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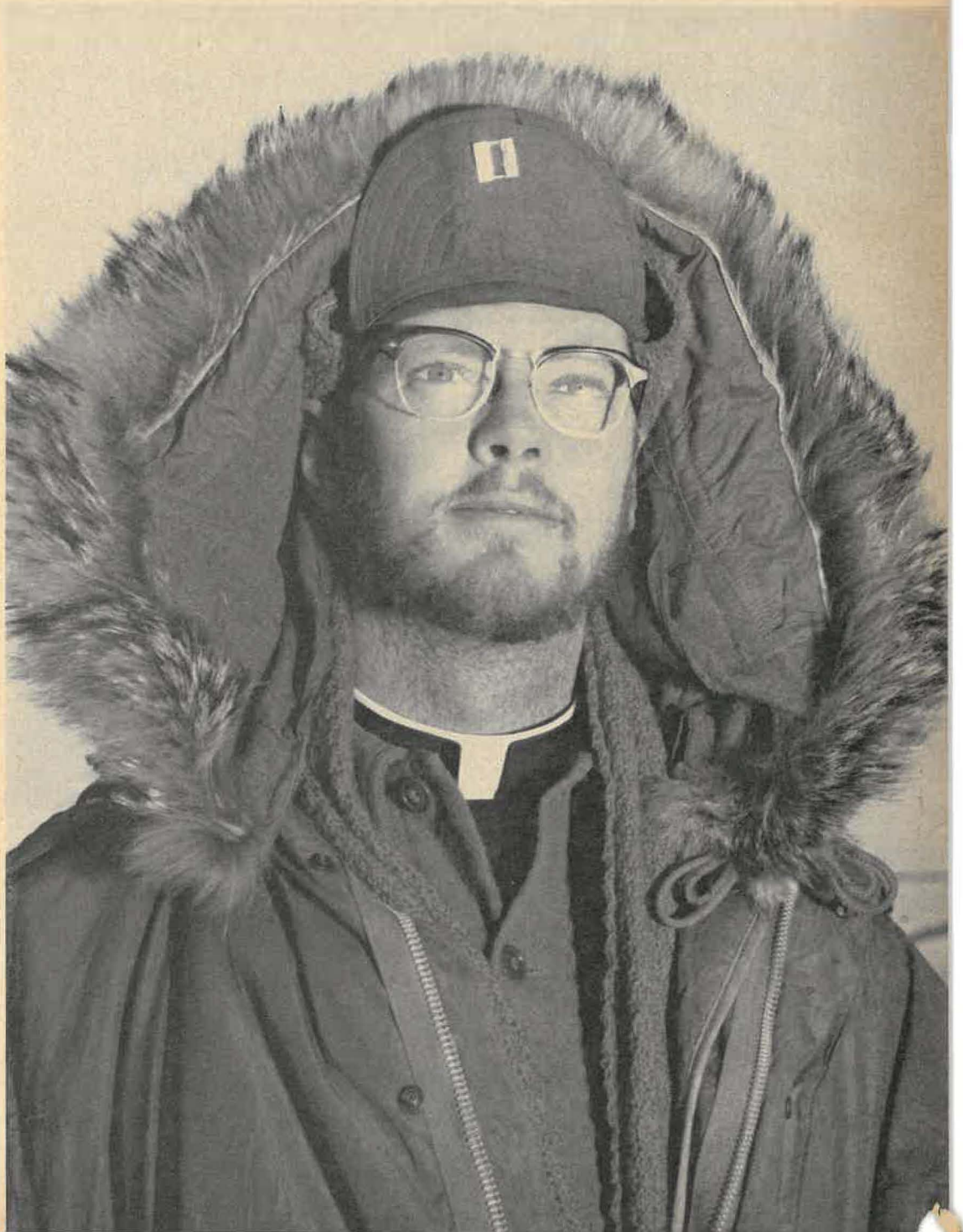
**Is the Enclosed
Life Justified?**

Page 13:

**Salvation
or Social Service?**

Official U.S. Navy Photo

**Chaplain Young of Antarctica:
On the coldest continent, the
warmth of the Church [see
p. 6].**





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LETTERS

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

Why Cloisters?

I write this with a certain amount of fear and trembling, spurred to do so by the letters in your columns about the desirability of an enclosed sisterhood or brotherhood such as the Poor Clares [L.C., December 3, 1961].

I do not wish to question the rightfulness of vows, of prayer, or of withdrawal. I do however wish to find some clarification on the context in which these can be a genuine part of the Christian life. Surely Heaven is to be a community of persons, not only of our individual communion with God but of our communion with each other. Yet I have run across almost no writings on the subject of cloistered life which did not seem to have as a suppressed (or not-so-suppressed) premise that celibacy, poverty, and negation of one's own will were in themselves better than intimate sexual relations, having control of or enjoying material wealth, or asserting one's own will. And yet sex, material goods, and having one's own will are all indispensable elements of having any enduring community at all in our present state. If God has given us these conditions for creating a community, it seems to me any supposition is clearly out of bounds which says that the renunciation of these conditions is better or more pure in some sense than embracing them. It would suggest, at least, that persons holding such a view wanted to renounce the community. God did not create the world and say that it was second-rate good. I would conclude that renunciation of things of the world, as such, is good only as it leads to a further end, since renunciation in itself can hardly be a good.

The second point I would like to have some clarification on is what sort of end would justify this withdrawal. The rabbis had a saying to the effect that man must



account to God for every pleasant thing he refuses to partake of. Some would answer that the justification for refusing was a life of complete devotion to God. But this would suggest that a life in the world is somehow less devoted to God or that there are barriers there in the world which do not exist in a cloister. One might think then that if the road is harder in the world that the prize might be greater there. And indeed I would think this to be the case if only because learning to live to the glory of God in the world seems to me to be in fact a closer approximation to what Heaven must be like than living a secluded life.

If this is the case, where does the secluded

Continued on page 18

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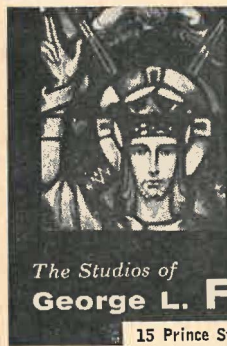
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Prepare for Easter

We like to teach about each event in the Bible narrative on the correct day in the Christian year, or near to it. This works well for most of the great feasts — Christmas, Epiphany, Ascension, and Whitsunday. But Easter is different. For one thing, the events in the life of our Lord recorded for the days of Holy Week and Easter fill *one third of the pages of the four Gospels*. Further, our current insistence on having no observance of a feast until it happens causes us to miss much of the closely-packed lesson material of the Passion and Resurrection sequence. Easter comes and goes with often slight teaching of its vast importance in the Christian Faith.

Why not use Lent to prepare for Easter? This is what Lent was designed for, and so we might better use it in the planning of our teaching in the Church school. We propose that teachers, in all grades, consider afresh how to make the best use of the six Sundays in Lent to help children come to a glorious Easter. We may still use some of the lessons assigned in our text, but the over-all tone and expectation of this time can well be: Easter is coming! What happened then? What led up to it? Even if we have to drop the "regular" lessons to accomplish the full teaching, the gain will be greater than the loss. No Lent, no Easter, applies here.

The Days of Holy Week

One practical plan is to use the six Sundays to develop the events of Holy Week. The way would be to propose the questions to your class: What happened to our Lord when He went up to Jerusalem for the last time? What people did He meet in this last week before His death? Who were His enemies, who His friends?" He knew and loved them all. He understood them. He knew what was going to happen to Him. What did He say to the different ones? Let's get out our Bibles, and make a list of all that happened.

The following might serve as an outline, not so much as a scheme for six separate sessions, but as a sequence to cover the events, and to reach Holy Week with a clearer understanding:

- (1.) Jesus arrives in Bethany. What do we know about His friends?
- (2.) The triumphal entry, a Messianic ovation. The gathering storm.
- (3.) Monday through Wednesday: Jesus

visits the Temple, returns to Bethany each night. He teaches. Parables. Controversy. Prophecy of the end. The fig tree.

(4.) Thursday: The upper room. Gethsemane. The trials.

(5.) The Passion.

(6.) The Easter appearances.

(No Bible references are given because of the large amount of material, and the duplication in the various Gospels. The concerned teacher, working with his pupils, will develop the events. The use of a harmony of the Gospels, in English, will simplify the study, by showing the parallel passages. Older pupils will be able to make a chart or special booklet of the sequence.)

Who Saw Him Alive?

Another plan for the proposed Lenten study would be to suggest the idea: "Easter is coming. Do we know what happened on that day and afterwards?" then to work up, during Lent, the accounts of all the Resurrection appearances of our Lord. These are usually listed as from seven to ten, because of possible duplications. As you do this, several forms of expression might develop. There might be a simple Easter pageant, by the class or the whole school. This is surely suited for the children's service on Easter or Low Sunday. We have done the Christmas pageant so frequently; why not do this for a change? An Easter tomb can be made, just as we all make a creche at Christmas. There can be the making of Easter cards and greetings.

We do not "spoil the day" by teaching about the events before the time. Indeed, if we do not tell our children the great story, in all its rich detail, before they reach the day, it will come upon them without great uplift, and will pass all too quickly. They will hear all this again and again, all their Christian lives, but it is so important, and there are so many details, that we must give them the best we can each year.

Above all, keep anticipating our coming Easter celebration in church. Christ is alive. He is in the church. We shall, together with all our Christian friends, be there to welcome Him on this special day, at the altar.

If you do nothing else this Lent, you can at least drill your class in the use of the Easter response. At Christmas everyone says, "Merry Christmas!" and we like to give the answer, "Same to you," or "A Happy New Year!"

There is a word and a reply for Easter that we should all know. One Christian says, "The Lord is risen!" and the other replies, "He is risen indeed! Alleluia!" Let's practice this, every Sunday in Lent. We will say it to each other in our class every Sunday — many times, just to practice. Then, when we are all in church on Easter morning, and the priest says, "The Lord is risen!" we shall know just what to answer.

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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THINGS TO COME

February

March

4. Quinquagesima
7. Ash Wednesday
11. First Sunday in Lent
14. Ember Day
16. Ember Day
17. Ember Day
18. Second Sunday in Lent
25. Third Sunday in Lent
26. The Annunciation

April

1. Fourth Sunday in Lent
8. Passion Sunday
15. Palm Sunday
22. Easter Day

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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SPRINGFIELD

Deadlock

The special synod of the diocese of Springfield, meeting at St. Paul's Cathedral, Springfield, Ill., on February 22d to elect a bishop for the diocese, became deadlocked on the seventh ballot and continued so for two additional ballots.

The Very Rev. Paul Moore, Jr., dean of Christ Church Cathedral, Indianapolis, was chosen in the lay order on the third ballot, and the Very Rev. Walter C. Klein, the dean of Nashotah House seminary, received the necessary clerical votes on the seventh ballot. There was no significant change on the next two.

The synod was adjourned, *sine die*, and the information committee formed by the last regular diocesan synod was empowered to renew its investigations, and was authorized to spend up to \$1,000.

NATIONAL COUNCIL

One-Day Stand

by WILLIAM GRIFFITH

The National Council cleared up all its business in one all-day meeting on February 21st, leaving Washington's birthday (February 22d), which had been planned as the second day of the February Council meeting, free.

A set of principles drawn up by the Department of Christian Social Relations for its guidance concerning statements on social issues was presented to the Council for its information. Mr. Warren H. Turner, Jr., vice president of the National Council, moved that the Council endorse the statement of principles for the use of all Council Departments. The Council, however, adopted a substitute motion offered by Bishop Warnecke of Bethlehem, chairman of the Department of Christian Social Relations, referring the statement to the National Council Departments for study and consideration, with the direction to the Departments to report back to the Council.

The statement said, in part:

"When the Church's position on an issue has been made explicit [by] . . . General Convention, staff officers may develop study papers or other appropriate means to present the Episcopal Church's position. . . . When there is no such General Convention

documentation of a point of view, it is to be made clear that all material produced is of a study nature only, interpreting Christian teaching, but not 'authoritative' . . . At the level of governmental policy formation the Churches are frequently asked and expected to make representations at hearings. The Department's policy in such instances is that persons other than officers generally shall be asked to testify. In this fashion, laity and clergy who have special competence can give informed testimony on behalf of the Church, and without implication that they are expressing the official policy of the National Council or the General Convention. . . ."

The Council voted \$5,000 for each of the next three years for operation of a mobile chapel in the diocese of Upper South Carolina. The chapel is 10 feet



U.S. Navy Photo

Chaplain Young: The largest parish.

wide by 60 feet long — 50 feet of which is chapel, the remaining 10 feet being for office space. The unit will move from place to place where there is no church.

The Council, through Presiding Bishop Lichtenberger, received a letter from the Rt. Rev. Antonio Perreira Fiandor, of the Lusitanian (Portuguese) Church, announcing that the Lusitanian Synod had taken concurrent action in adopting the concordat of full communion between their Church and the Episcopal Church, as approved by General Convention.

A continuation committee was established by the Council to "carry forward

the work" begun by the Committee of Conference on the Total Ministry of the Church, in its study (started in response to a resolution of National Council at its December, 1959, meeting) of the role of clergy and laity. The continuation Committee was authorized to publish, "in whole or in part, with or without further revision at its discretion, any and all of the papers" which had been prepared for the use of the Committee of Conference.

More National Council news next week.

ARMED FORCES

Deep Freeze Chaplain

by JOHN COLEMAN, JOC

The Antarctic has its first American Episcopal priest. He is the Rev. Christopher B. Young of Lantana and Winter Park, Fla., referred to in military circles as Lieutenant, Chaplain Corps, U.S. Naval Reserve.

Chaplain Young was priest-in-charge of St. Richard's Church, Winter Park, Fla., in May of 1960 when he resigned to accept a commission in the Navy's Chaplain Corps. Previously he was assigned to St. Richard's (in Winter Park) as deacon when that church held mission status. He is now stationed at McMurdo Station, Antarctica.

Some priests of the Church jokingly refer to themselves by various titles. One priest, for example, who is nearly seven feet tall and has a mission high in the Andes of South America, refers to himself as the "highest" clergyman in the Western Hemisphere. Christopher Young, with his present assignment, may very well become known as the coldest priest of the Church. This, though, is only a play on words.

When one considers that the Antarctic, at the bottom of the globe, is larger than the combined areas of the United States and Mexico, it becomes apparent that Christopher Young has the largest parish in the world. He ministers in the summer months (September through February) to some 1,200 Navy men and civilian scientists scattered at four major U.S. scientific stations and two weather stations.

During the summer his Sundays are spent going from one station to another. In place of a car, he utilizes the ski-equipped C-130 "Hercules" transports of

the Navy's Air Development Squadron SIX (VX-6). As he goes from station to station and visits the Navy re-supply ships in the Ross Sea next to McMurdo, it looks as though the chaplain will run out of time and Sunday will end. But he flies on to Byrd Station, 800 miles inland, to find that Sunday has just begun, since that camp is in a time zone 12 hours behind McMurdo.

In Winter, Quiet

In the winter (the months of darkness between March and August) his parishioners will decrease to some 140 individuals who remain on the white continent to keep the base operating until the next summer support season begins. The darkness of the long winter night, coupled with bitter sub-zero temperatures and howling winds, will preclude travelling between stations for Chaplain Young. For a priest, the winter months can become months of quiet and days of continual meditation and retreat.

Born in Syracuse, N. Y., in 1929, Chaplain Young is one of those officers who can say he has gone from the enlisted ranks to commissioned status; but somewhere in between he switched "bosses." The last time he wore a Navy uniform was in 1952 when he completed a four year enlistment and was discharged as a Personnel Man 2d Class from his last duty station, the Pacific fleet destroyer tender USS *Sperry*.

He entered the School of Theology, University of the South, at Sewanee, Tenn., where he earned his Bachelor of Divinity degree and was graduated in June, 1957. He was made a deacon the same month, and was ordained to the priesthood that December.

His decision to become a Navy chaplain sprang from the need for Episcopal priests in the service which he witnessed as an enlisted man.

"I feel that the chaplaincy offers a valid ministry," he says. "It is a challenge to the energies of any clergyman and an opportunity which few other areas of human life offer. The civilian clergyman finds in the Navy the chance to retain his ecclesiastical individuality, and at the same time many denominational limitations imposed by a civilian ministry are minimized."

"The Chaplain Corps motto, 'Coöperation without Compromise,' is vividly dramatized in the Navy," Chaplain Young adds.

The chaplain starts each week and each day within the week and ends the same with God, while the time in between is usually devoted to his country. So with Chaplain Young. His start and his end are God's, and the in-between can be anything dealing with the Navy and the men of Operation Deep Freeze at McMurdo Sound.

His first life, the one for God, is spent holding Sunday services (both Episcopal

and general Protestant), in counselling those who turn to a chaplain for help, seeking out and helping others in time of trouble, and aiding others — like Jewish personnel — in setting up their own periods of weekly worship.

Sunday calls for a celebration of the Holy Communion at 6:45 a.m. in the Chapel of the Snows for men of the Anglican family. Later in the morning he holds a general service for all Protestants in the same chapel and then in the afternoon he repeats this service in the mess hall near the ice airfield, Williams Field, five miles from the main McMurdo camp. About 1:00 p.m. he's off by helicopter to hold services aboard the icebreakers which escort supply ships into McMurdo.

Following his general service on the landing strip, he usually hops a plane ride to as many of the inland stations as he can possibly visit, such as Byrd, South Pole, or Hallett, where he holds additional services.

On Friday evenings he is on hand in the chapel to assist wherever he can as Jewish personnel of the station hold their weekly service. He began organizing these men on his arrival at McMurdo Sound in early November when he saw that no chaplain of their faith was assigned to Deep Freeze.

In Summer, Sharing

During the summer months he shares his tasks with a Roman Catholic priest. The Roman Catholic chaplain departed from the Antarctic in February, and Chaplain Young will be the only chaplain on the continent until the following Antarctic spring. In all likelihood Fr. Young will remain at McMurdo until the middle of December, 1962, when he will turn his job over to a relieving chaplain.

In his second life he has been assigned duties as billeting and "welcoming" officer — the one who straightens out the usual confusion that accompanies each individual's arrival at McMurdo. It sounds fairly simple until one realizes that McMurdo during the summer support season, the months of daylight between September and February, resembles an overgrown tourist area with coming and going of personnel practically every day in the week. Empty bunks are a rarity, and keeping track of the beds, rooms, and quarters in and around the camp is a never-ending chore which calls for all kinds of charts to be made up and files to be kept up to date.

Addicted to Charts

What may have been true yesterday regarding space available may not be necessarily true today. Chaplain Young has found himself an "addict" to charts and files, much as some men enjoy reading road maps.

Then there's the station library. As head librarian Chaplain Young has the unending task of sorting newly arrived books and performing other library work, from card cataloging to dusting the shelves twice a week.

Somewhere along the line he was pegged to be the Public Information Officer of Antarctic Support Activities. This is interesting since, until that time, he didn't have the vaguest idea of the function of a public information officer. Where, in the seminary or in his past Navy experience, could he have picked up the ins and outs of Madison Avenue and the "public relations" world? But public information is a handy little item for an inquisitive chaplain. He gets to meet the men and gleans a little bit about them from the information forms at his disposal. Thus, he not only con-



Chaplain Young with men of Operation Deep Freeze: He knows their mothers' names.

U.S. Navy Photo

nects the names with the faces, but he has a little inside track before talking with the men and learns where they are from and their mothers' first names, among other details.

Men of the cloth have always accompanied Navy Antarctic operations, but as far as the records show, Fr. Young is the first American Episcopal priest to celebrate Holy Communion in Antarctica. Here we must be cautious: We say Episcopal, not Anglican, remembering the path-finding undertaken by the great English explorers Robert Scott and Ernest Shackleton in the first decade of this century. In addition the New Zealanders of today operate two scientific camps of their own on the continent and surely Anglican priests of their nation have celebrated the Holy Communion there, although the records on this are sketchy. Suffice it to say that Chaplain Young is the first envoy of the Episcopal Church on the ice.

PHILIPPINES

Concordat Celebrations

The concordat of full communion between the Episcopal Church and the Philippine Independent Church, which was approved by General Convention last September, reached its fulfillment in the Philippines over the weekend of February 10th and 11th. For the ceremonies, Presiding Bishop Lichtenberger, Bishop Gibson of Virginia, and Bishop Whittemore, retired, of Western Michigan came from the United States. The delegates attending the Council of the Church of Southeast Asia, who had just concluded their meetings in Quezon City, also were present.

On the morning of February 10th several hundred Anglicans set out in busses from Cathedral Heights in Quezon City, and skirting the city of Manila, arrived at the town of Bacoor, Cavite Province. The bishops vested themselves in copes and mitres by the roadside and then took part in a mile-long procession of laypeople, theological students, priests, and bishops, both of the Independent Church and the Anglican Church. To the music of two bands, punctuated by firecrackers, the procession moved forward to the cathedral of the diocese of Cavite of the Independent Church.

The High Mass was sung in Tagalog, the national language of the Philippines. The words of the Consecration, however, were said in English. The celebrant was Supreme Bishop de los Reyes of the Philippine Independent Church; and the sermon was preached by the Presiding Bishop, who emphasized that the signing of the concordat was not an end in itself, but the beginning of a partnership in obedience to the will of God.

At the Consecration the cathedral bells rang, fireworks were set off, and the band which was outside in front of the cathe-



Consecration of the Philippines cathedral: Two days later, no standing room.

dral played stirring and joyful music.

The celebrations were continued in the Eucharist celebrated, on February 11th, in the new Cathedral of St. Mary and St. John, by the Presiding Bishop, who had consecrated the cathedral only two days before. The preacher was Supreme Bishop de los Reyes.

Some 1,500 people packed the new cathedral and stood on the porch to watch the procession of seminarians and clergymen of both Churches, the bishops of the Council of the Church in Southeast Asia, the American guest bishops, and many bishops of the Philippine Independent Church. For the people who could not find even standing room at the cathedral, services were held in the chapel of nearby St. Andrew's Theological Seminary.

While he was in Manila, the Presiding Bishop announced the appointment of the Very Rev. Wayland S. Mandell, dean of St. Andrew's seminary, as liaison officer to work as his personal representative to the Philippine Independent Church.

The sub-dean of the seminary, the Rev. Ezra S. Diman, will become the acting dean.

NATIONAL AFFAIRS

Appeal for Peace

A group of religious leaders, including Bishop Mosley of Delaware, who were delegates to the third Assembly of the World Council of Churches in New Delhi, India, last year, called on President Kennedy last month to present him with a copy of the appeal for "world peace with justice and freedom" adopted by the Assembly. The President said that he was in full accord in principle with the appeal.

Delegates to the WCC Assembly had been asked to give copies of the appeal to the heads of their respective countries.

The appeal said, in part:

"To turn back from the road toward war into the paths of peace, all must renounce the threat of force. This calls for an end to the war of nerves, to pressures on small countries, to the rattling of bombs. It is not possible to follow at the same time

policies of menace and of mutual disarmament."

Among other things the WCC appeal called for a halt to the arms race, the substitution of reason for force, strengthening the U.N., and freedom of human contact, information, and cultural exchange.

Beside Bishop Mosley, the group included Dr. Franklin Clark Fry, president of the United Lutheran Church in America (spokesman for the delegation); Archbishop Iakovos, head of the Greek [Orthodox] Archdiocese of North and South America; Bishop John Wesley Lord of the Methodist Church; Bishop B. Julian Smith of the Christian Methodist Episcopal Church; Dr. Roswell P. Barnes, executive secretary of the U.S. Conference of the WCC; Dr. Kenneth L. Maxwell, executive secretary of the Department of International Affairs of the National Council of Churches; Dr. O. Frederick Nolde, chairman of the Commission on Churches and International Affairs of the WCC; and Judge James M. Tunnell, Jr., of the Delaware Supreme Court (a Presbyterian layman).

Dr. Fry told reporters after the conference that "the President expressed appreciation for the support for moral principle given by the international Christian community" through the WCC.

[RNS]

MISSOURI

Third Partner

The presbytery of St. Louis of the Presbyterian Church in the U.S. has joined in sponsorship of Thompson Treat and Conference Center, St. Louis. For more than a year the diocese of Missouri and the Presbytery of St. Louis, United Presbyterian Church in the USA, have jointly managed and supported the conference center, which is owned by the Bishop of Missouri.

The Presbyterian Church in the U.S. is not a large group in the St. Louis area, but for several years it has joined

with the other two bodies in ownership and sponsorship of St. Luke's Hospital. Thompson House thus becomes the second joint effort of the three Churches.

The program of Thompson House is directed by the Rev. Canon Standrod T. Carmichael, who is responsible to a board of managers composed of representatives of the diocese and the two presbyteries. Capital expansion and underwriting of the program are shared by the three groups.

RACE RELATIONS

"Let Them Wait Patiently"

"Let Churchmen from all parts of the country make pilgrimages to Sewanee for the sake of the integrity of the Body of Christ," said the Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, in an appeal on February 22d for "sit-in" demonstrations at the Claramont Inn, a facility owned by the University of the South, on whose campus it is located.

"Let groups that are integrated, as well as Negro Churchmen alone, go to Sewanee with a gentleness of manner but a firmness of resolve. If there is no room for them at the Inn, let them wait patiently on the doorstep or at the bare dining table in prayer for the whole state of Christ's Church as represented at Sewanee."

Fr. Morris made the appeal after the regents of the university, in their February meeting, asked that the Inn be opened to Negroes who were students, faculty members, or official guests of the university, but made no mention of Negroes among the general public served by the Inn.

ACU

New Quarters

The Rev. Canon Albert J. duBois, executive director of the American Church Union, said at a meeting in St. Ignatius' Church, New York City, on February 15th, that "the American Church Union will move from its present small room on Madison Avenue to a beautiful house in Pelham Manor, N. Y."

The building, which was donated to the ACU, will house its national offices.

NCC

Proposal to Share

The National Council of Churches' Commission on General Christian Education has decided to ask councils of Churches throughout the country to study the idea of "shared time" between public and Church schools.

The shared time proposal was discussed in several sessions at the annual meeting of the NCC's Division of Christian Education at St. Louis, Mo., recently.

Under the shared time plan, pupils

from Church schools would take such "neutral" subjects as science, mathematics, and physical education in the public schools. They would continue to take religion and other courses the Churches prefer to teach in Church schools.

Dr. R. L. Hunt, executive director of the NCC's Department of Religion and Public Education, said "it is generally agreed that the shared time idea seems to respect constitutional rights of religious liberty."

"The question religious educators must answer is: 'Can the job of religious instruction be well done in the shared time arrangement?'" Dr. Hunt said. "If so, they can then share in discussion with other citizens as to its effects on public schools. . . ."

[Critics of the proposal suggest that it would encourage all religious groups to build their own schools and thus weaken the public educational system. Also, some Roman Catholics who commented on the plan said it would mean a serious compromise of the view that religion permeates the entire curriculum and cannot be divorced from any subject.]

[RNS]

NEWS FEATURE

Bishop Bayne Reports —

Part of the annual report of the Rt. Rev. Stephen F. Bayne, Jr., as Executive Officer of the Anglican Communion, to the Archbishop of Canterbury, is printed here. The report, which is slightly abridged, will be concluded next week.

My Lord Archbishop,

For the second time it is my privilege to report on my year's work as Anglican Executive Officer. [Last year] was, like 1960, largely a year of new and uncharted responsibilities, relationships, duties, opportunities, and therefore of steady improvisation. . . . For the most part, the



Bishop Bayne: Tensions are inescapable.

year was a case of meeting each thing as it came and trying to see how it should be handled. Roughly a third of my time seems to go to matters which could be called "missionary strategy" and another third to those which fall in the general area of the Lambeth consultative body. The final third comprises affairs which don't fall into any of our existing channels or patterns and here it is a case of discovering what Church or agency should be responsible, or could be, and then exciting the appropriate action.

Personally the most notable event in our corporate life, in 1961, was the retirement of Your Grace's predecessor and your succession to the Archbishopric. Lord Fisher gave a powerful impetus and direction to our Communion for more than fifteen years. . . . It was he who called me to this office and established my first guidelines. To have his counsel, almost day by day, in the beginning months of my work was a privilege for which I shall never cease to give thanks. We did not always agree — when we disagreed I was often in the wrong, as it proved; but more often the disagreements simply represented the tensions within our Communion itself, between newer and older Churches, between Churches of varying national and ecclesiastical traditions. Such tensions are not only inescapable, they are a mark of the health of a vigorous community of Churches. This Lord Fisher fully understood and welcomed. . . .

Corporately, the happiest and most notable event of the year was the launching of our newest Province, the Church of the Province of Uganda and Ruanda-Urundi, in April. In a most moving ceremony in the Cathedral in Kampala, the responsible care of the life of its nearly two million members was entrusted to the new Church. . . . From the very outset of our overseas expansion . . . it has been our plan and purpose to develop self-confident and buoyant leadership in the newer Churches in order that they might the more swiftly take form as self-governing, independent, regional and national Churches on their own. To my knowledge, no other Christian bodies have advanced as rapidly as the Churches of our Communion in the development of indigenous leadership, and in the achievement of freedom from ecclesiastical "colonialism. . . ."

The process is not without its problems. While the Anglican Communion is a pioneer in the establishment of autocephalous, indigenous Churches, we have very much still to learn about the relationships of responsible partnership which must then take the place of the missionary relationship with which it all begins. There are troubling questions in this area with which we must wrestle far more radically than we presently do. . . . To shift from a diocesan missionary relationship to the far more responsible Church-

to-Church relationship is in itself a transition of very great complexity. To go beyond that, in the establishment of new Provinces, and foresee the exacting capital and other needs which the new Church must then assume, requires more imagination than has yet been given to it. The next Province likely to come into independent existence is that of the Brazilian dioceses, and I have urged the committee of the American Church concerned with this to make a careful study of the new needs and new relationships required, if "Provincial autonomy" is to be more than merely a somewhat picturesque phrase. . . .

As in 1960, about two-thirds of my time was spent away from England, in various Churches of our Communion, or in other duties. My travel totalled about 122,000 miles and included official visits to our Churches in Japan, India, Southeast Asia, Taiwan, Uganda, and the United States. In addition, official visits were made to the Ecumenical Patriarch, and to three Churches in the "wider Episcopal fellowship" — the Lusitanian Church, the Old Catholic Church of Germany, and the Spanish Reformed Episcopal Church. . . .

This extensive travel, conducive enough to reflection and writing, is doubtless an essential ingredient in the Executive Officer's task. It may be that as time goes on, that task will necessarily become more and more of an administrative one, to be performed from a central headquarters. Such a time has not yet come. . . . Yet I must say that I regret the long absences from London, not only for what they cost in family relationships and in the added burden on my office staff, but also because of the curious rootlessness of our life, in consequence. Over the year I am in England about one week out of every three. This means, inescapably, that my relationship with the Church of England and the life of this island is thin. . . . All the more welcome then are the opportunities which occasionally come to take part in the life of England and its Church. . . .

Care of a Diocese

A fair share of travel on the European continent, as in 1960, was in connection with my collateral responsibility as bishop in charge of the American churches in Europe. Although there are only seven civilian congregations in my care, the large and growing number of American military personnel, for which I am the ordinary, means for me, in effect, the care of a very considerable missionary diocese in itself. I welcomed this appointment and I still do, for purely selfish reasons — mainly that it gives me a chance, from time to time, to fulfil a bishop's normal ministry. Yet I know that the time must come when, in justice to the care of the nearly two-score priests involved and the thousands of Churchpeople, so many of

them young men, this work must be better done than on a hurried, part-time basis.

I hope that none of what I write will seem to Your Grace to be grumbling. Despite its rootlessness and its wearying perplexities, I am more convinced than ever of the necessity for such an exploratory ministry as this, in contemporary Anglican life. . . . There is every evidence, every day, of the need and place for this work of understanding and the exchange of ideas and resources. . . .

Yet this ministry is perplexing, for it is not one which can be fulfilled or even understood in terms of administrative structure. Before us all, in the Anglican Communion, there rises a dream of a brotherhood of Christians more durable and more sensitive and intimate than any other association this world knows. Yet this brotherhood would be impossible on any basis simply of administrative or executive authority or power. . . .

Whatever is done through my time and efforts . . . must be done because the Churches of the Anglican Communion freely agree to do it, accepting whatever it is on its own merits, and giving to it the obedience and the support it deserves. . . .

We are a family, called by His name and about His business, and this is of the greatest seriousness and depth; and therefore there is and ought to be the greatest dignity and weight attached to whatever we so freely agree to do, not because there is coercive power to reinforce our decisions, but because we are not children playing at church, but grown people trying to be obedient to our calling.

Three Family Concerns

There are three family concerns which have been generally accepted as fully inter-Anglican responsibilities. The oldest is our joint responsibility for the operating budget of St. Augustine's College, Canterbury. The second is the share of each Church in the budget and the expenses of the Archbishop in Jerusalem. The third is the cost of my own office and work. In 1961, at Archbishop Fisher's request, these three inter-Anglican budgets were brought together, and one figure, representing each Church's share of the combined total, was sent to the primates and metropolitans concerned. . . .

The total thus apportioned, early in 1961, was £28,400 [\$80,088], of which £12,050 [\$33,981] was for St. Augustine's College operating budget, £2,740 [\$7,727] was for the expenses of the Archbishop in Jerusalem, and £13,610 [\$38,380] was for my own office budget. . . .

The total given by us all (against the apportionment of £28,400) came to something over £26,000. From this the full operating budget of St. Augustine's College was met, also the hoped-for share in the ministry of the Archbishop of Jeru-

salem. My own expenses in 1961 totalled about £11,700, a saving achieved, quite frankly, by withholding salary increases for my staff, long-merited, by deferring maintenance of the [office] premises . . . , and by restricting other expenses, especially travel. . . .

The Root Need

The root need in inter-Anglican missionary life is for responsible, collective Church-to-Church relationships. During the "missionary" phase (in the technical sense) of the Church's life, much of the planning and deployment of resources necessarily lies with the older Church or society. But at a point in the development of the newer Churches, as I suggested above in reporting on Uganda, this missionary relationship must give place to another, more mature, more responsible, and requiring a far higher degree of corporate action on the part both of the newer Church itself and the sponsoring and helping bodies. There is not much sense in establishing new Provinces if they do not have both the will and the means to assume responsibility for their own life and growth. To assume this responsibility — certainly to take the initiative in it — requires certain elements in a Province's life which are often not present nor even needed during the first phase of missionary relationship.

Paramount among these needs is that of the will of the new Church to take corporate responsibility for its own members. The older missionary relationship may be that of Church to diocese, or society to diocese — it may even be a relationship between smaller units. But this fragmentary relationship must end when a Province comes into existence. For by definition, a Province is a unit of the Church, a microcosm of the whole body; and thus its own first responsibility must be a corporate one to the members of the body, first of all to its own common life and mission. And this is tested, I believe, by a corresponding willingness of each member of the body to consider its own priorities in relation to those of its companion dioceses. . . .

The second necessity is that the new Province has the means by which to do thoughtful planning. These "means" include both personnel and other resources, chiefly the modest financial provisions required to make meetings possible and to give some measure of facility to central Provincial life and administration.

The third need is for the older Churches and societies to be willing to take the responsibility of the new Province seriously. It is quite impossible for any sponsoring Church or society to make a wise judgment about priorities in the life of a new Province — our information is too partial and our judgment too limited to let us have the deciding vote in these things. It must be the new Church's responsibility to set its own priorities, and

ours to meet those as best we can in brotherly support.

Thus the development of responsible missionary planning in our time is largely the problem of building responsible Church-to-Church relationships. Much progress has been made in this direction during the past year. Perhaps the most notable example was in the Church of the Province of East Africa, one of the newer Provinces and also one in which the tradition of corporate responsibility was initially at its weakest. Despite these difficulties, and because of the imaginative and statesmanlike leadership of the archbishop and bishops of the Province, a first beginning on true Provincial planning was made, and already the results of this more radical attack are evident. Similar development is going on in other Provinces as well. . . .

The mere establishment of a deeper and more responsible relationship between Churches does not in itself meet all our problems, it simply makes it possible to meet them. Such relationships require as much from the older Churches as they do from the newer. This is notably true in the recruitment of men and resources for inter-Church aid. . . .

The need for manpower, with the best of training and the utmost of devotion, remains. The day of the missionary is by no means past; indeed there may be a greater need now than ever before in our history. Even though the form of the missionary changes and has changed, there seems to be no end to the need for men and women, able and willing to take their place alongside the clergy and laity of the newer Provinces. But we must think as deeply and sympathetically about the capital needs of the newer Provinces. To set a new Provincial Church off on its independent life without giving it at least the minimum equipment it needs to meet its own emergencies and provide some power and dignity for its own decisions is a failure in responsible comradeship. Given the best will in the world, in the older Churches, to give emergency help or to undertake specific projects, true maturity still would require that we provide the newer Churches with at least the essentials with which to administer their own affairs and to implement and fulfill their own basic decisions.

Family Responsibility

Thus the task of missionary planning is not by any means a task for the newer Provinces alone. It is a family responsibility in which every Anglican Church has its full part. . . .

Our supreme inter-Anglican planning body is the Advisory Council on Missionary Strategy, established first by the Lambeth Conference of 1948, and then strengthened and reestablished in succeeding years. The constitution of this body is still extremely flexible. . . .

The agenda for the 1963 meeting of

the Council has not yet been established, but it will inescapably be mainly that of taking the appropriate decisions about missionary planning — particularly in those areas underlined by the 1958 Lambeth Conference as most critical. . . . What should . . . be hoped for, I believe, are broad strategic decisions taken by the primates of our Churches in consultation with one another, which can then be relayed to the Churches themselves for action. . . .

In preparation for this meeting, . . . extensive studies are being made in particular areas. The Overseas Council of the Church of England has kindly undertaken a general survey of African needs. The American Church has sponsored a study now going on, conducted by the Bureau of Applied Social Research of Columbia University, of the South American frontier. Less elaborate studies are also underway in Southeast Asia, and other parts of the Anglican Communion. The results of these studies will be enormously helpful to the Advisory Council at its meeting, even though no study by itself can answer the problems it uncovers and analyzes. . . .

The Lambeth Conference in 1958, in three separate resolutions, . . . asked for the development of a fully inter-Anglican program of study. Such a program, if it is to be of any importance and depth, is a major project, with fairly drastic requirements in organization and manpower. . . .

Tiny beginnings have been made in three directions. One was represented by "Ceylon, North India, Pakistan," a collection of the relevant documents bearing on the two Church union proposals cur-



rently being considered in India and by our Anglican churches. With the generous help of [the Society for Promoting Christian Knowledge], this book was published and circulated in 1960, among all our Churches, and has greatly aided in providing the background for concurrent study by our whole household of a common problem.

A second instance is that of the liturgical study, which has just been launched in selected areas of our Communion, based on a proposed African liturgy prepared by the Archbishop of Uganda, after consultation among the five African Churches. This proposed liturgy for Africa, in a preliminary draft, has been circulated to all primates and metropolitans with the suggestion that appropriate study groups, especially of a regional and inter-Church nature, might be asked to examine it and respond to the wish of the Archbishop of Uganda for counsel about it. In addition, a specific program of inter-Church study has

been planned for North America, where such regional study seems immediately easy to launch.

A third type is still in the planning stages — that is a study of family life in various societies. Consultation among competent authorities in Canada, England, and the United States has produced some preliminary sketches, which in due course may well yield a program of most helpful corporate work, perhaps in anticipation of the needs of another Lambeth Conference.

Barest Beginnings

None of these three which I mention begins to satisfy the needs felt by the 1958 Lambeth Conference. They are no more than the barest beginnings. Some of the specific areas instanced by Lambeth . . . have not yet even been touched. It is my hope that in 1962 and succeeding years, these lacks can be remedied.

I cannot pretend, Your Grace, to have made more than a start [in the area of communication]; it remains sadly true that our communications are not good, by and large, and often limited to questions and answers in personal letters that cross my own desk. . . .

We have some good servants of communication. The periodicals in various Churches have shown wonderful generosity in publishing news and views about our corporate Anglican life. . . .

Anglican World is doubtless the most notable venture in communication — a private venture, financed and made possible by *Church Illustrated*. An invitation is currently being issued to the dioceses of the Anglican Communion to give it the financial backing it needs, and I pray for the success of that venture. . . .

Pan-Anglican, our veteran leader in this field, has decided to abandon regular publication and substitute for it a program of occasional studies of various natures. No Anglican can be slow to acknowledge gratitude to Bishop Gray of Connecticut for his leadership in *Pan-Anglican*, and it may well be that this new chapter of its career again will pioneer an important new development in our life. . . .

It still remains an unfulfilled duty on my part to provide the missing links in the chain of communication. A beginning has been made in the launching of *Exchange*, a periodical bulletin on missionary affairs, the first issue of which has only lately been sent to those concerned. . . . It is . . . my plan, this year, to begin a regular series of newsletters to my fellow bishops; I have been reluctant to inflict more reading matter on them, since my own inundation when I was a diocesan bishop is still fresh in my mind! But on balance, I am persuaded that the advantage of a newsletter every two or three months probably outweighs the nuisance. I hope so.

To be continued next week

Blow the Trumpet

by the Rev. Ernest L. Badenoch

Rector, Trinity Church, Watertown, South Dakota

*Our planning
for Lent
ought to destroy the
popular image of
ecclesiastical gloom*



Fr. Badenoch: Getting the lead out of Lent.

Whoever it was that said that Lent was the season when Episcopalians take sin seriously was talking through his Erasmus cap. For the most part, Anglican reaction to Lent tends to range between total apathy and rampant self-righteousness. Only a blessed few seem to understand, and to live that holy season so as to share fully in the joy of Easter.

Most of our people make no Lenten observance at all. The few who do usually give up candy, cigarettes, or desserts in a self-powered effort at sanctification. Some blow the dust off a volume from the parish library and essay a little spiritual reading, and an even lesser number attend the daily, mid-week, or special services planned by the clergy.

Somehow all such practices seem to fall so far short of sharing in the Passion of Christ that it is really no surprise when our hearts are not lifted as we hoped they might be at Easter. We need to do some planning ahead, particularly in the parish, to get the lead out of Lent and restore to it the exciting note that calls men to the joyful task of penitence with a sounding of trumpets.

Our planning ought to move in the direction calculated to destroy the popular image of Lent as a season of ecclesiastical gloom and to replace it with one vibrant with a spiritual energy that comes of having been given new and contrite hearts by a merciful and forgiving God. A logical place to start (not to finish!) parish planning for Lent is a deanery clericus. A free-for-all brain-storming session by the clergy ought to produce a hatful of ideas for overcoming Lenten lethargy. A parish council ought then to be given an opportunity to discuss these ideas and to add their own thinking.

Because fresh ideas seem always to snowball when the process gets underway, the parish plan should be general enough to adapt to the needs of the various groups within the church. Aims and purposes ought to be stated and the ways and means to carry them out left for discussion in the groups.

At a meeting of the clergy of our deanery we discussed the feasibility of schools of religion, which the clergy would conduct, each in another's parish church. There is nothing particularly

new about this scheme but the discussion of what might be taught was lively and provocative. We ranged from such things as a series on the various aspects of personal prayer, or a series on the Creed, or on the Sacraments, or on capital sins, etc., to the possibility of a series of directed discussions dealing with the responsibility of the Church and the nation in their relationship with each other, the Church and the community and their relationship, the Church and the family, the Church and the individual.

This pastoral version of "Pussy Wants a Corner" has much to commend it. As one of the clergy said, "How can I lose? If the visiting priest is effective, my people are helped. If he is not, they are happier to have me as their priest." Such go-arounds are usually as good or as dull as the clergymen make them. The principal objection to them is that they often do more for the participating clergymen than for the other people of God. We need plans that provide Churchpeople with the opportunity to take part in something that can affect or change their lives.

We discussed J. Robert Zimmerman's excellent article, "An Experiment in New Testament Christianity" [L.C., December 11, 1960] and the merits of the Holy Communion celebrated in the homes of our people. Some of us are going to try the experiment in our parishes. Another man suggested the possibility of having a pre-Lenten mission in music to improve the quality and increase the quantity of congregational singing. Another suggested the use of Harold Bassage's excellent chancel plays for Ash Wednesday and "On the Eve of Holy Week" (these are made to order for presentation by small parish groups and are available at minimal cost from Seabury Press).

All of us liked the idea of a deanery quiet day with some simple spiritual direction from our bishop, and we are talking to him about that. Some, or all, of these ideas are going to be considered in our parish planning for Lent. It is hoped that they will provide a better Lent than we have known or lived before.

Perhaps the plan we devise will help us — "to blow the trumpet, to sanctify a fast, to call a solemn assembly, to gather the people, to sanctify the congregation. . . ."



Max Thorpe Photo

"We are the children who never hear the Name of Jesus except in cursing."

Macedonia Is Dometown

by a downtown storekeeper

When a little village becomes a big city, and when the "fine old homes by the river" become "those dilapidated buildings downtown" and are cut up into rooming houses or replaced by modern stores and apartments, and when all the "nice people" move out into the suburbs, then what is

the best plan for the old village church?

To those of you who have decided (as the downtown church in this city has decided) that the best plan would be to keep the downtown location as a center for social service, I would like to make a few suggestions.

Parish Neighbors

I own a small store about half a mile from the historic old church which might be yours. Your parish neighbors trade here, they chat here with one another and with me, their children come in here to bring me a slice of birthday cake, to steal my merchandise, to ask help with their homework, to display their new shoes, and to ask me who made God and why God doesn't kill the Devil. And then, toward evening, the girls from "that house" down the block try to solicit "customers" in here. I know your neighbors, and so, speaking as a neighbor, I think I can make suggestions as to your neighbors' needs.

Downtown here, and perhaps in your city, too, there are hundreds of people who need what the Church could give them, *as a Church*, not merely as a social agency.

They need social service, too: They need coal and food and clothes, they need doctors and nurses and many other things which Christian compassion suggests, and which Christian social workers feel impelled to give, lest they come under condemnation with those who say, "Depart in peace, be ye warmed and fed" and nevertheless give nothing. As Christians, we must either meet these needs ourselves or refer our needy neighbors to agencies which will care for them. But, having done this, have we really fulfilled *all* of our Christian duty?

A little girl came into my store one day, looked at some pictures in the show case, and asked, "Who is that?" I said, "Jesus," and she went on to ask, "What's He got them stickers on His head for?"

I said, "For my sins and yours," which meant nothing at all to her, and so (between customers) I tried to explain; but just how much religious education can a storekeeper give in those fragments of spare time?

That little girl doesn't need referral to a social agency nearly as much as she needs good religious education — the same good religious education your Church provides for your own little girl.

A young salesman could not find a place to park in front of my store, so he parked in front of the "rooming house" down the block, which gave the unfortunate impression that he was a "customer" there, and one of the girls ran out to welcome him. This incident and several others were reported to the police, and the house is now closed. But where is that girl? Is anybody teaching her a better way of life? (Her name, by the way, is Mary. Has anyone told her



Lambert Photo

Downtown, there are hundreds of people who need what the Church could give them, *as a Church*.

about Mary the mother of our Lord and our model of holy purity or about Mary Magdalene?)

These are some of your downtown neighbors, and I could tell you of very many more, but I do not know of any who get pastoral help or religious education from the Episcopal church in this neighborhood. They *do* get social service. It is known locally as "the church that is so good to the poor," and one woman told me, "They leave bottles of milk on poor people's doorsteps," but is this enough? You don't think *your* needs are all met when you have enough milk!

Ignorant of the Gospel

"They have their own Churches," some of you say. So they do, and a few of them go there — but many of them don't. A large number of them are as ignorant of the Gospel as any foreign native for whose conversion you send missionaries abroad.

You would rather be an Episcopalian than to be anything else. So would I. Well then, if our Church is worth having, it is worth sharing.

Much as we hate to think of it, we must come right out and face the fact that, for at least some of these people, the answer is not simply to take them to church with us and enter their children in the Church school with our children.

I can't try to give you an answer, but I can make a suggestion: Do you remember hearing old people talk about the "mission schools" of their young days? Could we adapt their plan to meet the needs of our downtown neighbors now?

My grandmother, though she was not an Episcopalian, could give us a good example in this, for I recall her stories of the work she and other young people did, under the supervision of older leaders, for the poor and neglected souls in her city. (The *souls*, not merely the bodies.)

They rented a large room, or a small store, or anything else that was suitable and cheap, and here they invited all who

needed the religion they had.

If we cannot invite the downtown people to our own church, at a distance, or if they are so poorly dressed or uncouth in their manners as to feel uncomfortable in our church, then a small building somewhere else might be the answer to their needs. Or a downtown church which has a large parish house might find space there for Sunday afternoon classes and Sunday evening religious services. I don't know. I'm just saying this to start your thinking. I don't know the answer, but I *do* know the need!

I know drunkards, and I know who thirsted on the cross for them. I know drug addicts, and I know who refused the drug that would have eased His pain, and I know He refused it because of His love for them. I know thieves, and I know who spent His last hour in saving the soul of a thief.

You know Him, and you know about them. Perhaps you never thought about them very much, but they may live within walking distance of your church. You drive past their houses as you come in from your pretty suburban homes. You drive carefully, trying not to hit their children who are playing in the streets as you are taking your own children to Church school. You made a large contribution to the hospital where one of their little girls was taken when some other driver (very drunk!) hit her. But she is home from the hospital, and he is out of jail, so now what? What can you do for her, and what can you do for him?

You read in Monday's paper about that accident, but the paper didn't tell where the child was going when the drunken driver hit her. You didn't hear about that, but I did, for her mother came in the store and told me all about it:

She was crossing Main Street trying to find a church. Not a social agency. Not a recreation center. A church.

Somebody said there is a church over on Main Street, so on Sunday evening this little five-year-old set out all by her-

self to find it, and that's when she was hit.

The Methodist minister over on Main Street heard about it and sent a Sunday school teacher to the house, but she couldn't find it and came here for more information. I said, "Yes, I know the address, but it is not in a nice neighborhood. A young girl ought not to go there alone — isn't there an older worker they could send?" and I'll never forget her answer:

"Where people need Jesus is the place where I need to go. I'm going, and I'm taking Him with me."

She went, and shortly afterward she was back, with a grave face but with unshaken determination. "I see now," she said, "why you told me it was not a nice place to go — but I'm glad I went. And I told the children if they will be ready on time I will call for them every Sunday, so they won't have to cross the street alone." (Whereupon the children established a long-lasting custom of coming here every week, beginning about Wednesday, to look at my calendar and ask wistfully, "How many days till Church?")

Yes, one family in this neighborhood is taken care of now, but who cares for the others?

Courage and Zeal

That young teacher may have lacked prudence, but I admire her courage, and I admire her religious zeal. My grandmother told me she and her friends didn't go alone to call on their scholars. They had masculine escorts. Well, they could have found worse things to share. Perhaps our own young people could not only help others but also enrich their own lives, working in a group or two by two, sharing their religion with those who need it.

I know personally many people whose religious needs are not met by any of the downtown Churches. I know them well. They trade here, they steal here,

she comes here to show me the black eye her husband gave her, he comes here to tell me why he gave it to her, and their little girl comes here to ask me why Jesus "has them stickers on His head?" They all talk to me, and I know their needs.

These people need the Church. They need the Church as much as those Africans do for whom you took up a missionary collection recently. They need the Church as much as those southern mountaineers do, who have recently aroused the Church's conscience. We send workers to mountain communities, but some of the mountaineers have moved to our cities, and they need our help right here. Some of them you can refer to social service agencies, but a large percentage of them do not need "social service" as much as they need the Gospel.

You, who live in a warm house, have given to the fund that buys coal for the poor. You have given of your abundance to buy food for the hungry. You washed and mended your children's outgrown clothes and gave them to my shabbily dressed little neighbors. For these works of charity you will hear His words of commendation that you "have done it unto Me." He will say, "I was hungry and you gave Me meat," but will He ever add, "I was spiritually hungry and you did not teach Me?"

"Oh, if they were interested, they would come to church," some of us say, but we don't say that about people in heathen lands. We send missionaries there to "go into the highways and hedges, and compel them to come in" that His Table may be furnished with guests. Shall we leave empty places at His Table here in our own city?

This need is close to my heart because these people are my neighbors, but that is not all. My wish to get help for them is in proportion to my gratitude for what the Church has given me.

As a convert, I can never forget that you, born in the Church, reached out to share your spiritual riches with me. You invited me to your inquirers' class. One of your clergymen called at my home. You gave me this gift of the Faith which is my greatest treasure — but did you give it to me only because I was decently dressed when I went to the class, did not use foul language when I talked to your rector, and received your curate in a nice home when he called on me? Were these your only reasons for sharing the Faith with me? Or do you think some of the folks down by my shop have a right to the same happiness? I am grateful to you, because I need the Church; but I think they need it at least as much.

How?

I think I know what your next question will be: "But what can we do, and how shall we set about it?"

Frankly, I don't know. I have told you my grandparents' way, which I think is fundamentally good, but it would have to be adapted for modern needs, and I leave that to wiser heads than mine. I tell you the need because I see the need. Will you try to find the way to meet it? Or will you be content to let your neighbors live and die without the Church which means so much to you?

We are your Macedonia. Come over from your suburban homes and your beautiful old downtown church and help us. We are the drunkards and the drug addicts and the shoplifters and the prostitutes and the prostitutes' customers, and we are the children who never hear the Name of Jesus except in cursing, and the children who do not recognize His picture when we see it, and we are the troubled souls who come wistfully into a downtown store and tell our problems to the storekeeper when we might better be telling them to your rector or curate. We are your neighbors who live downtown and do not go to your downtown church, but your Jesus died for us.

There is a story about the little Roman Catholic boy who pointed to a picture and said, "That's our Lord," to which his Episcopalian friend replied, "Don't you get so snooty — He's ours, too!" and I, speaking for your neighbors downtown, might add, "He is our Lord, too, but most of us never heard of Him. Come and tell us about Him."

If some of us are people you can't invite into your own pew (and I must admit some of us are not socially acceptable!) and if some of us use language you don't want your children to hear (and we do have a vocabulary!) and if some of us, not having bathtubs and showers like yours, are not pleasant to sit next to (and most of us don't bathe as often as you do!) well, won't you send a missionary to us, your nearest neighbors?

Come over into downtown and help us, for we need your Gospel!



He is
our Lord, too,
but most of us
never heard
of Him.

Signs of the Times?

Daily newspapers report that in New York, people prayed in Grand Central Station and in bars while astronaut John Glenn made his historic takeoff and three orbits on February 20th. News sources have also reported that scientists and technologists in the Soviet Union are expressing belief in a being higher and mightier than man. We think that neither of these reports is cause for thinking that the conversion of the world is just around the corner. People prayed for Lindbergh, too, but that was followed by no mass return to Christianity.

The belief in the existence of God as Creator of the world is a long way from the acceptance of the Christian revelation of God — and yet it is the necessary first step without which that acceptance is impossible. Belief in God is also a long way from Russia's official atheism, and prayers to Him are a long way from the complete ignoring of God that is the practical atheism of many Americans. Both of these reports may mean nothing at all, but they may be straws in the wind, and that wind may be the Wind of the Spirit. If there is not cause in them for undue optimism, there is also no justification for cynicism. Christians who believe in the work of the Holy Spirit in the world must withhold judgment and wait to see what follows, meanwhile supporting with their own prayers whatever spiritual ferment may be taking place.

The Call of God

The letter of the Rev. Earle Fox [page 3] expresses well the usually unexpressed, but nonetheless held, questions of many people concerning the religious life. These questions occur in the minds of many, including Churchmen, even in regard to the "active" monks and nuns, although these religious are usually accepted on the basis of the discernible good they do in preaching, teaching, nursing, etc. The questions occur more frequently in regard to the contemplative life, whether lived within the religious community or simply in the individual life of a Churchman.

We think Fr. Fox's difficulty is primarily, though not entirely, in his first premise, which he takes for granted, that "community" must be visible, tangible, physical, in order to be community at all. "Sex, material goods, and having one's own will are all indispensable elements of having any enduring community at all in our present state," he says. We think that community which depends on these things is precisely the community that is not enduring. According to this concept, marriages which, during the war, had to exist without communication or even knowledge of either partner's

condition on the part of the other, marriages where husbands were in prison camps, cut off from correspondence, not heard from, could no longer be marriages in the sense of communion with each other at all. But such marriages did endure. We cannot see how the very aspects of life which are ephemeral can be the basic foundations of endurance. Certainly these things are good. Certainly God considered the world good when He made it. We have no word from Holy Scripture that He thought it the best of all possible things. We have no assurance from Scripture that the community which is humankind or that the community which is the Church must depend for their existence on sex or material goods; and "having one's own will" is something that all Christians are supposed to renounce, in that they are supposed to submit that will in obedience to God's will for them. Physical existence, of course, does depend on material goods, in the area of the necessities of food and shelter — but so does physical existence in the cloister.

The Cloister Is a Vocation

There have, of course, been those who have claimed that the contemplative life is the highest of all possible lives. But most have claimed only that it is the highest *for them*. The cloister is a vocation, a calling from God, even as marriage is, or ought to be, and medicine is, and journalism is. The life of the greatest visible service to others is not the highest life for a man unless it is the life to which God has called *him*. We don't know of anyone who has proposed that all persons, or even that all Churchmen, should embrace the religious life, and the religious orders do not accept all who come to them desiring it. They must first make sure, and those who have come to them must first make sure, that this is what God intends them to do. This is the reason for the period of postulancy and the period of novitiate in the religious life. Since God has obviously called men and women to the contemplative life in other ages, we feel sure He must be calling some to it now, and this is why we dare to hope that the opportunities for such a life will be expanded.

There have been those who have held the Puritan concept that life as it is lived in the world is evil, and that it must be endured but not enjoyed. But this is not the attitude of those who renounce it to embrace the life of the cloister. They are not renouncing the evil for the good, but renouncing the good to embrace what is *for them* a better good. And to say that man must account for every pleasant thing he refuses is not to say that he must not refuse some of them. Indeed, the person who lives in the world and is active in the world is refusing the pleasant things of the cloister. If a girl refuses to go to a dance in order to go to a symphony, Fr. Fox would surely see nothing wrong with it. But what if she refuses marriage for the religious life? In either she may find happiness; in either she may find service to others. The real question is, in which will she be doing what God wills her to do?

Perhaps a key to Fr. Fox's questions lies in his reference to "building Heaven." For Heaven is not something man can build. Nor should he think of Heaven as something he can build, something made essentially of actions, material good, external things. Utopia is not a

synonym for Heaven, and we do not know the exact description of Heaven, but we do know that it is the complete reign of God's will. Therefore our only contribution to the coming of this Kingship is the submitting of our wills to His — and this is what the religious aspires to do, as he feels God's will is for him.

There are barriers to prayer in the world that do not exist in the cloister. They are barriers of lack of time, lack of energy, since both must be spent on other things, barriers of distraction. And the religious is not the only man who retreats from some things in order to have the time and attention and energy for something else, something that is, for him, a higher good, his own calling. The artist must do this, the scientist must do this, the person devoted to the physical care of others must do this. But the cloister does not exist to make it easier to lead a life of prayer, it exists to make it possible. The cloister is not an easier life; it is, in many ways, a harder one.

Certainly prayer without action is no more valid than action without prayer — but it is not necessary that the man who prays must be the one who carries out the action to which the prayer is related. The man who gives his life to prayer is not rejecting the man who works in the psychiatric hospital — they are both, granting that the latter is also a man of vocation, members of one Body, members serving different functions, each contributing his life to the whole, which is much greater than both of them. And this is the essence of ultimate community — not material goods or sexual relations, or having one's own will. Community in anything near perfection is only accomplished within the whole organism of which Christ Himself is the head and director. Within the Church, the eye does not say to the foot, "I have no need of thee," but each serves in his own way, and they are one whole, truly members of community. If you are a psychiatric nurse and there is a patient in immediate need in front of you, you are not serving either the patient or God if you stop at that point to pray (though you will need to do it at some time if your life is to be whole, as the monk must

spend some time at other things). But because you and the monk are parts of one Body, his prayers are the source of God's help in your actions. What psychiatric hospitals need (and what all the rest of the troubled world needs) is not only more people devoting their time and energy to the relief of suffering but also more people devoting their time and energy to the communication with God that will assure that the help offered to the suffering is not only the help of other troubled and limited and fallible men, but is also the help of Almighty God. "Prayerful contact with people in trouble surely can do more than prayer alone," says Fr. Fox. It can also do infinitely more than mere sympathetic contact, and the Churchman has the prayers of the whole Church upon which to draw, for he is not an isolated unit but lives in a true community, part of one whole Body. He does not act for himself alone, but as an instrument of that Body, as a member (a hand, say?) of Christ. "Withdrawal at one point to create a more intense penetration at another point" is exactly what happens, and the religious is one point and the nurse is another.

We have purposely left out the whole area of the prayer of intercession, because its application is surely more obvious than the validity of contemplation. If you believe in prayer at all, if you believe that intercession is a valid spiritual endeavor, then surely you must believe that those who are called to this are called to the service of others just as surely and just as effectively as those who minister physically. God calls both to serve Him and His children, God uses both to relieve suffering and bring His kingdom, and neither can do without the other.

Questions in Many Minds

Fr. Fox's questions are questions that need to be asked, because they are questions which exist in many minds. Our world is much impressed by the things it sees and touches and hears, the things it can count and weigh and measure. But it is little aware of the equally real things of the spirit. And it has little understanding of any kind of prayer, and almost no understanding of contemplation. Contemplation is not the enjoying of spiritual consolations, the wallowing in spiritual luxury, the ease and comfort of not having to do anything. Contemplation, like all prayer, is work, and work done not for one's own sake but for the sake of God and of His will for the world. The contemplative does not renounce the world, he leaves it in order to serve it, because he serves God who wills him to serve it.

The world has been much aware of the men who designed and built the *Friendship Seven*, the men who accomplished the launching of a man into orbit in outer space. But back of the *Friendship Seven* are not only the designers and builders and the men who launched it. Before they could do their work there was the work of the "pure" scientists in the cloister of the laboratory. Who knows who these men were? The analogy is not perfect of course — no analogies are — but it is a point worth thinking about. Back of all the surface good in the world there is the hidden good — the good of God who made it and the good of those whom He calls to do His will.



The nurse is one point; the religious is another.

LETTERS

Continued from page 3

life make its impact in building Heaven that justifies this withdrawal from certain of the conditions of building Heaven? It seems to me that "prayer" is not an adequate answer and that prayer without concrete action is as much in danger of sterility and perversion as action without concrete prayer. I have worked a short time in mental hospitals and have often thought that if a certain amount of the prayer energy of cloistered people were channeled into personal contact through, e.g. psychiatric nursing, the quality of prayer, and the lives of a lot of patients would greatly improve. Prayerful contact with people in trouble surely can do more than prayer alone. Withdrawal then at one point to create a more intense penetration at another point can be true devotion. Withdrawal just to be with God alone (and to stay there) smacks of spiritual possessiveness.

Bishop Kirk has grappled with this problem in Christian history in his book *The Vision of God*. I would be interested in hearing from others, particularly from within the cloister.

(Rev.) EARLE FOX

Oxford, England

| **Editor's Comment:** See page 16.

No Third Party

The thought of delegating the responsibility of welfare to the government — and this is going on in geometric progressions — ought to turn the stomach of all Americans.

My concern with your editorial, "Welfare Public or Private," [L.C., February 4th] has reference to your use of the word, "government." The connotation seems to be that government is some sort of nebulous third party which does not implicate the individual. Need I remind you that government is you, government is me? We ought to learn that the government cannot spend one penny for anything, including welfare, until it first takes this money from those paying taxes.

You and I are our brothers' keepers, not the Church and certainly not the government.

W. S. JONES, Jr., M.D.

Menominee, Mich.

Editor's Comment: Our question was whether we should keep our brothers through individual effort, the Church, or the government. Our belief is that we can only do it well *through* all three.

The Human Side

May I enthusiastically second the letter from Miss Isabel Kerr [L.C., February 4th] and take exception to your own editorial comment following?

Anyone who has worked with Communists in international student groups and larger labor unions or observed them at close range in the debates of the United Nations has ample evidence that they have only two aims: to rule or to ruin. The latest blatant evidence we have of this is in the Geneva talks for a nuclear test ban, during which Russia planned and put into operation the latest series of atomic tests in the Arctic.

If the Russians have sponsored the membership of the Orthodox Church in the World Council, you can be certain it has the same double end. Either they will stop clearly Christian decisions or they will foul things up so badly no Christian will feel he can trust another.

Your comment that Christianity is stronger and more durable than Communism is true, but should recognize that on our human side we are weak and divided and sentimental. Nothing reveals this sentimentalism more clearly than this decision to let the Russians into the World Council in the name of "brotherhood."

I hope to God I am wrong, but I've watched this situation too long to feel that I am. Why is this police state any better than that of Hitler? The World Council was much more realistic on that occasion.

(Rev.) ROBERT E. MERRY

Rector, Church of the Nativity
Crafton, Pittsburgh, Pa.

The letter from Isabella H. Kerr [L.C., February 4th], leads me to make a few comments.

(1) The Russians usually say that the Church is separated from the state, which is quite a different thing from saying that it is "completely independent of the Kremlin."

(2) As regards being "completely controlled by the Soviet government," there is a difference between state legislation, which actually has restricted Church life to worship in the churches, and control of that worship. The services of worship are the same as they have been for a thousand years. The external life of the Church is regulated by law. There is a Council on the Affairs of the Russian Orthodox Church whose responsibility it is to see that the Church gets the rights allowed by law, such as use of the nationalized church edifices, and that it avoids acts contrary to law. One wishes that the Council did more than it does to protect the Church, within the law, from the vicious attacks and direct interference on the part of militant atheists organized and abetted by the Communist Party. But the Council itself is limited in its possibilities. The Council, the Church, Isabella H. Kerr, and I all know that the Communist Party exercises a dictatorship which can overstep the law on the statute books. Yet dictatorship is a relative term, and it does not mean complete control; it means that the Church constantly faces the potential of Party-inspired acts which pervert the application of law.

(3) The late Metropolitan Nikolai, who died on December 12, 1961, undoubtedly spoke and acted on occasion in ways conforming to the will of the Communist Party. He was a Soviet citizen, and spoke in the light of information which had been screened and slanted or perverted by the Party. His conscience was his guide.

(4) I have seen no statement by Patriarch Alexei alleging "germ warfare." Such statements were made by Metropolitan Nikolai during the Korean War. When he was challenged, in 1956, he made it clear that he had spoken on the basis of such information as he had at the time of the war, and he subsequently did not repeat it.

(5) Patriarch Alexei was a war hero, who suffered with his flock and defended them during the terrible Nazi seige of Leningrad. As a patriotic citizen he has lent his support

to the Soviet government's peace proposals, and he has attacked certain American actions. He has also defended the Orthodox Church in public declarations in the Kremlin, to the discomfiture of the Party. The Patriarch is a Christian of noble character, heading an embattled Church with great wisdom and fidelity to the Christian Faith.

(6) Strange as it may seem, Archbishop Nikodim did his seminary work by taking a correspondence course, at about the time of Stalin's death. He came into the ministry by conviction. While a young boy he came under the influence of his bishop, who guided him in private study of theology. Archbishop Nikodim was born in 1929, 12 years after the Revolution, and has the characteristics and outlook of the young Soviet generation. Having had foreign experience in the Russian Orthodox Church Mission in Jerusalem, where I first met him, and also as one of the group of young Russian monks who visited Kelham and other English monasteries, and being of outstanding intellectual ability, he was a natural choice to head the Patriarchal Council on Relations with Other Churches. In this capacity he was in London attending the enthronement of Dr. Michael Ramsey as Archbishop of Canterbury when he received word of his elevation to the rank of archbishop.

(7) The Russian Church delegation travelled to New Delhi on a Soviet commercial plane. Aeroflot planes alternate with Air India, KLM, and Air France on their respective runs.

(8) The Russian Orthodox Church, not the Soviet government, pays the expenses of Church delegations going abroad. It has ample income from the contributions of the faithful in the USSR parishes to cover such expenses.

(9) All figures regarding the number of Russian Orthodox faithful in the Soviet Union are estimates, since the item of religion does not appear in the Soviet census.

(10) All member bodies in the World Council of Churches are expected and desired to take part in the commissions and units through which the Council works, and it is hoped that the Churches from the Soviet Union, Bulgaria, Czechoslovakia, and Roumania will contribute from their theological and spiritual riches and will also take the posture of learning from others which is customary for all member bodies.

(11) His Grace Metropolitan Anastassy is a Churchman of great piety; like every faithful Christian, he is fully entitled to hold views to which his information and experience lead him.

PAUL B. ANDERSON

Associate Editor, THE LIVING CHURCH

Retired member

International Committee, YMCA
White Plains, N. Y.

ACU CYCLE OF PRAYER

March

4. St. Mary's Convent, Peekskill, N. Y.
5. Church of the Redeemer, Felham, N. Y.
6. St. Michael's, Orlando, Fla.
7. St. Clement's, Harvey, Ill.; Church of the Advent, Boston, Mass.; St. Andrew's, Chicago, Ill.; Calvary, Philadelphia, Pa.
8. St. Thomas', Denton, Texas
9. Cathedral of All Saints, Albany, N. Y.; St. Paul's, Portland, Ore.
10. St. Paul's, Bloomsburg, Pa.

BOOKS

Diligent Ferreting

THE VIRGINIA BISHOP. A Yankee Hero of the Confederacy. By **John Sumner Wood.** Garrett and Massie, Inc., Richmond, Va., 1961. Pp. xiii, 187. \$3.50.

Of the nine individuals who, prior to the present incumbent, have held the title and office of Bishop of Virginia, which one might best be described as "The Virginia Bishop?" Many Churchmen would at once think of Henry St. George Tucker, known and loved as our Presiding Bishop only a couple of decades ago. Those more historically minded might pick one of the first three — James Madison, who struggled valiantly to bring the episcopate to a Church that had survived without it for 183 years; Richard Channing Moore, whose vigorous Evangelical leadership revived a diocese that (says Addison) "was almost moribund"; or William Meade, who, though favoring gradual emancipation (says Manross), was a staunch patriot of the Confederacy during the war years, and Presiding Bishop and preacher at the Columbia, S. C., session of the Confederate General Council.

Our present author passes over all of these, and picks John Johns, Bishop Meade's coadjutor for 20 years and then Bishop of Virginia from Meade's death in 1862 to his own in 1876, as *The Virginia Bishop*.

A biography of Bishop Johns is certainly in order. His quiet influence was a great factor in preserving the health of the Church in Virginia during the war, and in restoring the unity of the northern and southern Churches after the war. His opposition to the Cummins secession movement, despite his own strong Evangelicalism, did much to preserve that unity. And he was reputed to be one of the greatest preachers of his day though, unlike Phillips Brooks, he did not write his sermons, or, if he did, they have not been preserved.

Mr. Wood has been diligent in ferreting out his sources, many of them buried in the archives of William and Mary College or otherwise difficult to locate; and his biography is a good one. But it is unfortunate that in his determination to honor Bishop Johns as *The Virginia Bishop*, he has felt it necessary to belittle Bishop Johns' predecessors and ignore his successors. Bishop Madison, after 1805, "seems to have given up." Bishop Moore's "spontaneous conduct . . . was not becoming to that of a bishop" (he once struck an Irish porter with his umbrella). And Bishop Meade was essentially an aristocrat "and it is his type of intensely offensive pride, and lack of humility, which

bars the union of all Catholics, Protestants, and Eastern Orthodox" — rather a sweeping charge to lay against any individual! On the other hand, "conformity to the Prayer Book and Holy Bible was Bishop Johns' simple way of life."

The discriminating reader, who can separate the author's constructive research and interpretation from his prejudices and unhappy comparisons, will find much of value in this picture of a bishop a century ago who, in the midst of civil war and hatred, was able to lead his people into the way of reconciliation and peace. Such a study is not without its significance for our own day.

CLIFFORD P. MOREHOUSE

THE LORD IS OUR HEALER. By **Emily Gardiner Neal.** Prentice Hall, Inc., 1961. Pp. 211. \$3.95.

THIS is not an apology for spiritual healing; it is a personal testimony of what the ministry of healing has meant in the spiritual and devotional life of the author.

Emily Gardiner Neal is a good student of the Scriptures, and she has an understanding of the spiritual life as it flows through Christ in His Church.

She started to investigate healing as a journalist who was an agnostic. She says:

"As a scientific reporter, I was completely skeptical of the 'miraculous,' but as I wrote, although suspicious of everything which smacked of 'faith-healing,' my curiosity was titillated. . . ." What followed was a glorious adventure in believing, which led the author into rich experiences which she has so beautifully recorded.

This book has devotional overtones which have their roots in a thorough knowledge and understanding of the Sacraments. It is the personal record of a life being lived. The style is warm and natural, and it certainly has been written for both clergy and laity.

BERNARD G. BULEY

Books Received

THE OLD AND THE NEW IN THE CHURCH. World Council of Churches Commission on Faith and Order — Two Interim Reports: *Tradition and Traditions, Institutionalism and Unity.* With a Preface by Paul S. Minear, Commission Director. Augsburg Publishing House. Pp. 91. Paper, \$1.25.

CHALLENGE AND RESPONSE IN THE CITY. A Theological Consultation on the Urban Church. Edited by Walter Kloetzli. Augustana Press. Pp. viii, 156. Paper, \$2.

WHAT THE BIBLE CAN MEAN FOR YOU. By Reginald W. Deitz. Muhlenberg Press. Pp. xi, 52. \$1.

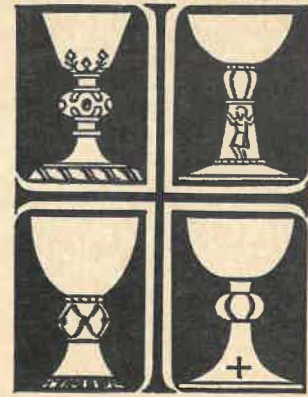
LIFE AFTER DEATH. By T. A. Kantonen. Muhlenberg Press. Pp. vii, 54. \$1.

WORD AND SPIRIT. Calvin's Doctrine of Biblical Authority. By H. Jackson Frostman. Stanford University Press. Pp. viii, 178. \$4.75.

GOOD GRIEF. A Constructive Approach to the Problem of Loss. By Granger E. Westberg, Associate Professor of Health and Religion, University of Chicago. Augustana Press. Pp. 57. Paper, \$1.

THE MEANING OF THE CROSS. By Martin J. Heineken. Muhlenberg Press. Pp. 122. Paper, \$1.50.

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PEOPLE and places

Appointments Accepted

The Rev. Harold E. Beliveau, formerly vicar at St. Paul's Church, Altus, Okla., is now the first rector.

The Rev. John A. Bruce, formerly rector of the Church of the Divine Love, Montrose, N. Y., is now associate rector at Christ Church, Charlotte, N. C. Address: 2166 Norton Ave.

The Rev. Hugh E. Cuthbertson, formerly vicar at St. John's Church, Eau Gallie, Fla., is now vicar at St. Cecilia's Church, Palm River, Tampa, Fla.

The Rev. Harold N. Cutler, formerly rector of St. Peter's Church, Rochelle Park, N. J., will on April 12 become vicar of the Church of the Good Shepherd, Hamburg, N. J., and rector of St. Thomas', Vernon. Address in Hamburg, N. J.

The Rev. Walter G. Fields, formerly rector of Christ Church, Woodlawn, Chicago, is now vicar at St. Alfred's Chapel, Paxton, Ill., and missionary for Ford County. Address: 310 E. Ninth St., Gibson City, Ill.

Fr. Fields will be working with the diocese of Chicago and the Town and Country Division of the National Council in what he termed an "experiment in town and country work."

The Rev. John Paul Fitzgerald, who was ordained deacon in October, is now curate at St. Stephen's Church, Seattle, Wash.

The Rev. Donald C. Hagan, who formerly served on the staff of the Church of the Transfiguration, New York City, is now curate at the Church of St. Edward the Martyr, New York City. Address: 14 E. 109 St., New York 29.

The Rev. George Hann, formerly assistant rector at St. Michael's Church, Grosse Pointe Woods, Mich., will be resident chaplain at the New York State Prison, Wallkill, N. Y.

The Rev. Robert F. Kirchgessner, formerly rector of the Church of the Ascension, Bogota, N. J., is now rector of Trinity Church, Totowa, Paterson, N. J. Address: 87 Marion St., Paterson 2.

The Rev. William T. Louks, formerly vicar at St. Nicholas' Church, Pompano Beach, Fla., is now vicar at the Church of Our Saviour, Okeechobee, Fla., and the Church of the Blessed Sacrament, Indiantown.

The Rev. William E. Martin, formerly rector of St. Paul's Church, Brady, Texas, and vicar at St. Luke's Mission, San Saba, has for several months been curate at St. James' Church, Ormond Beach, Fla. Address: Box 1986.

Adoptions

The Very Rev. Charles L. Taylor and Mrs. Taylor (no relation to the former dean of ETS) announce the adoption of a daughter, Bernice Frances, age 16. The Taylors also have three sons, ages one, five, and nine.

Fr. Taylor is dean of the eastern convocation of the diocese of West Virginia, vicar of missions in Romney, Moorefield, and Franklin, and missionary to the West Virginia School for the Deaf and Blind in Romney, where the Taylors reside.

ANGLICAN CYCLE OF PRAYER

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

March

4. British Columbia, Canada
5. British Honduras, Central America
6. Bunbury, Australia
7. Calcutta, India, and Pakistan
8. Caledonia, Canada
9. Calgary, Canada
10. California, U.S.A.

Births

The Rev. James Brice Clark and Mrs. Clark, of St. Barnabas' Church, Omaha, Neb., announce the birth of a son, John Taggart, on January 21.

The Rev. Charles C. Green and Mrs. Green, of St. Paul's Church, McGehee, Ark., announce the birth of their first child, Katherine Marian, on January 24.

The Rev. Scott N. Jones and Mrs. Jones announce the birth of their second child and first son, Scott Craven, on February 5. Fr. Jones is Episcopal chaplain and lecturer at Northwestern University, Evanston, Ill.

The Rev. Donald C. Latham and Mrs. Latham, of All Souls' Church, Stony Brook, L. I., N. Y., announce the birth of their first child, Victoria Anne, on January 25.

The Rev. Paul Pritchard and Mrs. Pritchard, of St. Peter's Church, Columbia, Tenn., announce the birth of their second child and second daughter, Elizabeth Reeves, on December 16.

Resignations

The Rev. Conley J. Scott, Th.D., rector of St. Paul's Church, St. Clair, Mich., has retired. Address: Box 3683, North Sacramento 15, Calif.

The Rev. George E. Sendall has resigned his work as assistant at St. Stephen's Church, Seattle, Wash., and has moved to the diocese of New Westminster, Anglican Church of Canada.

The Rev. Canon Edward Wilson, of Trinity Cathedral, Pittsburgh, has retired from the active ministry after about 35 years on the cathedral staff. Canon Wilson will continue to do supply work in the diocese and conduct healing services at the cathedral.

Changes of Address

The Rt. Rev. William H. Brady, Bishop of Fond du Lac, and also the diocese itself, have had a change of address from 89 N. Sophia St. and 75 W. Division St. to Box 668, 104 S. Main St., Fond du Lac, Wis.

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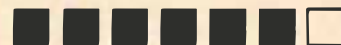
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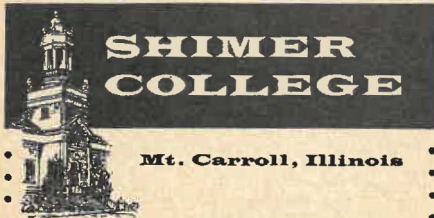
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DEATHS

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

The Rev. William C. Baxter, rector of St. Thomas' Church, St. Petersburg, Fla., died January 25th, in a St. Petersburg hospital.

Fr. Baxter was born in Chatham, Ontario, Canada, in 1903. He attended De Veaux School, Niagara Falls, N. Y., and was a graduate of Washington and Lee University, Virginia Theological Seminary, and Union Theological Seminary. He was ordained to the priesthood in 1931. Fr. Baxter was associate chaplain of De Veaux School from 1930 to 1933, and served churches in New York, the Philippines, Ohio, and Georgia, from 1933 until he became rector of St. Thomas' Church, St. Petersburg, in 1956.

He served on the executive council and was chairman of the field and promotion department in the diocese of Western New York, and served on the standing committee, executive council, the department of promotion, the board of examining chaplains, and as president of the diocesan convention, in the diocese of Georgia.

Fr. Baxter was a deputy to General Convention in 1949 and 1952.

He is survived by his wife, Sarah Taylor Fort Baxter; a daughter, Sally; two sons, William and John; and a brother.

The Very Rev. Francis B. Blodgett, dean emeritus of St. Paul's Cathedral, Erie, Pa., died January 13th, in Corpus Christi, Texas.

Dean Blodgett was born in Oakfield, N. Y. He was a graduate of Hobart College, Episcopal Theological School, and Harvard, and was ordained to the priesthood in 1903. He was minister of the Church of Our Saviour, Lexington, Mass., from 1902 to 1904, and a canon of All Saints' Cathedral, Albany, N. Y., from 1904 to 1906. Dean Blodgett was an instructor and professor at the General Theological Seminary from 1904 to 1921. He became dean of St. Paul's Cathedral, Erie, in 1923, retiring in 1953. He served on the executive council and the standing committee of the diocese of Erie, and represented the diocese several times as a deputy to General Convention.

He is survived by two daughters, Betty, of Corpus Christi, and Catherine, of Austin, Texas.

The Rev. Melville Brooks Gurley, retired priest of the diocese of Pennsylvania, died in a Greenwich, Conn., hospital, on February 1st.

Mr. Gurley was born in Washington, D. C., in 1883.

He was a graduate of Yale University, and studied at Union Theological Seminary. After spending 23 years in the Presbyterian ministry, Mr. Gurley was ordained to the priesthood in 1936. He served as rector of St. John's Church, Bala-Cynwyd (a Philadelphia suburb) from 1938 until his retirement in 1957.

Surviving are a sister, Mrs. Warren E. McCann, Philadelphia; and two brothers, the Rev. Alvin B. Gurley, a United Presbyterian minister at Ridley Park, Pa., and Charles E. Gurley, New York, N. Y.

George Burkitt, vestryman of St. Philip's Church, Palestine, Texas, died December 30th, at the age of 53.

Mr. Burkitt, a Palestine attorney, was a graduate of Virginia Military Institute and the University of Texas Law School. He was authorized to practice law in the state of Texas in 1933, and admitted to the U.S. Supreme Court in 1948.

During World War II, Mr. Burkitt went to the Far East, where he was appointed chief of China Lend Lease in the CBI theater, and was decorated by the nationalist governor of China for meritorious service.

He was a member of the division of Christian social relations of the diocese of Texas, and the Brotherhood of St. Andrew.

Survivors include his wife, Joyce Bell Burkitt, two daughters, Madeline and Barbara, and his mother, Mrs. Howard Hearne Crane.

Dr. Willard T. Tice, a Quakertown, Pa., physician, and secretary of the vestry of Emmanuel Church, Quakertown, died February 3d, at the age of 57, at Quakertown.

Dr. Tice was graduated from Bucknell University and from the Temple University School of Medicine.

Dr. Tice was a fellow of the American College of Cardiology, treasurer of the Quakertown Aeronautics Corp., and past president of Quakertown Rotary. He was also a captain in the USNR.

Survivors include his wife, a son, a brother, and a sister.

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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. Robert Jaques
 Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
 Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
 Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. R.
 Magruder
 Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP
 5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

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

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

HACKENSACK, N. J.
ST. ANTHONY OF PADUA Lodi and So. Main Sts.
 Rev. Harry Brooks Malcolm
 Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;
 Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri
 7; Lit & B Tues 7:45; Sta & B Fri 7:45; C Sat 7:30

BUFFALO, N. Y.
ST. ANDREW'S 3107 Main Street at Highgate
 Sun Low Mass 8, Sol High 10; Daily Mass 7
 ex Thurs 10; C by appt

NEW YORK, N. Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
 Wkdays MP & HC 7:15 (& 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 5th Ave. at 90th Street
 Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
 HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
 87th Street, one block west of Broadway
 Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
 care); Daily ex Mon 7:15 MP & Mass; C Sat 4

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

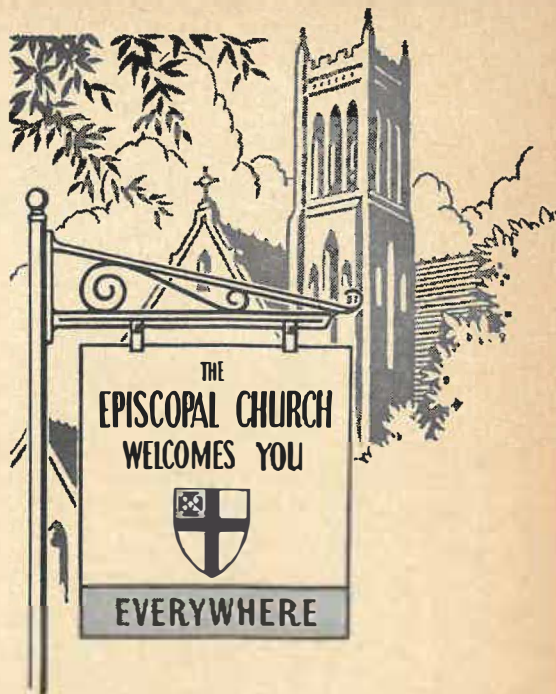
ST. THOMAS 5th Avenue & 53d Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
 HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
 12:10. Church open daily 6 to midnight.

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, MP HC Ser 10; Weekdays HC (with
 MP) 8, 12:05 (HD also at 7:30); Int & Bible
 Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
 4:30-5:30; Organ Recital Wed 12:30



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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
 Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
 Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
 Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
 9:30, MP Mon, Tues, Wed, Fri 7:15; Thurs & Sat
 9:15, EP daily 5; C Sat 4-5 & 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

SOUTHERN PINES, N. C.
EMMANUEL 350 East Massachusetts Ave.
 Rev. R. Martin Caldwell, Jr., r
 Sun 8, 9:30, 11, 5; HC (and healing service)
 Wed 10; HD 7:30

PHILADELPHIA, PA.
HOLY TRINITY Rittenhouse Sq. at 19th St.
 Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c
 Sun 8 HC, 9:30 Ch S, 11 (1S) MP, EP 8; Tues,
 Wed, Thurs HC 12:15, HC 5:30 Wed; EP 5:30

ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
 Sat 12

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

PARIS, FRANCE
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 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; Fri 12:45

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

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