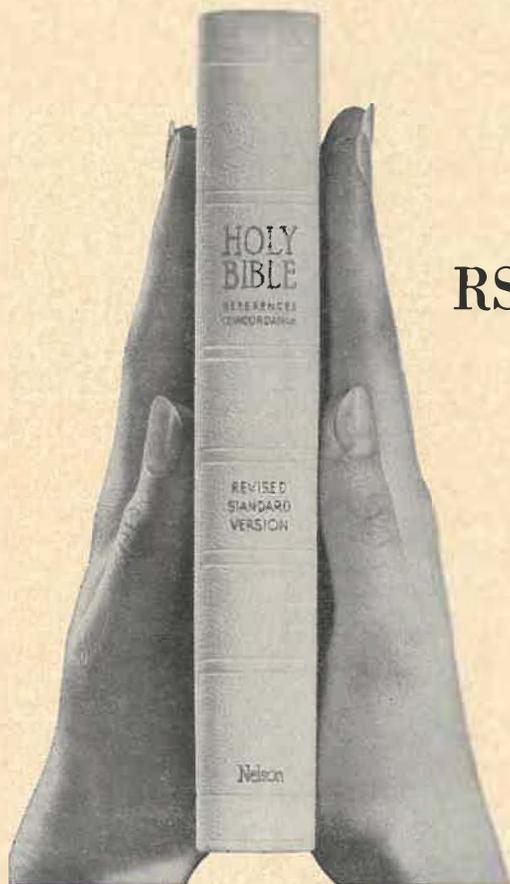
Two weeks ago the Rev. Malcolm Boyd, Episcopal chaplain at Colorado State University here in Fort Collins, resigned his

*Continued on page 18*

## **ANGLICAN CYCLE OF PRAYER**

May

7. George, South Africa
8. Georgia, U.S.A.
9. Gibraltar, Europe
10. Gippsland, Australia
11. Rt. Rev. Stephen F. Bayne, Jr., Executive Officer, Anglican Communion Advisory Council
12. Glasgow & Galloway, Scotland
13. Gloucester, England



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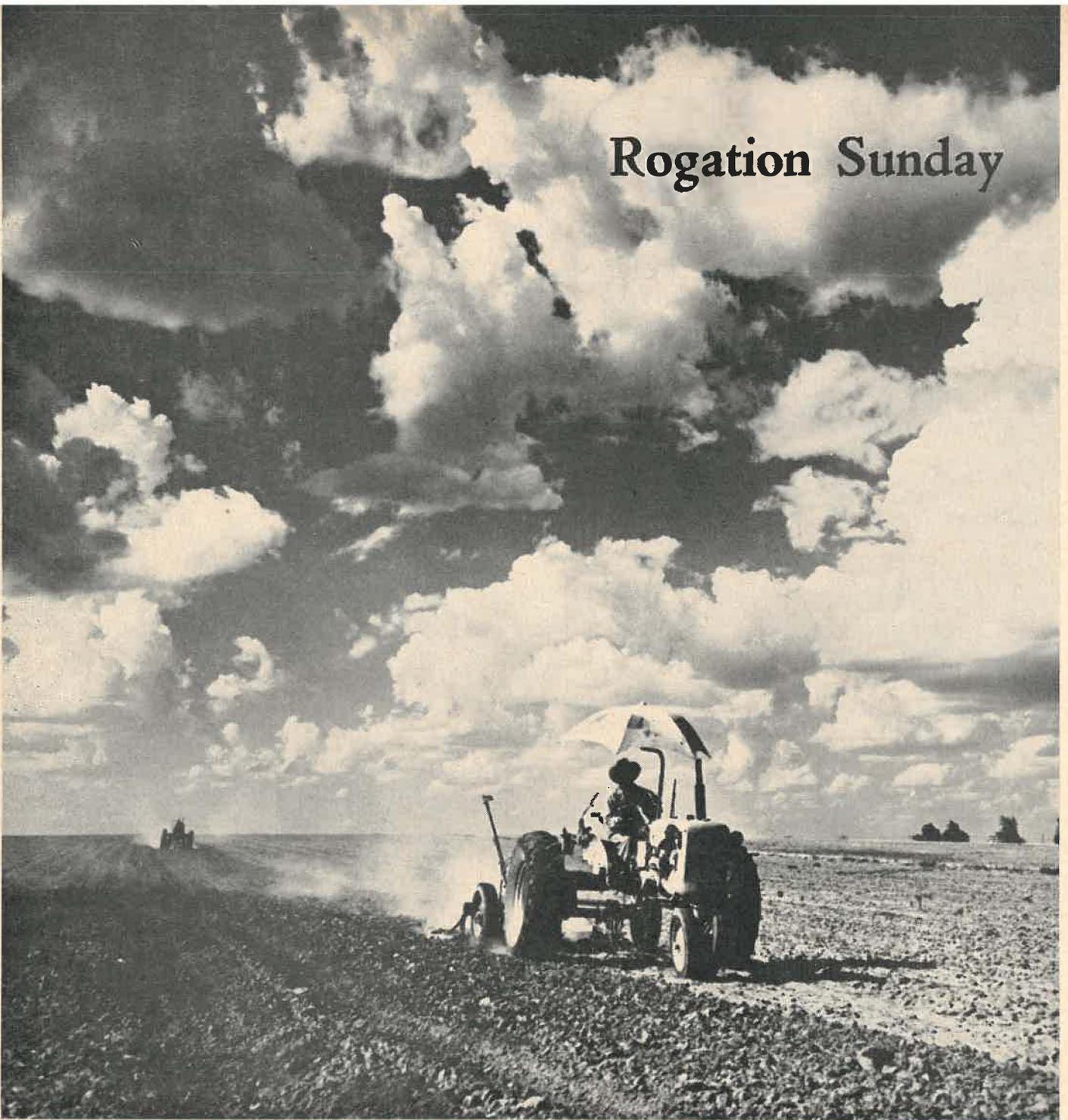
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# Rogation Sunday



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**B**e Thou, O Lord, our protection, who art our redemption;  
direct our minds by thy gracious presence, and watch over  
our paths with guiding love; that among the snares which  
lie hidden in this path wherein we walk, we may so pass  
onward with hearts fixed on thee, that by the track of  
faith we may come to be where thou wouldest have us.

*Mozarabic Liturgy (tr. William Bright)*

# The Living Church

Rogation Sunday  
May 7, 1961

For 82 Years:

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

## EPISCOPATE

### Attack

Bishop Gray of Mississippi and his wife were attacked in their home by a man who broke and crawled through a window the afternoon of April 26th, after phoning that he would kill the bishop. Bishop Gray had just been released from the hospital where he had been recovering from a vascular spasm that caused him to collapse at his desk [L.C., April 30th].

Mrs. Gray was sent to the hospital as a result of the attack, but returned home the same night. The bishop was not hospitalized.

Frank Ethridge, Jr., a distant relative of Bishop Gray, was arrested on charges of assault, drunkenness, and trespassing.

### Escape

Bishop Wright of East Carolina escaped injury when his car was hit, on the driver's side, by another vehicle on April 27th.

Bishop Wright was on his way to the Wilmington, N. C., airport, to board a plane for New York City. Shaken but unhurt, the bishop phoned his wife to recover the car, and continued on his way in a taxi.

## NATIONAL COUNCIL

### Sensitivity

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

At the April meeting of the National Council, the Department of Christian Social Relations, expressing sensitivity to the matter of dealing with controversial issues, presented a statement, drawn up for its own use, regarding policy and procedures concerning public comment and action. The statement provided that "when the Church's position on an issue has been made explicit through resolutions of the General Convention, it is the duty of Department officers to develop study papers or other appropriate means to present as the Episcopal Church's position what is contained in the resolution," and that such materials be approved by the director of the Department. When there is no General Convention support of a point of view, the statement said,

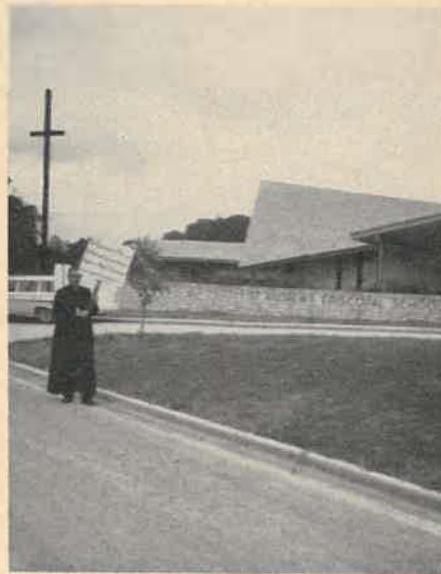
"it is to be made clear that all material . . . is of a study nature only, interpreting Christian teaching, but not 'authoritatively,' and provision is made for such material to have the approval of the director of the Department. Further provision covers the Department's relationship with government and voluntary organizations.

The Council adopted a resolution presented by the Department of Christian Education creating the Malcolm Strachan Memorial Fund "to strengthen the work of the Christian teacher in a secular classroom." The fund consists of \$4,100.29, the accumulation to date of memorial gifts ranging from \$5 to \$2,500. The Rev. Mr. Strachan served for many years as chaplain and head of the English department of Groton School, Groton, Mass., and, on leave of absence from the school in 1954 and 1955, began the National Council's work with parish and preparatory schools.

Council enlarged by \$10,000 a previous grant to St. Christopher's Church, Frankfurt, Germany, for construction of a three-purpose building, since currency changes and other factors have increased the cost of the building.

Church School Missionary Offering objects for 1963 are capital needs in Taiwan (tying in with the unified mission study program of the rim of Asia) and "support of experimental undertakings in the face of new and pressing problems presented by the deep changes taking place in our society."

Among appointments approved by the National Council were those of the Rev. James T. Hooton, of the Anglican Church of Canada, to be assistant secretary in the General Division of Research and Field Study for three years training, with salary to be paid by the Canadian Church; the Rev. Robert N. Stretch, to be representative in southwestern Europe of the Armed Forces Division; the Rev. Worthington Campbell, Jr., to be associate secretary of the Armed Forces Division; Mr. Paul A. Tate and the Rev. Donald E. Bitsberger, to be assistant secretaries of the Overseas Department. Resignations were accepted of the Rev. Sumner Walters, Jr., associate secretary in the Leadership Training Division of the Department of Christian Education, and the Rev. George W. R. MacCray, executive secretary of the Speakers Division of the Department of Promotion. Also noted were the retire-



The Rev. Louis Buck  
Protesting segregation policies.

ments of Mr. Carl J. Fleischman, office manager of the Department of Promotion, and the Rev. Canon C. Rankin Barnes, Council secretary. A resolution expressed "gratitude to God" for Canon Barnes.

### Up to Date

Payments to the National Council from dioceses and districts are well abreast of expectations for the current year, according to a March 31st report from the treasurer's office. Expected receipts were \$1,415,488, and actual receipts were \$1,431,045.

For the full year, the dioceses and missionary districts have pledged \$8,498,932 on quotas that add up to \$8,876,967. The amount pledged represents an increase of \$645,000 over last year's giving.

Since a time lag of one month is allowed for transmission of payments on missionary quotas, the March 31st figures represent only two months of 1961 giving.

## TEXAS

### Clerical Picket

Carrying a hand-lettered sign, the Rev. Louis Buck, vicar of St. James' Church, Austin, Texas, has been picketing St. Andrew's Episcopal School in Austin, in

protest against the segregation policies of the school. St. Andrew's is an independent rather than a parochial school.

Mr. Buck's vicarage is near Huston-Tillotson College, an institution with a Negro student body. Some of the students from the college joined Mr. Buck in his picket line, as did two students of the Episcopal Theological Seminary of the Southwest. Students from the University of Texas also joined in the protest.

Mr. Buck is protesting the decision of the school's board to keep the school racially segregated for another year. He is said to have 15 qualified Negro applicants for enrollment in the school. Mr. Buck has declined to make any statement other than to call attention to the words on the sign he carries:

"The segregation policy of St. Andrew's Episcopal School is unfair to Negro Episcopalians. Do not support segregation!"

## **WOMEN'S WORK**

### **Nominees, Bylaws, Grants**

The General Division of Women's Work of the National Council, at its meeting April 14th-17th, released the report of the Nominating Committee of the Triennial Meeting, which lists the persons who have been nominated for membership on the General Division for the next triennium. Eight women will be elected as members-at-large from this slate by the Triennial Meeting when it meets in Detroit next September. The list includes:

Miss Olive Adams, Iowa; Mrs. Seaton G. Bailey, Atlanta; Mrs. Frederick Deane, Massachusetts; Mrs. Robert H. Durham, Michigan; Mrs. Eversley S. Ferris, Long Island; Mrs. Everette Hall, South Carolina; Mrs. Penrose W. Hirst, Texas; Mrs. Sam B. Hutton, Arkansas; Mrs. John T. Mason, Jr., Newark; Mrs. John P. Moulton, Spokane; Mrs. Dale P. Osborn, Southern Ohio; Mrs. Raymond Roberts, New Hampshire; Mrs. William B. Rosevear, East Carolina; Mrs. Ernest E. Rucker, Southwestern Virginia; Mrs. Samuel M. Shoemaker, Pittsburgh; Mrs. Harold Sorg, California; Mrs. Norvell Elliott Wicker, Kentucky.

The Nominating Committee report also included the list from which four women will be nominated by the Triennial Meeting to the General Convention for membership on the National Council, as follows:

Miss Leila W. Anderson, New York; Mrs. John H. Foster, West Texas; Mrs. Edward A. Heffner, Milwaukee; Mrs. Richard T. Loring, Massachusetts; Mrs. John R. Newcomer, Arizona; Mrs. Donald W. Pierpont, Connecticut; Mrs. Garland Sydnor, Virginia; Mrs. Robert R. Vance, Southern Ohio.

The chairman of the Nominating Committee, Mrs. Sewall Emerson of Dorchester, Mass., will send the official Report of the Nominating Committee to the delegates to the Triennial Meeting during the summer.

The Division endorsed a resolution,

from the women of the diocese of New York, to be submitted to the Triennial Meeting of the Women of the Church in Detroit. The resolution called for revision of the Triennial bylaws to omit the provision for an additional delegate and alternate of a minority group from any diocese with at least three congregations and at least 225 communicants of that racial minority.

Also considered were proposed changes in the bylaws, to provide for the National Council's previous action providing that one of the four women elected for membership on the National Council be appointed by the Presiding Bishop to be a member of the General Division of Women's Work.

United Thank Offering grants were made to St. Paul's Church, Frederiksted, St. Croix, in the Virgin Island, for repairs; to the missionary district of Utah for equipment for its conference center; to St. John's Episcopal Craft Center, Okinawa, for additional working capital.

## **BUSINESS**

### **West Coast Merger**

A new Morehouse-Barlow retail store in Los Angeles will be established on June 1st. The store will handle books, ecclesiastical appointments, vestments, and Church supplies.

The new store will be acquired by the Morehouse-Barlow Co. of California, Inc., from Episcopal Church Supply, present operators. Mr. and Mrs. Joel Ells, who have run the Los Angeles business for many years, are planning to retire after a short transition period. They have expressed their regret at giving up the store, which "has been a never-ending source of interest and pleasure to them," but feel it is about time to retire.

Bishop Bloy of Los Angeles has written:

"I know that this merger will be warmly welcomed by the priests and congregations of this diocese. The Episcopal Church Supply has performed a very acceptable service in view of its limited financial resources. This merger will make available to our people a wider choice in vestments, church appointments, and supplies, and will provide a book department which we feel has been greatly needed in recent years."

## **MISSIONS**

### **Response to the Gray Report**

A "response" by the Overseas Department of the National Council to the Gray report was distributed to members of the National Council at the close of the April meeting. The document commented specifically on eight recommendations of the Committee of Conference on Overseas Missions, reporting past actions and current developments.

"Obviously, not all the recommendations can be accepted by the Overseas De-

partment, the missionary bishops, and the churches overseas," the document says, "nor can they all be put into effect immediately, but the members of the Committee and of the Church are entitled to know what response the Department is making to the report."

## **Warm Appreciation**

After expressing warm appreciation for both the Gray Report and the Church-wide interest in it, the Response deals specifically with the first eight recommendations, noting that the remainder "would seem to have equal or greater applicability to other Departments of the National Council or other agencies of General Convention."

A key proposal of the Gray report was that a Permanent Advisory Council on Evaluation and Strategy be appointed by the Presiding Bishop with a full time executive and staff independent of any existing Department or Division of the Council.

The Department notes that an Advisory Committee on Evaluation and Strategy was provided for by the National Council at its December, 1960, meeting. However, its personnel were to be "members of the National Council and others," and it was to be a committee, not a council. The staff to be appointed would "report to the President of the Council" who is the same person as the Presiding Bishop, but named in a particular capacity. The report's proposal that this body have access through the Presiding Bishop to General Convention was not mentioned. In general, the action taken by the National Council ties the new evaluation and strategy body more closely to the existing structure than the Gray Committee recommended.

## **Call for Planning Structure**

Funds for committee staff have been provided in the 1961 budget of the National Council, as the Gray Committee had requested. In addition, the Council called for the development of a planning structure within each National Council Department and Division.

The members of the Advisory Committee, as appointed by the Presiding Bishop in February, include three members of the National Council, three members of the former Gray Committee, and two others. Respectively, they are: Bishop Hines of Texas, chairman, the Rev. Raymond T. Ferris, Mrs. Theodore O. Wedel; Bishop Doll, Coadjutor of Maryland, the Very Rev. C. Julian Bartlett, Mr. Clifford P. Morehouse; the Very Rev. Almus Thorp, and Mr. David L. Sills. Committee staff has not been announced as yet.

Several recommendations had to do with closer relationships with other Anglican Provinces, the development of new Provinces, etc.

The Response clearly enunciates the principle underlying the Committee's rec-

ommendations as the basis of its own policy:

"The ultimate aim of all missionary enterprise is the establishment of autonomous regional Churches. The Department encourages overseas missionary districts to participate fully in the life of existing Anglican Provinces, at the same time hoping that initiative in such matters may be taken by the missionary jurisdictions immediately concerned."

At this point, the Response quotes a resolution [see text, p. 18] adopted by the overseas bishops, meeting in a conference in Dallas, Texas, last November, politely declining to "relinquish their present status for another responsibility" and proposing instead that "area Anglican Councils" be set up across Provincial lines.

In particular, the Department recognizes that Liberia should some day belong to the Province of West Africa, but points out that there are questions of representation in official councils of the Church, differences in canon law, and the mingling of various national and ecclesiastical traditions that have to be answered. The Province is at present administered by a Council of Bishops only, but it is hoped that Liberia will be included in discussions about a full constitution.

In the Caribbean area, the American districts of Cuba, Haiti, Panama Canal Zone, Puerto Rico, Central America, Mexico, exist side by side with the Church in the Province of the West Indies, a group of dioceses in British Commonwealth territory founded by the Church of England.

#### Plan Council in the Caribbean

At the Dallas meeting, the American bishops of the area (the bishop of Haiti being absent) said in a joint statement that they would "welcome the privilege of meeting from time to time with the bishops of the West Indies to strengthen the ties of Christian fellowship and to discuss matters of mutual interest and concern," but gave no indication of desire to be a part of the Province of the West Indies. (Most of the American jurisdictions are Spanish-speaking, while most of the British ones are English-speaking.) They announced plans to form a "Council of the Church in the Caribbean," consisting of the bishop and one priest and one layman from each jurisdiction, and set the date and place of the first meeting as September 16, 1961, in Detroit, the day before the beginning of General Convention.

The Overseas Department commented: "In moving toward Provincial structure an intermediary stage of growth marked by Church councils will prove valuable. Such conciliar development will permit dioceses of differing traditions to come to know each other and to move thoughtfully toward closer Provincial association. . . . It is accordingly to be hoped



Army engineers, on exercises, help to prepare the land for St. Andrew's School, Boca Raton, Fla.

that the above mentioned council of the American jurisdictions may be widened to include the dioceses of the Church of the Province of the West Indies."

The Gray report called for the Church to make plans for the formation of new Provinces, specifically in Brazil and in Spanish-speaking South America. To this, the Department responded that the Brazilian Church has been encouraged by the Director of the Department to "give serious thought and study to the proposal that it ask for independence as a new Province within the family of the Anglican Communion."

On the rest of South America, now thinly served, in part by the American district of the Panama Canal Zone and in part by the Anglican Bishop in Argentina and Eastern South America, the Overseas Department document announced important new developments. The Advisory Council on Missionary Strategy of the Anglican Communion, of which Bishop Bayne is executive officer, had received a report from Bishop Bentley, Overseas Department Director, and Bishop Gooden of the Panama Canal Zone noting that "the situation would seem to require the assignment to Churches and their missionary societies of new areas of responsibility in South America, a realignment of jurisdictions, the creating of new dioceses, the consecrating of new missionary bishops, the appointment of additional missionary personnel," etc.

The report was the result of a survey made at Bishop Bayne's request in spring, 1960. As an interim measure, it suggested that the advisability of transferring Ecuador from the Anglican jurisdiction to the American one be discussed by the authorities concerned on both sides.

The first recommendation was passed by the National Council to the Advisory

#### EDUCATION

### Increased Scope

The choir school of All Saints' Cathedral, Albany, N. Y., will become a general elementary school next fall.

The cathedral chapter decided to extend the scope of the school "to meet the increased demands of an ever-broadening potential student body, while maintaining the academic, musical, and religious character of the school," according to the *Albany Churchman*.

The school, which was started in 1957, will be expanded gradually from four grades (as at present) to eight. Training in choral music will continue to be offered.

### Hard Curriculum

Buildings for a boys' preparatory school are going up just west of Boca Raton, Fla. St. Andrew's School, which will open for the 1962-1963 school year, will feature high academic standards and an unusual "tuition donation" method of meeting expenses.

Each "tuition donation" is to be calculated according to the operating cost per pupil and the income of his parents. Wealthy parents will therefore pay more than the cost of educating their own sons, and the surplus, which will be a tax-deductible donation, will help to pay for the education of students in financial difficulties.

Spending money for the pupils will be limited, and only the headmaster and the business manager of the school will know which boys are being helped financially. All boys will share in the work necessary to maintain the property.

The Rev. Hunter Wyatt-Brown, headmaster of the school, said that the new

*Continued on page 17*

institution "is not going to be primarily for millionaires' sons or straight-A students. Students will be admitted on their potential. Other factors in the selection of students will be their apparent ability to understand themselves, to associate happily with others, and to develop the broad interests of truly educated men."

Speaking of the scholastic program of St. Andrew's, the Rev. Mr. Wyatt-Brown said, "The curriculum is going to be hard because our whole set of standards in this country is too low." The school will, according to its announced policy, prepare students to enter any college in the United States and England, as well as the best schools in Europe.

## **PUBLIC AFFAIRS**

### **Deans' Opinions**

Two Episcopal deans have made statements critical of the methods of the John Birch Society and its leader. The two were among those attending a national conference of cathedral deans in Houston, Texas, during the week of April 17th.

The Very Rev. Francis F. Sayre, Jr., dean of the Washington Cathedral, said that the society seemed to him a "rather vehement form of self-righteousness." He said, "It violates the injunctions of the Bible while pretending to stress Christian faith." Dean Sayre said that judgment and vengeance belong only to the Lord. "Yet here are men making judgments and seeking vengeance," he said.

The Very Rev. William S. Lea, dean of St. John's Cathedral in Denver, Colo., said the society "plays into the hands of the Communists by setting brother against brother." He pointed out that "this is just what the Communists want."

"When you destroy mutual trust, you destroy the basis of democracy," said Dean Lea.

Both deans criticized the charge by Robert Welch, founder of the John Birch Society, that 7,000 of the 200,000 Protestant ministers in the United States were either Communists or sympathizers with Communist purposes. Mr. Welch made the charge during a speech he delivered in Houston on April 18th, according to the *Houston Post*.

Dean Sayre said the claim was completely irresponsible and was not backed up with any evidence. He said that Mr. Welch was undermining the American system of due process of law.

Dean Lea, referring to Mr. Welch's charge, said, "He has the responsibility to publish a list of the people involved or turn their names over to the proper authorities."

The Denver dean said, "No man can be condemned without being confronted by his accusers with a bill of particulars and having a chance to answer the charges." He said he thought the society should leave the routing of Communists to professional groups such as the FBI.

## **Election Ethics**

An Episcopal priest has written a pastoral letter to his parishioners charging a mayoralty candidate with "unethical violations of the democratic process and of election regulations" in a local election. The Rev. John A. Russell, rector of St. George's Church, Helmetta, N. J., a suburb of New Brunswick, did not name the candidate in his letter, however.

Fr. Russell charged the candidate with "illegal electioneering" and "attempts to intimidate and influence" election officials so that they would falsify election records.

Urging his parishioners to be "alert for election fraud, interference, and improper electioneering," Fr. Russell warned his parishioners against being "the unwitting victim of attempts to hinder the democratic process."

The priest claimed that he had personally observed a candidate suggest to a voter in the voting booth that he change his registration and vote for a different party.

The candidate then attempted to seize voting records and intimidate election officials so that they would change the registration, the priest said. He said that he observed the occurrences while waiting in line to vote, and that he delivered a sharp warning to the candidate, who then withdrew.

Fr. Russell said that the offending candidate "grossly interfered with the election when he attempted to influence election officials to destroy the original registration and issue a new and fraudulent one."

In addressing the letter to the congregation, Fr. Russell said that he felt free to speak "because candidates from both major parties and all their factions are . . . members of St. George's Church."

Fr. Russell said that candidates of both major parties have expressed gratitude for the letter.

## **NORTHERN CALIFORNIA**

### **No Longer Sacramento**

The diocese of Sacramento became the diocese of Northern California at that diocese's convention, held in Santa Rosa, Calif., April 20th to 22d.

The name change was made at the request of Bishop Haden of Sacramento (now of Northern California), who pointed out that the original name for the territory was the missionary district of Northern California. Besides advancing the historical reasons for the change, the bishop suggested that the new name would tend to discourage parochialism, locate the diocese geographically for the benefit of outsiders, establish the fact that there is more than one diocese in the state, and avoid confusion with the Roman Catholic diocese of Sacramento, which covers almost the same area.

The convention adopted a budget of

\$167,755 for 1962 — an increase of more than \$22,000 over last year's budget.

**ELECTIONS.** Standing committee: clergy, William Brooks, J. T. Baker, Harold Parrott, Kenneth Samuelson; laity, James Sawyer, E. C. House, Jr., Hugh Evans, Harry Englebright. Executive council: clergy, Martin Knutsen, Jr., Harry Sorensen, Edward McNair, J. T. Baker, Malcolm McClenaghan, Robert Noble; laity, Edward Allen, Richard Wollesen, Roy Bill, Earl Keck, Earl Brownlee, Charles Witter. Deputies to General Convention: clerical, Kenneth Samuelson, Malcolm McClenaghan, Lloyd Gebhart, Edward McNair; lay, Roy Bill, Carl Kaski, Paul Mudgett, Charles Tuttle, Jr. Alternates to General Convention: clerical, William Brooks, Albert Colbourne, Clyde Everton, Gordon Cross; lay, Chester Spiering, Clyde Shurtleff, Gerald Crumrine, Bernard Greeff. Deputies to provincial synod: clergy, Harry Sorensen, Thomas Ward, Gordon Cross, Godfrey Hartzel; laity, James Jewell, Edward Allen, Robert Miller, Roy Bill. Alternates to provincial synod: Rev. Galen Onstad, Rev. Norman Lowe, Richard Wollesen.

## **MISSOURI**

### **Joint Venture**

The diocese of Missouri and the presbytery of St. Louis of the United Presbyterian Church in the USA joined in dedicating and blessing the Thompson House conference center on April 16th. The two bodies are joint sponsors of the center.

Bishop Cadigan of Missouri and the Rev. Donald Stewart, moderator of the presbytery, officiated at the services. They were joined by the Rev. Canon Standrod T. Carmichael, warden of Thompson House, and the Rev. Barney E. MacLean, former moderator of the presbytery.

The center's letterhead describes it as an "ecumenically oriented, racially unsegregated, lay training center and post-ordination training center for clergy." The program of the center includes retreats as well as a wide variety of conferences.

## **WAR BETWEEN THE STATES**

### **Flags in the Afternoon**

Commemorative services on the mornings of April 22d and 23d at Emmanuel Church, Warrenton, N. C., recalled the sunrise service 100 years ago when the Warren Rifles and the Warren Guards met to pray immediately before their departure for active duty in the Confederate forces.

On the afternoon of April 22d, the Warren County chapter of the Children of the Confederacy sponsored a pageant of the flags of America, including the flags of the Confederacy and of North Carolina, from 1776 through the United States Flag adopted in 1960.

The Rev. Moultrie Guerry, chaplain at St. Mary's Junior College, Raleigh, N. C., and the Rev. Canon Edward W. Baxter, former rector of Emmanuel Church and father of the present rector, preached at the commemorative services. Great-grandsons, great-great-grandsons, and great-great-great-grandsons of former parishioners and Civil War veterans served among the acolytes and ushers.

# GENERAL CONVENTION, 1961



*The seal of the Church's 60th General Convention, showing the shield of the Episcopal Church and the world which is its concern and in which it works, is shown at the left. In subsequent issues of THE LIVING CHURCH, this seal will be used to identify articles and news features including issues to be considered at General Convention.*

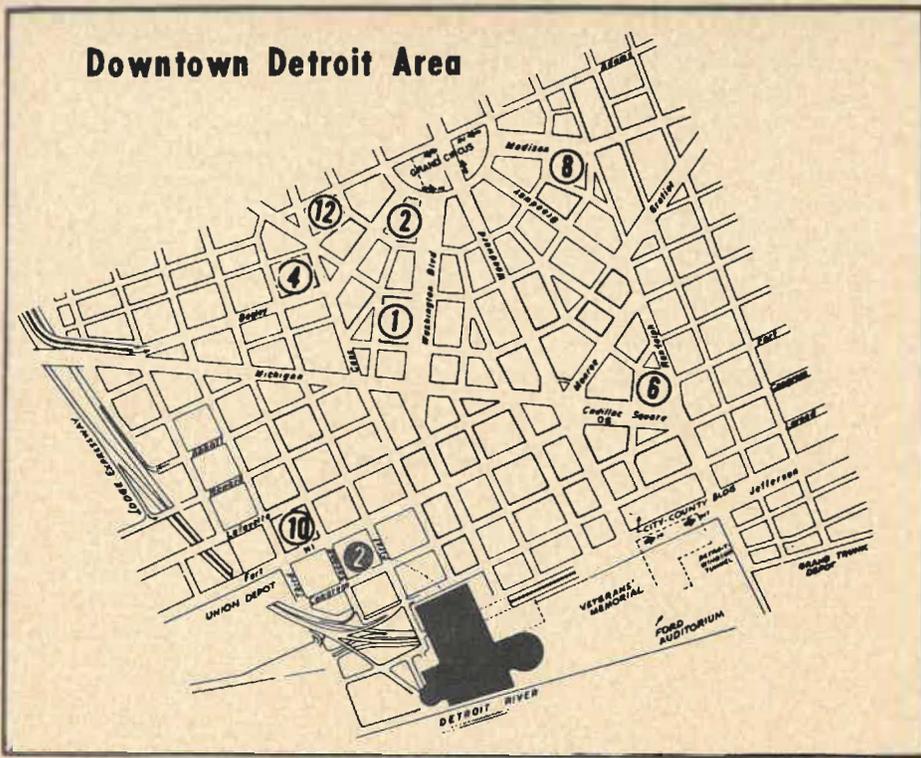
*Below is shown a panoramic view of the area of downtown Detroit in which the General Convention will be held, September 17th to 29th, with the city's new Civic Center in the foreground. In the center is Detroit's \$54,000,000 Cobo Hall; to the right of it is the 14,000-seat Convention Arena. Maps of the area will be found on page 13.*

Walter X. Brennan





## Downtown Detroit Area



## How to Get a Hotel Room at General Convention

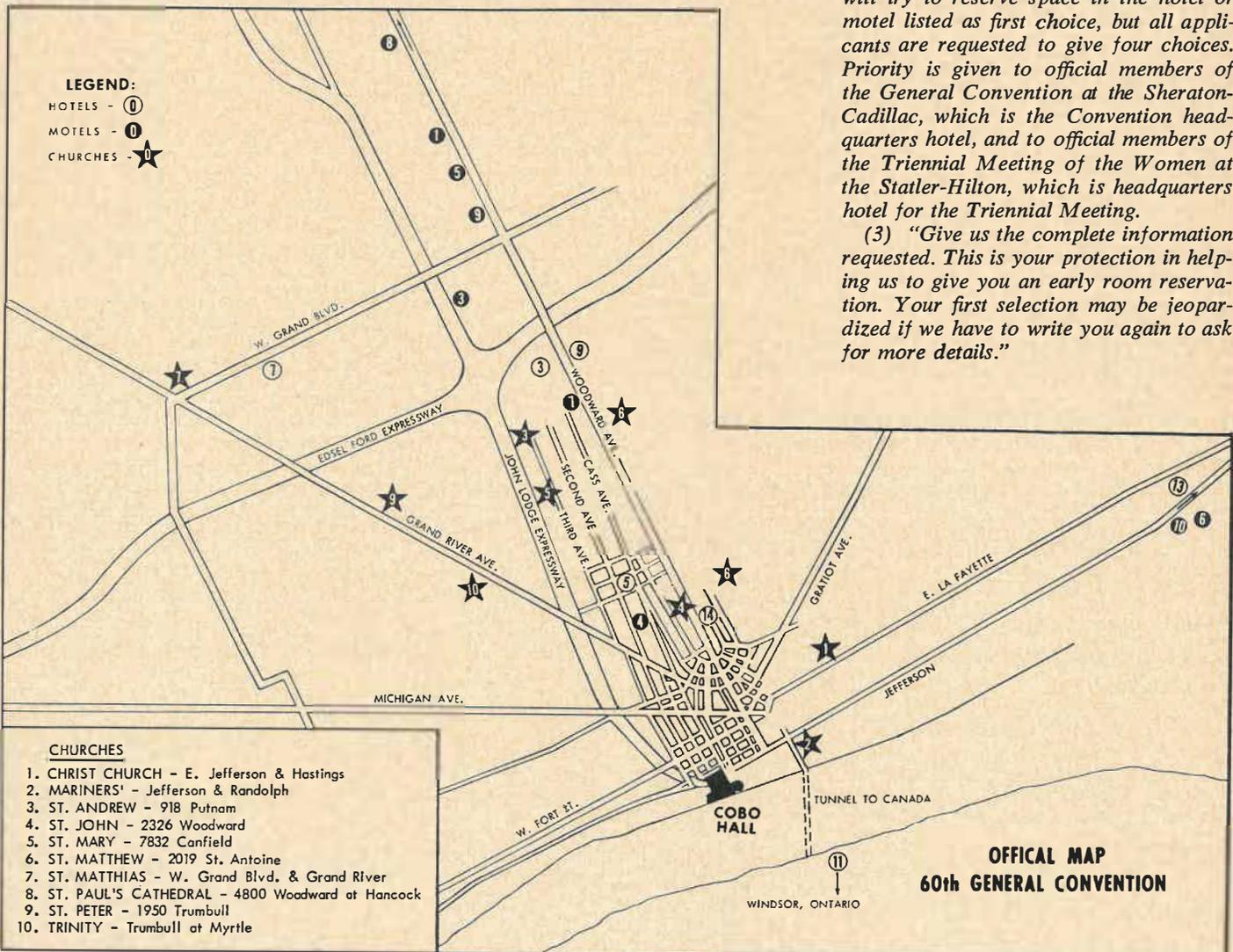
On the facing page, together with the list of the hotels and motels to be found on the maps to the left, is printed the official application blank which may be clipped from THE LIVING CHURCH and used to reserve hotel accommodations at General Convention. The Rev. Canon Irwin C. Johnson, General Chairman of arrangements for General Convention points out that the Windsor, Ontario, hotels are only seven minutes by tunnel bus from Detroit's new Cobo Hall, where all official Convention and Women's Triennial meetings will be held.

Canon Johnson also asks that these points be observed:

(1) All reservation requests must be made on an official application blank. The blank printed in THE LIVING CHURCH may be used for this purpose.

(2) The Convention Housing Bureau will try to reserve space in the hotel or motel listed as first choice, but all applicants are requested to give four choices. Priority is given to official members of the General Convention at the Sheraton-Cadillac, which is the Convention headquarters hotel, and to official members of the Triennial Meeting of the Women at the Statler-Hilton, which is headquarters hotel for the Triennial Meeting.

(3) "Give us the complete information requested. This is your protection in helping us to give you an early room reservation. Your first selection may be jeopardized if we have to write you again to ask for more details."



# Why The Nun-Power

## Shortage?



A Sister of St. Mary at St. Mary's Camp, Racine, Wis. There are many ways to express love.

*When Churchmen recover the doctrine  
of the mystical Body, they will see  
why nuns seek sanctity*

by a Sister of St. Mary

How Nuns Kill Vocations," published last year by the *Catholic World*, called forth a storm of indignant letters, many of them applauding the priest-author in his demands that nuns modernize, revising their "medieval dress," their "archaic customs," "rigid conformity," and strict enclosure. Aroused readers noted the Pope's request that religious simplify their costumes, alluded to the threat of unstaffed schools and hospitals, and provoked the editor into correcting their statistics with a few of his own: While the Roman Catholic population has risen 38% in the past decade, vocations to the brotherhoods have increased by only 32%, to the priesthood by 21%, and to the sisterhoods by only 16%.

The controversy is of more than clinical interest to Anglican sisters, for they too are conscious that their membership growth has not kept pace with the population increase; they too encounter, among the faithful, similar theories attributing declining professions to a failure to buy advertising space, use television time, or obliterate all traces of the Gothic revival.

In considering why the rate of professions has steadily decreased since 1915, it is important to dispel some of the fog that always attends any discussion of this question. First, the Church's chief con-

cern should not be to supply "hands" to do the corporal works of mercy in schools, hospitals, camps, and homes for the aged. Most of these apostolic chores could be done just as effectively by dedicated secular Christians, and often more effectively. Every sisterhood has a few devoted friends who give generously of their time and love as teachers, nurses, librarians, stenographers, and switchboard operators. Dozens could be used. Secular institutes of such women would be a boon to hard-pressed Church institutions. Married couples, too, in this day of early retirement and pensions, could make themselves available as building superintendents, gardeners, cooks, janitors, bookkeepers, and purchasing agents. Such secular assistance is badly needed to help religious maintain the fabric of their institutional households, releasing them for the work that is uniquely their own — praise and prophecy.

Neither praise nor prophecy is easily portrayed by modern publicity methods, consequently, the communities manage to convey the impression that the main object of the religious life is sweeping, washing dishes, teaching kindergarten, or baking altar bread. Yet in the divine economy, it is the chief job of a nun to praise God without ceasing, on behalf of the

whole world, as a servant of the Church, and to witness to God's ways in a world increasingly lost and perplexed in its worship of man and matter. These constitute the essence of the religious life, the reasons for its existence and the determinants of its ways. When nuns file into choir to recite lauds, they are doing essential work, enhancing and perfecting the Church's praise of God because they know that this *is* essential work, not because, as even their friends sometimes suppose, they prefer piety to pleasure for inexplicable reasons (or inadequacies?) of their own. When Churchmen recover the doctrine of the mystical Body, they will see why it is that nuns seek sanctity — not for themselves only, but for the strengthening of the whole Body of the faithful.

Once this point is clarified, it becomes clear that nuns would do the religious life no good by replacing their traditional habits with modern garb. An airline-stewardess uniform, say, wouldn't help them pray more effectively, and it would submit them to the tyranny of shampoo, curlers, skirt lengths, and high heels. Aspirants who need the lure of smart attire might well be the ungenerous and immature who would only burden the life and work of the community.



A Sister of the Holy Nativity and novitiate class  
Aspirants who need the lure of smart attire might well burden the life of the community.

Likewise, enclosure can be seen as an indispensable safeguard, once the purpose of holy religion is in clear focus. Nuns do not regard parish meetings, dinner parties, or football games as occasions of sin; they simply cannot attend such functions and fulfill their pledged duty as well. Every high calling requires renunciations, and the nun's is no more onerous than a young mother's, a concert pianist's, or a track star's. Politeness prevents a nun from breathing a sigh of relief as she declines a proffered invitation, but the truth is that she is probably grateful she need not accept.

Far more influential in deflecting aspirants away from convents are the objections and criticism of parents and pastors, such as these:

*Aren't religious communities drearily Victorian?* Not any more. The Victorianisms that were dredged up with the religious revival have largely disappeared from the rules and customs — such as strictures against driving automobiles and rules specifying the number of baths a sister might take per week.

*Don't sisters regard themselves as a pious elite, holier than other people?* No. They know themselves better than that. They know that they have been elected by God not to pre-destined Calvinistic beatitude, but rather to special duties and opportunities. That they, the weak, foolish, and base, should have been chosen to confound the wise, the powerful, and the eminent of the world is a source of constant wonder to nuns.

*Aren't all religious repressed?* No indeed — and it's high time that spiritual counselors baptized Freud. Contrary to Hollywood dogma, there are many ways to express love, with sacrifice as its ultimate expression. This simple truth, for lack of which millions of unloving and unlovable persons live their lives like prison sentences of quiet desperation, is possessed by religious. The smart divorcee next door is far more likely to be repressed than the sister upon whom you waste your pity.

*Isn't religious obedience an anachro-*

*nism in a democratic society?* Our republican form of government is not actually democratic; we load government and industrial executives with more authority and power than was ever possessed by the medieval abbot-barons. What this question probably implies is a typically American fear of tyranny, occasioned by a misunderstanding of the nature of authority and freedom. As Chesterton once pointed out, true authority is not just a pompous name for bullying, and tyranny is not an extension of authority, but its denial. He wrote:

"For authority simply means right; nothing is authoritative except what somebody has a right to do, and therefore is right in doing. . . . Tyranny is too little authority; for though, of course, an individual may use wrongly the power that may go with (authority), he is in that act disloyal to the law of right, which should be his own authority."

In the case of religious, superiors themselves are under authority, first that of the rule and constitutions of the community, and finally that of God, to whom they must answer for an awesome total of responsibilities. Obedience to such authority is obedience to *right*, and is the greatest guarantee of freedom. No longer compelled to calculate for self-aggran-

dization and self-assertion, the nun is freed to fight against the real enslavements of self-will, self-love, and self-deceit.

The climate of opinion has changed much in the past century. In the 1860s, the first chaplain of the Community of Saint Mary, the great Dr. Morgan Dix, rector of Trinity Church in Manhattan, was reviled for his friendship with the infant community and called such names as "romanizer, a traitor, a papist in disguise, if not a frog, a louse, a hedgehog, a skunk, or a devil." In 1930, the number of priest associates of the western province of the Community of Saint Mary was 13; in 1960, the number had risen to 115. Given this friendly atmosphere, religious should be able to help Churchmen overcome the ignorance, indifference, and apathy which prevents many young women from finding their true vocation and fulfillment.

If it is true, as history indicates, that the religious life responds to the world's need, then surely the time is right for great growth. One sees evidence of a reaching out for something to grasp, something compelling, and this often on the part of sectarians. Moreover, youngsters in 1961 need guidance toward the transcendent. A high school English class studying the short stories of J. D. Salinger pounced on one entitled "Uncle Wiggily in Connecticut," a pathetic account of two middle-aged women reminiscing drunkenly, and demanded, "What's the matter with the people our parents' age? Why do they drink so much? Did the war shake them up?" Who will these youngsters serve, Mars or Christ, when jet pilots must spring from bed at 2:30 a.m. for emergency take-off, but Churchmen resist all suggestions that they discipline themselves to minimal fasting and abstinence?

Religious can point the way to self-giving, the kind that volunteers to wash the world's filthy feet with its tears. Once they begin to do this, there will no longer be a shortage of sisters.



Sisters of St. Mary: Praise and prophecy — the unique work of the religious.

## Political Vacuum

Newspapers and secular magazines have said most of what can be said about the ill-starred attempt of Cuban patriots, with assistance from the United States, to recapture their country from Castro's Communist-linked dictatorship. The failure of the revolt is a bitter pill for all who love freedom. And in this failure the role of our government was too active to be justifiable in the eyes of many other nations and not active enough to command the respect of America's enemies.

We are glad that President Kennedy ruled out any active participation by American military forces. However, the failure of American policy in this instance points up a dangerous vacuum in the free world's equipment to oppose Communism and extend democracy.

In the Communist world, the dominant power factor is not the government in any country but its Communist party. The party does some things through government and other things through other agencies. Infiltration of weak nations, stirring up rebellions, etc., can often be done in such a way as to leave the government of the USSR or of Red China technically uninvolved.

But in the free world, non-governmental "infiltration" of other countries is accomplished by many unco-ordinated groups and individuals, pursuing their own pur-



poses and frequently in opposition to each other or to present U.S. governmental policies. In Japan, for example, two-thirds of the Christians in the parliament are socialists, and the students of Christian educational institutions were active among the demonstrators against the military treaty with the United States. In many countries, American businessmen, advancing the interests of their own companies, may seem to place the free world on the side of the wealthy and against the poor. In the "struggle for men's minds" Americans are almost fatally handicapped by being of many opposed minds. It seems that almost everybody is against Communism, but it is another matter to try to find something that everybody is for.

The USSR and the USA are both well equipped with "massive deterrents" against a full-scale war. But such deterrents are of value only if they are the umbrella under which an aggressive program of peaceful advance can go forward. America has no such program, but Russia has one. Accordingly, our ability to wage atomic warfare is something which worries our friends rather more than our enemies.

The world of underdeveloped nations today is concerned about such matters as hunger, illiteracy, poverty, and disease; national self-determination seems to most Asians, Africans, and Latin Americans to be the first step toward a better life for their country. The real test of America's ability to survive will come not on military battlefields but on the battlefield of food and health and education and self-government in Africa, Asia, and South America.

But a great part of this struggle is one in which the government of the United States cannot take direct action without appearing to exercise imperialistic control. The United Nations on the one hand and non-governmental organizations on the other are necessary means to insulate the American contribution from American power politics. And beyond this, the ideological discipline and unity of Communism must somehow be countered with a measure of ideological discipline and unity among the representatives of freedom.

It seems to us that, in our own country, both the doctrinaire liberal and the doctrinaire conservative are expending their energy on arguments only partially relevant to the situation of the United States today and almost completely without relevance to the situation of other nations. Most of those who are guiding the affairs of state today — even the younger ones — were born in a nation that lived in the pre-World-War-I condition of blissful uninvolvedness with the world's problems and grew up and went to school in the pre-World-War-II America of international moralism and idealistic neutrality. This country is hard pressed to find diplomats who know enough foreign languages to make a respectable showing in other nations, and Americans' minds are as poorly attuned to listen to the world's ideas as their tongues are to speak the world's languages. The John Birch Society is only a particularly dramatic symptom of a disease of international ignorance with which the great majority of us are afflicted. America is lucky that the Russians are almost equally ignorant.

Just what this subject has to do with Christianity may be difficult to say. Much Christian thinking about foreign policy has been of the doctrinaire liberal sort that bears down heavily on human equality before God without facing the differences in power and ability and responsibility among men. Pacifist and semi-pacifist shrinkings from force and coercion tend to stultify sound thinking about the Christian use of power by those who, willy-nilly, possess it. Until Christians can speak without shame about a theology of power politics, they are ill-equipped to give advice or moral preachments to the U.S. State Department.

Christianity should help to bring objectivity and detachment and humility into political decisions; it should help statesmen to face the fact of human sinfulness and live with it. The Church should always be a suppliant before the state on behalf of love and mercy and forgiveness. But when it comes to the advocating of governmental programs, Christian thinking must be about the responsible and effective use of power for thoroughly practical purposes. And among these purposes the national self-interest stands out as a highly desirable and necessary one. Otherwise, Christian thinking will merely contribute to the vacuum that was so mercilessly exposed by the Cuban fiasco.

# RESPONSE

Continued from page 9

Council on Missionary Strategy for consideration at its meeting in Toronto in 1963. The second was approved, and, as the result of negotiations between the Presiding Bishop and the Archbishop of Canterbury, Ecuador is now under American jurisdiction with Bishop Gooden as bishop in charge.

It is hoped that the Toronto meeting, to be held in connection with the Anglican Congress, will result in "an over-all plan for South America," for the first time in Anglican history.

The Gray report called for a strengthening of "working relationships with autonomous Provinces, such as the Church in Japan, which share American personnel and finances." The Department noted in its Response that there is an Overseas Department representative to the Church in Japan (an arrangement which has been in existence for a decade or so), who has been "of inestimable help to the Department in its effort to give assistance to the Nippon Seikokai."

## In Close Touch

Similar arrangement may be made with other Provinces "as the studies made by the executive officer of the Advisory Council [Bishop Bayne] are implemented." "Through him, and the visits of the Director, the Department is kept in closest touch with other Anglican dioceses around the world."

American missionaries or American financial assistance, or both, are now being given to the dioceses of Korea, Victoria (Hong Kong), Singapore and Malaya, Jerusalem, Nandyal, and Gibraltar, as well as to the Church of India, Pakistan, Burma, and Ceylon, the Province of South Africa, the Province of Uganda and Ruanda-Urundi, the Province of the West Indies, and the Council of Southeast Asia. Support to non-Anglican work includes the Church of South India, the Philippine Independent Church, the Spanish Reformed Church, the Lusitanian (Portuguese) Church, the Old Catholic Churches in Europe, the Mar Thoma Church of India, and the Orthodox Churches in Europe and the Middle East.

"The grants made to sister Churches are made gladly and with a sense of privilege," the Response says. "It is expected that these funds will be disbursed in accordance with plans made by the Church receiving them. In this sense, no accounting is required. . . . On the other hand, it is always helpful to the Council to receive reports showing how the funds were used. These reports give assurance to the donors that their gifts were used as designated and encourage continuing support."

"The Overseas Department looks forward to the time when the Episcopal

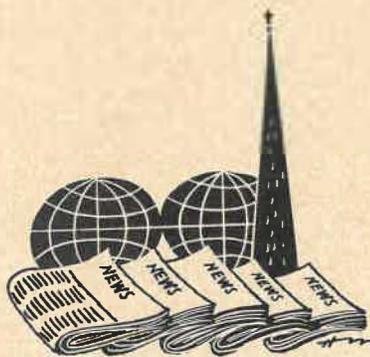
Church's contribution in men and resources to other parts of the Anglican Communion may be made in far greater scale in responsible partnership on a Church-to-Church basis after consultation with Provincial and/or conciliar agencies and with the knowledge and approval of the executive officer. Such consultations would permit a maximum of co-ordination and strategic planning in broad geographical areas," the Department says in an important paragraph summing up its policy on this subject.

## Diocese Instead of District

Several of the Gray Committee's recommendations were aimed at fostering "the steady development of autonomy and local authority and responsibility in missionary areas." Both the Committee and the Department favor the use of the word "diocese" instead of "district" for overseas jurisdictions. The National Council is requesting General Convention to appoint a Joint Committee to study this and related matters during the next triennium, including "representation in General Convention, relationships to other dioceses and Provinces, and the like," for appropriate legislative action by the 1964 Convention.

In response to the Gray Report's demand that "specific criteria be determined for the winning of autonomy," the Department quotes an important 1959 policy statement of the National Council:

"The ultimate aim of all missionary en-



terprise is the establishment of autonomous regional Churches. The encouragement of financial self-support continues to be a matter of the utmost importance to the Church's whole program, both at home and overseas. It is right that the Church should supply the financial assistance needed to establish work in new lands, but the people who make up the membership of the young Churches overseas should not be denied the right and responsibility of supporting their Churches by a too generous policy on the part of the Church at home. The man who learns to give generous support to his Church finds that he has a new confidence and sense of dignity he did not have before. . . . Also, revolutionary events,

which seem to have become commonplace in the world in which we live today, might very well cut off completely the support of a Church which is dependent upon foreign support. The difficult and delicate problem is to find the point at which support from the home Church should cease and full responsibility be placed on the young Church overseas."

The Department comments further: "Growth [toward autonomy and indigenous Church life] is not necessarily to be measured in terms of financial self-support, and it is dangerous to link two quite different considerations. Every encouragement is, and should be, given to missionary districts to achieve self-support in their established work as rapidly as possible, in order that resources of men and money may be released for work in those districts or elsewhere. But conditions vary so widely from place to place that it is difficult, if not impossible, to establish specific financial criteria."

## Planning in the Field

A third Gray committee recommendation in this area urged that "a larger proportion of planning be done in the field."

The Department replied: "The missionary bishop is responsible for planning for the strengthening and extension of the Church's work in his field. The appointment of missionary personnel and the appropriation of financial assistance to a field is made upon the recommendation and request of the bishop." [Missionary districts have convocations which are similar in makeup to diocesan conventions but have little real authority. In one district the convocation has not bothered to meet for many years. Few districts have an executive board or council to share in missionary, educational, and social planning.]

"At the same time," the Department's Response continued, "the canons lay upon the Presiding Bishop and the National Council responsibility for the development and prosecution of the missionary work of the Church. The Overseas Department acts as the Council's Committee on Policy and Strategy in regard to the development and prosecution of the Church's missionary enterprise overseas. Of course this is done in the fullest cooperation and consultation with the missionary bishops and other Provinces of the Anglican Communion, but clearly the ultimate responsibility for strategic planning must rest with the National Council."

On other points made by the Gray Committee Report, the Department:

✓ Agreed that when new missionary dioceses are created, other branches of the Anglican Communion should be informed and invited to participate but "circumstances might require that a new diocese be created on the sole responsibility of this Church."

✓ Agreed "within the limitations set by the General Convention" that working rela-

tionships should be established with united Churches in missionary areas.

✓ Commented that "thorough studies" called for by the Committee had already been made of "the political, social, and cultural life of South America, of Africa, and of the Pacific area," by the World Council of Churches and the International Missionary Council. Episcopal Church studies by the Unit of Research have been made of Alaska, Central America, Dominican Republic, Haiti, Liberia, Mexico, Panama Canal Zone, Puerto Rico, and Virgin Islands; a study of Brazil is underway, and a study of the Philippines is planned for 1962. Co-ordinated Anglican studies are being made under the auspices of the Anglican Advisory Council.

✓ Agreed with the Committee that when new work is begun in a country it should be by a team of workers headed by a bishop, and that personnel, support, and planning should be shared with the other Churches of the Anglican Communion.

✓ Expressed sympathy with the goal of planning and working toward the ultimate establishment of autonomous united Churches, but asserted that initiative should be taken by the missionary bishops on the field and "under such authority as is given by the General Convention."

✓ Listed many specific actions in the direction of strengthening relationships with the Philippine Independent Church, including the support of two Philippine priests in Honolulu for work among their own people.

✓ On the creation of an autonomous Church in the Pacific area, replied that it is "prepared to support autonomous Churches in the Pacific area, but it is not prepared, nor is it authorized, to urge upon any Church that union be effected with another Christian body. These are matters that only the General Convention can decide."

✓ With reference to work among the Chinese in dispersion and in China listed many things that are currently being done in Manila, Taiwan, Hong Kong, Borneo, Singapore, and elsewhere. As to mainland China, "the Department considers that the direction, planning, and programing of any aid in men and material [when normal relationships are resumed] should be done under the leadership of the Chinese Church, and at its request. It does not consider that the Overseas Department has either the responsibility or the right to establish programs which may run counter to the wishes of a national Church."

(Matters of internal department administration and personnel will be summarized in a future issue.)

## The Bishops Speak

The overseas missionary bishops of the Episcopal Church, meeting in a closed session in Dallas, Texas, at the time of the November meeting of the House of Bishops, adopted the following statement:

"We, the Overseas Bishops of the Protestant Episcopal Church in the United States of America. . . :

"(1) recognize that since this Church, a member Church of the Anglican Communion, maintains overseas missionary endeavors and holds ecclesiastical jurisdiction in several areas throughout the world, it therefore stands together with other Anglican Churches in its concern

for a commitment to the worldwide mission of Christ;

"(2) note with admiration, gratitude, and commendation the great Christian witness and missionary zeal borne by other Anglican Churches in the face of overwhelming obstacles for many years;

"(3) in the spirit of the Lambeth Conference of 1958, are eager to communicate and co-operate with other Anglican Churches, especially and particularly in the areas of the world where overseas jurisdictions of other Anglican Churches are adjacent and have a common interest, concern, and commitment;

"(4) follow with great interest the life and work of existing and proposed Provinces of the Anglican Communion;

"(5) acknowledge that within its own overseas jurisdictions and younger Churches this Church is conscious of cer-



tain factors and influences which currently mark their present life, such as a growing nationalistic spirit, a present inability to assume financial self-support, the varied cultural and linguistic patterns, the differing political aspirations and systems, and existing and proposed relationships with non-Anglican Churches.

"Therefore we declare that:

"(1) We are prepared at any time to enter into and are desirous of exploring and encouraging the formation of area Anglican councils composed of the bishops including assistant, coadjutor, and suffragan bishops, and wherever and whenever possible, clergy and laymen of the respective Anglican jurisdictions, for this conciliar activity has been used in the past and can now be used by God in His world at this time.

"(2) We, while commending and thankful for many of the accomplishments of the several Provinces of the Anglican Communion and while appreciating invitations and overtures extended by some of the Provinces — or proposed Provinces — to missionary jurisdictions of the Protestant Episcopal Church in the United States of America, maintain at this time that the present missionary jurisdictions of the Protestant Episcopal Church in the United States of America should not relinquish their present status for another responsibility."

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## LETTERS

Continued from page 5

position because of statements . . . in the *Colorado Episcopalian* under the name of Bishop Minnis of Colorado. Bishop Minnis referred to Fr. Boyd's use of "Espresso Night" at CSU and his participation in discussion groups held in local taverns [L.C., April 23d].

I am a junior at CSU, majoring in journalism, and an active member of the Church and Canterbury. In my freshman year, Canterbury was in dire need of a chaplain and a house which other Canterbury organizations of the diocese possessed. . . . Fr. Boyd visited the campus and the Episcopal students in the spring of 1959. At the time, I was program chairman for Canterbury. When I returned in the fall, St. Paul's House was functioning and Fr. Boyd in his perennially dynamic tendency, had organized much of the activity of Canterbury.

Bishop Minnis' statement referred to a publicist and a propagandist. Publicist Fr. Boyd is, propagandist he is not. In my journalism work, I have observed that people tend to label objects which they want to present in an unfavorable light to the public as propaganda or a propagandist.

Fr. Boyd is a publicist. His active, dynamic character is a great force at CSU. Episcopalians and non-Episcopalians alike know of him. They hear him lecture on campus, see him in attendance at many all-school programs, and occasionally see him in local taverns. Fr. Boyd is definitely not sopping up the booze with the boys. He finds an atmosphere in the tavern where some of the Lord's people can be reached better than in church, and he is trying to reach them and help them with their problems.

Students and faculty find Fr. Boyd eager and able to help them with their problems. In my opinion this is the chief function of a minister. Religion gives guidance and strength to man and this is its great purpose.

I cannot speak on "Espresso Night" for I have not been able to attend any of them. I feel that Bishop Minnis is making a dread mistake however in accepting Fr. Boyd's resignation and failing to attempt a rectification of differences. He is overlooking the great purpose of religion to dwell on an insignificant detail.

MARTIN CASEY  
Ft. Collins, Colo.

### Provincial System

Perhaps three brief comments on the report of the Joint Commission to Study the Provincial System may be in order.

(1) I think the Committee is wise not to make a definite proposal for the realignment of provinces until the prior questions of the nature and frequency of General Convention are settled.

(2) In the proposal tentatively suggested for 11 provinces, it would seem that more attention should be paid to state lines. For instance, the six dioceses in New York state are split up among three provinces. This would make it difficult to deal with such matters as social or educational legislation at Albany, the state organization for parish day schools, and other matters of common interest. New York state might itself form a single province.

(3) The suggestion that overseas districts be arbitrarily attached, one to a province,

seems unrealistic, and smacking of what the Gray Report terms "ecclesiastical colonialism." Why not form the six Spanish-speaking districts, and perhaps the two others in the West Indies, into a separate province? Brazil (three districts, soon to be four) could also be a province. The Philippines and Taiwan belong with Southeast Asia, already united in a conference which might become a Province, rather than with Pacific coast dioceses.

CLIFFORD P. MOREHOUSE

Vice president, Morehouse-Barlow Co.  
New York, N. Y.

### Re-evaluation

I would like to second Dr. Howell's suggestions [L.C., April 2d] concerning a re-evaluation of the duties of our threefold ministry. In doing this I think that we must rethink the spiritual and temporal duties of our lay Churchmen; not forgetting the Church's teaching concerning the Sacrament of Holy Orders, I think that we might take a look at the roles of the New Testament elders and deacons and the part they play in modern Protestantism. Our vestrymen should be granted some (not all) of the spiritual duties that these elders have.

Vestrymen should be adequately trained so as to be able to assist meaningfully in the services, to be able to teach and proclaim the Church's Faith and to exercise some pastoral oversight over our numerous parish organizations. Our Protestant brethren must realize that laymen need to be better educated in spiritual matters. We need to recognize that our clergy are being kept from their intended duties of administering the Sacraments, of teaching, preaching, and counseling by having to oversee and, often, personally take care of a myriad of petty details.

To ease the priest's administrative details, the Church would be wise to encourage every parish to have a perpetual deacon and a board of sub-deacons. These men should share in making home visits and sick calls and in the Church's mission to the poor and needy.

It really is a shame to see priests suffer under unnecessary burdens or a parish at a standstill because it is without a priest. We don't need laicism, but we do need a greater reliance upon the ministry of the laity.

WARREN CREWS  
Yale University

New Haven, Conn.

### ACU CYCLE OF PRAYER

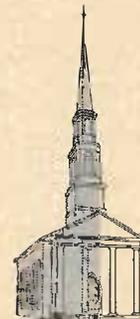
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7. Trinity, Brooklyn, N. Y.; St. Luke's, New York, N. Y.
8. Cathedral Church of St. Luke, Orlando, Fla.
9. Grace, Traverse City, Mich.
10. St. Andrew's, Valparaiso, Ind.
11. Holy Cross Monastery, West Park, N. Y.
12. St. Luke's, Woodstown, N. J.; Pueblo Chapter ACU, Pueblo, Colo.; St. James', Port Daniel Centre, Quebec, Canada
13. Canterbury House, Coral Gables, Fla.; St. Mary the Virgin, New York, N. Y.; St. Andrew's, New Haven, Conn.

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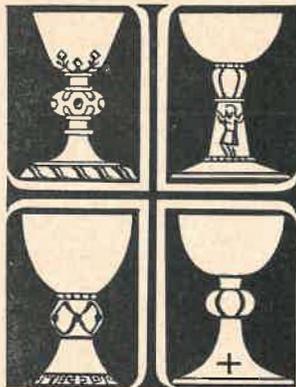
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The Rev. Norman C. Burke, formerly curate at Christ Church, Waukegan, Ill., is now vicar of the Church of the Good Shepherd, Momence, Ill. Address: 123 E. Second St.

The Rev. Thomas M. Foster, formerly vicar of the Church of the Atonement, Fairlawn, N. J., will on May 13 become rector of St. Thomas' Church, Lyndhurst, N. J. Address: 454 Stuyvesant Ave.

The Rev. Donald F. Gowe, M.D., formerly vicar of the Church of St. Edward the Martyr, New York, is now rector of St. John's Church, Christiansted, St. Croix, Virgin Islands.

The Rev. John E. Harris, formerly assistant at St. Peter's Church, Charlotte, N. C., will on May 21 become priest in charge of St. Andrew's Church, Rocky Mount, N. C.

The Rev. J. Moran Hill, formerly rector of the Church of the Good Shepherd, Lexington, Mich., serving the church at Crosswell, is now assistant minister at St. Gabriel's Church, East Detroit, Mich.

The Rev. Francis W. Kephart, Jr., formerly assistant at St. John's Church, Knoxville, Tenn., is now rector of Christ Church, Whitehaven, Tenn.

The Rev. Don E. Marietta, formerly curate at St. John's Church, Montgomery, Ala., will on June 1 become Episcopal chaplain at St. Dunstan's Chapel, Auburn University, Auburn, Ala.

The Rev. Daniel Paul Matthews, formerly in charge of the Church of the Holy Comforter, Monteagle, Tenn., and St. James', Midway, is now assistant at the Church of the Holy Communion, Memphis.

The Rev. William B. Merrill, formerly assistant at Immanuel Church, Wilmington, Del., will on June 12 become rector of St. James' Church, Stanton, Del. Address: 2104 St. James' Church Rd., Wilmington 8.

The Rev. Joe D. Mills, Ph.D., formerly associate rector of Christ Church, Dearborn, Mich., will on June 1 become rector of St. Stephen's Church, E. Epworth and Winton Rd., Cincinnati 32, Ohio.

The Rev. Willoughby Newton, formerly rector of St. Andrew's Church, Marble Dale, Conn., is now chaplain of the Girls' School, Kent School, Kent, Conn.

The Rev. Walter L. Pragnell, formerly curate at St. Luke's Church, Rochester, N. Y., is now rector of Christ Church, Unionville, Conn.

The Rev. James D. Schulthess, formerly assistant at Calvary Church, Summit, N. J., will on June 1 become vicar of Grace Church, Rocky Hill, Conn.

The Rev. Lewis R. Sexton, Jr., formerly assistant at the Church of the Transfiguration, New York, is now curate at St. John's Church, Passaic, N. J.

The Rev. James C. Soutar, formerly vicar of Christ Church, Overland Park, Kan., is now rector. (The address of the church is 8016 Juniper Dr., Shawnee Mission, Kan.)

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The Rev. Mark E. Waldo, formerly canon pastor at Christ Church Cathedral, Houston, Texas, will on July 1 become rector of the Church of the Ascension, Montgomery, Ala.

The Rev. John E. Waller, formerly vicar of Grace Church, Cullman, Ala., will on June 1 become vicar of St. Matthew's Church, Mobile, Ala.

The Rev. Francis X. Walter, formerly rector of St. James' Church, Eufaula, Ala., serving churches

at Clayton, Glennville, and Seale, is now vicar of Holy Apostles' Church, Savannah, Ga.

The Rev. Tillman B. Williams, formerly curate at the Church of Christ the King, Orlando, Fla., is now serving St. Jude's Church, Miami.

**Ordinations**

**Priests**

Alabama — On April 15, the Rev. Douglas M. Carpenter, vicar of churches at Brewton and Andalusia. Celebrant at the service was Bishop Carpenter of Alabama, father of the ordinand.

Connecticut — On March 25, the Rev. Bradford Lovejoy, curate, St. John's Church, Waterbury.

Kansas — On April 9, the Rev. Robert F. Cavitt, M.D., vicar, St. Luke's, Mission, Kan.; the Rev. Gary G. Plankey, curate, Grace Cathedral, Topeka.

North Dakota — On March 7, the Rev. Theodore F. Jones, who is in charge of St. Luke's Mission, Bowman; chaplain of St. Luke's Hospital, Bowman; and missionary to Southwest North Dakota. On March 14, the Rev. Edwin L. Bigelow, who is in charge of churches at Grafton and Park River. On March 21, the Rev. Norval Ardies, who is in charge of churches at Lisbon and Enderlin.

Rochester — On March 25, the Rev. Roger S. Derby, curate, Christ Church, Pittsford, N. Y.

**Deacons**

Long Island — On April 8, Michael W. Adams, assistant, Church of St. Michael and St. Mark, Brooklyn; Rocco P. Grimaldi, assistant, St. Thomas', Farmingdale; Peter A. Jacobsen, Cathedral

*Continued on page 22*

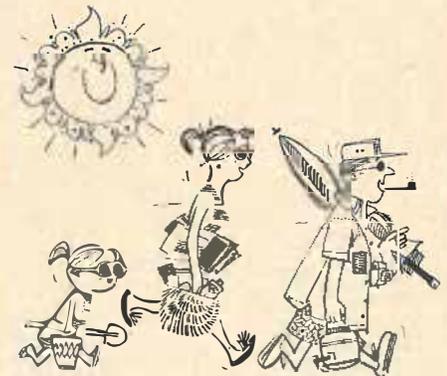
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Under Sisters of St. John Baptist  
An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.  
For complete information and catalog address:  
Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

## MARGARET HALL

Under the Sisters of St. Helena (Episcopal)  
Country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:  
Sister Mary Joseph, O.S.H., Prin., Box B, Versailles, Ky.

## Saint Mary's Hall

FARIBAULT, MINNESOTA  
Episcopal Secondary Boarding School for Girls  
Founded 1866 96th year  
Here is an opportunity for a sound education with thorough preparation for college. Emphasis is placed on spiritual values. Social growth and physical development are important segments of the school life. Experienced faculty. Modern buildings.  
Martha L. Robbins, M.S., Headmistress

## ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School  
Peekskill 9, New York

## ST. MARY'S SCHOOL

SEWANEE, TENN.

An Episcopal School for Girls

Under the direction of the Sisters of Saint Mary. College Preparatory and General Courses.

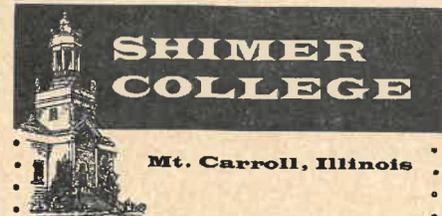
Beautiful campus of 400 acres.

Riding, dramatics, dancing.

Address

THE SISTER SUPERIOR, C.S.M.

## COLLEGES



Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 265 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write

Shimer College  
Mount Carroll, Illinois

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in THE LIVING CHURCH  
merit your patronage.

## CAMPS

### ST. ANNE'S-IN-THE-HILLS

Indian Hills, Colorado

Summer camp for Girls, ages 8-14. Under the Direction of the Sisters of St. Anne. Season — July 2 — August 12. Sports, riding, crafts, etc.

Information: CAMP DIRECTOR

2701 South York Street, Denver 10, Colorado

## PEOPLE AND PLACES

Continued from page 20

School of St. Paul, Garden City; Richard H. Lutz, assistant, St. Matthew's, Woodhaven, N. Y.; Alan B. MacKillop; Thomas J. Patterson, assistant, Holy Trinity, Hicksville, N. Y.; Charles E. Schnabel, assistant, St. Mary's, Pittsburgh, Pa.; Eric J. Weaver, vicar of churches at Central Islip, N. Y., and Gordon Heights; Gustave J. Weltsek, Jr., assistant, Church of the Messiah, Gwynedd, Pa.; Kenneth W. Wilson, assistant, Christ Church, Babylon, N. Y.; and Alfred T. Zadig, in charge, St. Andrew's Church, Mastic Beach, N. Y.

West Texas — On April 6, Andrew R. Krumbhaar, in charge, St. Matthew's, Kenedy.

### Correction

The late Rev. Harry Bruce, reported in the April 16th issue of *THE LIVING CHURCH* as having been rector of St. Barnabas' Church, Summit, N. J., was actually rector of St. Barnabas' Church, Newark, N. J.

### Diocesan Positions

The Rev. William Hall, rector of Grace Church, Bay City, Mich., is now dean of the Saginaw Valley convocation of the diocese of Michigan.

### Living Church Correspondents

The Rev. Edward T. Small, 515 Queen St., Wilmington, N. C., is now correspondent for the diocese of East Carolina.

## DEATHS

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

Jessie Catherine Matheson Simpson, wife of the Very Rev. Cuthbert A. Simpson, dean of Christ Church, Oxford, England, and sometime professor of Old

Testament at the General Theological Seminary, died in Oxford on April 3d.

During her residence of some 25 years in New York City, Mrs. Simpson was active in Church work, and gave unsparingly of her services during World War II in war relief work, as a member of the local Canadian Women's Club, according to the Very Rev. Lawrence Rose, dean of the General Seminary.

Helen B. Neuhauser Stearly, widow of the late Bishop Stearly of Newark, died on April 9th in Montclair, N. J., at the age of 88.

Mrs. Stearly was born and educated in Philadelphia. She and her husband moved to Montclair, N. J., in 1911, when he became rector of St. Luke's Church there. He was consecrated Bishop Coadjutor of Newark in 1915, and became the diocesan in 1927. He died in 1941.

Mrs. Stearly is survived by a son, the Rev. Garrett R. Stearly (a priest of the diocese of Newark); a daughter, Mrs. Frederick A. Alling; a sister, Mrs. Robert J. Ogborn; and grandchildren.

## CLASSIFIED

advertising in *The Living Church* gets results.

### BOOKS

OUT-OF-PRINT fiction, non-fiction located. Long-Lost Books, Box 138, Cambridge 38, Mass.

### CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

### FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

### LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

### PILGRIMAGE

ANNUAL PILGRIMAGE — Shrine of Our Lady of Walsingham, Grace Church, Sheboygan, Wis. Saturday, May 13, 11 A.M. (CDT). Luncheon reservations from the Pilgrimage Committee (\$1.50).

### PORTRAITS

FULL COLOR PORTRAITS — oil portraits of quality on linen canvas. Ladies' and Men's groups: do you have a beloved rector you would like to keep forever? I can do this for you in a portrait from life or a clear photograph. Bishops and priests are my forte. You must be satisfied with likeness, and quality, or you owe no obligation. For particulars, if you wish to seek out the right artist, for the right portrait, write Kenneth Olin, 78 Griswold street, Delaware, Ohio.

### POSITIONS OFFERED

CANADIAN PRIEST offers supply in parish northwest states four Sundays July or August for use of rectory. Reply Box D-587.\*

CHAPLAIN for hospital and prison ministry, working as one of a staff of chaplains. Resources of multiple-service Church agency. Good salary, housing, car allowance. Special and continuing training provided. Apply to the Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 225 South Third Street, Philadelphia 6, Pa.

PERMANENT POSITION — Housemother for handicapped children, Church home in the Virginia Blue Ridge area. Good salary. Reply Box A-572.\*

PRIEST-ORGANIST, as associate for developing Central New York parish. Fine organ, three choirs, college and rural work. Reply Box P-573.\*

SUPPLY PRIEST wanted, July, New Jersey, 15 miles from ocean. Pleasant house for man and wife. Honorarium. Reply Box P-581.\*

YOUTH DIVISION DIRECTOR for Brotherhood of St. Andrew. Youngish priest required who has had experience in youth work, beginning on part-time basis, eventually full-time. Reply Brotherhood of St. Andrew, 709 West Market Street, York, Pa.

WANTED: Unencumbered mature women and unencumbered couples, under 60, good health, as houseparents in a private school for socially mal-adjusted teenage boys. No smoking or drinking. Undenominational school but an Episcopal chaplain conducts a Friday morning service in school chapel each week. Good starting salary plus full maintenance. For interview write or call Starr Commonwealth, Albion, Michigan. Phone: National 9-3988.

### POSITIONS WANTED

AUGUST SERVICES offered by rector of central Toronto church. Arrangements to include rectory or accommodation; couple, two daughters (11 and 14). Eastern United States preferred. All letters answered promptly. Reply Box P-588.\*

EXPERIENCED PRIEST available June 10. Middle west preferred. For full information write or phone the Rev. S. H. N. Elliott, St. John's, 152 West El Dorado, Decatur, Ill.

JUNE GRADUATE, B.A. in Christian Education, female, single, 21, interested in Christian Education, has practical experience in parish educational programs. Northeast. Reply Box W-584.\*

LADY ORGANIST-DIRECTOR, teacher in Episcopal college, available as summer organist. Southeast preferred. Reply Box A-577.\*

PRIEST, age 64, married, healthy, active, good preacher, pastor, administrator, experienced Christian Education. Prayer Book Catholic. Available now. Reply Box J-579.\*

PRIEST, married, 30, presently assistant in large western parish, desires experience preferably in eastern states as rector or assistant. Present rector would be glad to recommend. Reply Box B-576.\*

PRIEST-ORGANIST excellent qualifications and experience desires large church. Reply Box J-589.\*

PUBLIC RELATIONS, Advertising Manager, large corporation with administrative, writing, editing, speaking experience, earnestly desires to devote whole life to Christ and spread of His Church. Thirty-six, married, two children. Prayer Book Catholic. Lay reader, Brotherhood St. Andrew, vestry, etc. Would welcome opportunity anywhere in Anglican Communion in Church or affiliated organization where work might permit time for formal studies. Reply Box P-582.\*

SUPPLY WANTED month of July or August in exchange for use of rectory. Maryland or Virginia preferred. Rev. J. A. Klein, Box 423, St. Francisville, La.

SUPPLY WANTED, east coast, July or August; rectory, stipend. Reply Box S-586.\*

\* In care of *The Living Church*, Milwaukee 2, Wis.

*THE LIVING CHURCH* reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

### RELIGIOUS COMMUNITIES

COMMUNITY OF ST. JOHN BAPTIST — Visitors welcomed at the Convent; Pilgrimages, Retreats, Rest. St. John Baptist School, college preparatory, girls grades 8-12. Box 56, Mendham, N. J. Parish Work — St. Luke's Chapel: St. John Baptist House, 90 Barrow Street, New York 14, N. Y. Grace Church (VanVorst): St. Christopher's House, 278 Second Street, Jersey City 2, N. J. Novitiate at the Convent. For information: The Reverend Mother Superior, Convent St. John Baptist, P.O. Box 342, Mendham, N. J.

COMMUNITY OF THE TRANSFIGURATION — Founded 1898 for the worship of God and work religious, charitable and educational. Bethany School for Girls and St. Mary's Memorial Home for aging Churchwomen located at Mother House, Glendale, Ohio. Branch works: Lincoln Heights and Painesville, Ohio, California, Honolulu, Puerto Rico and Japan. Guests and retreatants welcomed at Convent. Publication: "The Transfiguration Quarterly" one dollar yearly. Address inquiries: The Reverend Mother Superior, Convent of the Transfiguration, Glendale, Ohio.

THE SERVANTS OF THE LOVE OF CHRIST — A modern Religious Community of women which encourages late vocations, converts and those with accidental impediments. The principal activities of the society are in the fields of Parish Day School and the administration of a geriatrics hospital. If you have an interest in the Religious Life, we will be happy to send you a brochure or other information. Address all inquiries to The Servants of the Love of Christ, Mother House, Box 1565, Shawnee, Okla.

THE SOCIETY OF ST. PAUL — Operates St. Jude's Nursing Home, St. Luke's elementary school, St. Paul's Press, and St. Paul's Retreat House, and is also involved in work for South West Africa and Jordan. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Ore. An active Order primarily for Lay Brothers. Inquiries welcomed from possible postulants.

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

*THE LIVING CHURCH*  
407 East Michigan Street Milwaukee 2, Wis.

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

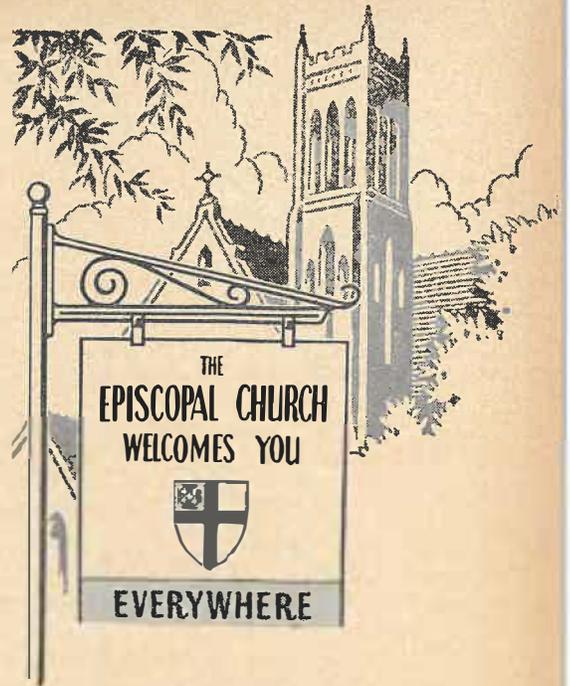
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*THE LIVING CHURCH*

The Living Church

# CHURCH DIRECTORY

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



## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. Charles Higgins, dean  
1 blk E. of N-5 Hwy 67  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday  
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## EVANSTON, ILL.

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

## SEABURY-WESTERN THEOLOGICAL SEMINARY

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

## BALTIMORE, MD.

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

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

## BOSTON, MASS.

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

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;  
C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

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

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

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

Rev. John Ellis Large, D.D. 5th Ave. at 90th Street  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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

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

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass  
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat  
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

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

## SYRACUSE, N. Y.

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

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,  
Sat 12-1

## RICHMOND, VA.

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

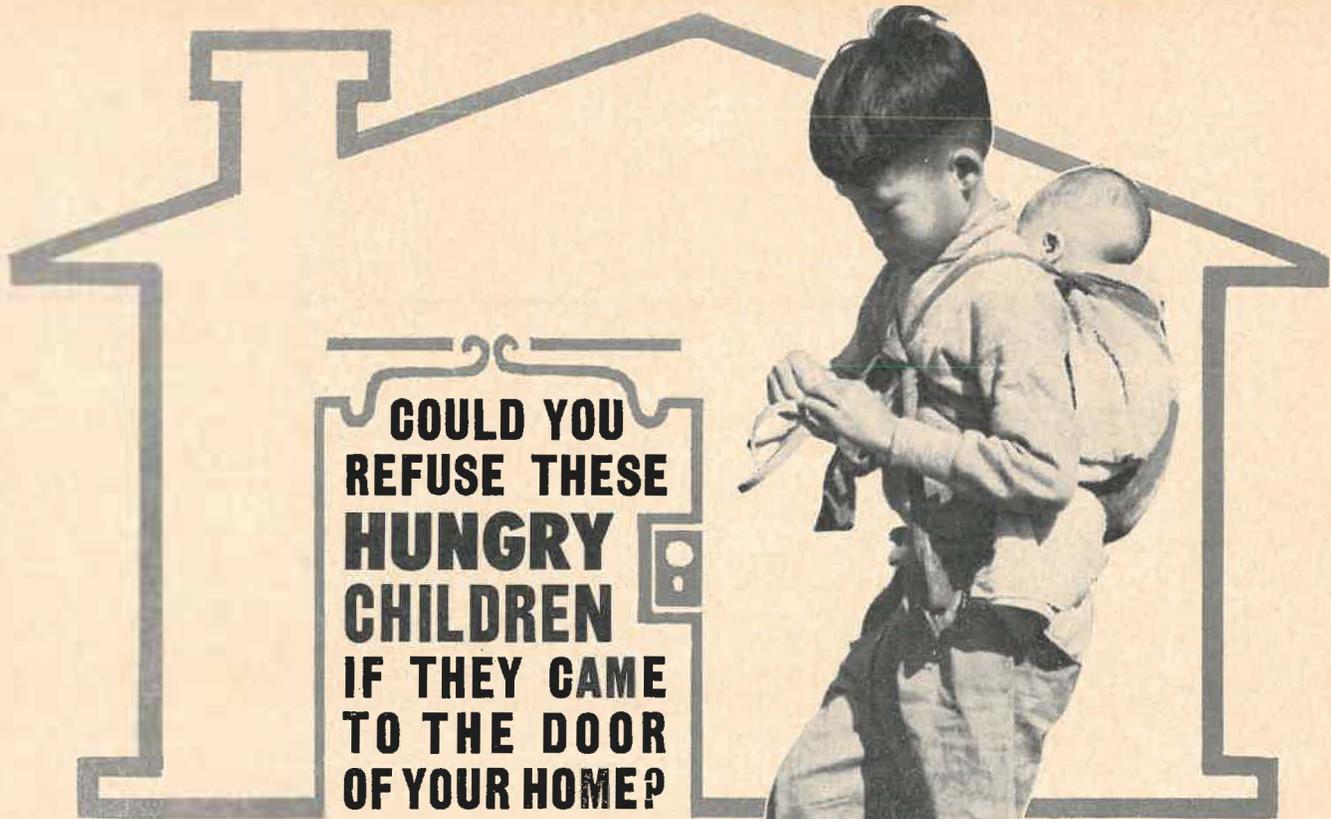
## SEATTLE, WASH.

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

## PARIS, FRANCE

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

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



**COULD YOU  
REFUSE THESE  
HUNGRY  
CHILDREN  
IF THEY CAME  
TO THE DOOR  
OF YOUR HOME?**

**F**A SING and his little sister are like the thousands of homeless children who have found their way from the Godless Communism of Red China to the promised freedom of Hong Kong. But they found a freedom as hollow as their empty stomachs.

Today they huddle together in the streets, ignored by all who hurry past because children are cheap in Hong Kong. Food is not. There is no one to give them a handful of rice... no one to dry their tears or heal their hurts. Fa Sing and his sister will surely die, as many have died before them, unless someone who cares extends a helping hand.

With your help these children can enter a world of freedom and Christianity such as the Faith Love Orphanage operated by the Christian Herald in Hong Kong. There these homeless, lost waifs will receive warm food and clothing. There, under Christian guidance, they will grow up so their voices may speak for God in China.

Won't you find it in your heart to help?

If two lost children like Fa Sing and his sister rapped timidly

at the door of your warm, comfortable American home tonight, you would surely let them in. They are knocking at your door now.

For only \$10.00 a month you, or your church group, can "adopt" a little Chinese or Korean boy or girl and build a rainbow of peace and Christian charity — with one end in China, the other on the doorstep of your home. For only \$10.00 a month a child will be given food, clothing, shelter and faith.

**When you adopt a child you will receive his or her picture and some background information. You can correspond with the child. You may cancel the arrangement any time. Nothing will bind you but the heart-strings of a homeless child.**

**WON'T YOU MAIL THIS COUPON TODAY?**

**Christian Herald  
Industrial Missions in China  
27 East 39th Street • Room 23  
New York 16, N. Y.**

**Please enroll me as a "sponsor" for a homeless child and send my child's picture and case history as soon as possible.**

MY NAME.....  
ADDRESS.....  
CITY, ZONE, STATE.....

- I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month but I understand I may cancel the arrangement at any time.
- I enclose \$120 for a full year's care.
- I cannot provide complete support for a child, but I wish to have a share. Please accept my gift in the amount of \$.....

**YOUR GIFT IS TAX DEDUCTIBLE**