

The Living CHURCH

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July 15, 1962

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RNS

Hong Kong: Should the Church, living next door to Red China and in the thick of ancient Chinese culture, change its tactics? [page 10]

New Policy for the Life-and-Death Game [page 12]

LETTERS

Most letters are abridged by the editors.

God and the Status Quo

It is interesting to note the frequency with which attacks on the Supreme Court decision outlawing official prayers in public schools are coupled with denunciations of its integration rulings, or its insistence that even Communists, narcotics addicts, etc., have Constitutional rights. A particularly virulent example was the Alabama congressman's remark that the Court had let the Negroes into the schools and driven God out.

This attitude reflects a tragic misunderstanding of the entire Christian Gospel. Essentially it equates God with the status quo or with a system of values we wish to preserve. God will not be thus patronized. He does not need nor want the protection of the state, even if our Constitution sanctioned it. He stands in judgment over all our values, rather than serving them; as Bishop Bayne has said, "God is neither an American nor a Christian."

Let those who presume to defend God against the Court while acquiescing in His continual crucifixion in their fellow man consider the words of I John 4: "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen."

TIM TAYLOR
Vestryman, Grace Church

Paducah, Ky.

Bishops and Rubrics

Re your editorial, "Forbidden Norm" [L.C., June 10th], a Committee of our House of Bishops, the chairman being Bishop Hall of Vermont (former Cowley Father and Oxford don), and a member, Bishop Brent, (whom no one would call "low" or "broad"), brought in a report to that House, during General Convention in Portland, Ore., unanimously signed, that reservation was illegal in this Church, and the House accepted it.

Further, the rubrics in "Communion of the Sick" assume that there will be cases where it will not be possible to celebrate even with the minimum of service this Office requires. The rubric at the beginning of the Office admonishes us to receive the Communion regularly and frequently in the Church so that if unable to receive in an emergency, we will "have the less cause to be disquieted for lack of the same." In the first rubric after "The Absolution," p. 323, the ill person is assured that if unable to receive in the usual manner, "he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." Which is reasonable for, after all, God knows our intentions.

Hurrah for the Bishop of New Mexico! May his tribe increase, as it ought!

(Rt. Rev.) WALTER MITCHELL
Rancho Santa Fe, Calif.

Book Needed

Thank you so much for your editorial "Regarding Reservation" [L.C., July 1st]. The position taken in the editorial seems to

me to be a theologically sound and clear one. I agree, it is no longer necessary to fight the battles of the 16th century Church. May I suggest that your editorial points to the need for a book on the Eucharist which would afford a more "dynamic" concept of the sacramental presence of our Lord in the Holy Communion.

Thank you again for your keen insights on the matter of reserving the Blessed Sacrament.

(Rev.) CHARLES M. VOGT
Rector, St. James' Church
New Haven, Conn.

Superstition

Congratulations upon the temperate and informed editorials, and comment upon letters, in your issues of July 1st and June 24th, on reservation.

It seems that the most paralyzing form of superstition is superstitious fear of superstition.

SPENCER ERVIN
Bala-Cynwyd, Pa.

Two More for Sam

Since Sad Sam's letter first appeared in your May 6th issue, it has been followed with rebukes (May 27th) and counter-rebukes and broad policy statements (June 10th), yet no one has answered the question that Sam is asking. May I try?

Dear Sam:
You love and respect your rector. You want to help him, but he won't let you. You wonder if he is insecure and too weak in his faith to trust you. Well, he probably is. And because he is, you may not be able to

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But since when did youth run away from a challenge?

Any one of the seminaries listed below will gladly send their catalogue on request. Talk with your rector. Chances are that he went to one of these schools.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

help in the way you want to. In fact, as long as he is rector, your parish may never do the things you think it could be doing.

What can you do? First, you must remember that he is your rector. You owe him your loyalty and obedience. If you must criticize him, you do it only with those parishioners who share your loyalty to the rector and who with you are looking for ways to support him. In public, you will defend him and explain his policies.

Next, you can pray for him — an impatient sinner asking God to help a scared sinner. If he is the man you have described, he needs your prayers. And it would be charity, not pride, to let him know he is in your prayers.

Finally, you can forgive him. But please do not confuse forgiveness with understanding. Anyone can forgive when he understands the reasons for a failure. We are called on to forgive even when we do not understand. And we are to make our forgiveness obvious. Absolution is not reserved to the ordained ministry. Your rector tells you your sins are forgiven. But who tells him that he is forgiven? He offers you the Body and Blood of Christ, but who gives him the spiritual meat that keeps him going? You are the priest in your own home. Perhaps your dinner table is your altar where the love of God is dispensed.

These may not be things that you want to do. But I think they are what our blessed Lord wants us to do for He has said, "This is my commandment, that you love one another as I have loved you." And I firmly believe that if you love and obey your rector as he is trying to love and lead you, then your love for each other will rub off on the community. Men will turn to you because they will recognize that you, like the Apostles, have been with Jesus.

What I have been trying to say is that you have asked how to change your rector. I don't think you can. I don't think you have the right to try. He does not need a program. He needs to know that he is loved. (I would have said "saved" but Episcopalians don't talk like that.)

(Rev.) EDWARD P. ALLEN

Vicar, St. Michael and All Angels
Corona Del Mar, Calif.

I stopped doing "Church work" some time ago, when I finally realized that most clergymen share the Sad Rector's views [L.C., May 27th]. Some laymen would like to read daily Morning and Evening Prayer in church, but often the rector is unwilling to have them do it because this is "frosting." Well, O.K. But don't expect us to do the "drudgery," either, Padre, because the parochial mickey mouse doesn't inspire us as being worth the sacrifice of time from business or professional life. At worst, the bazaars, committee meetings, Church school bedlams, suppers, and fun nights are abominations unto the Lord. At best, they are merely irrelevant. To convert pagans, you have to go where the pagans are, so I don't spend much time at church, except for Holy Communion. For when a tipsy friend at a party says, "Do you really believe all that stuff about Christ and miracles? You seem so nice that I can't believe you take it seriously," he doesn't want to talk to you, Padre — he wants me.

DORIS E. THOMPSON

Lincoln, Neb.

More letters on page 13

July 15, 1962

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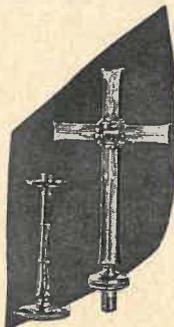
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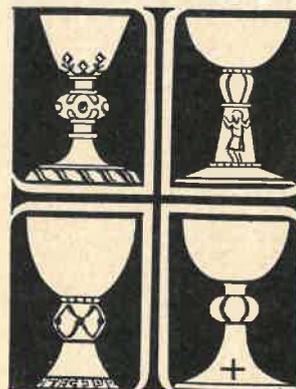
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FEATURE

Outpost In Christian Learning
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THINGS TO COME

July

15. Fourth Sunday after Trinity
22. Fifth Sunday after Trinity
25. St. James
29. Sixth Sunday after Trinity

August

5. Seventh Sunday after Trinity
6. Transfiguration
12. Eighth Sunday after Trinity
19. Ninth Sunday after Trinity
24. St. Bartholomew
26. Tenth Sunday after Trinity

September

2. Eleventh Sunday after Trinity
9. Twelfth Sunday after Trinity
16. Thirteenth Sunday after Trinity
19. Ember Day

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

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BOOKS

Capacious Autobiography

Retired Presiding Bishop Sherrill's "capacious autobiography," *Among Friends* should make interesting reading when it is published this fall by Atlantic — Little, Brown, to judge from the preview sections, "A Young Rector in an Old Parish," appearing in the July *Atlantic*.

Henry Knox Sherrill was born in Brooklyn, N. Y., in 1890. In 1930 (not 1936, as the *Atlantic* has it) he became Bishop of Massachusetts, and was Presiding Bishop of the Church from 1947 until his retirement in 1958. "A Young Rector in an Old Parish" covers his ministry up to the time of his election to the episcopate, during which he had served as curate — later rector — of historic Trinity Parish, Boston, the church of Phillips Brooks and other worthies.

FRANCIS C. LIGHTBOURN

ISRAEL'S PROPHETIC HERITAGE.

Essays in honor of James Muilenburg. Edited by Bernhard W. Anderson and Walter Harrelson. Harpers. Pp. xiv, 242. \$5.

It is a privilege to review *Israel's Prophetic Heritage*, a collection of essays by distinguished European and American Old Testament specialists in honor of James Muilenburg, who is probably the best known Old Testament scholar and teacher in this country today. It is also a pleasure since this reviewer knows first hand what Norman Gottwald meant when he stated in the preface to his book *A Light to the Nations* that Prof. Muilenburg's "gifts in communicating his enthusiasm for the Hebrew Bible and his sense of sound method, without creating rigid disciples, are as remarkable as they are rare."

In his study of the Old Testament, James Muilenburg displays two significant characteristics — diversity of interest and unity of discipline. A casual glance at the useful bibliography of his writings, compiled by R. Lansing Hicks and appended to this volume, is enough to indicate the far ranging concerns of this scholar. As any of his students can testify, and as the editors point out in the preface to these essays, Prof. Muilenburg has always insisted on the interdependence of all areas of Old Testament research.

This collection of essays displays the same two characteristics — diversity and unity. The title is not to be taken superficially. Not all the essays are about prophetic literature in the narrow sense. They range from a literary-critical study

of Deuteronomy 32 (by G. Ernest Wright) to a discussion of prophecy at Qumran (by Millar Burrows). They include essays on historical problems by Martin Noth ("The Background of Judges 17-18") and H. H. Rowley ("The Samaritan Schism in Legend and History") and discourses on Biblical theology by W. Eichrodt ("In the Beginning" Gen. 1:1) and T. C. Vriezen ("Essentials of the Theology of Isaiah").

Yet there is an underlying unity to this book which reflects Prof. Muilenburg's regard for the totality of Old Testament study. As several of the essays indicate, e.g., N. Porteous' discussion of prophets and the cult, S. Terrien's demonstration of the relation of prophetic literature to wisdom literature, and O. Eissfeldt's argument for the common source for Isaiah 55:1-5 and Psalm 89, it is impossible to study the prophets in isolation. They were not the inventors nor the innovators but the proclaimers of Israel's faith. But there is an even more significant unity to this collection of essays, a prophetic perspective with which the whole Old Testament is viewed.

All the essays are of high quality and sound scholarship. No one will agree with every point of view represented in the book but this makes for stimulating reading. *Israel's Prophetic Heritage* is not for beginners but for all serious Old Testament students and teachers.

R. RHYS WILLIAMS

Books Received

THE SILENCE OF GOD. By Helmut Thielicke. Introduction and translation by G. W. Bromiley. Eerdmans. Pp. xi, 92.

LUTHER'S MEDITATIONS ON THE GOSPELS. Translated and arranged by Roland H. Bainton. Illustrated with woodcuts by Virgil Solis. Westminster Press. Pp. 115. \$3.75.

THE UNIVERSE: PLAN OR ACCIDENT? The Religious Implications of Modern Science. By Robert E. D. Clark. Muhlenberg Press. Pp. 240. \$3.50.

THE WORLD OF COMMUNISM. Answers to the 100 Questions Most Often Asked by American High School Students. By Rodger Swearingen. Editor, Howard R. Anderson. Houghton Mifflin Company. Pp. x, 278. \$3.25.

DIVINE GRACE AND MAN. By Peter Fransen. Translated by Georges Dupont. Belgium: Desclée Company. Pp. 117. \$2.25.

ON THE LOVE OF GOD. By John McIntyre. Harpers. Pp. 255. \$4.

PULPIT AND TABLE. Some Chapters in the History of Worship in the Reformed Churches. By Howard G. Hageman. John Knox Press. Pp. 138. \$3.

THE CREED IN CHRISTIAN TEACHING. By James D. Smart. Westminster Press. Pp. 238. \$4.50.

ANGLICAN CYCLE OF PRAYER

July

15. Mauritius
16. Mbale, Uganda
17. Meath, Ireland
18. Melanesia, Pacific
19. Melbourne, Australia
20. Mexico
21. Michigan, U.S.A.

The Living Church

The Living Church

Fourth Sunday after Trinity
July 15, 1962

For 83 Years:

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

VATICAN COUNCIL

Three to Observe

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, has appointed three delegate observers to represent the Anglican Church at the forthcoming Vatican Council of the Roman Catholic Church: the Rt. Rev. John R. H. Moorman, Bishop of Ripon, England; the Ven. Charles H. W. de Soysa, Archdeacon of Colombo (Church of India, Pakistan, Burma, and Ceylon); and the Rev. Frederick C. Grant, professor emeritus (since 1959) of Union Theological Seminary.

[Dr. Grant, sometime editor-in-chief of the *Anglican Theological Review* (1924-1955) and editor of the *Witness* (1941-1945), is the author of several books, both scholarly and popular, on the Bible and early Church history.]

SPECIAL REPORT

A Comforting Aroma

The U.S. Supreme Court decision, ruling unconstitutional the use of an official prayer in public school classrooms of New York, is going to be talked about for a long time — pro and con. Although not everyone will agree with what he said, the Rev. H. C. Mooney, rector of St. Alban's, Sussex, Wis., cleared away some of the fog surrounding the prayers-in-school issue in his sermon on the Sunday after the decision was announced. This is what he said:

By its recent decision on prayer in the schools, the Supreme Court has rendered most salutary service to Christians in our country. Clergymen and laymen may be shocked or frightened or disappointed, but if they are, they would seem simply to be following the lead of all the politicians who must appear to favor God if they are to secure election. The text of the decision should be of primary interest to Episcopalians, since Justice Black has used our mother Church, the Church of England, as a notable example of what happens when a state begins meddling in religious belief as expressed in words of prayer or worship.

The decision is salutary primarily because it both reminds us of our duty as Christians and tells us exactly what the duty of a branch of our civil government



The Supreme Court decision gives the job of teaching Christianity to the Christians.*

is not. In fact, it tells us that we live in a nation which must scrupulously avoid teaching religion through its civil government.

And the business of writing prayers is exactly this: teaching religion. As we have so frequently been reminded in these days of the liturgical movement, the law of praying is the law of believing. The business of teaching religion is prop-

*Shown are Christians on their way from being taught by Christians at St. George's, Schenectady, N. Y., Church school.

Coming Soon — Dialogue and Silence

erly that of the religious groups within our country.

What we are implicitly doing when we object to the court's decision is assuming that American culture, both social and political, is Christian — and that it emphatically is not! We are fearful of the ruling, because we know that it explicitly puts upon us, as Christians, the job of teaching the Christian religion.

The decision is salutary because it reminds us of the value of the minority. And it further reminds us that this country is constitutionally committed to protect that minority, so long as protection is sought lawfully. In an era where democracy has come to mean that the majority is always right, this decision has something of the comfort of the aroma of a well-cooked meal when you come home from a busy day. The minority is irritating to us because it has an uncomfortable way of being right so often. So valuable is the thought and person of every individual in our country, that the minority may be overlooked only at our peril. Surely no Christian who has recited each Sunday the Creeds which ultimately prevailed at the insistence of a minority named Athanasius can quarrel with this!

"Shocked?" Yes, I am shocked at this decision because it means I must get off my duff and do what I've always known I had to do — and stop relying on the schools to do my job.

You know, as I've thought about the court's decision, I've realized how much I dislike the watered-down versions of Christmas and Easter our kids have gotten from school — watered down because they had to be acceptable to everyone. Then with sadness I've realized it has been my fault all along, because, as a Christian parent, I've turned my job over to the school. Thinking about the decision has made me value more and more the individuals with whom I come in contact. And it has made me realize that "good taste" in going along with prayer in the schools, and Christmas and Easter functions, may very well have been unfaithfulness to the Lord Jesus, by whom only is salvation.

AROUND THE CHURCH

Operation of **St. Luke's Nursery School, Evanston, Ill.**, ceased this spring. Informed that the parish house of **St. Luke's Church**, where the school has been conducted, would no longer be available for the purpose, the school's board hunted for other suitable quarters, was able to find none.

While lecturing this spring at Columbia Theological Seminary (Presbyterian), Decatur, Ga., the Very Rev. **Stuart Barton Babbage**, dean of **St. Paul's Cathedral, Melbourne, Australia**, served as supply priest at the **Church of St. Michael and All Angels, Stone Mountain, Ga.**

A pipe organ, designed by **Thomas Matthews**, organist and choirmaster at **Trinity Church, Tulsa, Okla.**, was dedicated there on Trinity Sunday. First recital on the instrument is to be played next October by **Alec Wyton**, organist at the **Cathedral of St. John the Divine, New York City.**

Bishop Powell of Oklahoma has named a nominating committee to present names this year to a convention called to elect a suffragan for the diocese.

The Rev. **Donald Mayberry**, rector of **St. John's Church, Lafayette Square, Washington, D. C.** (the "church of the Presidents"), since 1957, has resigned. He and his two children will go to Boston, Mass., to be near **Mrs. Mayberry**, who has been suffering from a prolonged illness.

Contributions since 1958 to the development fund of the **Church Divinity School of the Pacific** passed the million-dollar mark this spring, according to **Bishop Walters of San Joaquin**, president of the seminary's board of trustees. Three million dollars more are being sought.

Ten years ago, **Mrs. Frank Hugill** offered to spend a week as secretary at **Trinity Church, Tulsa, Okla.** She retired this spring.

Explorer Scouts **Donald Baker** and **Joseph Cope**, both 17, both Churchmen, were among 12 Scouts chosen as representatives to a recent dinner in Washington, D. C., commemorating the granting of a charter by Congress to the Boy Scouts of America in 1916. Donald is active at **St. Luke's Church, Rochester, N. Y.**, plans to enter Trinity College this fall, and hopes to become a priest and a missionary. Joseph, an active member of **St. Andrew's Church, Rapid City, S. D.**, recently helped trace the trail followed by the Custer expedition's initial trip to the Black Hills. Both boys are God and Country Award winners.

FOND DU LAC

Festival

The third annual Eucharistic Festival of the diocese of Fond du Lac was held at **St. Paul's Cathedral, Fond du Lac, Wis.**, on June 24th. The festival is held each year on the Sunday after the Feast of Corpus Christi.

More than 600 people gathered in the cathedral to hear the Rev. Robert Smith, SSJE, historiographer of the American Congregation of the Cowley Fathers, pay tribute to the late Rt. Rev. Charles Chapman Grafton, second Bishop of Fond du Lac. This year marks the 50th anniversary of the death of Bishop Grafton, whose tomb is in **St. Paul's Cathedral.**

Fr. Smith called to mind the bishop's fame as a pastor, preacher, and author of many books on Catholic faith and discipline, and noted his founding of the Sisterhood of the Holy Nativity. He also called attention to Bishop Grafton's founding in this country of the Confraternity of the Blessed Sacrament, and his promotion of reservation of the Blessed Sacrament as the norm of Catholic practice in the Episcopal Church, as well as his fostering of honor paid the Blessed Sacrament through the use of music, candles, processions, and incense.

After the sermon, Bishop Brady of Fond du Lac carried the Blessed Sacrament in procession, preceded by clergy of the diocese in Eucharistic vestments, and accompanied by the Very Rev. John E. Gulick, dean of the cathedral, as deacon, and the Rev. James W. Samter, rector of **St. Peter's Church, Sheboygan Falls**, as sub-deacon. They processed from the high altar to the altar of St. Joseph, in the south transept, for Benediction of the Blessed Sacrament.

The congregation then joined the procession as it moved down the center of the cathedral, through the main door, and to a new altar erected at the foot of the bell tower on the cathedral grounds, where a litany of the Blessed Sacrament was sung and Benediction again was bestowed. Then back into the cathedral for Benediction again, this time from the high altar.

A picnic supper on the cathedral grounds concluded the festival. Those attending were guests of Bishop Brady. The food was prepared by members of the cathedral.

WESTERN NORTH CAROLINA

Pilgrims in the Hills

by MARGUERITE ALEXANDER

The first of what are planned as annual pilgrimages to historical church spots of Watauga County, N. C., was held June 22d in **St. Mary's-in-the-Hills Church, Blowing Rock.**

There is a legend in the county that during the summer solstice the Virgin

Mary appears on the hill tops, and if the sky is clear the harvest will be good, but if clouds gather around her feet it is a bad sign for the farmers. (The weather was cloudy, but clearing, during the pilgrimage.)

The church takes its name from the legend. On June 22d, a choral Eucharist was celebrated there, with the choir of **St. Mary's Church, Asheville**, singing the Mass of the Annunciation. Later a pilgrimage was made to Valle Crucis, where the first monastery of the Order of the Holy Cross was founded. The building is now preserved as a museum in the ground of the Church of the Holy Cross.

A visit also was made to **St. John the Baptist Church in Lower Watauga**, with Litany and procession, and a visit to the grave of William Skiles, probably the first monk to live out the vows of the Order of the Holy Cross.

ROCHESTER

Retirement

Bishop Stark of Rochester told the convention of his diocese, meeting in May at **St. Paul's Church, Rochester, N. Y.**, that he intends to retire, effective December 31st. He will be 68 in November. He and his wife plan to make their home at **York Harbor, Maine**, where the family has spent its summer vacations for over 30 years.

Bishop Stark has been the diocesan since March, 1950.

According to the bishop, an unnamed benefactress has given \$12,000 to help establish a church in **Henrietta, N. Y.**, and stock worth \$91,000 at the time of bequest has been given for the bishop's discretionary fund from the estate of the late **Stephen Comstock, of St. Mark's Church, Newark, N. Y.**, in memory of the late **Mrs. Martha Comstock.**

The convention adopted a total budget of \$230,982.69.

ELECTIONS. Standing committee: Rev. Donald Stivers, Rev. T. Chester Baxter; Russell Coward, Thomas Hargrave.

ART

Greater Glory Monthly

Christian Art, a new publication described as "a monthly review of art made for God's greater glory," plans to make the new **Coventry Cathedral, England**, the lead feature of its first issue, in September. The magazine will be published in Chicago.

According to **Trevor Wyatt Moore**, executive director, the new magazine will "endeavor to publish in stories and photos, all that is good in Christian painting, sculpture, architecture, etc., regardless of denomination or Communion." He says that, while the magazine's sponsorship is largely Roman Catholic, its board includes members of various Christian groups.

BRIEFS

BIG BISHOP? Headline found in the diocesan journal of one of the American Church's older dioceses: "News of Diocesan-Wide Interest." No mention was made of how wide the diocesan is.



WHY? *Who Says What to Whom and How* is "a manual for and by promotion personnel prepared by the National Council of the Episcopal Church." The 82-page manual has been made available by the National Council "in response to a long-felt need for a guide for diocesan personnel," according to John W. Reinhardt, director of the Department of Promotion. Cost of the manual is \$5.00, payable with orders.



JOURNALS, TAKE NOTE: The *Episcopalian*, with Presiding Bishop Lichtenberger's approval and the National Diocesan Press Association's coöperation, is sponsoring "The Presiding Bishop's Annual Awards" contest for diocesan and district publications. Awards are in two classes (magazines and newspapers), and will be given in two categories: "best in field" and "most improvement."



INNER HOUSTON: Named "Cleveland Hall" in honor of Mrs. A. S. Cleveland and Mrs. W. D. Cleveland, Jr., who donated the \$300,000, former YWCA building which houses it, a new diocesan agency serves young people in the "inner city" area of Houston, Texas. The diocese, through a fund drive, supplied money for land and remodeling. Activities will be under the direction of the Rev. Canon Howard D. Fontaine, of the Houston cathedral.



PASS THE GLASS: An Anglican rector in the British West Indies would like to receive magnifying glasses, "even the little ones given in prize packages," so that older people in his parish may be enabled to read. "We do not ask for new articles," says he.

According to *Churchways*, the proper address for such lenses is The Rectory, Bequia, St. Vincent, British West Indies. Those who send them should make sure that: (1) packages weigh less than 22 pounds and are worth less than \$10; (2) contents are declared on the outside of the packages; and (3) packages are addressed to the institution, not to an individual.



THREE - FOR - ONE - MATCH: Ford Foundation has promised a grant of \$2,500,000 to the University of the South, provided the university can raise three times that amount from other sources during the next three years.

CHRISTIAN SOCIAL RELATIONS

Dedication

Consecration and dedication of the three new buildings erected in the past year on the grounds of Thompson Retreat and Conference Center, St. Louis County, Mo., were accomplished early last month. The center is a joint Episcopal-Presbyterian venture [L.C., May 20th].

Officiating was Bishop Cadigan of Missouri, assisted by the Rev. David Warren, moderator of the Presbytery of St. Louis (United Presbyterian Church), and the Rev. Herbert Watson, representing the Presbytery of St. Louis (Presbyterian Church in the U.S.) The Rev. Canon Standrod T. Carmichael, warden of the institution, read the sentence of consecration.

The three new buildings include: St. David's Chapel, given by Mr. and Mrs. John M. Wolff of St. Louis; Holiday House, funds for which were contributed by the Girls' Friendly Society of the diocese of Missouri and many other interested persons; and the caretaker's cottage, given by the Presbytery of St. Louis (United).

With the completion of these three buildings Thompson Retreat and Conference Center is now equipped to care for more than 50 persons at one time overnight. Larger groups can be cared for without overnight accommodations.

Get Involved

More than 750 religious leaders of Detroit attended a day-long "police and religious leaders conference on crime," sponsored by the Detroit Police Department, on June 22d. Jerome P. Cavanagh, mayor of the city, presided.

George Edwards, police commissioner, a parishioner of St. Joseph's Church, Detroit, spoke on "what the citizen can do to help law enforcement," saying, "We don't ask you to substitute for the vigilance of the police department, we ask you to aid it in fighting crime. He presented a "citizen code for fighting crime," 10 ways a citizen can help.

The police department, he said, wishes to change the attitude of those citizens who say, "I don't want to get involved."

The afternoon session of the conference was highlighted by a talk by Raymond Burr (television's "Perry Mason") on citizen coöperation.

The 10 points of the "citizen code for fighting crime," presented by Commissioner Edwards, were:

- ✓ If you see a fight, an accident, or a crime, call [your local police headquarters].
- ✓ If you see circumstances which make you believe a holdup, a burglary, or other violent crime is being committed, call [your local police headquarters] and state what you have seen, and the location.
- ✓ If you know where organized crime is

operating in gambling, in sale of narcotics, or in vice, call or write the inspector of your precinct or the commissioner or superintendent of police.

- ✓ Help the police help you protect your property. Lock your car. Lock your door.
- ✓ If you receive a ticket for an inadvertent violation of a traffic ordinance, accept it as a reminder which could save a life.
- ✓ Sound law enforcement depends on citizen support. Be willing to give your name as a witness. Be prepared to testify in court.
- ✓ Rely on the police department for protection. Never carry weapons. Teach children not to carry knives. Keep guns away from children.
- ✓ Teach your children to respect our law and to regard the police officer as a guardian and a friend.
- ✓ Set an example for your children of living by the moral code of your religious faith. Give them convictions strong enough to resist a temptation or a dare to do what they know is wrong.
- ✓ In these and other ways, be proud to "get involved" in supporting law enforcement.

LAYMEN

Back Safe

Woodrow Wilson Sayre, 43, with his three companions, entered a Nepalese village last month after having been missing for 50 days.

The four had left guides behind them on May 3d, intent on climbing Gyachungkang, an unscaled Himalayan peak. According to *Time* magazine, they carried only a 20-day supply of food.

Prof. Sayre is the brother of the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral. They are grandsons of the late President Woodrow Wilson. Prof. Sayre is a member of the faculty of Tufts University, and a communicant of St. Anne's Church, Lincoln, Mass. He is a graduate of St. Alban's School, Washington, and Williams College. He is married and has two children.

LUTHERANS

Four-Wick Candle

By bringing together the four quarters, each with its own lighted wick, of a large candle, Lutherans in Detroit on June 28th symbolized the creation of the Lutheran Church in America [see p. 12]. The new Church, incorporated in Minnesota on June 1st, is a merger of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church (Suomi Synod),

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing **THE LIVING CHURCH**. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged\$5,345.50
Receipts Nos. 3903-3908, June 27-July 5... 122.60
\$5,468.10

and the United Lutheran Church in America.

With some 3,200,000 members, the Lutheran Church in America becomes the largest of 11 branches of American Lutheranism. Second in size is the Lutheran Church — Missouri Synod, with about 2,545,000 members, and third is the American Lutheran Church, formed in a merger last year, with about 2,365,000. There are some 425,000 Lutherans in the other eight bodies.

Dr. Franklin Clark Fry, president of the Lutheran World Federation, was elected president of the new Church.

THEOLOGY

Questions Unanswered

Meeting at the Bishop McLaren Center in Sycamore, Ill., June 25th to 28th, to discuss theology under the auspices of THE LIVING CHURCH were five lay people, six clergymen, nine men, two women, three parish priests, three editors, and four seminary faculty members — an unarithmetical total of 11 people. The purpose of the meeting was to explore new areas of thinking in the realm of theology as they apply to the Episcopal Church, and to lay the groundwork for the forthcoming anniversary issue of THE LIVING CHURCH (November 4th) which will be devoted to the subject.

Present at the conference were:

The Rev. **William H. Baar**, Ph.D., rector of St. Elisabeth's Church, Glencoe, Ill., who was called away early in the conference;

Mrs. C. W. Battle, Muncie, Ind., president of the House of Church Women of the diocese of Indianapolis;

The Rev. **Roger Bunday**, rector of St. Alban's Church, Marshfield, Wis.;

Peter Day, editor of THE LIVING CHURCH;

Thomas Govan, Ph.D., executive chairman for faculty work of the Division of College Work of the National Council, and professor of history at New York University;

Mrs. Edward A. Heffner, managing editor of THE LIVING CHURCH;

The Rev. **Jules L. Moreau**, Ph.D., assistant professor in New Testament literature and languages, Seabury Western Theological Seminary;

The Rev. **William Norvell**, rector of St. Christopher's Church, River Hills, Wis.;

The Rev. **Charles Price**, S.T.M., associate professor of systematic theology, Virginia Theological Seminary;

Ruel W. Tyson, instructor in philosophical theology and Christian criticism, Episcopal Theological Seminary of the Southwest;

The Rev. **Clement Welsh**, Ph.D., editor of Forward Movement Publications, Cincinnati, Ohio.

The conference began with the presen-

tation of a paper by Fr. Price on the role of the theologian. He differentiated between the theologian and the teacher of theology by the analogy of the difference between the poet and the teacher of poetry. He further differentiated between the "technical theologian" — the professional — and the "non-technical" theologian, who might, in actuality, be any communicant. He carried the analogy of the poet further by saying that as the technical poet writes for the "non-technical poet who dwells in each and every man" so the technical theologian systematizes and organizes and uses his creative rationality for the non-technical theologians.

He further considered the role of the theologian under three headings — the theologian as scientist and poet; the theologian as charismatic man; and the responsibilities of the theologian.

Defining theology as "rational thought about revelation," he said that the role of theology is not to prove the existence of its data any more than physics exists to prove the existence of its data. Rather, theology, taking data received by the human mind, reflects, orders, raises questions, draws conclusions, and points the way to new areas of discovery to tabulate what is known, to criticize and evaluate its present state, and to point new ways.

In presenting the theologian as poet, he said that the poet must work with "eyes which look into [things], a mind which does not attempt to grasp before it is grasped."

In dealing with the theologian as charismatic person, Fr. Price said that he is one who has a divine gift to fulfill a particular function within the "spirit-filled Body of Christ." He said that "theology is unthinkable apart from the gift of the Spirit," but that the theologian works not only *in* the Body but *for* the Body.

Saying that the theologian is concerned with new ideas, with new expressions of the Christian faith, he urged charity and patience to him on the part of the other members of the Church, who act as testers and evaluators of his work. He said that "no theologian sets out to be wrong, but to think in the name of the Lord," and that it is the rest of the

Church which must render a verdict on his work.

The responsibilities of the theologian, he said, were toward the Christian past which has nourished him and to the present world, which he is commissioned to address. He emphasized the responsibility of the theologian to know the Bible, to know the tradition in which he operates and to be respectful of it, his question being, "What does the traditional teaching mean now?" and to present his answer in thought forms of his own day.

The paper brought forth lively discussion, and this liveliness continued throughout the conference, on the part of the "non-technical" theologians present as well as the "technical" ones.

The second presentation was by the Rev. Jules Moreau, on the theological revolution. In this paper he traced the progress of theological thought from the early Church into the present, giving the intellectual relationships of Barth and the principal theologians in modern times. He explained the nature of neo-orthodoxy as a revolution against the former liberalism, which came forth in the last century under Harnack, and showed how it is related to the culture and thought-forms of the present.

The third presentation, on theology in daily living, was given by the Rev. Dr. Clement Welsh in the form of a conversation between a modern parishioner and his rector. Their discussion centered around the problems of religion in a culture which thinks in what it considers to be scientific terms. He considered the contrast in the mind of most people between the exciting imagination of the scientist and the apparently less exciting imagination of Christianity, the concept of sin as being displaced by a concept of inadequacy, and the various difficulties which the theologian faces in talking to a technological and materialistic culture.

The final sessions were devoted to general discussion of theological issues today, and the conversations ranged in subject matter from natural law, the religious revival of recent years, the current desire for meaningfulness, and morality and ethics, to the question of what constitutes the uniqueness of the Christian Faith and the Christian community. The latter subject seemed to be the one to which the discussions continually returned. Fr. Moreau defined the uniqueness of the Christian community as the uniqueness of a community which is based on a particular faith-affirmation — *i.e.*, in the risen Christ.

Probably most of the questions which the modern world asks of the theologian were brought up during the conference, and though they were not answered, Fr. Moreau defined the task of the theologian as discovering which questions are answerable and which are not, and of re-asking the unanswerable questions in answerable terms.

ACU CYCLE OF PRAYER

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

July

15. The Rev. Lewis H. Huber, Sarasota, Fla.; Convent of St. Anne, Kingston, N. Y.
16. St. John the Evangelist, Boston; Holy Family, Brooklyn, N. Y.
17. St. Mary's in the Field, Valhalla, N. Y.
18. St. Dunstan's, Mineola, Texas
20. Grace Church, Ridgeway, Pa.
21. St. Margaret's Convent, South Duxbury, Mass.

“Strangers and Foreigners”

This whole business of “indigenous leadership” is perplexing, I find. When I hear the phrase on the lips of Churchmen from the newer Churches of the world, I know what it stands for, and I agree wholeheartedly. God means for His Church to stand on its feet in every land; and one of the prime marks of that sturdy rooting is that the leadership of the Church in each place shall be of that place and its people. The purpose of the missionary — indeed his first purpose — is to cause this to happen. Older Churches do not want ecclesiastical colonies or dependencies; they pray that they may be enabled by God’s grace to have a part in planting everywhere in the world free, national, Catholic Churches, whole and single in each region and manned by that region’s flesh and blood. Certainly this is our Anglican dream, and we are not alone in it.

Therefore we echo warmly the hope of the newer Churches, that their affairs may be in their own hands, that they may be free to develop their own spirit and cultural tradition, make their own gifts to the ecumenical life of Christians, take their own part through their own clergy and laity in the world-wide dialogue of the Church — in a word, their hope for “indigenous leadership.”

But I find myself (and this is the perplexing part) always a bit uncomfortable at this point. For one thing, this stress on indigenous leadership is sometimes taken as a farewell to missionaries; and I do not believe the time will ever come or ought ever come when the missionary should disappear. Mission is not something that belongs only to the infancy or poverty of the Church, nor is it something we owe to “them” (whoever they may be). Mission is a “note” of the Church fully as central and as Catholic as the four traditional notes — one, holy, Catholic, apostolic. I daresay it would have found its way into the creeds, too, along with the classic four, if there had been any quarrel about it. Indeed, I wish it had, for, in the familiar phrase (I don’t know who coined it, actually), “the Church exists by mission as fire exists by burning.” The time will never come when mission and missionaries cease.

The form of mission and the relationships contained and expressed in mission change radically, as they should. No Church is so rich that it can condescendingly spill over its surplus on the deserving poor, and no Church is so poor or weak that it has nothing to say to its older brothers. Mission to one another

as well as mission to the world is the life-blood of the Church; mission and the missionary remain; and any system of indigenous life and leadership will and must and does make room for this.

But I go on in my reflection. The bishop who was my pastor for much of my life, who made me deacon and ordained me priest, was not an indigenous American bishop — he was an Englishman. The bishop who gave me, together with all American Churchmen, the imperishable ecumenical dreams we have was not an indigenous to the United States — he was a Canadian. The peerless Anglican poet of our time who has glorified English life and letters for a generation is not an indigenous English writer — he is an American. And so I go on, thinking of those who have given me the great gifts in my life, and one after another turns out to be a “foreigner,” an “expatriate.”

You may boggle at this point and say that I am choosing easy examples from the tight little Atlantic community — Manning, Brent, Eliot. So I am, for these lessons are clear and direct. God intends us to learn, and He starts us off with easy lessons. I grant that there is a vast difference between an American heading an Oxford college, say, or an Englishman teaching theology in the United States, and a Japanese heading a race-relations unit in the American Church or an African choosing candidates for a British missionary society. Yet these more difficult things happen, too (to our great enrichment), and they turn out in the end to be not at all different in kind from those easier transplants between more cousinly cultures. All that happens is that we grow bolder and more confident as we learn.

But the main point is the harsh and unforgivable impoverishment of life which would be the cost of any inflexible rule of indigenous leadership. No Church, no nation, no culture is sufficient unto itself. We need the strength and the wisdom of the stranger who comes to us and makes our life and our cause his own.

And at that point I realize that there is a third truth to be remembered, that the strength and wisdom come to us from the expatriate, the foreigner, only because of love, only because he does make our life and cause his own. Again, I know that this is easy to do across the absurd puddle of the Atlantic. It is not remarkable that Hughell Fosbroke, a child of England, became the wise and disturbing leader of American theological



education that he did, or that Paul Elmer More, an American born and bred, should have been the supremely luminous interpreter of the Anglican spirit he was. The love that rejoices in a common life of faith and culture, in men like that, is perhaps not as surprising as the love that has spoken uncounted times in men and women who have identified themselves with alien cultures and hostile peoples, and who have yet succeeded in laying their hearts and lives alongside those of strangers and so broken down a middle wall of partition between us.

This is, no doubt, a more costly love, that leads a man or a woman to bury himself in a life which is not remotely his own, which never can be his own. But costly though it be, it is not infrequently met. I think of those I’ve encountered in my wanderings who, like the great Expatriate, made themselves of no reputation, and took upon them the form of a servant. They can never be anything save foreigners. Yet their foreignness is so used by love that it uniquely and profoundly enriches the life of their adopted country. A man in Japan once made a speech to me about their need for indigenous Church leadership. Then I asked him about X and Y, who were expatriates. His eyes widened and he said, “Oh we don’t think of them as foreigners — they are really one of us.”

So it is, and so may it often and happily be. I do not suggest in any sense that we abandon the drive toward indigenous leadership. Indeed much of my life and thought now is devoted to strengthening that leadership in our Anglican family. All I mean to say is that it is not as simple as it looks. Heaven is the only place where I am entirely sure of the sufficiency of indigenous leadership. The wide earth comes second only to that; yet even this wide earth’s indigenous leadership turned out to be insufficient. Certainly I should not want to see any lesser gates shut against the free movement of ideas and persons. But the secret, as we learned in the Incarnation, is the love — the love that is content to be anonymous and to lose itself in the life and pain of others. Given this, I would pray that we all, in every nation, would eagerly welcome the guest, the stranger, who loves us enough to want to make our life his own, knowing that it never could be, yet living that way among us in humble brotherhood.



All Saints', Hong Kong, has Chinese congregation with 2,000-pupil day school, indicating Church's success at the institutional level.

Chung Chi—

Outpost in Christian Learning

Should the Church give up its unremarkable attempts to convert the Chinese and convert

the Chinese culture instead?

Chung Chi College may point the way.



Chung Chi College (science building): 40% of students are listed as Christians, but only about 5% have specific affiliation with parish church.

by the Rev. Frederick W. Putnam

Fr. Putnam, rector of St. James', Wichita, Kan., visited Chung Chi College in Hong Kong last year during a tour of Anglican missions around the world. The college receives part of its support from Anglicans, and the Bishop of Victoria, Honk Kong, is president of its board. Chung Chi means "reverence for Christ."

Hong Kong is many different things to many different people. It is the meeting place of the slave world and the free, the sailor's haven, the world of Suzie Wong, the merchant's paradise, the tourist's supermarket, and the refugee's last hope. To the visiting Churchman it is a fascinating and a contradictory place. It is one of the most important places where the free Christian Church has an opportunity to make its

impact upon the ancient Chinese culture, Taiwan being another.

The same pattern of success at the institutional level (particularly in regard to schools of all kinds) and failure at the parish level that is found in other Asian cultures is found here. Church schools are much easier to establish here than in other Asian countries because the government is helpful and willing to subsidize them, even though they are private institutions. There is a great reverence for scholarship that is part and parcel of Chinese culture, and a tremendous thirst for knowledge, particularly Western scientific knowledge, among young Chinese.

On a recent world tour of Anglican missions, I had the opportunity to live for a few days at Chung Chi College in the New Territories, that part of Hong

Kong nearest the Red China border. The story of Chung Chi College is an amazing success story that illustrates the failure of the Church in China. The first glimpse of Chung Chi, nestled on a crescent-shaped hillside around an ancient but tiny Chinese village with the inevitable rice paddies below, gives the impression of a settled and successful institution located in a place of great beauty. Yet, it was founded but 10 years ago as a joint effort of Anglicans and Presbyterians, and in that adventurous decade has had to move to four different locations.

It actually held its first classes in Bishop Hall's [the Rt. Rev. Ronald Owen Hall is Bishop of the diocese of Victoria, Hong Kong] house on Albert Road in Hong Kong. It began as a Christian college for Chinese refugee young people



Hong Kong: The merchant's paradise, the tourist's supermarket, the refugee's last hope.

with but a very few students and a tiny faculty. It now has an enrollment of about 500 students and has even more Ph.D.'s on its faculty than the University of Hong Kong. In 1962 it will change its academic character from that of an American to a British University. Instead of working for "course credits" as in the U.S., students will aim for external examinations, as they will be the major determinants of a student's qualifications.

About half of the students at Chung Chi were born in Hong Kong, and some moved to Hong Kong in early childhood. Of the present student body, 165 are refugees from Red China, 62 are students from overseas, mostly from Southeast Asia. One student is from North Africa and five from the U.S. It is a cosmopolitan group, with the consequent enrichment of the educational process. Classes are held in any one of three languages — Mandarin, Cantonese, or English.

Although 40% of the students are officially listed as "Christian," I was told that probably about 5% have a specific affiliation with a parish church. Apparently, though Chinese students may have a deep sense of Christian values and ethics, they seldom continue a vital connection with the institutional Church. Institutional religion is not a prominent feature of Chinese culture. This is hard for an American to understand, as we usually think of the parish church on the corner when we think of "religion."

Although excellent religion courses are provided at Chung Chi and its department of theology is headed by the Rev. Dr. Noah Fehl (formerly of Seabury-Western Theological Seminary, Evanston, Ill.), the Chinese students' main academic interest

is in Western science. They consider science, as Dr. Fehl said, "the white magic" of the modern world and most of them want to concentrate almost exclusively upon scientific subjects. Generally, they are not interested in the theoretical aspect of science as much as in its practical aspect. They see it as a source of power and wealth in the modern world, and they want to share in that power and that wealth.

The Chinese culture is so ancient and has so successfully resisted the efforts of many Christian Churches to "Christianize" it, that there seems to be no point at which the Church can successfully penetrate it.

In discussing this matter with me, Dr. Fehl said:

"The Chinese of Hong Kong live between two cultures—that of Old China and that of the West. 'Old China' is no more, either in Hong Kong or on the mainland of China. The impact of Western technology on the life of Hong Kong has been so tremendous with ramifications in every aspect of life that one can no longer speak of a dominant, describable, definable 'Chinese culture' in Hong Kong. One can certainly speak of particular values of the ancient Chinese culture that persist here, the family system for instance. The Chinese family system is deep and profound, and has survived all of the catastrophes and the turmoil of China in the last 25 years.

"From the standpoint of the Christian impact upon Hong Kong (a place where we have a greater concentration of Christian missionaries per person than any place in the whole world, and yet a very small percentage of Christians) it obviously is the case that direct attempts at conversion are not the answer! One of the great values of the leadership of Bishop Hall has been that he has seen the possibility of infusing this transitional culture of Hong Kong with

Christian values, rather than carrying on a headlong attack or an aggressive program of conversion. Among the Chinese, 'conversions' often end up in producing 'nominal Christians.'

I found this suggestion, that we should concentrate on converting the Chinese culture rather than on converting the Chinese, new and disturbing. Perhaps we have been going at this business backwards. Certainly, the slim success we had in over a century of trying to convert Chinese to Christ would seem to indicate that our traditional approach, that of trying to bring each individual to Christ, one by one, leaves much to be desired. To the American, influenced by Christian values, the individual man is supremely important. To the Chinese, the importance of any individual is determined by his relationship to his family, and he will make great sacrifices to enhance the prestige or wealth of his family and its name. There were many cases cited to me in which Chinese students had joined the Church and gone through all the motions of membership and participation in worship and sacraments simply and solely to secure scholarship aid. We Westerners would call this "hypocrisy," but if it enhances his family, the Chinese student feels it is perfectly legitimate. This illustrates one of the great differences between the Chinese and the Western point of view.

The campus of Chung Chi College, still in the process of development, looks as though it will be one of the loveliest of any colleges in the world. Its buildings cling to rather steep hills which form a half circle overlooking Tolo Bay with beautiful mountain peaks rising out of the other side of the bay and sampans and junks plying back and forth along the shore. The very efficient Hong Kong railroad runs along the shore at the edge of the campus, so the school is within commuting reach of Kowloon and Victoria. The college has bought out eight families which constitute a little village below the campus, and is in the process of relocating the entire village, so that the college will have room for expansion. Already some of the rice paddies have been filled in to form a soccer field.

The visitor, at least, feels a sense of urgency in the academic hustle and bustle of Chung Chi, because he realizes it is an outpost of intellectual freedom and Christian instruction, just a few minutes drive by auto from the border of a police state. Many people in Hong Kong believe that there is no doubt that they will one day be taken over by Red China. Bishop Hall, I was told, is having his postulants for Holy Orders trained in teaching or law or some other profession before they study theology, so that, when the takeover comes, they will have a means to support their families. This sounded pessimistic to me, but, who knows, perhaps the bishop is right.

EDITORIALS

Out of Four, One

The coming together of four Lutheran bodies into one "Lutheran Church in America" is a heartening example of the trend toward unity among the divided followers of Christ. The new Church, with 3,200,000 members, comprises the former American Evangelical Lutheran Church, the Augustana (Swedish) Lutheran Church, the Finnish Evangelical Lutheran Church, and the United Lutheran Church in America.

Another important Lutheran merger, which took place in 1960, combined the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church into one body named the American Lutheran Church. This body, like those involved in the merger just consummated, is a full participant in the National Lutheran Council.

Meanwhile, in the more conservative wing of American Lutheranism, the same trend seems to be placing strains on the family ties of the Synodical Conference. Two members of this conference, the Wisconsin Evangelical Lutheran Synod, and the Evangelical Lutheran Synod (Norwegian), have suspended relations with the Missouri Synod. The Slovak Synod stands in the middle, maintaining relations with the other three. The Missouri Synod, in the process of emerging from doctrinal and disciplinary isolation, is making great, but so far unsuccessful, efforts to maintain its present ties while reaching out toward "common theological study and Christian service" with the Churches in the National Lutheran Council.

The relative claims of doctrinal purity and of the unity and fellowship that ought to exist among Christ's followers are not always easy to reconcile. For the Christian, the answer must come from within, by the leading of the Spirit, and it must be such an answer as most powerfully and completely presents Christ to mankind. For Christian unity is not based on the human need for fellowship at the mundane level but upon loyalty to the one Lord of the Church. The fact that the great body of American Lutheranism sees loyalty to Him as involving an imperative to fellowship with each other is a good indication that unity is indeed a theological necessity.

Synthesis in Foreign Policy?

The recent discussion of foreign policy principles connected with a still unpublished document by Walt Whitman Rostow of the State Department's policy planning council seems to indicate that important changes of emphasis are occurring in this vital area of our national life.

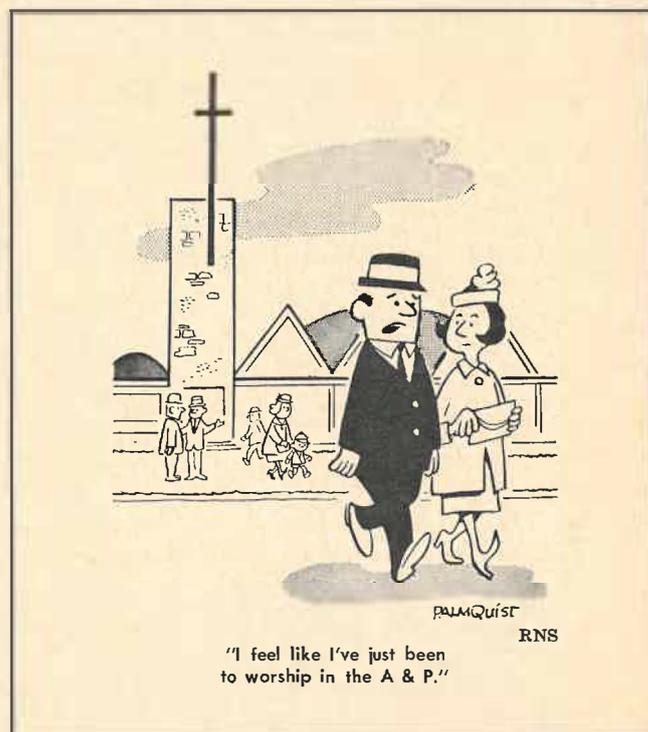
For some years, there have been two main points of view about America's confrontation of Communism — the "hard" and the "soft." The former demanded an attitude of no compromise, no retreat, but steady hos-

tility and opposition, even up to the brink of war. The latter demanded that extreme efforts be made to resolve issues and create cooperative relationships between the nations of the Free World and the Communist world. Articulate Christian opinion was often found somewhere within the area of the "soft" side, trying to translate Christian principles of love and forgiveness into political terms, and envisioning a nation unselfishly pursuing the good of all mankind rather than its own welfare and security.

These alternatives have seemed to other Christians—including the editors of this magazine — equally unattractive and unworkable. We believe that a nation has not only a right but a duty to secure the welfare, safety, and freedom of its citizens to the best of its ability; and we believe that this can best be done, not by mere intransigent hostility to our opponents on the international and ideological scene, but rather by an effort to take realistic account of the ambitions, needs, and fears of others, and to make use of these powerful forces to secure our own nation's legitimate ends.

Something of this sort, we hope, is indicated in the new directions for American foreign policy that are currently under discussion. We like the hard determination of the people who are determined that this nation shall be strong and free and we like the soft perceptiveness of those who realize that this can be accomplished only within a world containing other nations. The old slogan, "*suaviter in modo — fortiter in re*,"* is, we think, an excellent slogan for the world of atomic bombs and explosive nationalism. The stakes are too large for simple self-righteousness, whether nationalistically or internationalistically oriented, to be allowed to dictate the play of mankind's life-and-death game.

*Gently in manner; strongly in matter."



LETTERS

Continued from page 3

School's the Reason

You have been most kind in listing Prof. Piccard and me among the "space-going Episcopalians" [L.C., June 24th] and we want to thank you. I wish, however, that you could give some publicity to St. Paul's Episcopal Day School instead of personal publicity for me because the new school at St. Paul's Church-on-the-Hill is the reason why I have been "updating my Ph.D. in education." The school needs favorable publicity and support, both financial and moral. It especially needs the prayers of all our friends.

JEANNETTE PICCARD
President

St. Paul's Episcopal Day School
Minneapolis, Minn.

Different

Surely Elaine Murray Stone [L.C., June 3d and 10th] should receive a resounding cheer for the excellence of her reporting on the Scott Carpenters. It compares favorably to that of *Life* magazine, and was quite different from, and a pleasant addition to the same.

And there is due to you, dear editor, a word of praise for printing in full the speech of the Bishop of Nevada about the women, God bless them [L.C., June 10th]. What he said has been needing to be said, and could not have been said better.

(Rev.) C. E. B. ROBINSON
York, S. C.

Extensive Response

It is a tragic thing that recent divisional strife in this nation has furthered the tendency of so many parties and sections constantly to question the integrity of the others. It is a painful thing to those involved in the growth of Sewanee to find at every step in their development that because they have not announced discovery of complete and immediate solutions to complicated problems they are suspected of and publicly denounced for insincerity, for giving only "lip service to the truths" of their own statements, and, in short, for lack of integrity.

Very considerable advances have been made in Sewanee, and ultimate solution is actually within sight; but these changes have been brought about from plans made long before and actions taken largely in spite of the interruptions of certain tactics "which in the Sewanee situation we believe ineffective

and unnecessarily destructive." Those tactics were so described by virtue of the antagonisms they aroused among people in key positions who were in fact working in an evolutionary fashion toward the very goals sought by ESCRU.

Since it has proved so difficult for people who have not themselves personally investigated the situation to lay any trust in the efforts of Sewanee's lay leaders, it was hoped that a statement issuing from the ordained theological faculty might convince some people that sincere, thoughtful, charitable, and successful efforts are being made. If this were not so, then the time would be ripe for the last-ditch tactics of the ESCRU, tactics which Sewanee has not found to be brotherly or charitable or reconciling, or, we still maintain, necessary.

Fr. Gray writes from Seattle [L.C., June 3d] that the confusion of statements, tactics, and results at Sewanee "is difficult to comprehend." That is in itself a charitable admission which Sewanee would appreciate hearing more often. It is of comfort to Sewanee leaders to have received letters (not publicly printed) from officials very high in the Church hierarchy both supporting the efforts of the administration and deploring the ugly picture which the press and outside forces have drawn of what in reality is an increasingly healthy situation.

Having myself just received the current issue of the *Saint Luke's* (Sewanee) *Journal of Theology* (Commencement, 1962), I am pleased to recommend it to Fr. Gray and to all who may be concerned as an extensive, though not conclusive, response to his question in THE LIVING CHURCH, "What is so different about the Sewanee situation?"

JAMES WARING MCCRADY
Instructor in French
University of the South

Sewanee, Tenn.

Isolated

In connection with my courses in liturgics here at Tainan Theological College and for my own research, I am very much in need of both a 1789 and an 1892 Prayer Book. Among your readers I am sure there must be many who possess copies of these two editions and who would be willing to part with them for a reasonable price. I would very much appreciate your publishing an appeal, therefore, in order to bring this matter to people's attention, since in my isolated condition I have no other ready access to such books. If any of your readers are able to be of help, I would like to ask them to drop me a line to:

(Rev.) PEYTON G. CRAIGHILL
Tainan Theological College

Tainan, Taiwan

Simplicity or Promise?

It seems so sad that many of our Episcopal churches insist that we, who are left behind, must cover the coffin with a purple pall of dreary and dark simplicity.

Let those to whom this appeals do so, but let others, who desire a sheathe of flowers on the coffin, be able to express in their way that the future has something we mortals can understand — a promise of beauty and a life to come.

EDITH S. GRISCOM
(Mrs. Ludlow Griscom)

Cambridge, Mass.

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PEOPLE and places

Appointments Accepted

The Rev. Lee M. Adams, formerly rector of St. Philip's Church, Beeville, Texas, is now curate at the Church of the Heavenly Rest, Abilene, Texas.

The Rev. Powell E. Baker, formerly vicar at Holy Trinity Mission, Carrizo Springs, Texas, will on August 1 become rector of the Anglican church in Thompson, Manitoba, Canada. Address: Thompson, Manitoba.

The Rev. Jacob D. Beck, formerly associate rector at Holy Spirit Church, Missoula, Mont., is now chaplain at the University of Washington in Seattle. Address: 1305 E. Forty-Seventh St., Seattle 5, Wash.

The Rev. William H. Clark, formerly rector of Trinity Church, Concord, Mass., is now associate secretary of the Department on Cooperation of Men and Women in Church, Family, and Society of the World Council of Churches. Address: c/o World Council of Churches, 17 route de Malagnou, Geneva, Switzerland.

The Rev. Dr. Homer Harrington, retired priest of the district of North Dakota, is serving St. Christopher's Church, Lubbock, Texas, while the rector, the Rev. Thomas R. Miller, is in Europe for a summer trip.

The Rev. Robert L. Jacoby, formerly registrar and assistant professor of liturgics and Church music at Nashotah House, will on October 1 become assistant curate at the parish church in Hitchin, Herts, England.

The Rev. Richard P. Jennings, formerly rector of St. Andrew's Church, New Berlin, N. Y., and St. Matthew's, South New Berlin, will on July 31 become rector of St. Paul's Church, St. Clair, Mich.

The Rev. Walter H. Jones, formerly rector of St. Mary's Church, Mitchell, S. D., and Episcopal chaplain at the State Training School at Plankinton, will in August become administrative assistant to the Bishop of South Dakota. Office address: Dexter House, 200 W. Eighteenth St., Sioux Falls, S. D. (He succeeds Mr. Gordon Plowe, who is leaving South Dakota in mid-July to enter seminary.)

The Rev. Terence E. Kelsay, who was recently ordained deacon, is now vicar at St. James' Church, Monahans, Texas, with oversight of All Saints' Preaching Mission, McCamey.

The Rev. Thomas Keane, formerly curate at Grace Church, Alexandria, Va., is now vicar at

St. Thomas' Church, White Sulphur Springs, W. Va.

The Rev. Raymond Kramer, formerly in charge of missions in Barnesboro and Patton, Pa., is now rector of St. Mark's Church, Pittsburgh, and priest in charge of Grace Church, Pittsburgh. Address: 119 Matthews Ave., Pittsburgh 10.

The Rev. Richard B. Lindner, Jr., formerly rector of St. Mark's Church, Santos, Brazil, and lecturer in Bible and Church history at the Casa de Santa Hilda, Sao Paulo, will on August 1 become priest in charge of the Church of the Holy Spirit, Montenegro, Rio Grande do Sul, Brazil, and director of Colegio Jacob Renner. Address: Rua Osvaldo Aranha, 1938, Caixa Postal 9, Montenegro, R.G.S., Brazil.

The Rev. Ervin E. Little, formerly curate at Christ Church, Lexington, Ky., is now rector of St. James' Church, Macon, Ga. Address: 2567 Vineville Rd.

The Rev. William E. Littlewood, former vicar at the Church of the Angels, Pasadena, Calif., who recently spent some time in England, is now vicar at St. Wilfrid's Church, Huntington Beach, Calif. Address: 1020 Thirteenth St.

The Rev. Albert H. MacKenzie, Jr., who was recently ordained deacon, is now curate at Grace Church, Alexandria, Va. He also served Grace Church while he was a seminarian.

The Rev. Charles W. Maclin, formerly in charge of St. Paul's Church, Cary, N. C., and Trinity Church, Fuquay Springs, is now rector of St. Joseph's Church, Durham, N. C.

The Rev. Edmund L. Malone, Jr., formerly assistant at St. John's Church, Dallas, Texas, is now vicar at St. Matthias' Church, Wichita, Kan. Address: 1008 Murray Court.

The Rev. W. Maxwell Manes, formerly curate at Christ Church, Little Rock, Ark., is now vicar at churches in Medicine Lodge, Anthony, and Pratt, Kan.

The Rev. Charles P. Martin, formerly rector of Emmanuel Church, Pittsburgh, and chaplain at St. Margaret's Hospital, Pittsburgh, will become rector of All Saints' Church, Verona (Rosedale), Pa., in September.

The Rev. William J. Marvin, formerly vicar at St. Peter's Church, Woodbury Heights, N. J., will on July 15 become rector of Christ Church, Towanda, Pa. Address: 11 Mix Ave.

The Rev. Marshall V. Minister, formerly rector of the Church of St. Charles the Martyr, Fort Morgan,

Colo., will on July 15 become rector of the Church of St. Martin of Tours, Omaha, Nebr. Address: 2312 J St., Omaha 7.

The Rev. Dr. Watkins Leigh Ribble, formerly rector of Grace and Holy Trinity Church, Richmond, Va., will on September 1 become archdeacon of the diocese of Virginia and executive secretary of the department of missions.

The Rev. Ronald E. Stenning, who has been serving as vicar at the Church of the Resurrection, Norwood, Warwick, R. I., will give up this work to become director of Christian social relations for the diocese of Rhode Island in fall.

The Rev. Luther Williams, formerly vicar at St. John's Church, Bandon, Ore., and St. Christopher's, Port Orford, will on August 1 become vicar at Trinity Church, Spruce Pine, N. C.

Armed Forces

The Rev. Eldon W. Borell, rector of St. Paul's Church, Martins Ferry, Ohio, has been promoted from Major to Lieutenant Colonel in the U. S. Army Reserve.

Chaplain (1st Lieut.) Thomas F. Breton, formerly at Fort Dix, N. J., may now be addressed: 7th Replacement Section, 7th Infantry Division, APO 7, San Francisco.

Chaplain (Major) Porter H. Brooks, who has spent about five years of service in Japan and Germany, has been assigned to Fort Belvoir, Va. However, beginning in August he will be enrolled at the chaplains' school at Fort Hamilton, N. Y., taking the advanced chaplains' course.

Chaplain (Lieut. Col.) Emmett G. Jones, formerly at the Valley Forge Army Hospital in Phoenixville, Pa., may now be addressed at Box 408, College Park, Md.

Chaplain (Lieut. Col.) Howard B. Scholten, formerly addressed at an APO number in New York, may now be addressed at Box 833, Hamilton Air Force Base, Calif.

Changes of Address

The Rev. Frederic A. Alling, of the diocese of Newark, formerly addressed in Riverdale, N. Y., may now be addressed at 135 Highgate Terr., Bergenfield, N. J.

The Rev. Albert M. Ewert, retired priest of the diocese of Western Michigan, formerly addressed in Middleville, Mich., may now be addressed at 1609 Gilcrest Ave., East Lansing, Mich.

The Rev. Reinhart B. Gutmann, director of Friendship House in Washington, D. C., has moved from Washington to 12810 Beaverdale Lane, Bowie, Md.

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ABLE AND ENERGETIC priest available immediately for rectorship, or assistantship in large parish; sound Churchman, excellent pastor, preacher; late thirties, family, present salary \$5600; references. Reply Box M-812.*

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IS THERE A CHURCHWOMAN who needs a companion with clean homemaking habits? Good cook, experienced driver, typist, adaptable; hobbies. Mrs. Corinna Zirbel, Germantown, N. Y.

PRIEST, easterner wanting to return east, married, desires small parish, Catholic. Experienced in parish work, Christian Education and college work, radio and Religious TV. Reply Box H-811.*

PRIEST seeks parish or assistant rectorship. Experience in counseling, teaching and institutional ministry. Reply Box T-810.*

PRIEST with experience in Christian Education of children, young people, and adults, as well as general pastoral work, desires part-time position in San Francisco Bay area. Reply Box K-809.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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ROBINWOOD INN, Jackson, New Hampshire. White Mountain Vacation Center. Write for descriptive literature. The Doerflers.

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

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THE LIVING CHURCH

The Living Church

The Rev. Richard C. Hall, formerly addressed at Easter School, Baguio City, Philippines, may now be addressed at Box 8167, Manila. He is now on the faculty of St. Andrew's Theological Seminary, Quezon City, Philippines.

The Rev. William P. Haugaard, who will be a professor at the Episcopal Seminary of the Caribbean, may now be addressed: El Seminario Episcopal del Caribe, Apartado 757, Carolina, P. R.

The Rev. Russell S. Northway, formerly chaplain of St. Francis' Boys Homes, Ellsworth, Kan., may after September 16, be addressed at the Order of the Holy Cross, West Park, N. Y.

The Rev. Norman J. Thurston, retired priest of the diocese of Newark, has had a change of address on Broad St. in Newark, N. J., from 119 to 18-20.

The Rev. Gardner Van Scoyoc moved early this year from Brandy Station, Va., to a new rectory built by St. Luke's Church, Remington. He should now be addressed at Box 267, Remington, Va. (He continues to serve the same churches as before, at Remington, Brandy Station, and Raccoon Ford.)

The Rev. Robert S. Wagner, rector of Christ Church, Geneva, Ohio, and vicar at St. Anne's in the Fields, Madison, has had a change of address from Geneva to 6655 Chapel Rd., North Madison, Ohio.

Deaconesses

Deaconess Helen L. Taylor, formerly organist and choir director at St. James' Church, Dundee, Ill., is now a teacher at the secondary school and college level for the state of Illinois. Address: 203 North St., Elgin, Ill.

Resignations

The Rev. Dr. John W. Norris has resigned as rector of St. Michael's Church, Brattleboro, Vt., as of July 31. Having several years before he reaches the age of compulsory retirement, Fr. Norris will work at the veterans' hospital at White River and, at Hanover, N. H., do supply work, and some serious writing. He and his half sister, Miss Adah Hood, will move to Wilder, Vt., where they have purchased a small home, leaving Brattleboro on July 10, during Fr. Norris' vacation.

Honorary Degrees

Amherst College — Doctor of Divinity: Bishop DeWitt, Suffragan of Michigan.

Bard College — Doctor of Divinity: Bishop MacLean, Suffragan of Long Island.

Hobart and William Smith — Doctor of Divinity: Bishop Higley of Central New York.

Other Changes

The Rev. Albert S. Chappellear, rector of the Church of Our Saviour, Mechanicsburg, Ohio, will exchange parishes during August with the Rev. Arthur Higginson, rector of St. Mary's Church, Weldon, Corby, Northants, England.

The Rev. James Nickell will leave his work as curate at Grace Church, Madison, N. J., at the end of this month. He plans to study for the Ph.D. degree at the University of Munich.

The Rev. Hamilton C. Whitter, a former Methodist minister, is now studying for the priesthood and serving the Church of the Messiah and St. Barnabas' Church in Murphy, N. C., as a layreader.

Marriages

Miss Barbara Jane Clark, of Dewitt, N. Y., and the Rev. George L. Reynolds, Jr., priest in charge of St. Christopher's Church, Warrendale, Pa., were married on June 9.

Adelaide Wash, widow of the late Jacob Dabney Wash, of Richmond, Va., and the Rev. William Byrd Lee, Jr., retired priest of the diocese of Virginia, were married on June 12. Officiating were the bridegroom's son, the Rev. William Seddon Lee, and nephew, the Rev. William Byrd Lee Hutcheson.

Births

The Rev. A. Allen Attenborough and Mrs. Attenborough, of St. John's Church, Little Silver, N. J., announce the birth of their fourth child and first son, Allen Andrew, on June 6.

The Rev. C. Roger Butler and Mrs. Butler, of the Church of the Ascension, Pittsburgh, announce the

birth of a daughter, Anne Elizabeth. Anne's grandfather is Bishop Campbell of West Virginia.

The Rev. Robert K. Dixon and Mrs. Dixon, of Calvary Church, Summit, N. J., announce the birth of a son, Robert Keith, Jr., on May 20.

The Rev. Roger O. Douglas and Mrs. Douglas, of the Church of the Saviour, Denville, N. J., announce the birth of a son, Scott Ogdén, their second child, on April 2.

The Rev. Thomas M. Foster and Mrs. Foster, of St. Thomas' Church, Lyndhurst, N. J., announce the birth of a daughter, Alison Ann, on June 10.

The Rev. Rodney W. Jarchow and Mrs. Jarchow announce the birth of their first child, Jennifer, on May 8. The Jarchows will move to the diocese of Dallas on August 1. Formerly Episcopal chaplain at Mankato State College, Mankato, Minn., and vicar at Calvary Church, St. James, Minn., and All Angels', Lake Crystal, the Rev. Mr. Jarchow will become chaplain at East Texas State College, Commerce, Texas, and vicar of churches at Commerce and Bonham. Address: Commerce, Texas.

DEATHS

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

The Rev. William D. Pollock, rector of the Church of the Holy Spirit, Monterey Park, Calif., died May 20th, at Monterey Park.

Fr. Pollock was born in Cambridge, Mass., in 1906. He was a graduate of St. John's College, Greeley, Colo., and was ordained to the priesthood in 1932. He served churches in New Mexico and Virginia, from 1932 until 1943. From 1943 until 1946, Fr. Pollock served as a chaplain in the U.S. Army. He went to St. Peter's Church, Denver, in 1946, and was rector until 1958, when he went to Honolulu. During the time he was in Honolulu, he served St. Mary's Church, the Church of the Holy Trinity, and St. Andrew's Cathedral. In August, 1961, he went to the Church of the Holy Spirit, Monterey Park.

Fr. Pollock is survived by his wife and two sons.

ATTEND SUMMER CHURCH SERVICES

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

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilcox
Sun HC 7:30, 9:30, 11:15; MP 9; Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

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

ST. MARY'S

3647 Watseka Avenue Culver City-Palms
Rev. Robert W. Worster, r
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;
Thurs, Fri, Sat, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues
Sun Masses 7:30, 9, 11; Daily Mass 7

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Galder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. A. E. Livesay, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun 6:30, 7, 8, 10; Weekdays 7:30

ORLANDO, FLA.

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

Continued on next page



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; LOH, Laying On of Hands; 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.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

PALM BEACH, FLA.
BETHESDA-BY-THE-SEA
 S. County Rd. at Barren Ave.
 Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, Minister-Christian Education
 Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev; Daily MP 8; Wed HC 10

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

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

PORTLAND, MAINE
CATHEDRAL CHURCH OF ST. LUKE State St.
 Very Rev. Charles O. Brown, dean
 Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30; Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC; EP daily 5:30

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw and Madison Streets
 Rev. MacAllister Ellis; Rev. Robert Jaques
 Sun Masses 7, 8 (Low Mass), 9 (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. Frs. S. Emerson, T. J. Hayden, D. R. Mcgruder
 Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser; Daily 7 ex Sat 9; EP 5:30 Sat; C Sat 5, 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

NEWARK, N. J.
GRACE 950 Broad Street
 Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
 Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri & HD 9:30

SEA GIRT, N. J.
ST. URIEL THE ARCHANGEL
 Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.
TRINITY CATHEDRAL West State & Overbrook
 Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 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

ELMIRA, N. Y.
GRACE Church and Davis Sts.
 Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdys HC Wed 9:30, Thurs 7, HD as anno; EP daily 5:15; Healing Service 1st Mon 7:30; 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; Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 Rev. Terence J. Finlay, D.D., r
 Sun 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.

HEAVENLY REST 5th Ave. at 90th Street
 Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 Rev. C. H. Graf, r; Rev. A. MacKillip, asst.
 Sun HC 8, 11; Daily HC 7:30

ST. MARY THE VIRGIN 139 West 46th St.
 Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 7:30-8:30

NEW YORK, N. Y. (Cont'd.)
RESURRECTION
 Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
 Sun Mass 8, 10 (Sung); 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; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

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

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 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC (Spanish), 6 EP; Weekdays Mon thru Thurs 7:30 MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP, 9:30 HC; EP daily 6

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

PEEKSKILL, N. Y.
ST. PETER'S 137 N. Division
 Rev. M. L. Foster, r; Rev. J. C. Anderson, c
 Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C Sat 4

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

TROY, N. Y.
CHRIST & ST. BARNABAS 2900 Fifth Ave.
 Rev. Edward Kronvall, Jr.
 Sun Low Mass 9; Daily as anno

WATKINS GLEN, N. Y.
ST. JAMES' (the Grand Prix town)
 Rev. Alton H. Stivers, r
 Sun H Eu 8, 10:30; Wed 9:30

FRONTIER CITY, U.S.A. (Okla. City, Okla.)
ST. RAPHAEL'S, The Travelers' Church on Rt. 66
 The Little Pioneer Church of Frontier Days
 Sun MP 8:30, 11

JIM THORPE, PA.
ST. JOHN'S 3rd & Center off Pa. 903
 Rev. R. H. Hutchinson, r
 Sun HC 7:30 (ex July) & 9; MP 8:45

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

SEWANEE, TENN.
ALL SAINTS' CHAPEL Univ. of the South
 Sun HC 8, 11 1S, 12:15 ex 1S, 11 MP; 2 Carillon Concert; Weekday services as anno

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Road
 Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) MP & HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 & 7:30

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

SEATTLE, WASH.
EPIPHANY 38th & E. Denny
 Rev. E. B. Christie, r
 Sun 8, 11; Wed 7:30, 10

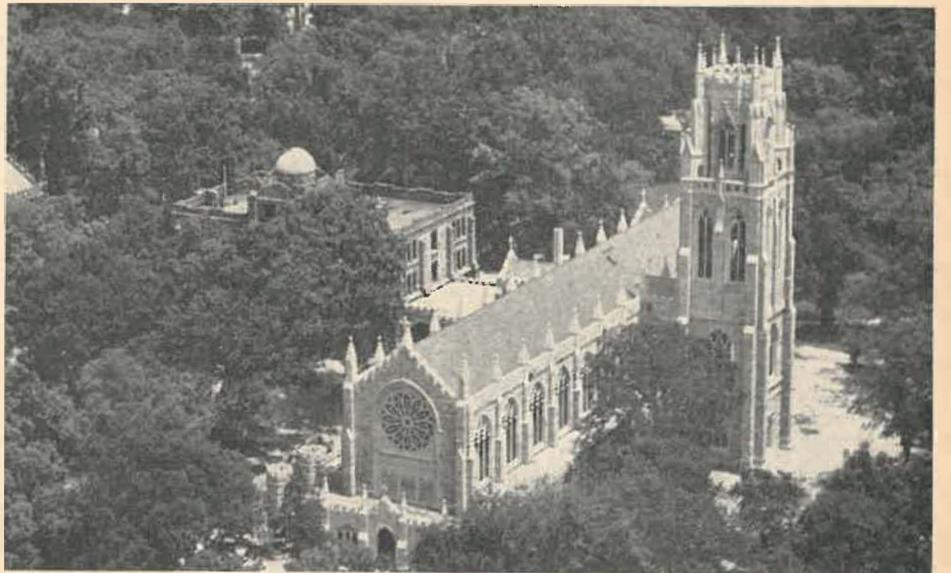
SPOKANE, WASH.
ST. JOHN'S CATHEDRAL Grand at Sumner
 Very Rev. Richard Coombs, dean
 Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

TACOMA, WASH.
CHRIST CHURCH Division and No. "K"
 Sun 8, 9:15, 11; Daily MP 8:45, EP 5:30 (ex Sat); HC 10 Wed & HD; 7 Thurs

ST. MARY'S—Lakewood 10630 Gravelly Lake Dr.
 Rev. George H. Ziegler; Rev. John J. Miller
 Sun 7:30, 10; Daily 7 ex Wed & Sat 9:30

VANCOUVER, B. C. CANADA
ST. JAMES' Gore & Cordova
 Sun Masses 7:30, 8:30, 9:30, 11, Sol Ev 7:30; Daily Mass 7:15; C Sat 7 & 8:30 & by appt

NAPLES, ITALY & ISLE OF CAPRI
CHRIST CHURCH Via San Pasquale A. Chiaia
 Rev. Harold W. Johnson, chap., Anglo-Episcopal
 Sun HC 8:30, Mat 11; Wed HC 8:30
 CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4
 Sun Mat 11:30



ALL SAINTS' CHAPEL SEWANEE, TENN.