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South Bend Tribune

Nuns, priests, and bishops were guests of Roman Catholic religious at South Bend, Ind. [see p. 11].

Reports on the Anglican Congress

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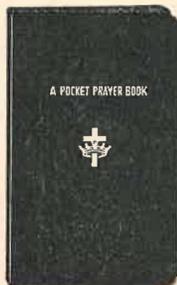
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Doing Things Together

The understanding use of the so-called "group dynamics," while new in our day, should not obscure the fact that teachers used this force in the past in several ways. A class of the same age group was found to learn most happily when engaged in some common work which gave expression to their topic. The large use of the "project method" in a preceding generation was based on this knowledge.

The project method, rightly understood and applied, works on group inspiration or motivation. It can rise to high levels of energetic action, with a follow-through that is almost unbelievable. The class, arriving as a collection of single individuals, is led to invent or embrace some activity which soon involves all of them. The project is seldom finished in the first session, and as a result the children report at home what "we" are doing in "our" class, with an eagerness to be there next Sunday. This is one way we can bridge the seven-day morass of other interests into which our children sink between Sundays.

The launching of an expressive activity is done by such key words of the teacher as "How could we show this?" or, "Is there some way we can help?" Or, failing to arouse any ready or workable plan from suggestions offered, "How would it be if we made . . . ?" Or, offering the teacher's preconceived plan by an oblique reference, "I heard of a Sunday school class that wrote. . . ."

Artificial Stimulation

The danger always is that the teacher, convinced of the value of such group projects, launches them without the all-important warming up preliminaries. The class must really want to do it, and begin to see in imagination the outcome. But the teacher, eager to get the activity going, may skip the preliminary conversation, and announce, "Today we are going to make drawings of the symbols for the Trinity," and add, "and I have brought here some green paper, and these outlines to trace." By this, both ends of the project were clipped: the motivation at the start, and a possible purpose at the conclusion. (In this case, perhaps, the outcome could be a display in the vestibule next Sunday, or hanging in their family prayer corner.)

But when a teacher who understands has guided the talk of the class with sensitive feeling, you may begin to hear "Let's . . ." or "Could we . . ." and your project is in full swing, a true method for learning.

In spite of the above warning against the teacher proposing the form of the project, it must be admitted that the children themselves seldom produce the substance of any really useful activity. They will too often suggest something too large, or unrelated, or a repetition of some past activity. The teacher — all teachers — must be ever alert between sessions to invent or discover workable and meaningful things to do.

Some day, we hope, somebody will write a book reporting "A Thousand Tested Projects," which would collect the many ingenious projects which are happening everywhere, but which never reach our teachers because we do not have in the Church any effective exchange of methods.

Some Varieties of Expression

(1) Act it out. The old ways of "class dramatization" were generally too complicated, calling for costumes and lines. Now we know how to stage a brief role



playing or character expression. When the class has become accustomed to this, we simply say, "Henry be the father, and Jim the son. Now what would each one say?" The whole class is involved, each thinking how he would make up the words. Other pairs will then repeat, to show their version.

(2) Tell another class. By arrangement, one class goes to the room of another, and they report something each class learned.

(3) Handwork. Here is the most frequent form of activity, but in danger of sinking into the groove of a few stock ways. There is now a myriad of new forms of art and craft materials. A special secretary in the school can have a large supply of the new materials.

(4) Earn some money for . . . by a tea, sale, show, work-job. A pet show one Saturday brought in many dollars for the class Lenten offering.

(5) An exhibit. Articles brought from home such as old Bibles, religious articles. This grows over several weeks.

(6) A debate. Two sides on a current problem. Not to win, but to bring out the ideas of both sides.

And so on. But remember: *What you do* is not as important as *why* you decide to do it, and with what good fellowship and common purpose.

BOOKS

The Power of Pity

The Seeds of Time. SPG Book of the Year. By Dewi Morgan. SPG. Pp. 75. 1/6d. Approximate U.S. price, 20¢.

What forces in American Church life are correcting our preoccupation with "nursery religion" — our self-attentiveness, cultic withdrawal, institutional chumminess? What does the Church provide which can shatter this crypto-nationalism, this unconscious caste-ism, which we are being taught to rationalize more and more plausibly these days? One item suggests itself in answer: *vivid knowledge of foreigners exciting a sympathy which can hurt.*

All Bible study, however engrossing and resourceful; all "programs" (sic!) for stewardship, so often merely sly gimmickry; all dutiful obedience to correct, impassioned, eloquent exhortation not to be local in our loves; all possible attention to worship, custodianship, social service, community witness, and prophetic commentary — all these good and welcome and needed elements in Church life are intrinsically vulnerable to centripetal concerns. But when tires scream on asphalt and we see four-year-old neighbor Jimmy limp and bleeding in the street, we simply *cannot* stand there in front of the mirror to finish priming — even for church.

In all the arsenals of experience there is nothing like genuine old-fashioned pity to start us (at least) toward the outreaching love of Christ. "Commiseration" is mighty power, itself a word worth extra meditation.

So it is as a *document of need* that Dewi Morgan's *Seeds of Time* has aptness and value. Here, the former editor and press secretary of the Church of England's Society for the Propagation of the Gospel (SPG), now rector of St. Bride's, London, reviews the accomplishments and enormous frustrations of this 262-year old society's missionary activity all over the world during 1962. He does this in a reportorial, often staccato style, with a good balance of anecdote and generalization. There are photos, and a

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August

25. Niger Delta, Nigeria
26. North Carolina, U.S.A.
27. North China
28. North Dakota, U.S.A.
29. Northern Indiana, U.S.A.
30. North Kwanto, Japan
31. Northern Michigan, U.S.A.

August 25, 1963

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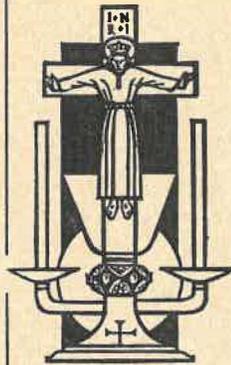
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generously airy format which make the booklet readable for both the dipper and the student. One longs for such a condensed, vivid, exasperating, and challenging kind of report widely available every year, on our Protestant Episcopal missions.

Although the author begins with a fine depth of theological perspective and offers the conscience a thousand nudges and needles toward missionary sacrifice, it must be said that, well, it is all veddy, veddy *Anglican*. Granted it is an SPG report, nevertheless its references to "the Church" and "Churchmen" leave one's questions not only about the missions of other Anglican societies but about these missions and the mission of the Church, to say the least only partially satisfied. This cannot be a fair complaint, granted the nature of the document. But they are urgent, even imperious questions these days, are they not?

G. F. TITTMANN

The reviewer is rector, St. Mark's, Berkeley, Calif.; president, Overseas Mission Society; and editor, Overseas Mission Review.

A Missing Name

The Anglican Church in Canada, by Philip Carrington. Wm. Collins Sons. Pp. 320. \$5.50.

Canada has now more than 18 million people. Of these, 2½ million are Anglican, in 28 dioceses grouped in four provinces each with its own provincial synod, the whole coming under the General Synod which legislates for the whole Church. The Most Rev. Philip Carrington tells the story of the growth of the Anglican Church in Canada to the present day from the first recorded celebration of Holy Communion by Master Wollfall in 1578. There are lots of names here, but you never lose the sense of the Church as a living body, still with a strong pioneer spirit, which has know its share of difficulties and discouragements and known also some remarkable and devoted leaders both clerical and lay.

The Canadian Church has had its characters: the bishop given to driving furiously through the Rockies (while reading his Prayer Book) who one night called up the priest he had left that morning, and asked, "Irwin, when I left your house this morning, did my car have a front bumper or not?" And, the canon in the religious education department who innocently entitled a pamphlet for seminarians *How to Hold our Older Girls*; the bishop who sought relief from the drearier stretches of a Lambeth Conference in a shooting gallery aiming at toy bears and never missed one!

Among so many names one is missing here which other historians will refer to frequently: it is, of course, that of the distinguished author himself. He led the diocese of Quebec for 25 years of re-

markable growth. But his influence did not stop there. Without him the whole Church of Canada would not have been the same.

[The Anglican Book Centre, 600 Jarvis St., Toronto, is making available at the reduced price of \$4.25, *The Anglican Church in Canada*, by Philip Carrington. The Rev. M. B. Parker, director of the Centre, says the special price is set so people may purchase the book in Canada at the approximate equivalent of the English price — 30 shillings.]

J. R. BROWN

Fr. Brown, who is associate professor of Old Testament and Hebrew at Nashotah House, is canonically attached to the diocese of Quebec.

Booknotes

The Archbishop of Canterbury's answer to John A. T. Robinson's *Honest to God* [L.C., May 19th] is being reprinted in the U.S. by Forward Movement Publications (paper, pp. 19, 15¢). Its title is *Image Old and New*. Originally published by SPCK, the booklet by Dr. Ramsey is subtitled, "On the problem of finding new ways to state old truths with comments on some recent efforts to express the faith in modern terms."

Lewis S. Mudge gives his answer to the question *Is God Alive?* in a paperback published by United Church Press (pp. 95, \$1.45). He takes pains to point out that the answer (part of which was delivered as lectures to high-school and college-age young people) is not "very polished or particularly original." Lewis Mudge is assistant professor of religion and chaplain at Amherst College.

Notable addition to Hawthorn's *Twentieth Century Encyclopedia of Catholicism* is volume 95 (pp. 126, \$3.50): *The Christian and World Integration* by Canon Jacques Leclercq, rebellious Roman Catholic moral theologian [see L.C., February 17th for a review of his *Christ and the Modern Conscience*].

Books Received

PASSION. By Karl A. Olsson (author of *Seven Sins and Seven Virtues*), who says passion is heart of Gospel message and Christian life. Harper & Row. Pp. 124. \$2.75.

THE MEANING OF EVIL. By Abbé Charles Journet, author of *The Meaning of Grace* and *The Church of the Word Incarnate*. P. J. Kenedy. Pp. 298. \$5.95.

PERSONAL PRAYERS. A Monthly Scheme for Men and Women. By A. K. Hamilton, vicar of St. John's, Newcastle. London: Mowbray. Pp. 116. 8s. 6d. net. Approximate U.S. price: \$1.18.

LUTHER'S WORKS. Volume 26. Lectures on Galatians—1535. Chapters 1-4. Translated by Jaroslav Pelikan. Concordia. Pp. 492. \$6.

THE IDEA INVADERS. "How ideas with a purpose, spread by men with missions, have influenced the destinies of nations and the lives of countless individuals." By George N. Gordon, Irving Falk, William Hodapp. Hastings House. Pp. 266. \$4.95.

The Living Church

Volume 147 Established 1878 Number 8

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

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THINGS TO COME

August

25. Trinity XI
26. Meeting of the World Council of Churches' Central Committee, Rochester, N. Y., to September 3d

September

1. Trinity XII
8. Trinity XIII
Eighth international conference of the Order of St. Luke the Physician, St. Stephen's Church, Philadelphia, to the 11th.
15. Trinity XIV
18. Ember Day
Consecration of the Ven. John Adams Pinckney to be Bishop of Upper South Carolina, Trinity Church, Columbia, S. C.
20. Ember Day
21. St. Matthew (Ember Day)
22. Trinity XV
29. St. Michael and All Angels (Trinity XVI)
Girls' Friendly Society Day of Prayer around the World.

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

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THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee, Wis., 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

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.

Wide of the Mark

It would be unfortunate if your readers were left with the impression of Saskatchewan doctors given by Fr. Rettger in his letter to THE LIVING CHURCH, July 25th. The picture he has given of the time of dispute between the doctors and the government of this Province contains some slight measure of truth, but the ascription of the dispute to the socialization of medicine is wide of the mark. The basis of dispute was the freedom not only of the doctor but also of the patient, and that the prospective patient realized this was shown in the support given to the doctors by the people of the Province, who compelled the government to consider the doctors' gravamen and to find and apply a remedy.

It would be odd in this day and age, however, to complain about any section of the community which endeavored to obtain and maintain satisfactory conditions of work. The chief opponents of the doctors were trade unionists — the very people most determined to work only if their particular conditions are met, and who very often refuse to work even when conditions are satisfactory. Surely Fr. Rettger would agree that doctors are as free as members of trade unions, or even clergymen, to refuse their services if their conditions of work are unacceptable?

(Rev.) WILLIAM C. MACVEAN
Librarian
St. Chad's College

Regina, Saskatchewan

Still Casting

I see by your August 4th issue reports on the Faith and Order Conference in Montreal that William Stringfellow is still casting the first stone.

He speaks of "empty phrases, theological banalities, and pietistic indifference," and then goes on to recommend Baptism for the world's troubles. I would guess that most of those people he mentions with troubles, and those causing the troubles, have been baptized. Without some careful consideration of what Baptism means, some diligent teaching about Baptism, and some kind of consensus about what Baptism means from the theologians of the Church, the mere fact that people get baptized isn't going to make much difference in the world.

(Rev.) GILLET BECHTEL
Episcopal College Chaplain
San Diego State College

San Diego, Calif.

Challenges

I challenge with ample support the Rev. Paul L. Lattimore's premise that we are a Christian country [L.C., August 4th]. I further challenge the statement that a completely "secular philosophy" of education will prohibit the free exercise of religion. This may be a positive remark, but not a

demonstrable one. To the contrary, England, Sweden, and Spain with their magnificent established Churches and a national religiously-oriented philosophy have not effected even mediocre Christian societies.

Like others deploring the Supreme Court decision, Mr. Lattimore complains that the secularist "minority" is ruling the religious "majority." Indeed? When our nation's Churches may claim slightly more than half the population (and no doubt with padded figures at that)! All this about our "founding fathers!" Our founding fathers are the Apostles who succeeded by the help of the Holy Spirit to organize a fanatical Christian community which never dreamed of using the state as a crutch to smooth the way for its doctrines.

It is difficult to see what is to be gained by an interdenominational formula allowing lowest-common-denominator non-trinitarian "religion" in the schools. Do Christians really think this will convert, teach, or entice our children into a more vigorous religious life? Or will it instead further advance the American shinto which has persisted since Victorian times?

I am interested that Mr. Lattimore points out that Justice Stewart is an Episcopalian. With due respect to the Justice, I consider my position as loyal to the Church as his.

(Rev.) EDMUND W. OLIFIERS, JR.

Rector, St. Boniface's Church
Lindenhurst, N. Y.

Answer: "Never"

Having read yesterday the letter from a southern Churchwoman published in your editorial column [L.C., August 4th], I am compelled to attempt to put some of my own thoughts on paper also. Would that I had the gift of expression of a Peter Day or a Cynthia Wedel! Perhaps I can convey something of what is on my heart.

(I am a member of St. Columb's Church in Jackson. I am a housewife, and am presently serving as chairman of the Mississippi Advisory Committee to the United States Commission on Civil Rights, and as secretary for the Mississippi Council on Human Relations. My husband is also a member of the Church. He serves on the standing committee of the diocese. He is an engineer. We have five children and eight grandchildren, all Episcopalians. We certainly want to stay where we are. We love Mississippi.)

A study book of some years back was titled, *Compelling Christian Convictions*, another by Cynthia Wedel was *The Glorious Liberty*. Living in Mississippi with a compelling Christian conviction in my heart that would not let me rest, I have struggled long and hard; but I can now honestly say that for me, "The Glorious Liberty" is no longer just the title of a book, it has become a living reality. My earnest prayer is to be given the means to convey convincingly to others the thrilling, fulfilling truths that I now see so clearly revealed.

You have asked, "When will the moderates speak out?" My answer to that is "Never." If you speak out, you just are not moderate any more! In the south we hate such labels as integrationist, do-gooder, moderate, liberal, and other less polite terms because they are labels and mean different things to different people in different situations.

I have not been concerned about the mod-

Continued on page 19

The Living Church

For 84 Years:

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

Eleventh Sunday after Trinity
August 25, 1963

HOUSE OF BISHOPS

Support for Civil Rights

The House of Bishops, meeting on August 12th in a special session called at Toronto by Presiding Bishop Lichtenberger, adopted resolutions supporting civil rights legislation and a proposed rally and demonstration, in support of such legislation, to be held in Washington, D. C., on August 28th. The bishops met the day before the Anglican Congress' opening.

The bishops resolved:

I. That the House of Bishops . . . commends to all people the Presiding Bishop's letter dated Whitsunday, June 2, 1963 [see L.C. of that date], as appropriate and helpful in the present racial crisis; and that we support the Presiding Bishop in this wise and timely expression of Christian leadership.

II. That the House of Bishops . . . , mindful of the Church assembly to be held in Washington, D. C., on August 28, 1963, in coöperation with the march on Washington for jobs and freedom,

(A) Recognizes not only the right of free citizens to peaceful assemblage for the redress of grievances but also that participation in such assemblages is a proper expression of Christian witness and obedience;

(B) Welcomes the responsible discipleship which impels many of our bishops, clergy, and laity to take part in such an assemblage and supports them fully;

(C) Prays that through such peaceful assemblage citizens of all races may bring before the government for appropriate and competent action the critical, agonizing problems posed to our nation by racial discrimination in employment, in access to places of public accommodation, in political rights, in education and housing.

III. That the House of Bishops . . . urges the Congress of the United States to pass such civil rights legislation as shall fairly and effectively implement both the established rights and needs of all minority groups in education, voting rights, housing, employment, and access to places of public accommodation.

CHRISTIAN SOCIAL RELATIONS

August March

Parishes of the Episcopal Church have been asked by the National Council's Department of Christian Social Relations to organize representation for the civil rights demonstrations to be held in Washington, D. C., on August 28th.

Episcopal participation in this "March on Washington for Jobs and Freedom" will be part of the participation of the National Council of Churches, according to the CSR Department's newsletter, *Church and Race*. The march has been "planned by Churches and civil rights organizations as a responsible, disciplined, demonstration, in close coöperation with Federal law enforcement agencies," according to the newsletter.

Among the individual bishops who have voiced support for participation by Churchpeople in the scheduled demonstrations is Bishop Stark of Newark, who recently added his commendation to suggestions from his diocesan department of Christian social relations. The Newark department is sponsoring a "Washington Caravan" to travel to Washington by train on the day of the demonstrations.

MISSIONS

Centralization Pro and Con

by the Rev. JOHN W. NORRIS

Considerable discussion demonstrating differences of opinion developed, when missionary bishops and bishops of domestic dioceses which have entered into "companion diocese" relationships met in Toronto. The meeting was held on August 12th, before the opening of the Anglican Congress.

Primarily, the disagreement concerned the degree to which the National Council and its Overseas Department should oversee the companion diocese program. Some of the bishops were outspoken in their opposition to any oversight, claiming that when the National Council had control it tended to destroy personal relationships which had previously existed. Others expressed the opinion that some form of central authority is necessary for the best interests of the Church and the related dioceses.

The session was called by the Overseas Department. A questionnaire, previously distributed by the Rev. Samuel Van Culin, Jr., assistant secretary of the Department, provided a basis for the initial discussion.

Bishop Bentley, head of the Overseas Department, after explaining that the meeting was for the purpose of considering the merits and drawbacks of the five-year-old companion diocese program,

pointed out that a number of missionary jurisdictions are anxious to get in on the program. (One such jurisdiction is the diocese of Maseno, in the Church of the Province of East Africa, according to the Ven. Kenneth E. Stovold, who had been invited to the meeting by the Department.)

A panel consisting of Bishop Richards of Central America, Bishop Bayne, Anglican Executive Officer, and the Rev. Stanley Plattenburg of the diocese of Southern Ohio opened the discussion. Bishop Richards said that when the man working in the mission field is asked to become associated with a home diocese in the companion diocese program, the first question that comes to mind is, "What is the motive for this request — why does the diocese want to enter into the program?" If the diocese is moved by considerations of evangelism, how realistically is the diocese concerned with the Gospel, rather than with some Victorian, romantic concept of mission?

Or again, said Bishop Richards, the questions may be asked, "Is the desire for involvement with a missionary area of genuine purpose, or is the relationship to be merely something of a diversion? Does the home diocese have a real desire to know what life is like in the area? How deeply do the people feel a compassion for people in the missionary district?"

Some of the people overseas are dubious about the part played by the people in the U.S., according to Bishop Richards. The sharing of wealth is difficult, he said, because this type of "personalization" can have a negative as well as a positive side. The assisted jurisdiction may dwell on the thought that "you have much; we have little."

As for the education of the domestic diocese, said Bishop Richards, "The man in the field is not concerned with educating your diocese, because he is involved and concerned with the extension of work where he is." The bishop said the greatest need in the field is capital funds. It would be better, he said, to put together into capital funds all such little projects as, for instance, the purchase of a movie projector.

Dr. Plattenburg then told of the companion diocese program as it has developed between the diocese of Southern Ohio and the Brazilian Church. After

discussing the idea, the diocese of Southern Ohio decided that the concern should be with the ministry to people, he said. The first step was to send a committee of four clergymen and four laymen — two men and two women — to Brazil. There the committee met people as fellow Churchmen with common problems seeking common solutions. In 1961, said Dr. Plattenberg, a committee of Brazilians visited in homes in Southern Ohio, then went on to the General Convention in Detroit.

Out of this relationship the diocese became a people concerned about the culture and nature of life in the other country. Now the people of Southern Ohio think of people when they think of Brazil, said Dr. Plattenburg.

Dr. Plattenburg was sent to Brazil, "without portfolio," by the diocese of Southern Ohio, to spend a year simply meeting the people of Brazil. At first, he said, the Brazilians asked, "How can this small Church help a great Church like that in the United States?" They were told they could help Churchpeople in the U.S. to come to an understanding of the purpose and plan of missions; help them understand how to live in a world as a minority group; help them clarify the whole problem of paternalism which so often hinders the work of missions; and finally, help them learn how to receive as well as to give.

Bishop Bayne told the meeting that there is a general interest in the companion diocese program as a new principle of missionary program. He said that such companionships should not become permanent, but he would not designate a time limit. Where an American church needs to be deeply involved in a given area of work, he said, the companionship relationship is a great opportunity. He insisted that there should be some form of central authority as a coordinating factor in the program.

Bishop Baker of North Carolina said that his diocese entered into the program in an effort to lift the people out of parochialism to a realization of their Anglicanism. He said the diocese chose Panama as its companion jurisdiction because it is easy of access, and also because of the race situation. He said it was desirable that the white people of North Carolina entertain people in their homes who were not white. The greatest results, he said, have been achieved through people who have come back after a visit to Panama. "We are selfish in this," said Bishop Baker. "We want to grow."

In the discussion on whether National Council should have control in the companion diocese relationships:

✓ Bishop Blanchard of Southern Ohio said he felt that all capital gifts should be made through the National Council, and not on a "person to person" basis.

✓ Bishop Emrich of Michigan claimed that the weakness of the present system of missions is that it is impersonal. There is need

for a corrective, he said, which might be the adding of just such a program as that of the companion diocese.

✓ Bishop Gooden of the Panama Canal Zone said that, while it was true that the diocese of North Carolina has been giving a large sum of money for specific work, more importantly the people have been giving of themselves. He said he first opposed the companion diocese program, but he acknowledged that, as the people of the two jurisdictions are getting to know one another, a most effective spirit is developing.

Bishop Bentley asked for a vote on whether the program was good in principle, with the understanding that the National Council and its Overseas Department would keep hands off as far as possible but be ready to advise if need should develop.

Opposition to the proposal developed among those who felt that the moment the National Council had a hand in the matter the personal relationship was destroyed. One bishop said that when a diocese wants to do something but is told that it cannot the personal aspect is defeated. Such action, he said, "is downright bureaucracy." Another speaker said he feared that relationships under the proposal could become a fixation rather than a widening view.

Bishop Bayne stressed the need of personal relationship, but declared that the Church should be aware of a need for coordination through centralization. Bishop Bentley again asked for a vote of approval of the companion diocese plan in principle as requiring the consent of the National Council, saying that there would be no controls or rules, but only a "light, flexible touch." One negative vote was registered; the majority vote did not include the majority of bishops present, however. Most abstained.

OPENING SERVICE

To Help the World Recover Its Soul

by the Rev. JOHN W. NORRIS

Led by a choir of 750 voices, of which more than 150 were trained boy choristers, some 14,500 members of the congregation opened the third Anglican Congress with the stirring hymn, "All creatures of our God and King," sung to the tune, "Vigiles et Sancti." The walls of the tremendous Maple Leaf Gardens echoed with the praise of God as the procession of laymen, priests, and bishops entered the arena. Half an hour was required for the 900 members of the Congress to move in and to take their places.

The service was Evensong in traditional form, with the versicles, responses, suffrages, Psalms, and Collects sung. An office hymn was inserted between the first lesson and the Magnificat. The canticles were sung to the setting of Stanford in C — a fine work, despite its



F. W. Putnam

The Rt. Rev. Stephen F. Bayne, Jr.
An interest in the companion diocese program.

Victorian flavor. The musical settings for the canticles were not congregational in form, but ample congregational participation was offered in the hymns and Psalms and the recitation of the Creed.

The anthem by Dr. Healey Willan (composed for the occasion) was a brilliant piece of work both in composition and in rendition.

It required the entire first floor of the arena to seat the lay and clerical delegates and the bishops. The lay delegates followed banners proclaiming their countries. The clerical delegates, following the laity, were in turn followed by the bishops.

The "chancel" was at one end of the arena. A large, simple altar with red superfrontal and bearing only two candles was set against a background of light blue curtains. On either side of the altar, seats were provided for the metropolitans of the various Provinces and the presidents of the eight provinces in the United States.

The Archbishop of Canterbury and the Primate of Canada, resplendent in gold copes and mitres, were seated in the center facing the congregation. Opposite, occupying banks of seats extending from the floor to the top aisle, sat the members of the choir.

The Archbishop of Canterbury in his sermon said that beneath the strains and agonies of our modern world lies the estrangement of man from his Creator. He said that, by lifting up their souls in the simplicity of love toward God, Christians are doing on the world's behalf what the world has lost the power to do, and that they serve the world by helping it to recover the soul which it has lost. "This is no platitude," he said, rather it is the priority which the Church is all too ready to neglect.

As it was with Christ, so our obedience

is always in a place and always in time, the Archbishop said. The Church serves God in the heart of particular countries, cultures, and languages. It must be as Canadian as the Canadians, as African as the Africans.

The life of Christ is a life beyond geographic regions, and so is our mission, the Archbishop said. As the world becomes smaller by the involvement of every part, the Church can only serve this or that portion of humanity as it achieves a togetherness in serving all. The Archbishop again stressed the probability of the Anglican Communion ceasing to exist as Christian unity develops.

The Primate of Canada said that, in one sense, the people at the Congress had come together because it is good for them to be together. He said that the Congress did not meet to glorify Anglicanism, but to glorify God; nor did it meet to advance the cause of Anglicanism, but to love and serve the world in Christ's name and in Christ's way.

THEOLOGICAL EDUCATION

"Dialogue" Was the Slogan

by the Rev. ARCHER TORREY

An almost unanimous dissatisfaction with present curricula, a broad area of agreement on the need to bring theological education up to date and on the general direction it should take, and an almost total lack of defensiveness toward one another were characteristics of a four-day conference held this month. On August 6th to 9th, the heads of nearly 50 of Anglicanism's 100 or so theological colleges met on the campus of Huron College, London, Ontario, Canada.

This pre-Anglican Congress meeting marked the first time the deans and principals of so many Anglican seminaries had come together, and they wasted no time in getting down to business and pinpointing the weaknesses of traditional methods of theological education. The keynote was stuck by a visitor to the conference, the Rev. John Taylor, formerly principal of the seminary in Uganda, who was at Huron College for a conference on missionary strategy, which he was attending in his capacity of secretary of the Church Mission Society.

Dr. Taylor, indicating that he had the support of the Archbishop of Uganda, Dr. Leslie Brown, called for creation of a Lambeth degree which would be given in recognition of an entirely new approach, anywhere in the world, to theological curriculum.

The degree would go to those who stressed a complete break with the "stereotype of the West," giving attention to those things, underplayed in the West, which must be given top priority in Africa and Asia. The general note of

unanimity behind Mr. Taylor's radical-sounding proposal was first expressed by the Rev. Canon David Anderson, formerly head of Immanuel College, Ibadan, Nigeria, and now head of Wycliffe Hall, Oxford, who said, "What Mr. Taylor has said about Africa also applies to Oxford, England."

Mr. Taylor said that if a Lambeth degree is given for work not recognized by the "stereotyped" degrees and examinations now in use, it should stress those doctrines which are important in the African or other local setting. He mentioned, by way of illustration, the doctrine of nature, pointing out that in Africa there is a deep sense of the oneness of man and nature, an intense consciousness of nature that must be dealt with theologically. Those who were familiar with the Buddhist world were conscious of the same thing, and the Rev. James E. Griffiss, of *El Seminario del Caribe*, commented that the same thing was relevant to the setting in which the Church works in Latin America.

The doctrine of man also was mentioned by Mr. Taylor. We cannot use the terms of the last 10 centuries in the West, which are essentially individualistic, he argued, but when we restate the doctrine of man in terms which can be understood in the context of, for instance, Africa, it will also affect our statement of the correlated doctrines of sin and salvation. A much stronger emphasis on, and a more detailed working out, of eschatology and the doctrine of the Communion of Saints also are indicated, according to Mr. Taylor. In addition, he mentioned the doctrine of evil, in terms of witchcraft and demonism as well as of natural disaster. On the positive side, he suggested a more satisfactory working out of the doctrine of the Holy Spirit, stressing that aspect of the work of the Holy Spirit that might be thought of as "possession," and which provides special insights and oracular utterance.

A picturesque description of the traditional theological curriculum was given by the Very Rev. John Coburn, dean of the Episcopal Theological School, Cambridge, Mass. He said that in the traditional concept a seminary is a "freight depot to load the man up with the stuff to carry him for the next 40 years." Every principal was wryly amused by this familiar idea. Another voice from the United States, and also from the entire Anglican Communion, was that of Bishop Bayne, Anglican Executive Officer, who dropped in on the conference during its last day to call for a "dynamic reorganization of the teaching of theology itself."

The Very Rev. Lawrence Rose, dean of the General Theological Seminary, New York City, stressed the "danger of imparting examinable commodities" and of creating, not a true priesthood, but a class of dependable functionaries in an

ecclesiastical bureaucracy. The Rev. Canon Harry Sawyerr of Fourah Bay College, Sierra Leone, echoed the danger of creating "professional ecclesiastics." At one point in the conference, during a meeting between the college heads and the bishops and metropolitans of the Advisory Council on Missionary Strategy, Canon Sawyerr made a strong plea for priests who understand the dignity and responsibility laid on them, not by their training or their position, but by the order to which they have been ordained.

The Rev. Robert Rodenmayer, head of the American Church's Division of Christian Ministries, reported a widespread feeling that the seminaries are failing to adjust themselves rapidly enough and are too complacent. "Laymen," he commented, "are far ahead of the clergy in thinking through the relation of the Church and the world. . . . Are we preparing men to carry on a ministry in a world that disappeared a generation ago?"

From the other side of the planet came the observation of the Ven. C. W. H. de Soysa, principal of the divinity school in Colombo, Ceylon, that the 112-year-old pattern of the school is now clearly seen to be inadequate. Also from the Orient came the comment that the theological college of the Church in Korea, in 50 years of existence, has not trained one teacher to teach theology, and must still be staffed by foreigners.

"What is the ministry?" was the question seen as the basic issue by the Rev. R. M. Nichols of St. Paul's United Theological College, Kenya. He expressed gratitude that the Church of England's Advisory Council on Training for the Ministry [CACTM] is proposing to examine the question. Speaking for CACTM, the Rt. Rev. F. W. T. Craske, who represented King's College, London, said that the spirit of reexamination must be reflected in the ministry itself. He said that English selection boards are now looking for "men who are not afraid to criticize or reexamine their own presuppositions," and who will not "stand on their ecclesiastical dignity."

An urgent plea that the ideal of a "learned ministry" not be abandoned no matter how much the nature of that ministry be reexamined was voiced by the dean of an American seminary, and it was pointed out that failure to stress learning as well as piety and pastoral skill has deprived many countries of scholars and made them dependent upon imported teachers. However, the Rev. Dr. F. W. H. Crabb of Emmanuel College, Saskatoon, Canada, asked, "What is an 'educated' man? A Ph.D. who is out of touch with the real world is not an educated man." The Rt. Rev. E. G. Knapp-Fisher, formerly principal of Cuddesdon College, Oxford, and now Bishop of Pretoria, South Africa, pointed out that there is no one pattern for the min-

Fr. Torrey is principal of St. Michael's Theological College in Korea.

istry — all kinds of ministry are needed. And the Rev. Canon F. C. Synge of Christchurch College in New Zealand pointed out the importance of realizing that "vocation" is not the monopoly of the clergy.

The sense of the meeting seemed to be that the questions of seeing theological education within the whole context of Christian education and of more theological education for the laity — questions opened up by Canon Synge — as well as the question of the nature of the ministry, were too much for this confer-



ence. The discussion returned again and again to the issue opened up by Dr. Crabb, the question of being "in touch with the world." In fact, this question was implicit in almost all that was said throughout the four days of the conference, as it was in Mr. Taylor's unscheduled keynote address.

Archdeacon de Soysa reported that a new seminary is being organized in Ceylon, in which Buddhism and Hinduism are to be seen as fulfilled by Christianity in somewhat the same sense as the Old Testament is fulfilled by the New Testament. In addition, all subjects will be taught from the point of view of their being trained for evangelism. Bishop Bayne, at the end of the meeting, stressed the same thing: What is needed in seminaries in the East and the West alike is not more courses in missions or "missiology" but courses taught with an awareness of God's mission and man's obedience.

The Rev. Canon Maung Pe of Rangoon illustrated how the problem of relevance and consciousness of mission has been very simply worked into the experience of the Burmese students who, with their principal, go into the villages and get into conversations with the villagers, hear the questions the people ask, and at school hear lectures from an ex-Buddhist professor or a Buddhist monk to help them understand the background of these questions and to stimulate their own thinking as they try to understand what Christianity has to say in reply.

Canon Sawyerr pointed out that, while we try to cope with this modern age, we must also study and evaluate the African piacular rites [rites of expiation] to discover just what is involved; what is the Africans' basic concept of sin, sickness, healing, and absolution; what is their basic liturgy; and what their symbols mean. Dr. Ronald O. Hall, Bishop of Hong Kong, reinforced this by pointing out that all sacrifice in every culture is fulfilled in Christ. He quoted from F. D. Maurice: "Our Lord fulfills sacrifice because he has always been the heart of it."

Bishop Hall urged that theologians study the place of sacrifice and obedience in the history of the people. "We feel the presence of God" in the obedience of the people throughout history, he said.

There was relatively little dissatisfaction with the content of post-ordination training, although a yearning for more of it was expressed. One speaker wistfully said, "I wish we could all be ordained first and then, after five years in the ministry, take our theological training." The relevance of post-ordination training presents less problem than seminary training because, as a conferee put it, the student has been in dialogue with the world by that time.

Once the word "dialogue" had come into the discussion it remained as one of the slogans of the meeting, replacing the earlier word, "relevance." The new word included several elements generally considered basic: the stress on mission, which means an evangelistic "dialogue" with the people to whom the Church is sent; the stress on relevance which comes about only when the Church is in "dialogue" with the world around it, learning from it as well as trying to speak to it; the stress on better teaching methods, with the teacher in "dialogue" with the student, addressing himself first to the student's own problems and then goading the student to become aware of the questions that the world around him is asking, sometimes using the seminar and tutorial methods; and, finally, the most basic "dialogue" of all, that between God and the members of the Christian community, and between God and His world.

Godward Side

The Rev. Noel Davy of the Society for Promoting Christian Knowledge said that the theologian's dialogue is with Christ and with the world. The Rev. Anselm Genders, C.R., of Codrington College, Barbados, urged that the Godward side of this dialogue not be forgotten in the rush to be "relevant" — a plea echoed by Canon Sawyerr in his call for priests who understand the priesthood.

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, in the closing address of the meeting, emphasized the same point when he made an eloquent plea for "ascetical theology." He explained that he did not mean a technical course, but a stress on the Christian life in terms of the relationship of the soul to God. "Do not let the study of contemporary psychology be a substitute for a study of Christian spirituality," he said, and urged the universal reading of such great classics as *The Cloud of Unknowing*, St. Augustine's *Confessions*, and *The Ladder of Perfection*. "Teach the students to pray," he pleaded, "and to help others to pray. Let them learn to be silent and to encourage others to be silent. How often we

starve our own souls through never consenting to be quiet! I pray for a more silent priesthood."

In the course of the conference discussion on curriculum, both the Rev. Ian D. Siggins, of Ridley College, Melbourne, Australia, and the Very Rev. R. H. Whittaker, of the seminary of the diocese of Michigan, stressed that the curriculum problem is less a problem of subject matter than of "direction." "We must help the men get into dialogue with the laity," said Mr. Whittaker, pointing out that all around our seminaries is the laity, a reservoir of men and women even now in dialogue with their culture — a great resource from which the students can draw in order to examine what questions the culture asks and what answers the Gospel has to offer.

The Very Rev. George Alexander, dean of the theological school at the University of the South, Sewanee, Tenn., told how his seminary spent seven years in study of its curriculum, only to come back to the same subjects — Bible, Church history, theology, liturgics, and pastoralia. However, he said, "While we still have Old Testament 301 listed in the catalogue, the manner of presenting Old Testament 301 has changed three times in the last three years."

In reply to a principal's plea for a more direct dialogue between teacher and student ("You can't expect a student to enter into dialogue with anyone else if you have never entered into dialogue with him yourself but have just stood and lectured at him"), the Rev. Canon Kenneth Cragg, warden of St. Augustine's College, Canterbury, England, said that dialogue can exist even in the lecture method. It is more a problem of temper, he suggested, urging that the lecturer be alive to the world and make the student more alive to the world also. The problem was illustrated by Fr. Nichols of Kenya who told of an African student who complained to his teacher, "You are scratching us where we don't itch," and of the teacher who replied, "Our job is to make you itch in the right places."

The Archbishop of Canterbury called for training men in the ability to engage in "analogical thinking." One must know the local culture and the local way of thinking in order to be able to find analogies useful in explaining doctrine, he said, but he warned that C. H. Dodd's advice must be heeded: "Soak yourself in depth in the Christian tradition — biblical and otherwise — so that there is no danger of your diluting it; then approach another culture and see how to present it while at the same time learning from the other culture."

The Archbishop also called for greater stress on the study and teaching of morals, a subject which he insisted is far more important than any existing syllabuses have yet acknowledged.

Reports on St. George's College, Jeru-



Ray C. Wentworth

Pickers at St. Sava's Serbian Orthodox Cathedral, Milwaukee, Wis.
Strong feelings between two factions.

salem (given by a staff member, the Rev. Canon J. D. Zimmerman), and on St. Augustine's College, Canterbury (given by Canon Cragg), as well as reports on efforts toward theological training undertaken jointly with other denominations, were received with considerable interest, although they did not elicit appreciable discussion.

Fr. Rodenmayer reported that, when men were asked, "What was the best thing you got out of seminary?" most replied, "A sense of community," while a significant minority said, "A spark of intellectual inquiry." The Rev. Peter Hand, principal of St. Paul's College, Mao Island (Torres Straits), told the conference that the sense of community is actually the most basic teaching device. "We have to teach our students how to cope with the world, how to exercise Christian charity," he said. He described the cramped conditions at St. Paul's College, and concluded that "living on top of each other" is an exercise in Christian charity, and if a student "can stick it for five years, he will make a good priest."

The Very Rev. Sherman Johnson, dean of the Church Divinity School of the Pacific, Berkeley, Calif., said he felt the most important thing he learned in seminary was "how to think theologically — how to get information and how to think about it," while the most important thing he had learned in his post-graduate work was "how to read and study on my own."

The parting shot was the Archbishop of Canterbury's, "All the theological trainings I have ever heard of have been too short!"

ORTHODOX

Russian Unity Head

A new "Committee on Questions of Christian Unity" has been formed by the Holy Synod of the Russian Orthodox Church, according to Religious News Service,

This committee will replace a commission on relations between Christian Churches, a body which has been headed by Metropolitan Pitirim of Krutitsky and Kolomna. The new organization will be headed by Metropolitan Nicodim, chief of the Russian Church's Department of External Affairs. The 33-year-old archbishop was recently made Metropolitan of Rostov and Yaroslavl, and is reportedly the youngest metropolitan of that Church since the 17th century, when Archbishop Peter Mogila of Kiev was made a metropolitan at the age of 32.

[Another Russian Orthodox recently made a metropolitan is Metropolitan John, 54-year-old Exarch of the Moscow Patriarchate for North and South America.]

A statement by the Holy Synod said that the committee was formed in response to the "vivid demonstration of the bonds between the Churches" manifested last month when representatives of "almost all the Christian denominations" attended celebrations in Moscow in observance of the 50th anniversary of the consecration of His Holiness Alexei, Patriarch of Moscow and of All Russia.

Serbian at Odds

by RAY C. WENTWORTH

Inside the cathedral, the word was "Axeois" ["worthy"]. Outside, the pickets' signs said, "We don't want Tito bishops here."

The scene of this ambivalence was St. Sava's Serbian Orthodox Cathedral, Milwaukee, where on August 1st Bishop Firmilian Ockoljich was consecrated bishop of the midwest diocese of that Church. He was chosen to succeed Bishop Dionisije, of Libertyville, Ill., who has been removed from his post because of unpublished canonical charges brought by the Serbian Church's Council of Bishops in Belgrade, Yugoslavia. Bishop Dionisije has denied that he has committed

canonical offenses and has called the suspension the work of "a handful of Communists among the American Serbs."

On the night before Bishop Firmilian was consecrated, he was served with papers telling him that his right to control the diocese has been challenged in an Illinois court. Bishop Firmilian was one of three men selected to take over Bishop Dionisije's jurisdiction, which has been divided.

The first thing I saw as I approached the cathedral on the morning of the consecration was what looked to be a small group of pickets, carrying signs. The "small group" turned out to be between 75 and 100 men and women, with a few children, patrolling a long stretch of sidewalk outside of the cathedral. When I lifted my Crown Graphic to photograph them against the background of the cathedral, they were immediately aware of the camera, and faces looked determined and signs were held steady.

Inside St. Sava's, a capacity crowd sat in pews and stood in the aisles, as the consecration proceeded on its three-hour course. In a position of honor sat Bishop Scaife of Western New York, chairman of the Episcopal Church's Joint Commission on Coöperation with the Eastern and Old Catholic Churches. A few Episcopal priests were in the congregation, as was Peter Day, newly-appointed Ecumenical Officer for the Episcopal Church. I photographed the scene, listened for a while to the resonant voices in the sanctuary and the choir loft, then went outside to talk to the pickets.

It was apparent that feeling was strong between the two Serbian factions. The opposition to Bishop Firmilian's consecration seemed to center around a feeling that his selection was a maneuver by Marshal Tito, Communist head of the Yugoslavian government, to exercise control over the Serbian Church in America. (Bishop Dionisije reportedly said he was convinced his suspension was announced "under pressure of Tito's Communist regime.")

"The old diocese under Bishop Dionisije was running well — there has been no sudden growth in numbers — why must we have three bishops?" the opposition's spokesman asked. (I later heard that Bishop Dionisije had himself asked for the consecration of two more bishops, and had recommended that Bishop Firmilian — then Archimandrite Firmilian — be one of them.)

I mentioned that St. Sava's congregation, in a parish meeting held several days before the consecration, had voted support for the new bishop. The spokesman mentioned that the vote, being a show of hands, was open to question, and said he felt that some opposing parishioners had been unfairly excluded from the meeting. The announced vote had been 312 to 10 in favor of supporting Bishop Firmilian. My informant pointed

to the pickets and said, "You see, there are many more than 10 people there." He assured me that they were all local parishioners.

Knowing that feeling was intense, I asked him whether he thought, if I remained longer, I would be able to get any "action pictures." He called attention to the policemen directing traffic near the church, and said, "Early this morning, when the picketing first began, one of the pickets and a parishioner of the other faction started arguing, and right away a policeman stepped up and said there was to be no expression of hostility from either side. That stopped the argument and there hasn't been one since."

Since his consecration, Bishop Firmilian has been quoted by the *Milwaukee Journal* as saying he was "determined to march shoulder to shoulder with the forces of God — and with King Peter II [exiled Yugoslavian monarch] — in defense of our faith." He said he was as determined toward that end as "dictator Tito is determined to march shoulder to shoulder with the Soviet army in pursuit of the burial of freedom everywhere." He said he continued to be dedicated to the struggle for the liberation of the people of "Serbia and of all of Yugoslavia; people who continue to suffer beneath the yoke of Communist oppression and enslavement," according to the *Journal*.

On the afternoon of the consecration, Bishop Firmilian was guest of honor at a luncheon, during which he received many testimonials. Bishop Scaife and Mr. Day were among the guests and afterward, as the two made their way from the cathedral, a man addressed himself to Mr. Day and, a twinkle in his eye, said: "Take good care of our Bishop Scaife. If anything happens to him, you'll have us Serbs to answer to!"

RELIGIOUS ORDERS

Guests at Notre Dame

Several Episcopal nuns were guests of Roman Catholic religious this month, at the Institute for Local Superiors, held August 5th to 11th at Notre Dame University, South Bend, Ind. Some 2,000 Roman Catholic religious from all over the U.S. attended the institute.

The Episcopal nuns attended a celebration of the Holy Communion each morning at St. James' Cathedral, South Bend. The picture on the cover shows them on the steps of St. James' after such a celebration, accompanied by Bishop Mallett of Northern Indiana (second from right, bottom row) and Bishop Klein, his coadjutor (next to Bishop Mallett). Other clergymen in the picture are: top row, left to right, the Rev. Richard Curtis and the Rev. Michael Grant, assistants at St. James' Cathedral; next to top row, extreme right, the Very Rev. Robert F. Royster, dean of the cathedral; and, second row from bottom (behind Bishop

Mallett), the Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind., a member of the cathedral chapter. (Fr. Sheridan is LIVING CHURCH correspondent in Northern Indiana.)

One Episcopalian at the institute said she and the others were "treated with exquisite courtesy," and were often asked their opinions about community matters. The Rev. Robert Pelton, CSC, head of the theology department at Notre Dame and coördinator of the institute, was a "magnificent host," she reported.

The Roman Catholic religious evidenced much interest in the Episcopalians. "We have much to learn about Anglicans," commented one, "but we are learning." Another is reported to have said, "Of course, we know your Orders are valid!"

This is the second year in a row that Episcopal nuns have been guests at the institute.

FAITH AND ORDER

Assessing Montreal

by the Rev. Canon
ENRICO C. S. MOLNAR

In previous issues of THE LIVING CHURCH, Canon Molnar gave readers on-the-spot, ongoing reports of the Fourth World Conference on Faith and Order, held July 12th to 26th at McGill University, Montreal, Quebec, Canada. [L.C., July 28th, August 4th, August 11th]. Afterward, while enjoying a vacation at a mountain cabin at Idyllwild, Calif., Canon Molnar (who is director of Bloy House in the diocese of Los Angeles) wrote this appraisal for LIVING CHURCH readers.

In the memory of the Christian Church, which is the pilgrim people of God, the names of cities in which important pilgrimages and colloquies have taken place acquire a stenographic and symbolic significance in terms of doctrine, dogma, practice, and attitude.

Recall the names of Nicaea, Chalcedon, Constantinople, or Whitby — to name just a few — and the associations they evoke. To these illustrious names our own age, guided, we believe, by the Holy Spirit, has contributed its own list: Amsterdam, Evanston, New Delhi, Lausanne, Edinburgh, Lund, Vatican II, and now Montreal. They are milestones, of differing significance, on a very real pilgrimage.

Montreal is now part of ecumenical history. Has it benefited only the stationers, travel agencies, world airlines, and hotels? How will its message be interpreted and understood in St. Hugh's Episcopal Mission in Idyllwild, Calif.; in the Armenian Church in Antelias, Lebanon; in the Waldensian *église des Copiers* of Torre Pellice in the Piedmontese Alps; in the Holy Virgin of Kazan Church in Russia; in an Evangelical Church of the

River Plate in Argentina; in the Lutheran Church of Bensberg near Cologne; and in the Roman Catholic Parish of Notre Dame de la Fourviere in Lyon, France, to name just a few places where Christians gather to hear the Word of God? To be sure, "Montreal" will be studied and discussed to some extent in most theological seminaries of the world, but will its failures and aspirations and challenges be heard in the parishes and missions of Anglican, Orthodox, Protestant, and Roman Catholic traditions? Directly and indirectly involved in Montreal are Geneva, and Wittenberg, Canterbury and Constantinople, Rome and Moscow, Antioch and Addis Ababa, Madras and Gary, Ind. Will the section reports get lost in the classrooms of professional theologians and in the offices of ecclesiastical bureaucrats?

I am grateful that THE LIVING CHURCH asked me to "cover" the conference. Now that my on-the-spot reporting is completed, I look back from the vantage point of cool mountains at the hot steam-bath that was Montreal. How to assess this conference? It is too early and too unfair to dismiss Montreal as a conference on "Faith and Disorder," as some impatient wags have done. The weighing of words in sections and subsections is done; the debates under the hot tin roof of the Winter Stadium have run their course, and "A Word to the Churches" is on its reluctant way to all and sundry.

Aside from physical discomforts, most delegates complained that there were too many subject matters to be discussed and not enough time for discussion. As a result, no sharp theological statement, such as formulated at Lund, was produced. Even though tradition was one of the main topics on the agenda, most sections ignored almost completely all preparatory papers painstakingly prepared prior to Montreal. It would have been desirable had the delegates read these papers before going to Canada, but not all of them did so.

Overshadowing the entire conference and every discussion group were two most encouraging factors: (a) the unofficial yet warm-hearted presence of the Roman Catholic Church, and (b) the official and very actively vocal presence of Eastern Orthodoxy. Both Orthodox and non-Orthodox observers sincerely rejoiced at the presence of the Roman Catholic observers and guests.

In order to appreciate fully the scope of Montreal, it might help to recapitulate briefly the work which preceded the Fourth World Conference. As Fr. Yves Congar wrote: "The very idea of Faith and Order is Anglican." American Episcopalians stood at the cradle of the movement. The First World Conference on Faith and Order, meeting at Lausanne in 1927, studied seven topics which were more in accord with the Anglican turn

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Mission to Mindanao

by the Ven. Stuart

A. Schlegel,

Archdeacon
of Cotabato



Above: Mr. Alejandro Martin and Fr. Simeon Beling walk along a trail. Fr. Beling, who served in Upi, is now stationed along the coast of the Moro Gulf. Below: Sister Helena directs some of the girls in the embroidery school.



The large southern island of Mindanao is frequently called the Philippine "Land of Promise." Since the end of Spanish times, and especially in the years since World War II, the fertile plains and valleys of Mindanao have drawn Filipino homesteaders from the northern, more densely populated islands in large numbers, seeking their fortunes. Today the most striking characteristic of Mindanao is probably the great mixture of people, as Ilocanos and Tagalogs from Luzon and Cebuanos and Ilongos from the Visayas, along with Chinese and Indian merchants, have all come to settle among the Tiruray and other native tribes of the island, and among the fierce Moslems who have so long dominated it.

In the 1910s, a colorful American ex-Army captain, then with the Bureau of Schools, ventured into the Upi valley, above Cotabato City, on the east coast of the Moro Gulf. There, in the heart of the traditional homelands of the Tiruray tribe, Captain Irving Edwards settled, married a Tiruray maiden, and began an agricultural school for the Tiruray. He was followed to Upi, as the years went on, by groups of Ilocano homesteaders, and soon a pioneer community was growing there. In 1921, Captain Edwards appealed to Bishop Mosher to send an Episcopal priest to shepherd his Upi people. The bishop responded to his appeal, and the Episcopal Church became a part of the life and growth of the island of Mindanao.

Today, after 40 years, the Upi valley is flourishing, and the Episcopal mission of St. Francis of Assisi has flourished with it — a real part of its history and a real part of its day-by-day life. The original mission church in Upi has spread until there are today some 40 congrega-

tions. Most of these are in Tiruray villages, but some are predominantly homesteader. The Upi congregation itself is almost all Ilocano.

Four persons on the staff of the mission give, themselves, a living portrait of the past and the present in the Philippine deep south. One is a Tiruray, one an Ilocano, one a Chinese, and the fourth is an Igorot from the far northern mountain province.

Anne Pucay Dumo, R.N., came to Mindanao in 1949 to nurse in the Upi mission dispensary. Miss Pucay, as she was then, had just graduated from St. Luke's Hospital School of Nursing in Manila, and was venturing far from home when she set sail for Cotabato.

Born in Baguio, in the mountain province of Luzon, she is a Benguet Igorot, her people until very recently a fierce head-hunting tribe. But Anne was baptized as a child, for her parents had left paganism and become Christians at the Episcopal mission in Baguio. She had grown up close to the Church, and in high school had decided upon a career as a mission nurse.

In 1953, Miss Pucay married a local young man, Rudolfo Dumo, who was in charge of the boys' dormitory at the mission. The Dumos now have three growing youngsters, and "Ruding" has emerged as one of the most vigorous leaders of the local community — a businessman of stature and the treasurer of the parish vestry. Anne, like so many others from far distant birthplaces, has put down roots and become a woman of Mindanao.

In Upi, she is a person of importance and respect. Medical resources are pitifully inadequate in such an isolated valley, and it is a difficult and long trip down to Cotabato City on the coast. The dispensary has long been one of the mission's major works, and there Mrs. Dumo has received patients by the thousands, bandaging wounds, advising expectant mothers, giving needed injections, painting sore throats.

An exciting new venture was undertaken last year to expand the service of the mission dispensary. Rechristened the Upi Clinic, the dispensary became a rural unit of Brent Hospital, our Episcopal hospital in Zamboanga City, across the Moro Gulf. Now a modern laboratory has been equipped at the clinic, and facilities are available for minor surgery.

The author was appointed to Upi in 1960 as assistant priest of the Mission of St. Francis of Assisi. In January, 1961, he founded St. Francis High School and was principal until November, 1962. He became priest-in-charge of the Mission of St. Francis of Assisi in May, 1961, and was appointed archdeacon of Cotabato, with residence in Upi, last December.



Left: Mrs. Anne Dumo and Dr. Victoriano Fermo at work at the Upi Clinic. Below: Mr. Miguel Labasan talks to students in front of St. Francis High School giving them their day's farm assignments.

Most important of all, a doctor comes from Brent to be in residence for a week out of every month. Depending on voluntary contributions from the patients, often too poor to give more than a few centavos, and upon the sample medicines sent by generous and interested donors in the U.S.A., the clinic, its resident nurse, and its visiting doctors mean modern medicine and hope to the Upi valley, where still all too much trust is placed in the incantations and herbs of native "spirit doctors."

In the clinic, in a spotless white dress, or out on the trail on her way to deliver a baby, Anne Dumo represents the best in the Episcopal Church's efforts to serve the bodies as well as the souls of the Upi people. In true Mindanao fashion, these people have welcomed this transplanted Igorot girl into their midst. She is now one of them.

Early in 1961, the Rt. Rev. Lyman C. Ogilby, the Bishop of the Philippines, made the long-considered decision to put up the first academic high school in the Upi valley, and he asked me to undertake its foundation. Before doing anything else, I approached one man — Miguel Labasan — to be a part of the school. Mike is an Ilocano, born in the Upi valley of a family which had migrated south from Luzon. Now in his mid-thirties, his story takes us back to the original pioneer Ilocano homesteaders who came up into the valley in 1919, led by old Antonino Labasan, his grandfather.

The Labasan family was from the Ilocos Sur on the west coast of northern Luzon, but early in the 20th century they had, with a group of some 20 or 30 relatives, packed up and moved to Zambales, a province in central Luzon, in search of better farm land. Still not satisfied, the doughty Antonino gathered his family and they set sail for Mindanao, even then heralded as the frontier "Land of Promise." They settled in the Upi valley, where they were welcomed by Captain Edwards, and where they staked out their homesteads. Antonino and his family were all members



of the Philippine Independent Church and, firm in their faith, would gather every Sunday for prayers. Then, in 1924, when Fr. Leo Gay McAfee was sent to take up residence and begin the mission, Antonino led his followers to join this Church in its regular worship, so much like what they had known in the Independent Church. When Bishop Mosher came to Upi, the Labasan families were received *en masse*.

Mike was born in 1927, and grew up in the hard but happy life of a valley homestead. Though he was far from the Ilocos Sur, still all his near neighbors were Ilocanos and most were, in one way or another, relatives. Upi was home and the mission was Church. More than that, the mission was the place of American missionaries with fascinating things like typewriters and pressure lamps. He spent as much time as he could with them.

Mike's schooling was interrupted by the war, but in 1946 he began classes at the agricultural school founded by Captain Edwards. When he graduated he became dormitory master. Still the close friend of the various missionary priests, Mike became a veritable wizard at repairing things. He could fix a clock, a

typewriter, an adding machine — anything. After his marriage in 1952, Mike left the dormitory and became a catechist, working side by side with the missionaries. There is hardly a corner of the valley or a home in the mountains where he is not known, and where his bright smile and uncanny "fixin'" ability is not heartily welcomed.

Since the founding of the St. Francis High School, Mike has been the official registrar and the unofficial "jack-of-all-trades" handyman. An important part of school life, to which Mike brings his agricultural background and know-how, is the Scholarship Farm, which Mike and I planned and began together. The farm has put dozens of acres of unused mission land into productive cultivation, with students doing a large share of the work. The students not only learn modern farm methods and animal husbandry, but they contribute *themselves* toward the scholarship fund which helps so many of them in the cost of their study.

Offering them the promise of further study in college or seminary, and a chance to enter professional life, St. Francis High School brings together boys and girls from remote Tiruray villages, Ilocano and Visayan farm children, and a number of young Magindanao Moros, among whom are two *hadjis* (Meccan pilgrims) and a *bai* (Moslem princess). To all of these, Miguel Labasan is *manong*, or "elder brother," an Ilocano term of affection and respect.

To Sister Helena Mary, OSA, Upi's Mission of St. Francis was a place of refuge. She was born Huang Ngai Yin in Hanchuan, near the city of Hankow — the daughter of a struggling merchant. Her family was not Christian; in fact, Ngai Yin hardly knew a Christian. But, in 1928, when she was just 21, she heard from a close friend of a wonderful opportunity. At the Episcopal Church of St. Michael in Wuchang some American nuns operated an embroidery shop which hired girls who could sew and embroider nicely.

Huang Ngai Yin went to Wuchang, and was given a job. A year later she became a Christian; three years later she joined the Order of St. Anne and was given the name Sister Helena Mary.

In 1937, the war struck central China and Sister Helena cared for refugees who began to stream across the troubled land. In 1941, she herself became a refugee. The sisters escaped to the Philippines, only to be caught there by the Japanese and imprisoned for the duration of the war in a concentration camp. It was not until 1946 that they could return to Wuchang to try to reestablish their work. They opened an orphanage, and established a home for handicapped persons, a shop to foster the lovely Chinese cross-stitch and ecclesiastical embroidery.

But in 1950 the Communists entered

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Bishop Talbot:
"Bishop of All
Outdoors."



New Mexico—1863

by Myra Ellen Jenkins, Ph.D.

When the Rt. Rev. Joseph Cruickshank Talbot, Bishop of the Northwest, or, as he more accurately described himself, "Bishop of All Outdoors," held a service of Morning Prayer at the frontier army post of Fort Union on June 28, 1863, the Episcopal Church first came to the oldest Christianized portion of the United States. More than 300 years had elapsed since 16th-century Spanish Catholicism had been introduced into New Mexico in 1540 by two Franciscan friars and a lay brother who had accompanied Francisco Vasquez de Coronado to the land of mesas and mountains.

The importuning of two colorful personalities to the National Committee on Domestic Missions was responsible for Bishop Talbot's visitation. From the Mesilla Valley, controversial Associate Supreme Court Justice J. C. Knapp was insisting that his district was a fruitful mission field. From the village of Taos, the Rev. Antonio José Martínez, for 40 years the most powerful political and religious leader of northern New Mexico under both Mexican and U.S. governments, and recently excommunicated by

Roman Catholic Bishop John B. Lamy, was asking for instruction in the Episcopal Church and was using the Holy Communion Service of a Spanish Book of Common Prayer in celebrating Mass.

Bishop Talbot, once a Quaker, then an Episcopal priest in Kentucky and Indiana, was consecrated Bishop of the Northwest in 1859, with a diocese composed of Nebraska, Colorado, the Dakotas, Utah, Montana and eastern Idaho. New Mexico, including Arizona, fell under the jurisdiction of the Rt. Rev. Henry C. Lay, Bishop of the Southwest, but because of the Civil War Bishop Lay had made no attempt to exercise control over the region.

Prodded by the requests of Knapp and Martínez, Presiding Bishop Thomas C. Brownell commissioned Bishop Talbot to take a side trip into New Mexico as a part of his official visitation of Colorado in 1863. On May 25th, Bishop Talbot left his diocesan headquarters in Nebraska City, driving his own camp wag-

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on, and accompanied by the Rev. Messrs. William O. Jarvis, who was to remain in Colorado, W. A. Rich, and Angel H. de Mora.

After a trip plagued by illness and delay, the clergymen arrived in Denver on June 13th. A fire that night at the home of the Rev. Mr. Hitchings destroyed the bishop's clothing, and he had to borrow wearing apparel to continue his journey. On June 17th, with Mr. Rich and Mr. de Mora, he left Denver for Santa Fe by stagecoach, and a week later arrived at Fort Union, near Las Vegas.

As he recorded in his diary, such minor incidents as a threatened hold-up and a bed-bug infestation at new Fort Bent troubled the good bishop not at all, but he took a dim view of a group of profane drunks as traveling companions and an even dimmer one of his first breakfast in New Mexico, which he described as consisting of "bad coffee, without milk; mutton fried in something looking like wagon grease; fair bread and impossible butter."

The bishop's simple record of the historic June 28th service reads: "10½ a.m. Morning Prayer was read by the Rev. Messrs. de Mora and Rich, and the bishop preached from Isa. XIV:9. The congregation was large and attentive throughout." Army officers at Fort Union painted a gloomy picture of the future for the Church in a region where all Protestant groups had hitherto failed, and disillusioned the bishop concerning the characters of Padre Martínez, whom they disliked and feared, and Judge Knapp, staunch defender of civil as opposed to military control. But Bishop Talbot wrote to the Rev. Dixon Carder, Secretary of the Committee on Domestic Missions: "Of one thing I am already certain. The Church should be represented in this Territory."

On July 1st, he took the stage for Santa Fe alone, as the conveyance was too crowded to accommodate the other two, who later joined him. Although he was much impressed by the scenic grandeur of the Santa Fe Trail, the 250-year-old capitol did not appeal to him: "The appearance of the place as we entered it was exceedingly unprepossessing — like all the rest, though the capitol of New Mexico. It is a town built exclusively of adobe or sun-burned brick and as dingy and dirty as need be." He delivered the invocation and benediction for the July 4th program at Fort Marcy, and the next day celebrated Holy Communion.

Bishop Talbot was treated with great respect by the dignitaries of Santa Fe, including the governor, federal judges, and even Bishop Lamy, but he was realist enough to face the difficulties which the Anglican Communion would encounter in a region where the majority of the people spoke Spanish and where Roman

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Anti-relief Psychology

There seems to be, in the American middle class, a growing discontent, a growing resentment at the cost of maintaining a society in which the poor are provided with at least the necessities of life. At dinner parties and over coffee cups one hears remarks about the "relief psychology," about those who "could find work if they really wanted it," about how bad it is for people's character to "take charity," either from the government or from individuals. And there is, in these remarks and these discussions, a disarmingly simple over-generalization. Those "on relief" are "they" and the government is "we" who pay for that relief.

There is, indeed, a "relief psychology" which will avoid work if it can do so and live off the efforts of others without a qualm — but that psychology was with us long, long before the days of public welfare. After hearing the smug tones of those who have become afflicted with the "anti-relief psychology" we remember with increasing admiration some of the people we have known who have not been able to make their own way in the world, for various reasons. At least in them there was no smugness, no illusion of self-sufficiency and independence (and self-sufficiency is always and inevitably an illusion). In them we saw the evidence of that lovely and currently rare virtue, gratitude — not a servile groveling, not a demeaning sycophancy, but sheer joy in the goodness of God and His people who provided for them what they could not provide for themselves. And gratitude is a surprisingly refreshing and inspiring and invigorating virtue to be around. Also it is a humbling one.

Self-sufficiency and independence are the prime virtues of this society. The mendicant orders of the Middle Ages would have very hard sledding now, because practically no one thinks of it as good to give to the poor, and no one (who is economically comfortable) thinks of it as acceptable that people should be poor. They should have done something about it — never mind what, but something. But those who never dream of wondering where their next meal is coming from complacently accept the brains and skills and education and opportunity and physical health that they have in no way provided for themselves with a complacency that can be devastating to heart and spirit. And if the receiving of charity erodes character, as is so often said (though we will not grant that it must do so), the prideful and complacent possession of wealth is not very good for character either. And wealth, in this sense, need not be calculated in very large figures.

No doubt there are dead-beats on relief rolls — there are also their exact counterparts among the well-to-do. The difference is not in the persons involved but in the circumstances into which they happen to have been born. In this connection it is well for the Christian at least to remind himself that the Lord never specified that it was the *deserving* poor to whom we

should give of our wealth and of ourselves, any more than it is to the *deserving* rich that we should offer compassion and fellowship (granting of course that we ourselves are very deserving indeed!).

If the relief psychology is an insidious thing that comes upon whole families who grow up accustomed to having their living handed to them without their effort, then the anti-relief psychology is just as insidious, and perhaps even more dangerous to the immortal soul. For in it lies the destruction of compassion and imagination, gratitude and appreciation, and in it lies the ignoring of the God who made us and redeemed us and guides us, if we will that He should.

The grace of giving is not really very strong among us, but the grace of receiving is almost vanished. Perhaps it is because we give grudgingly that we can receive only with such ill grace. But dependence, contrary to modern thought, is not the conqueror of manhood — for we are all dependent on the God who made us men to begin with. We are all, as well, dependent on the works and thoughts of other men for almost all of what we have, for which we so often take credit to ourselves.

The sense of independence that our society so much admires, like all human things, can be a peril, both here and hereafter. It is the emphasis on independence that has placed old age in its present state of disrepute and of terror. But the man who knows that he is never self-sufficient, the man who knows how to receive with grace and gracefulness, is the man who in his old age will be able to retain his integrity as a person, that inner independence — rather freedom — of spirit which is not dependent on outward things, and which is itself a gift of the God on whom we are totally dependent.

Perhaps what the Church might best offer to our society is a revival of the mendicant order — a group of people dedicated to showing the world how to receive, and how to be a man whether in plenty or in poverty. For what we need is to find out that compassion is more needful than self-confidence and that the meaning of charity is love. Real charity is blessed both in the giving and the receiving, and to be rejected only at the cost of rejecting Him who is love.

They Brought a Woman Taken in Adultery

Copyright, 1963, Jane Carter

Words of lightning chasmed their centuries:
 over the rock strewn land
 the ponderance of mortal waywardness
 bound with its gravity each flailing arm
 raised against the amphora of her womanhood;
 away they crept, cloaks drawn on x-rayed souls —
 till only He remained,
 inscribing in sand a new equation.

"Go, and sin no more."

Within the awful quiet
 each stone became a conscience
 and trembled in the dust.

JANE CARTER

NEWS

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of mind: (1) the call to unity; (2) the Church's message to the world: the Gospel; (3) the nature of the Church; (4) the Church's confession of faith; (5) the ministry of the Church; (6) the sacraments; (7) Christian unity and the place of the Churches.

The Edinburgh Conference of 1937 tackled five themes: (1) the grace of our Lord Jesus Christ; (2) the Church of Christ and the Word of God; (3) the Church of Christ and ministry and sacraments; (4) the unity of the Church in life and worship; (5) the Communion of Saints. In choosing these subjects Edinburgh registered the significance of non-Anglican theologies, especially Lutheran. And in the three topics of Lund, in 1952 — (1) the nature of the Church; (2) ways of worship; (3) intercommunion — the thinking of the general stream of Protestantism came to the foreground.

In 1963, at Montreal, many of the topics were suggested by the Orthodox: (1) the Church in the purpose of God; (2) scripture, Tradition (with a capital "T"), tradition and traditions; (3) the redemptive work of Christ and the ministry of His Church; (4) worship, and the oneness of Christ's Church; (5) "All in Each Place": the process of growing together.

By all odds, the most provocative is the report of Section Two which, persuaded by the strong Orthodox influence, increases the stature of Tradition *vis-à-vis* Scripture in ways heretofore unheard of in Protestant thinking. This report alone brings the collective ecumenical thought closer to classical Catholic theology.

Section One asks the member Churches that they study, appraise, and comment on the theological commission's report on Christ and the Church, and that the relation of creation and redemption be given top priority in Faith and Order studies in the immediate future. Section Three deals with the controversial question of the ministry, including the ministry of women, and makes specific recommendations for the following general themes of study: (a) Church law and practice, (b) a biblical and doctrinal study of man and ecclesiology, and (c) sociological and psychological factors. Section Four, on worship, takes note of the liturgical movement as it forces a reappraisal of the meaning of worship in the various traditions. Its statement on intercommunion at ecumenical gatherings was referred to the World Council's Central Committee for study. Section Five uses the New Delhi formula as a springboard for a study of the Church's involvement in a divided society. It asks some pertinent questions regarding the visible implementation of the unity which is God's will and gift to His Church.

Discovering the basis for Christian unity, in truth, patience, and charity, is,

of course, the objective of the Faith and Order movement. At the same time, the sad realities of our disunity are only too obvious. Montreal was a microcosm of our many muddled historical divisions. God alone can unravel the threads of that tangled skein of human history and misery.

* * *

As I look back on the exasperating and thrilling two weeks at Montreal, on the screen of memory plays a series of vivid pictures, such as:

✓ The theologians assembled in an engineering laboratory, trying to shed more light on the true Christian meaning of the word *paradisis*, while outdoors, Montreal was shrouded in a wet and cloudy shadow of the total eclipse of the sun;

✓ A dignified bishop shedding his purple rabat during a sultry afternoon's discussion in the ovenlike Winter Stadium, and muttering something about having to perform an "ecclesiastical strip-tease";

✓ Fr. Bernard Lambert, a Roman Catholic observer from Quebec City, rising in Section Five to observe that "even if the Roman Catholic Church does not belong to the World Council of Churches, it does belong to the ecumenical movement," and the spontaneous applause which greeted his statement that "a number of individual congregations in one place, when united in Catholicity, can offer enriching varieties of worship and ministries, but when rivalries or tensions are engendered they distort the authentic nature of the Church";

✓ The dedicated men and women, most of them young clergymen, ministers' wives, and seminary professors, providing simultaneous translations of speeches in French, German, English, and occasionally in Russian and Spanish;

✓ Most of all, the great ecumenical gathering at Montreal University, described by Dr. Martin E. Marty as "a masterpiece of ceremonial understatement," where "no one presided but the Holy Spirit," where a Greek Orthodox archbishop, a Protestant seminary dean, a World Council of Churches executive, an Anglican bishop, and a Roman Catholic cardinal, in several languages and in various accents, thanked God for His guidance for bringing about the great new fact of our age, the energetic ecumenical movement which is seeking to draw all the baptized into the unity which Christ willed and prayed for;

✓ Climatically, the closing gesture of worship of this gathering, when three choirs — Anglican, Orthodox, and Roman Catholic — in a mixed profusion of albs, cassocks, cotas, gowns, scapulars, and mortarboards — white, blue and black — united their voices to sing the Lord's Prayer.

Truly, in spite of our many divisions which still irritate and alienate us, the Holy Spirit was present. In Montreal the separated brethren treated one another as members of the *Una Sancta*. Rightly were the delegates reminded of the striking words of St. Augustine of Hippo: "Whether they will it or not, they are our brethren. They will cease to be our brethren only when they cease to say, 'Our Father.'"

HEALING

Eighth International

The eighth international conference of the Order of St. Luke the Physician is to be held September 8th to 11th at St. Stephen's Church, Philadelphia, according to the Rev. Alfred W. Price, rector of St. Stephen's and warden of the order.

The order, according to Dr. Price's description, is "composed of bishops, clergymen, physicians, surgeons, psychiatrists, nurses, and laymen who believe in divine healing in the name of Jesus Christ, according to the Scriptures, as wholeness for the individual, the home, the nation, the Church, the world."

"Members of this order," says Dr. Price, "desire to bring back this teaching to its rightful place within the Christian Church, through constructive teaching and through coöperation with those clergy, physicians, and psychologists who have discovered in the divine Being the source and secret of wholeness."

BIBLE

Interlingual Champ

The Bible has retained its title of the world's most-translated work, according to the 14th edition of *Index Translationum*, an international bibliography which has just been published by the United Nations Educational, Scientific, and Cultural Organization [UNESCO].

In 1961, the year covered by this edition, the Bible was translated 246 times. In second place were the works of Lenin, with 185 translations. Among top-ranking classics, as shown by *Index Translationum's* figures:

William Shakespeare, 98 translations; Leo Tolstoy, 115; Anton Chekov, 66; Honoré Balzac, 61; Charles Dickens, 58; Mark Twain, 72; and Hans Christian Anderson, 53. There were 19 new translations of Euripides and 23 of Aristotle.

As far as modern writers are concerned, Georges Simenon, Mikhail Sholokhov, John Steinbeck, Ernest Hemingway, Graham Greene, and Jean Paul Sartre led the list. There were nine translations of Fr. Teilhard de Chardin.

ENGLAND

Intramural Merger?

Conversations have started which may lead to the merger of the Society for the Propagation of the Gospel and the Universities' Mission to Central Africa, two venerable missionary societies of the Church of England.

Both the SPG and the UMCA hope that the discussions will act as a prelude to much wider consultation, and have expressed their readiness to hold similar conversations with other Anglican missionary agencies.

The SPG, founded in 1701, has work

in many parts of Asia. Some 640 names are on its official list of missionaries. The UMCA, which was founded during the 1800's in response to an appeal by David Livingstone, served the Church in the dioceses of Zanzibar, Dar-es-Salaam, Nyasaland, Northern Rhodesia, Masasi, Southwest Tanganyika, and Lebombo, and supports 215 missionaries now at work in the area.

Hosts to be Guests

The Bishop of Exeter, England (the Rt. Rev. Robert Mortimer), is to lead a party of 60 people from the diocese of Exeter on a visit to West Virginia next year.

The party is expected to leave England on April 3, 1964, and return at the end of the month.

The English visitors will be returning a call made in 1961 by Bishop Campbell of West Virginia and a planeload of clergy and laity of his diocese when the West Virginians spent a holiday in England [L.C., February 4, 1962]. Bishop Mortimer and his people acted as hosts for the Americans at that time.

During part of their stay in the U.S. next year, the English visitors expect to stay in the homes of Churchpeople in the diocese of Long Island.

ARIZONA

Seeds of Growth

Acceptance by Bishop Harte of Arizona of six new postulants for Holy Orders during the month of July brings to a total of 14 the number of postulants in the diocese. Last October there were four.

Because there have been some ordinations and transfers, the number of candidates has dropped from four to three in that period. There are two women in training — one at the Central House for Deaconesses, Evanston, Ill., and one at St. Margaret's House, Berkeley, Calif.

Five of the men and one of the women are from St. Barnabas' on-the-Desert, Scottsdale, Ariz. Three men and the other woman are from Trinity Cathedral, Phoenix.

St. Stephen's Church, Phoenix-Scottsdale, which has been a mission for just over a year, is the source of two of the men, as are St. Paul's, Tucson, and St. Mary's, Phoenix. One each is from St. Paul's, Phoenix; All Saints', Phoenix; and St. Augustine's, Tempe.

Ages of the 17 postulants and candidates range from 21 to 55. The average is 32; the median is 27. Those over 30 have been active in a variety of businesses and professions: e.g., an accountant, a state policeman, a teacher, a plumber, a real estate businessman, and an electronics company executive. Only seven are unmarried.

August 25, 1963

LOUISIANA

The Question of Method

Before leaving for his vacation this summer, Bishop Jones of Louisiana sent this letter to the clergy of his diocese. The letter was not intended as a pastoral letter to be read to the congregations, but the bishop authorized the clergy to use it in this way if they wished.

I wrote one of you recently to say: "Social reform is very much like a forest fire. It burns intensely in some spots, it smolders in other places, and it leaves untouched vast areas where the fuel is scarce." In the days when labor unions were trying to organize the automobile industry, Detroit was the scene of tension. In the gang wars bred by prohibition, Chicago was the ruthless city. It so happens that our present turmoil is nationwide, but the fires are likely to burn the hottest in our part of the country. And this can mean our special opportunity for sane leadership and sound Christian witness.

As Christians, you and I must make ourselves deal with ultimates. We live in two worlds. Because we are "in Christ," we live both in time and in eternity. If we are, as St. Paul says, "workers together with Him," then we cannot afford to be superficial; we dare not live only in the present, or confine ourselves to immediate problems. Rather, you and I must begin by asking, "What does God want?" "What is His ultimate purpose?" "To what end does God lead us?"

If we ask these questions prayerfully, we soon discover that in our vision of the ultimate kingdom, these "rights" for which people are today fighting are actually taken for granted. Holiness, righteousness, and love are absolute only in a fellowship which acknowledges the mutual dignity of all its members. As Christian priests, you and I must hold to this ideal. It is our first duty to examine ourselves lest, by mental reservation or otherwise, we dream of an eternal kingdom which is less than God intends.

Because we live in two worlds, we must be careful that the vision of this ultimate kingdom is not clouded by the confusions which surround us. It is so easy to substitute "means" for an "end." It troubles me that so many people are protesting the techniques which are now

being used without having first come out strongly in favor of the goal being sought!

I am afraid, for example, that some of the opposition to the National Council of Churches aimed at the Council's "pronouncements" and its "pressure tactics," is actually a protest against the ultimate goal of human equality under the law. *Protesting methods* is a strategy conveniently at hand. Such tactics would often never be questioned if the critics had accepted the rightness of the ultimate goal.

Much of the excitement over Communism is rooted in a strong disapproval of Communist methods, more than in the goals they seek. I do not doubt that the Communists have taken advantage of our own confusion in this matter. But it is foolish to say that a desire for human dignity is Communist-inspired. Isn't it tragic that the cause for which Christ died is now being called (by Christians) the malicious strategy of godless Communism!

I think the methods and the techniques of both the NCC and the Communists need to be watched. But we run great risks when we record our opposition to *methods* without first declaring clearly and firmly our loyalty to God's ultimate purpose.

And it is very much for these reasons that I question the wisdom of the Church's participation in "mass demonstrations" such as the one proposed for Washington this month. So many questions can arise out of this "method" that God's ultimate purpose may not be truly served. Most cities and states have laws against mass picketing. However unfair these laws may be under certain conditions, the fact remains that they serve a public need. I think the Church should be extremely careful that it enter into such demonstrations only when fully authorized by the civil authorities.

I think I understand why the Churches are deliberately involving themselves in these demonstrations. Christian leaders have agreed that there are two kinds of "mass actions." There is the spontaneous group, unplanned and charged with emotion; and there is the carefully planned group under responsible leadership. Our country has seen examples of both — in some cases, outbreaks of violence; in others, orderly and well organized parades, as permissible as (for example) a parade on Armed Forces Day. If we leave these demonstrations to the extremist groups, they will result in massive Negro *versus* white manifestations. Emotions will run high, and violence will be inevitable. But if prominent Church leaders will join with responsible Negroes in an orderly demonstration, *i.e.*, a *parade* rather than a *picket-line*, the appeal to America's conscience can be made in an orderly fashion. And to this kind of demonstration I can agree, provided all clear-

ACU CYCLE OF PRAYER

August

25. — — —
26. — — —
27. St. James', Pittston, Pa.
28. St. Augustine's Chapel, New York, N. Y.;
St. Augustine's Church, Kansas City, Mo.;
Oratory of St. Mary and St. Michael,
Gloucester, Mass.; St. John's, Napoleon,
Ohio
29. Mount Calvary, Baltimore, Md.
30. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
31. St. Boniface, Chilton, Wis.

AROUND THE CHURCH

ances and permits required by the civil authorities have been approved in advance. But I cannot believe that spontaneous participation in unplanned protests will serve God's ultimate purpose.

The civil rights issue is the burning question of the moment, but it is not the only question with which we Christians are involved. And when we bring the "mass protest technique" to bear on some of these other issues, we see how fantastic it can become. For example: We Christians believe that Jesus Christ is the only begotten Son of God. This is a conviction for which men have died for 2,000 years. If we feel so strongly on such a basic issue, why do we not form picket lines around every Buddhist temple?

The Lord Jesus gives the answer by His example. Around Him were such things as slavery, a ruthlessly cruel imperialism, a demoralizing paganism, a decadent Judaism. It is true that in His last days upon earth, he moved through the streets of Jerusalem on Palm Sunday and again on Good Friday. These were climactic moments in the fulfillment of His incarnate purpose. They were not characteristic of that winsomely personal ministry by which He won men to Himself. His strength was not in "pronouncements," nor in "mass demonstrations," but in His ability to bring the Love of God to bear upon human life. He looked on people — individual men and women — and had compassion on them. He treated the Samaritan, the publican, the adulteress, the thief, as *persons*. Men love Him not because He proclaimed profound principles but because He first loved them.

This is why I am not happy about the Church sharing in the "mass demonstrations." It is so easy to get our pictures in the papers for the wrong reasons! A Christian ought to go about loving his neighbors, and it ought not make headlines.

In my letter to one of you in which I compared social reform to a forest fire, I made the point that, in such a fire, the flames sometimes leap to the tallest trees and burn brightly against the sky. The pronouncements and the actions of Church leaders is like this "fire in the treetops." It will light up the horizon, but it will not burn forever. It serves as a kind of prophetic warning, and it has its place. But it is at ground-level where you and I live that the fires will continue to burn. We must contend with the friction, the heat, and the smog. And it will be our job, by the grace of God, to treat people as *people*, to recognize the dignity of all men, to grant to them their rights, and to expect from them a corresponding responsibility. If we can make the Christian Gospel work in our own communities, it will not be long before the fires subside and life can be lived in peace.

Ground was broken on July 15th for **Canterbury Court**, a nine-story residence for retired persons sponsored by **St. Luke's Church** and **All Saints' Church**, of **Atlanta, Ga.** Bishop Claiborne of Atlanta took part in the ceremonies, together with the Rev. Edward E. Tate, rector of St. Luke's, and the Rev. Frank Ross, rector of All Saints' Church.

Stewart M. Doss, religion writer for the *Dallas Times Herald* and LIVING CHURCH correspondent in the diocese of Dallas, was awarded the **James O. Supple Award** of the **Religious News-writers Association** at the association's annual meeting in Des Moines, Iowa, recently. Mr. Doss earned the award by having achieved the "greatest degree of excellence in religious reporting in the secular press" in 1962, in the judges' opinion.

Mrs. Isabel M. Baumgartner, LIVING CHURCH correspondent for Tennessee, is now managing editor of Tennessee's new diocesan periodical, the *Tennessee Churchman*. The tabloid-size paper is to appear 10 months each year, beginning October 1st, and will combine the former *Forward in Tennessee* with the diocesan *Churchwomen's Newsletter* and the *Young Churchmen's* publication.

George W. Taylor, 42, of Edmonds, Wash., has been appointed the first headmaster in the 80-year history of **Annie Wright Seminary, Tacoma, Wash.**, by Bishop Lewis of Olympia, according to the *Portland Oregonian*. Mr. Taylor, formerly dean and director of the upper school at Lakeside School, Seattle, will succeed Dr. Ruth Jenkins, who resigned to become headmistress of **The Bishops' School, La Jolla, Calif.** [L.C., April 28th].

John Davenport, producer of "depth" and special events television broadcasts for WFAA-TV, a member of the Church of the Incarnation, Dallas, and a volunteer columnist for the *Dallas Churchman*, has gone to **Cape Canaveral, Fla.**, as a member of the public relations department of the Martin Company.

Linden H. Morehouse, president of **Morehouse-Barlow Co.**, and senior lay member of the standing committee of the diocese of New York, fell recently and fractured the femur in his left thigh, while en route from his home in Mamaroneck, N. Y., to his office in New York City. He was taken to the United Hospital in Port Chester, N. Y., and was expected to be confined there and in his home for several weeks.

NEW MEXICO

Continued from page 14

Catholicism had been the state religion for generations. He firmly believed that the Church would come to New Mexico, but that its first mission would be to the "Anglo" minority in Santa Fe, from which its influence would spread to the Spanish and Indian groups.

One more task remained — to meet with Padre Martinez and determine if that disaffected cleric would be the agency through which the Episcopal Church should work. On July 13th, the party set out by government ambulance on the perilous 70-mile journey to the north. Again, the bishop met with disappointment, for although the wily politico-priest was using the Prayer Book, and although he wanted the blessing of the Episcopal Church, Martinez skillfully side-stepped every doctrinal issue and left no doubt in Bishop Talbot's mind that the Taos autocrat would brook no superior control in his little empire.

Early in August, Bishop Talbot was back in Denver, weary in body, lighter in purse, but richer in frontier experience. Little could he dream that the **Anglican Communion** which he had traveled far to bring to an alien land in 1863, and for which the prospects then seemed dark, would one hundred years later be so firmly established that the region would constitute the major portion of the largest diocese of the Protestant Episcopal Church in the United States, and number 15,000 communicants. Much more satisfying to the great missionary bishop than numbers and area, however, would be the fulfillment of his hope that the Church's influence would extend far beyond parish boundaries into the three cultures — Hispano, Anglo, and Indian — which are still New Mexico.



Altar of Holy Faith Church, Santa Fe. The church was formed after Bishop Talbot's 1863 visit.

LETTERS

Continued from page 5

erates in the south not speaking out. My concern has been, and *is*, that Christians wherever they are will start being true children of the Heavenly King.

In my own simple way, as a Churchwoman, a mother, a housewife, a responsible citizen, I have tried to live according to my Christian convictions. I quickly learned that living according to Christian conviction is not the path of moderation today. Has it ever been? In my struggle, I sought the help of my spiritual pastors and masters, who gave me wise counsel, and as I learned to submit myself to Christian discipline, as I began to seek the direction of the Holy Spirit in every area of my life, I began to learn the meaning of the words "whose service is perfect freedom!"

Am I free? Yes, gloriously free! Am I a moderate? No! Rather an extremist, a fanatic, a liberal of the first water, or worse!

There are many Mississippians who feel as I do. Some are in positions where they can speak out, and they do. Most work quietly against discouraging and overwhelming odds to bring some light into the darkness. We have no influence with the power structure and never will. But we can strive to be truly Christian in spite of the status quo, and by our example, please God, we shall encourage others to demonstrate in their daily lives Christian love for all mankind.

In Mississippi there is no such thing as surface acceptance or toleration. If one does have communication with his brother of another race, it is at the deep level of real acceptance of him as another child of God. Any direct action will be taken by those who have thrown caution to the winds, who have really given God first place in their lives, and who cannot rest except they show it forth accordingly. They will learn about the joyful agony of the Cross and they will sing with full hearts, "God's holy Name be praised!"

JANE M. SCHUTT
(Mrs. Wallis Schutt)

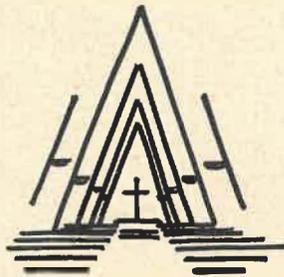
Jackson, Miss.

Solution and Vocation

In the December 30, 1962 issue of THE LIVING CHURCH and in subsequent ones, a good deal of space was given to the subject of missionaries who do not answer letters.

It has occurred to me that perhaps one of the simplest solutions to the problem of missionary correspondence might be to send a few competent secretaries out to various fields as short-term appointees to help the missionaries with their letters. This would increase the missionary's efficiency in many ways, setting him free not only of a task which, though pleasant, does tend to be time-consuming, but also of a psychological burden involved in constantly deciding to postpone either a letter or some other work.

Whereas the regular missionary appointee has to spend a great deal of time in language study, a short-term appointee doing secretarial work would not have to do so but could go right to work, achieving maximum efficiency from the beginning. In addition, if he or she were a person with some ability to write, to observe, and to appreciate what is going on, personal letters from the sec-



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retary's own point of view would often be a useful window onto the field for people "back home." It could revolutionize the relationship between the missionary on the field and the church at home.

While I am on the subject, however, I do want to say that the tougher job is still the job of the home missionary, whether in a domestic missionary district or in a mission church of a diocese. It is usually without any glamor whatever, underpaid and thanklessly tough work. Thank God for the few who stick it out.

(Rev.) ARCHER TORREY
Principal, St. Michael's
Theological College

Seoul, Korea

Our Advertisers

Mindful of the continuing troubles of the Lovett School in Atlanta, Ga., and the temper and direction of the Presiding Bishop's Whitsunday letter, I read your Church School Number of August 4, 1963, with more than usual curiosity. I noted, for example, that the advertisement of the Brent School stated, "All races and nationalities admitted."

Shouldn't it, perhaps, be the policy of this magazine to refuse to advertise Church schools, unlike Brent, whose policies violate Bishop Lichtenberger's injunction: "I would ask you to take action. Discrimination with-



in the Body of the Church itself is an intolerable scandal." I think readers of THE LIVING CHURCH have the right to expect that they could apply to all schools, or for that matter any other institution, advertised in its pages, without running the risk of encountering an intolerable scandal.

ANN ORLOV

Cambridge, Mass.

Editor's comment: Our assumption is that any LIVING CHURCH advertiser is directing his message to all our readers without regard to race or color. If any reader finds himself (or his children) the victim of racial discrimination, we certainly want to know about it, just as we would if it were a matter of financial irregularity. In technical terms, we do not warrant our advertising, but we do not wish to continue to publish advertising from any institution that fails to give our readers good service.

Heat or Trend?

As a visitor to various of our parishes in different parts of the country this summer I am rather impressed by the tendency to use one lesson in Morning Prayer. Is this an arrangement designed to meet the summer heat — or a new trend in the liturgical movement? I write for and would greatly appreciate information.

(Rev.) CUTHBERT PRATT
Rector, Holy Trinity Church

Philadelphia

MINDANAO

Continued from page 13

Wuchang, and before long the Sisters of St. Anne were forced to leave. Again they went to the Philippines, where Bishop Binstead offered them a place at the Mission of St. Francis of Assisi. And so, with her fellow Sisters of St. Anne, Huang Ngai Yin — Sister Helena Mary — came to Mindanao to find a new home.

In Upi, the sisters have become an important part of town life. Their gray habits are often seen on the streets and in the market, and their embroidery shop is, in Upi as in China, a "wonderful opportunity." Many young girls have learned the delicate art of cross-stitch; some, like Ngai Yin, have come to know the Lord while doing it. The sisters have opened a pre-school kindergarten and they are in charge of the girls' dormitory at the high school. They teach in the Sunday school of the parish, advise the active Woman's Auxiliary, instruct the altar guild.

No one really knows if Sister Helena can remain in Upi. As with so many refugee Chinese, there are passport and visa problems which continually call into question her residence rights in the Philippines.

The town of Upi has become increasingly populated by Ilocanos and homesteaders from other islands, while the Tiruray people have kept to the forests and mountains around. Almost all the people in the congregation of the Church of St. Francis in Upi are Ilocanos, so that when it recently became a parish it was natural that, of the 12 vestrymen elected, only one was a Tiruray. An Ilocano was called to be the first rector.

But back in the 1920s, when Captain Edwards called for a priest to care for the people of Upi, he had been thinking primarily of the Tiruray people, for the Upi valley is their ancient homeland. And ever since the arrival of Fr. McAfee, the Tiruray have been the special concern of the Church in the province of Cotabato. Although the Upi parish might be mostly homesteaders, four decades of missionary work in the surrounding hills and woods have produced over 40 congregations in scattered Tiruray villages.

Getting around to all these villages is a big job for the priest and their catechists, for usually a hike of many hours over rough trails is needed to reach a Tiruray chapel. Alejandro Martin, the senior catechist assigned to assist the Archdeacon of Cotabato, knows the trails well, being a Tiruray himself. Mindanao is not a new home for him; it is simply home.

Ali was born along the coast, but just before the Japanese came, when he was about eight years old, his family migrated higher into the mountains, looking for

farm land, and settled near Kiga. In those days, Kiga was visited regularly by Deaconess Mary E. S. Dawson, who served many decades among the Tiruray, before and after the war. It was through her teaching in the Kiga school, and through the visits of Fr. John Mears, who would hike in monthly from Upi, that Alejandro and his family became Christians. When the war broke out, the mission staff was all interned, and the Martins, like most of the Tiruray, went to the deepest forest to hide.

After the liberation, Ali returned to school — this time to Upi. Not far from the school, the mission was rebuilding, but Ali was shy and he did not become active. His old friend, Deaconess Dawson, noticed him and began persistently to visit him and to call on his family in Kiga. Soon Ali had resumed his Church life. When he began in Upi agricultural high school, Fr. Vincent Strohsahl asked him to be one of several young Tiruray boys staying with him in his house and helping him to learn the dialect. Ali worked a while as sacristan of the mission after graduating, then married and went home to Kiga to farm and to raise a family. A few years later, he was called back to be sacristan again, and he has worked for the church ever since, becoming a catechist about three years ago.

Alejandro Martin's work takes him from place to place, giving religious instructions in village schools and chapels, visiting Tiruray homes, preparing congregations for the weekly visits of the priests. Sometimes he goes out alone, sometimes he is with an American missionary, sometimes he works side by side with a Tiruray priest. His people have already had three of their number graduate from St. Andrew's Seminary in Manila, and four more are studying there now.

Very few of the Tiruray village congregations will be able to become independent parishes, if any. The Tiruray live in small family or multi-family groupings, they farm at near the subsistence level, and until very recent times were

semi-nomadic. In many ways, they have not been a match for the stability of the Ilocano homesteader, nor for the aggressiveness of their Moslem neighbors. The "melting pot" aspect of modern Mindanao has tended to put the Tiruray tribe into economic and social retreat. This has been a continuing challenge to the Episcopal Church, which has so closely identified itself with them since it began its ministry to the Upi valley.

Today, the Church takes as one of its principal concerns the assisting of the Tiruray in the difficult and often painful process of cultural integration. A new society is developing, in which the Tiruray have a rightful place and a contribution to make. It would be all too easy for them to be passed by and left out of the mainstream, relegated little by little to some sort of "reservation" existence.

To give a forum for Tiruray leadership, the archdeaconry of Cotabato has established a sort of Tiruray council, to which each congregation elects two councillors. This council meets monthly to discuss not only religious matters, but social and economic concerns as well. Its present warden is Mr. Hamilton Edwards, the oldest son of Captain Edwards, who died in 1956. Hamilton has taken his place as one of the principal leaders of the tribe, and is deeply concerned about its future. He has helped work out the plans for the ambitious Tiruray Coöperative Association, which Mr. Edwards manages. This project, which has been given the enthusiastic endorsement of the Philippine government, and which was launched with grants of \$5,000.00 each by the Asia Foundation and the Church World Service, has established a farmers' marketing and consumer coöperative for the Tiruray, with provision for a credit union and for a staff attorney to assist the members in titling their land and in knowing and benefiting from their rights under Philippine law. It should have a decisive influence on Tiruray fortunes in years to come.

Mindanao is indeed the Philippines' frontier "Land of Promise," but it is no

less the land of challenges and problems. So many different peoples are finding their lives intertwined there, in a way unknown in most of the Philippines. Rapid economic change goes hand in hand with rapid social change, as this homestead area is becoming assimilated into the modern history of the country. Standing in the midst of it all, the Episcopal Church is challenged to really provide the leadership it has claimed. If it will do this, it must be faithful to its people, proclaiming the Word and administering the sacraments; it must be prophet and interpreter of a changing scene. Above all, it must train and sustain the Filipino people themselves in their task of leading and serving.

Tiruray Filipinos, such as Alejandro Martin; Chinese Filipinos, such as Sister Helena Mary; Ilocano Filipinos, such as Mike Labasan; Igorot Filipinos, such as Anne Dumo — these are the people of Mindanao. Theirs is the mission to Mindanao.



A general science class, meeting at St. Francis High School, is taught by Sister Christopher, OSA. The girl standing at the demonstration table is Bai Rada Sinsuat, a Moslem princess. Her father is Datu Abdulah Sinsuat, a datu of the Sinsuat clan. Her headdress indicates that she has been to Mecca.

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PEOPLE and places

Appointments Accepted

The Rev. Ralph A. Banks, Jr., formerly vicar of St. Matthew's Church, Fitzgerald, Ga., will on September 1 become associate chaplain at Tulane University-Newcomb College, New Orleans, La. Address: Chapel of the Holy Spirit, 1100 Broadway, New Orleans 18.

The Rev. Boyce M. Bennett, Jr., who has been rector of Grace Church, Menomonie, Wis., will be a fellow and tutor at GTS, beginning in September. He will work for his doctor of theology degree and will also assist on Sundays at the Church of the Annunciation, Oradell, N. J. Address: 1 W, 424 W. Twentieth St., New York 10011.

The Rev. Canon Alden Besse, formerly rector of St. Luke's Church, Altoona, Pa., will on September 1 become rector of the Church of St. Michael and All Angels, Rumford, East Providence, R. I. Address: 7 St. Michael's Court, Rumford 16.

The Rev. Robert M. Claytor, Jr., who formerly served St. Andrew's Church, Harriman, Tenn., is now in charge of St. Matthew's Church, McMinnville, Tenn. Address: 200 West End Ave.

The Rev. Jack W. Cole, formerly vicar of St. Mathias' Church, Nashville, Tenn., is now vicar of St. Paul's Church, Fort Worth, Texas. Address: Apt. 147-B, 4350 Berke Rd., Fort Worth 76115.

The Rev. Robert M. Cooper, formerly vicar of All Saints' Church, Hamlet, N. C., and St. David's, Laurinburg, will on September 1 become assistant chaplain at Louisiana State University.

The Rev. Edward Daley, formerly rector of St. Mathias' Church, Trenton, N. J., is now director of The Evergreens, Episcopal Home for the Aged, Moorestown, N. J., diocese of New Jersey.

The Rev. James H. Douglass, formerly in charge of St. Stephen's Church, San Pedro de Macoris,

Dominican Republic, will on September 1 become rector of Christ Church, St. Joseph, La., in charge of Grace Church, Waterproof.

The Rev. William D. Dwyer, formerly in charge of St. Christopher's Chapel of Trinity Parish, New York City, will on September 1 begin work as vicar of St. Stephen's Church, Boston, Mass.

The Rev. Richard A. Emery, formerly assistant at St. Thomas' Church, Battle Creek, Mich., will on September 1 become vicar of St. Paul's Church, Manheim, Pa., and Hope Church, Mount Hope. Address: 114 W. Ferdinand St., Manheim. He and his wife also announce the adoption of their second daughter, Suzanne Lynne, on March 27. Suzanne was born on January 23, 1963.

The Rev. Charles Galbraith, formerly in charge of St. Matthew's Church, McMinnville, Tenn., is now in charge of St. Michael's Church, Cookeville, Tenn. Address: 610 N. Washington St.

The Rev. Sanford Garner, Jr., formerly rector of St. Matthew's Church, Kenosha, Wis., is now rector of the Church of the Ascension, Knoxville, Tenn. Address: 800 Northshore Dr. S.W., Knoxville 19.

The Rev. George Gillespie, formerly rector of St. Mark's Church, Aberdeen, S. D., is now an assistant on the staff of the Church of the Incarnation, Dallas, Texas.

The Rev. Richard E. Hayes, formerly master at the Lenox School for Boys, Lenox, Mass., is now rector of the Church of the Good Shepherd, Barre, Vt. Address: 23 Academy St.

The Rev. Richard W. Hess, formerly vicar of St. Christopher's Church, Oxford, Pa., is now assistant minister at St. David's Church (Radnor), Wayne, Pa. Address: 214 Dorset Rd., Devon, Pa.

The Rev. Carl P. Ijams, formerly assistant at Trinity Church, Newton Centre, Mass., is now

rector of Trinity Church, Stoughton, Mass. Address: 81 Seaver St.

The Rev. Robert E. Juergens, formerly vicar of Epiphany Church on the Desert, Gila Bend, Ariz., will on September 1 become vicar of St. Thomas' Church, Clarkdale-Sedona, Ariz. Address: Box 818, Clarkdale, Ariz.

The Rev. Strathmore Kilkenny, formerly vicar of the Church of Our Saviour, Montoursville, Pa., and Good Shepherd Church, Upper Fairfield, will on September 1 become rector of Christ Church, Coudersport, Pa., and All Saints', Brookland. Address: 605 N. Main St., Coudersport.

The Rev. Michael J. Kippenbrock, formerly rector of Christ Church, Valdosta, Ga., and vicar of St. James' Church, Quitman, will on October 1 become vicar of All Saints' Church, Enterprise, Fla. Address: Box 116, Enterprise, Fla., 32725.

The Rev. George Kuhnert, formerly in charge of Trinity Church, Gatlinburg, Tenn., is now assistant to the dean of St. Mary's Cathedral, Memphis, Tenn. Address: 692 Poplar Ave.

The Rev. Martin LeBrecht, formerly vicar of St. Luke's Church, Livingston, Texas, will on October 15 become vicar and superintendent of San Pablo Mission, Phoenix, Ariz. Address: 525 W. Pima, Phoenix.

The Rev. Harry H. Leventis, who formerly served St. George's Church, Macomb, Ill., is now curate at Trinity Church, Rock Island, Ill.

The Rev. Richardson A. Libby, formerly curate at Grace Church, Bath, Maine, is now vicar of St. John's Church, Niantic, Conn. Address: 53 Society Rd.

The Rev. James L. Mahan, formerly in charge of St. Boniface's Church, Comfort, Texas, is now rector of St. Paul's Church, Altus, Okla. Home address: 2216 N. Lee Dr. The Mahans also announce the birth of a son, Thomas Cranmer, born February 9.

The Rev. Robert S. McGinnis, Jr., formerly rector of St. Thomas' Church, Beattyville, Ky., is now rector of Christ Church, Augusta, Ga. Address: 1114 Oakdale Rd.

CLASSIFIED

advertising in **The Living Church** gets results.

CAUTION

TATO — Caution is recommended in dealing with a man using the name of the Rev. Robert Tato, a priest of the American Catholic Church, who gives as reference the Rev. E. P. Hayes, rector of St. Stephen's Church, the Bronx, New York; also mentions the clergy of St. Paul's Cathedral, Oklahoma City, as references. Further information from Fr. Hayes, 239 E. 238th St., New York City, or St. Paul's Cathedral, Oklahoma City.

FOR SALE

ALTAR BRASSES to Your Order. Dossal Rods (ornamental brass or iron), Crosses, Crucifixes, Candlesticks, Candelabra, Sanctuary Lamps. Inquiries welcomed. David McClintock, 5124 Germantown Ave., Philadelphia, Pa.

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

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dacron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

PIPE ORGANS

PIPE ORGAN SERVICE, tuning, rebuilding, maintenance. H. A. Howell Pipe Organs, Box 404, Dixon, Ill.

POSITIONS OFFERED

CURATE — PRAYER BOOK CATHOLIC — preferably a G.T.S. graduate, single or married; full exercise of priestly office, but specifically carry main burden of Church School and Young People's work. Christ Church, Rockville, Md. The Rev. Raymond F. Black, Rector.

KINDERGARTEN TEACHER, Day Nursery Head, and staff for program to open October 1, New York City parish. Full experience first letter. Reply Box M-971.*

LADY LIVING in Jackson Heights, Queens, N. Y., wants companion for room and board. Own room; one day a week off. Small convenient elevator apartment. Write for appointment. Mrs. A. O'Brien, 1308 E. 7th St., Brooklyn, N. Y.

RETIRED PRIEST for sick calls, Sundays. Modest stipend. Write: Rector, Church of the Resurrection, Miami 61, Fla.

WANTED — ASSOCIATE OR CURATE in growing western parish to share in full ministry. Start at \$5,000, car allowance and housing. Moderate Churchmanship. Reply Box M-972.

WANTED: Child care worker for boys' home-school. Year around, permanent. Experience unnecessary. Training in service. Warm personality, high school education minimum. Woman aged 35-55 years. Liberal paid vacation, pension plan, good salary plus maintenance. Write: Director, Allendale School, Lake Villa, Ill.

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks responsible position in parish with active music program. Fine training, references. Eleven years' experience. Reply Box F-970.*

RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

SALESWOMEN WANTED

RUN SPARE TIME Greeting Card-Gift Shop at home! Show friends samples new 1963 Christmas, all-occasion greeting cards, gifts! Take orders . . . earn to 100% profit. No experience needed. Try without cost! Special fund raising plans for organizations. Rush name for samples on approval. Regal Greetings, Dept. 168, Ferndale, Mich.

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis., 53202.

SCHOLARSHIP

LARGE PARTIAL SCHOLARSHIP available for organist and accompanist for Glee Club. Contact the Rev. J. Philip Nordeck, St. Peter's School, Peekskill, N. Y.

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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

NOTICE TO SUBSCRIBERS

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

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Rev. William Austin McGuirt, formerly vicar of the Church of St. Gabriel the Archangel, Lexington, Ky., will on September 1 become rector of St. Timothy's Church, Atlanta, Ga. Rectory address: 2150 Keheley Dr., Decatur, Ga.

The Rev. Charles W. McMahon, who was recently ordained deacon, is in charge of St. Francis' Church, Grayling, Mich., and St. Elizabeth's, Higgins Lake.

The Rev. C. Osborne Moyer, formerly rector of Christ Church, Holly Springs, Miss., and vicar of Calvary Church, Michigan City, and Holy Cross Mission, Olive Branch, is now rector of the Church of the Mediator, Meridian, Miss. Address: 3825 Thirty-Fifth Ave., Meridian.

The Rev. W. Brown Patterson, Jr., who spent the past year doing research in Church history of the early Stuart period, while at Magdalen College, Oxford, will be assistant professor of history at Davidson College, Davidson, N. C., starting with the fall semester. Address: 412 Concord Rd., Davidson.

The Rev. William E. Pilcher, III, formerly rector of the Church of the Advent, Enfield, N. C., in charge of St. Mark's, Halifax, is now rector of Trinity Church, Mount Airy, N. C. Address: Box 1043.

The Rev. Jesse K. Renew, who has been doing supply work in the diocese of Dallas, is now vicar of St. John's Church, Vinita, Okla.

The Rev. Charles E. Rice, formerly rector of St. Philip's Church, Donelson, Tenn., is now associate at St. Peter's Church, Chattanooga, Tenn., with special responsibility for Christian education and development of adult leadership. Address: Box 4338, Chattanooga.

The Rev. Donald L. Royer, formerly curate at All Saints' Church, Long Beach, Calif., will on September 1 become vicar of Good Shepherd Mission, Orland, Calif., and St. Andrew's, Corning. Address: 85 Yolo St., Orland, Calif., 95963.

The Rev. George M. Sheldon, formerly vicar of St. Thomas' Church, Rodeo, Calif., is now curate at St. Paul's Church, Salt Lake City, Utah. Address: 253 S. Ninth East St., Salt Lake City 2.

The Rev. Wayne S. Shipley, formerly assistant at the Chapel of the Holy Spirit, New Orleans, La., is now curate at St. John's Church, Decatur, Ill. Address: 130 W. Eldorado St. Fr. Shipley and Miss Martha Blackburn of Alexander City, Ala., were married in June.

The Rev. John H. Staley, formerly curate at St. Mark's Church, Glendale, Calif., is now assist-

ant to the dean of St. Paul's Cathedral, Los Angeles. Address: 615 S. Figueroa St., Los Angeles 17.

The Rev. R. Richard Tickner, formerly rector of St. Luke's and St. Matthew's Churches, Cleveland, Ohio, is now curate at Grace Church, Sandusky, Ohio. Address: 223 Forty-Eighth St.

The Rev. Augustus W. Tuttle, Jr., formerly vicar of Christ Church, Florence, Ariz., and chaplain of the Arizona State Prison, Florence, will on September 1 become assistant rector at St. Barnabas' on the Desert, Scottsdale, Ariz. Address: 6715 N. Mockingbird Lane.

The Rev. James David Webster, formerly curate at All Saints' Church, Bayside, L. I., N. Y., is now assistant at St. John's of Lattingtown, Locust Valley, L. I., N. Y.

The Rev. Edgar F. Wells, formerly vicar of St. Boniface's Church, Chilton, Wis., and St. Paul's, Plymouth, will on September 15 become assistant at St. Peter's Church, Westchester, Bronx, New York City. Address: 2500 Westchester Ave., New York 10461.

The Rev. Wallace L. Wells, formerly in charge of St. Augustine's Church, Gary, Ind., will on September 1 become rector of St. Luke's Church, New Orleans, La. Address: 2809 General Taylor St., New Orleans 15.

The Rev. John T. Whaley, formerly curate at St. Stephen's Church, Edina, Minn., is now vicar of St. Elisabeth's Church, Raleigh, Tenn., a parochial mission of St. Mary's Cathedral, Memphis. Address: 4780 Yale Rd., Memphis.

Church Army

Captain Francis Wilkinson of the Church Army is now in charge of St. Barnabas' Mission, Dennison, Ohio.

DEATHS

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

The Rev. Henry Thomas Bakewell, retired rector of Holy Comforter Church, Cleburne, Texas, died July 14th, in Cleburne, after a long illness.

Fr. Bakewell was born in Joliet, Ill. An alumnus of Seabury-Western Theological Seminary, and

Northwestern University, he was ordained to the priesthood in 1932. Fr. Bakewell's ministry included both parish and mission work in Illinois, Nevada, Kansas, and Oklahoma. Of the last 14 years all but one or two years of his ministry were spent at Holy Trinity, Cleburne.

He is survived by his wife, two daughters, and one brother.

The Rev. Harvey Lee Marcoux, 34, former vicar of St. Paul's Church, Abbeville, La., died July 27th, in Ochsner Foundation Hospital, New Orleans, after a long illness.

Fr. Marcoux was born in New Orleans in 1929. He received the B.A. degree from Tulane University in 1952 and the S.T.B. degree from the General Theological Seminary in 1958, and was ordained to the priesthood in 1959. In 1958 he was curate of Grace Church in Monroe, La., and shortly thereafter he became vicar of St. Paul's. He returned to New Orleans in March for medical treatment en route to Jackson, Miss., where he was to become curate of St. Andrew's Church. Fr. Marcoux is the son of the late Rev. Harvey L. Marcoux, former assistant at Christ Church Cathedral, New Orleans, La.

Surviving Fr. Marcoux are his widow, two sons, his mother, two sisters and a brother.

Marian U. M. Lane, 89, whose father was an Anglican clergyman in Lincolnshire, England, died July 15th, at the Home for Incurables, Washington, D. C.

Miss Lane was a manuscript illuminator and hand bookbinder who made books for cathedrals, memorials, and libraries. Her most recent work was embellished parchment manuscripts for the Washington Cathedral, which were reduced in size for framing and also issued as Christmas cards.

Dr. Richard O. Sutherland, former vestryman of Christ Church, Rolla, Mo., died in San Francisco, Calif., July 17th.

Dr. Sutherland was a graduate of Yale University and the University of Wisconsin. He was associate professor of physical chemistry at the Missouri School of Mines and Metallurgy. At the time of his death he was attending the University of California, at Berkeley.

Dr. Sutherland is survived by his sister, Mrs. Margaret Ashton of Janesville, Wis.

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. & Wilmat
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

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 Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS at Normandie Ave.
Washington Blvd.
Sun Masses 7:30, 9:15 (Sung), 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' 625 Pennsylvania Ave.
Rev. Paul G. Satrang, r; Sisters of the Holy Nativity
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri
7 & 9:30; C Sat 5

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
1227 4th St. near Wilshire Blvd.
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

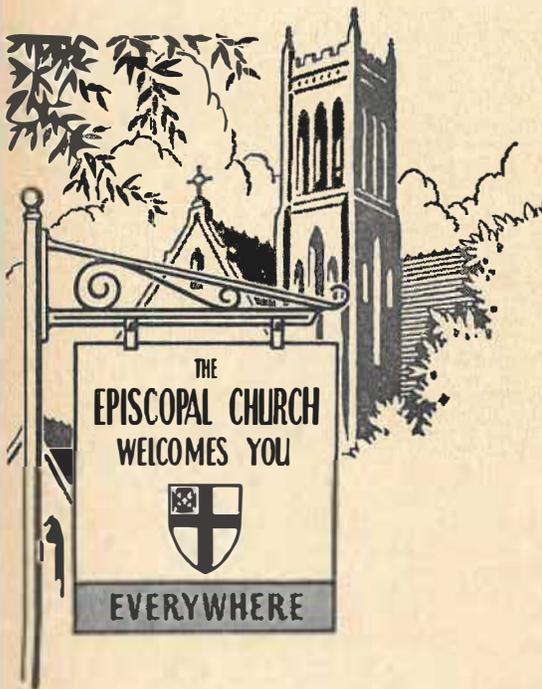
NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.
Walkden
Sun 8, 10 (Sung); C Sat 5-6

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4.
Frequent guided tours.

Continued on next page



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

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; IS, 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

WASHINGTON, D. C. (Cont'd.)

ST. JOHN'S Lafayette Square
Rev. John C. Herper, r
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French Service 4, EP & Ser 7:30; Daily services at 12:10. Church open from 7 to 7.

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 4-7

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 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 10; Daily 7:30, 5:30, also Tues 6:30, Fri 10; HD 6:30, 7:30, 10; C Sat 4:30

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, 7; B 8; Daily 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

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung 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. Magruder
Sun 7:30, 9 (Sung), 11 Mat, Low Mass & Ser; Daily 7 ex Wed 10, Sat 9; EP & C Sat 5; C Sun 8:30

DETROIT, MICH.

ST. JOHN'S Woodward at Vernor Highway
Rev. Thomas F. Frisby, r
Sun 8 HC, 11 MP Ser; Wed HC 12:15

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

The Living Church

ELKO, NEV.

ST. PAUL'S 8th & Sage (on Rt. 40)
Sun HC 7:15 & 9

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

WELLS, NEV.

ST. BARNABAS & ST. LUKE'S (on Rt. 40)
Sun HC 11:15

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. H. S. Brown, r; Rev. Jay H. Gordon, c
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri & HD 9:30); C Sat 11-12, 4:30-5

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

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS So. Swan & Elk
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

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, Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; EP Daily 5:45. Church open daily for prayer.

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10

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, 4-5, 7:30-8:30



CHURCH OF THE ADVENT
SAN FRANCISCO, CALIF.

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

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. STEPHEN'S

The Bronx, Woodlawn
Vireo Ave. at E. 238th St.
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

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 12:10 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; Int 1:05; C Fri 4:30-5:30 & by appt. 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 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & Mass; EP daily 5

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 by appt

WATKINS GLEN, N. Y.

ST. JAMES'
(Founded 1830; present church built 1863)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Weekdays as anno

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu