

the Living CHURCH

October 14, 1956

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An Angel Points
The Way — P. 7.



Harvard Students Greet
Mr. Kellogg after services
at Christ Church. See p. 4

the Living CHURCH

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

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Things To Come

- October**
14. Twentieth Sunday after Trinity
 Men and Missions Sunday, Laymen's Missionary Movement and United Church Men, NCC. Churchmen's Week, United Church Men, NCC, to 21st.
 15. National Bible Week, Laymen's National Committee, to 21st.
 16. National Convocation on the Church in Town and Country, NCC, St. Louis, Mo., to 18th.
 18. St. Luke
 21. Twenty-first Sunday after Trinity
 World Order Sunday, NCC.
 23. Department of International Affairs meeting, NCC, New York, N. Y., to 24th.
 24. United Nations Day.
 28. St. Simon and St. Jude
- November**
1. All Saints Day
 2. All Souls' Day.
 4. Twenty-third Sunday after Trinity
 11. Twenty-fourth Sunday after Trinity

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NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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The Living Church

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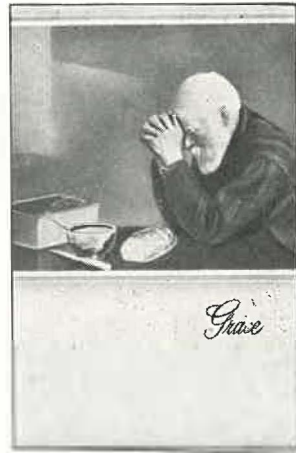


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LETTERS

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

A Dedicated Christian

Concerning the news item about slum clearance in Marshallton, Del., [L. C., September 30th], I fear that some of your readers might receive a wrong impression of the late owner of these houses.

I am impelled to write what I know of his own attitude toward his properties and his tenants.

A supremely selfless and dedicated Christian, Frederick Bringhurst had held the 13 houses at the lowest possible rents for many years, his desire being to contribute in some way to the assistance of less privileged citizens of his native town. A few years before his death, he undertook an improvement project to raise the living conditions in these houses, disregarding the fact that expenditures for this far exceeded the possible income from rents. In spite of having done this, as time went on he rethought his obligation as a landlord, and shortly before his death said to another friend and to me that he had thought for many years he was doing something valuable for Marshallton people, but now that he had grown old he feared he had not really been helping them after all, that his plan had been a mistake.

In view of the news article as printed, it seems possible that some reader may think of Mr. Bringhurst as a hypocritical senior warden and diocesan treasurer. Those of us who knew him well during his long life of service for his Church and his community deprecate such a judgment of his character. His soul-searching appraisal of his own motives and actions in regard to these properties was a lesson in humble open-mindedness such as is not often seen in one of his advanced age.

To think of him as an oppressor of the poor, "profiting from human misery," is to do a cruel injustice to one who lived a rare life of consecrated stewardship in the service of his Master.

(Miss) MARY MORRIS LITTELL
Wilmington, Del.

The Waking Giant

Thank you for publishing my communication about China; and I feel honored by your editorial citation. There is little in your editorial comments I could take exception to. But I could not condone the violence of revolutions any more than I could war. I have been a pacifist practically 50 years.

About the scholar-philosopher class suppressed in China — historians and returned missionaries I have questioned over the years all agree that this class was chiefly responsible for China's arrested development for so many centuries. Their philosophy kept China static. Then came the "boxer" (coined by our imaginative newspaper men) uprising — then Sen Yet Sen and now Mao. It all comes from the giant of the human race waking up and stretching himself.

(Rev.) A. L. BYRON-CURTISS
Utica, N. Y.

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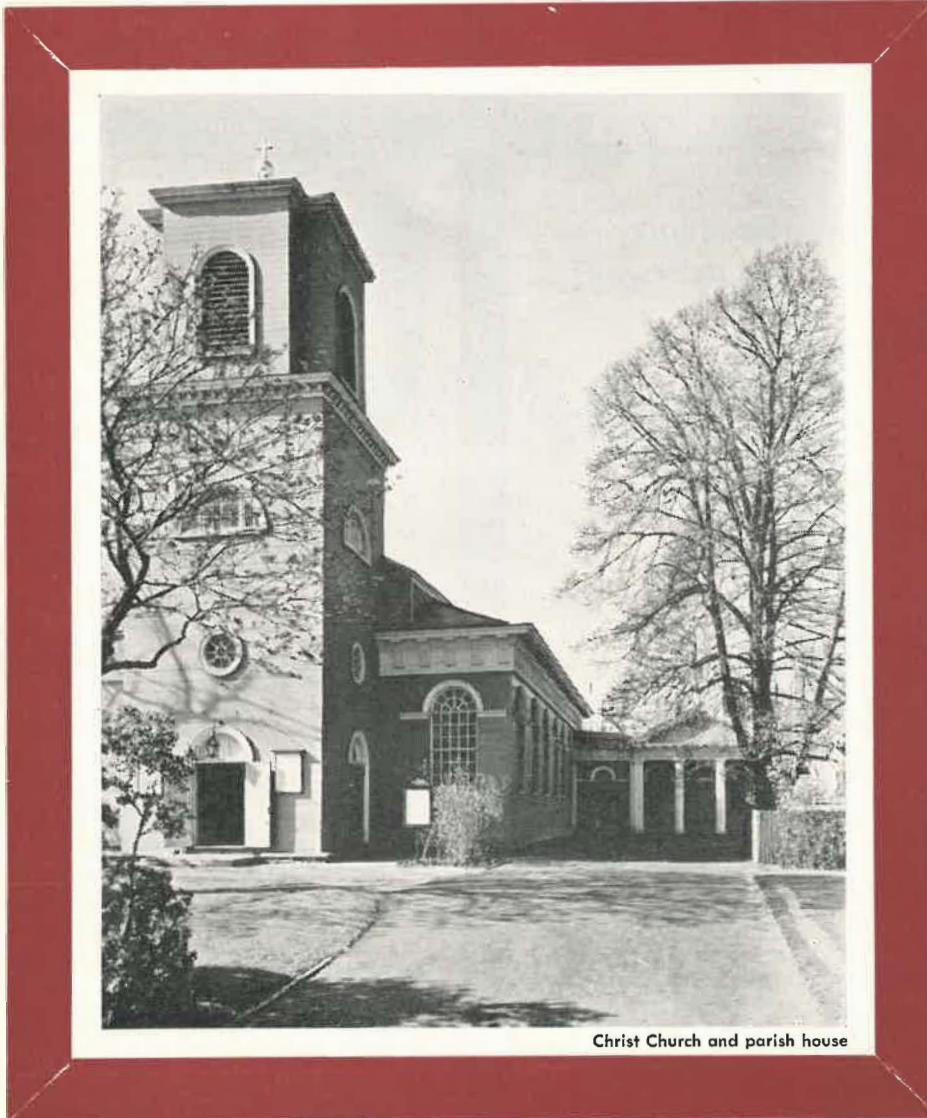
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The Church at Harvard

By James J. Martin



Christ Church and parish house

Sometimes they say the church is too crowded; other times they say it is too empty. Sometimes they say they've had enough religion at prep school; other times they simply say there's not much point to religion. But underneath this tough college exterior there is always a small, gnawing, growing hunger. It is Fred Kellogg's job to expose and encourage and feed this hunger.

The Rev. Frederick B. Kellogg, working in association with Christ

Church in Cambridge, Mass., has been the Episcopal chaplain to Harvard and Radcliffe students since 1936. In this capacity, not only does he seek to draw back into the Church those students who have separated themselves from it, but he is also concerned with deepening the Christian life of those who stay with the Church during their college years. In either case, in an environment of intellectual and emotional growth, he seeks to bring the spiritual side of Episcopal students to maturity.

In his 20 years of working with college students the Rev. Mr. Kellogg has worked out the theory which lies behind the present activities at Christ Church. The average student experiences a general reaction from authority shortly after he enters college, thinks Mr. Kellogg. This is an outcome of the young person's normal assertion of his rights as an independent individual — all seeming dependence upon other people and their beliefs is avoided. The college student's religion, up to this time, is usually that of his parents, often reinforced by his prep school training. So, the freshman, in his reaction from parental and school authorities, often rejects as well the religion he associates with them. Mr. Kellogg and his staff try to help the student through this critical period into a religion which is his by choice, not by compulsion. Or, if the student continues to stay away from the Church, they at least, as the Rev. Mr. Roth, the assistant, puts it, "try to get the student to know exactly what it is he's staying away from."

In line with this idea, there are two general principles followed in the Harvard-Radcliffe student work: all hint of authority is carefully avoided; and the program is designed to lead the student subtly — through his own natural hunger for religion — into the full life and worship of the Church.

Pressure is never used. Handwritten notes are sent to new students, letting them know that the chaplain and the facilities of Christ Church are available and inviting them to attend the opening activities. The feeling Mr. Kellogg tries to give these students is that the program at Christ Church will be interesting and helpful to them, but that they are under no *obligation* to participate in it. The program itself is largely run by the students; in order to be less of an authoritarian figure, the chaplain works behind the scenes, guiding the overall program, acting as a friend to the stu-

How a college chaplain helps students discover the reality and meaning of religion

dents, ready to give advice and counsel when it is requested. An informal, relaxed atmosphere further breaks down the students' wariness of authority — small discussion groups, Bible studies, and student breakfasts form a large part of the program.

Mr. Kellogg is himself admirably suited to be a college chaplain. In his middle forties, with thinning red hair, he usually has a broad smile on his face and a look of keen interest in his eyes. The man has about him a solidity and a quiet confidence and — at the same time — an openness that invites friendship.

Mr. Kellogg is very much aware of the conflicting thoughts and problems of college students by virtue of having faced these same problems himself. He is also quite at home with Ivy League traditions — he graduated from Groton School in 1928 and from Princeton in 1932. It was not until 1933, after finishing one year at Harvard Law School, that he decided to become a minister. He studied at the Episcopal Theological School in Cambridge for a year, then spent two years at Trinity College, Cambridge, England. But only when he returned to the Episcopal Theological School to receive the Bachelor of Divinity degree did he find his real vocation. That year, 1936, he became the assistant in charge of student work at Christ Church. Four years later he became the first chaplain of the Bishop Rhinelander Foundation, which relieved Christ Church of the financial support of the student activities, while still working in close cooperation with the parish.

Mr. Kellogg and his assistant, Mr. Roth, a young graduate of the Episcopal Theological School, both see the student religious activities at Christ Church as a series of concentric circles. The innermost circle is the life and worship of the Church. It is the aim of their program to move the student naturally and easily through the outer circles of activities into this vital inner circle.

Informal weekly teas at Mr. Kellogg's home are one means of drawing

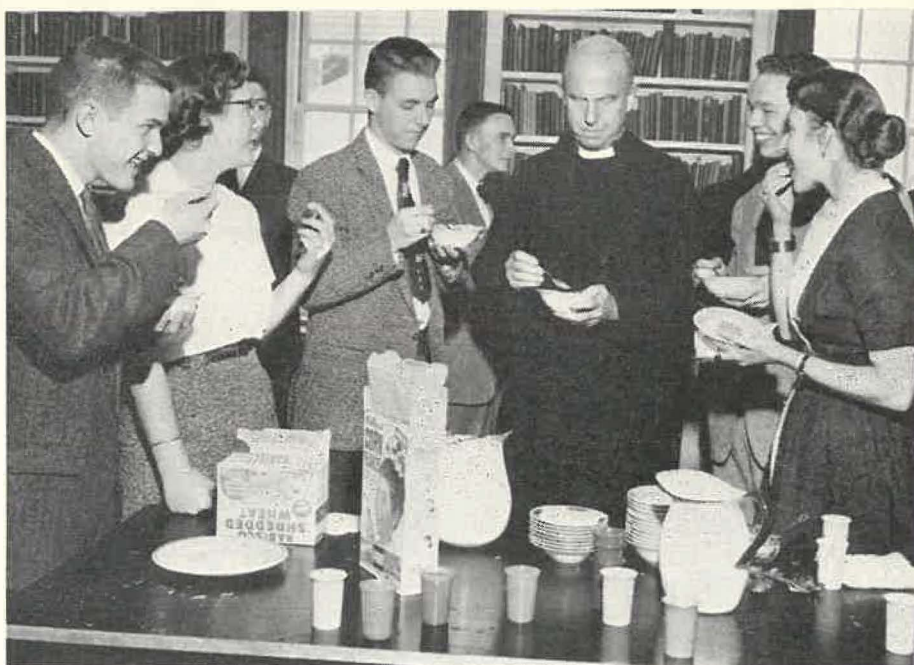
students into the circle of activities. Another means is the undergraduate Canterbury, which meets every Sunday evening in the parish house library. This group seeks to draw and hold undergraduates by means of good speakers talking about interesting subjects — famous names are not enough to draw a crowd at Harvard, the speaker must be good. In order to hold the students' attention, says the Rev. Mr. Roth, "you have got to hit them with top-notch speakers every week. You can't speak down to students. They're too sophisticated — or so they believe."

The Sunday evening speaker usually relates Christianity to some topic of cultural or academic interest. These talks may range from "The Vision of Dante" one week to "The Old Testament in General Education" the next. During Lent this year there was a series of talks on Christianity and various professions. For example, Dr. Pittenger, of General Seminary, spoke on "Christianity and the Ministry of the Church"; a professor from Harvard Law School dealt with Christianity and legal practice; a Methodist

chaplain to the labor movement talked about Christianity and labor.

Once they have interested students in the Episcopal activities, Mr. Kellogg and his assistant try to move them closer to the real life of the Church through discussion and Bible study groups. Here, as elsewhere, authority is avoided. These groups are not arbitrarily formed by the chaplain; rather, a group of students, knowing that he will help in any way he can, decide they would like to study a certain portion of the Bible, or have weekly discussions of some problem which is of concern to them. After this initial interest on the part of the students, the chaplain makes his office or library available and acts as moderator to keep the discussion from going too far afield, but otherwise he sits back and lets them thrash out their own answers to the problem.

Mr. Kellogg has had great success with the informal discussion session. He and Mr. Roth try to keep these groups small — not over a dozen men and women — so the discussion can flow more smoothly. They feel the important thing is not large numbers.



MR. KELLOGG: At a student breakfast — part of a program to create a relaxed, informal atmosphere.

"Whatever we do is working in the right direction," says Roth. "Ideas formed in a discussion group are often carried back to dormitory bull sessions, so the sphere of influence is much wider than the immediate group of 10 or 12."

But small discussion and Bible study groups are only steps toward the real life of the Church. The spiritual core of the Episcopal student activities is worship. Most students associated with Christ Church attend the special student Communion service on Sunday morning. Either Mr. Kellogg or Mr. Roth preaches the sermon, but the ushers, the acolytes, the choir members, the Communion servers, and the Epistle reader are all students. Between 150 and 200 Harvard and Radcliffe men and women attend this service each week. Breakfast (orange juice, cereal, rolls, milk, coffee) is served without charge to the students afterward in the parish house and an informal discussion of some aspect of the sermon usually accompanies the meal.

Between 15 and 30 students also receive Communion and have breakfast together every Wednesday morning before classes. An Altar Guild of Radcliffe women prepares the church for Communion at this service.

On Sunday evening, before the Canterbury meeting, the Harvard and Radcliffe students participate in evening prayer. This service is entirely in the hands of the students, with a Harvard man leading the worship.

In order to concentrate the students' thinking and meditation around subjects of spiritual importance, two retreats are held each year. This previous spring, for example, the Rev. Paul Moore, of Jersey City, N. J., led the retreat, speaking on "The Sacrament of Love." These retreats, usually lasting overnight, are known around Christ Church as "Quiet Days." The students are silent during the entire retreat. Mr. Kellogg feels that by not talking with anyone for 24 hours, the student can meditate at length upon the subject being considered and can be open to the still, small voice of God.

A unique feature of the Episcopal student work at Harvard is the Fellowship of the Holy Spirit. This group, which originated at Christ Church about five years ago and since then has spread to several other churches and schools in the Boston area, devotes itself to a simple devotional rule and to calling upon other Episcopal students to show them the interest of the

Church. About 20 men and women form the active core of this lay apostolate at Christ Church. The devotional order they follow — adapted from a Roman Catholic monastic rule — prescribes attendance at church, reception of Holy Communion, prayer and devotional reading, and a daily period of silent waiting upon the Holy Spirit. In visiting Episcopal students who have lost interest in religion, the members of the Fellowship seek, through friendship with these students and through the working of the Holy Spirit, to draw them back into the Church. Again, pressure is never used.

Another feature which introduces students into the life and worship of the church is the confirmation instruction given by the Rev. Mr. Kellogg. These classes are not obligatory — if a man or woman wishes to be confirmed, he is ready to give guidance and teaching. In 1936, when he first started working at Christ Church, only 35 students were active in the Canterbury group; now that number alone is presented for confirmation every year — and half of them are converts to the Episcopal Church.

This same spiritual growth is evident in the number of Harvard men who enter the Episcopal ministry — compared with one or two in Mr. Kellogg's early days in Cambridge, up to 15 Harvard men yearly enter the Church's theological schools. The Harvard contingent at General Theological Seminary in New York, for example, outnumbers any other single school there.

And thus it goes, through the outer circles of activities into the inner circle of the life of the Church moves the college student after his initial reaction from religion. This pattern isn't always followed — sometimes there is no reaction, and a student moves naturally into the life of the Church as he matures; other times the reaction is so pronounced that the man never goes near the Church during his school years. But more often than not, there is a reaction and a recovery in which the student discovers for himself the reality and the meaning of religion. God is the prime mover in these spiritual dialectics. During the student's "spiritual winter," as he terms it, Mr. Kellogg must be his intimate friend and wait for God to turn the man back toward the Church; at the first signs of return he must be ready to speak the words of God to him. Sometimes the wait is long, but the results are always worthwhile.

BOOKS

For Every Bride and Groom

THE HOLY BIBLE containing The Old and New Testaments and The Apocrypha in the Authorized King James Version. Hawthorn Books. Pp. x, 818; 196; 258; 135. \$25.

Shall the good old practice be revived whereby each family had its family Bible, within whose covers were recorded marriages, births, deaths, thereby preserving a family record to be handed down from generation to generation?

Evidently the publishers of this edition of the Holy Bible think that it should, for they have done everything to make such revival not only possible but attractive. This edition of the Bible, known in its promotional literature as "The Heirloom Bible," consists of the complete text of the King James Version, including the Apocrypha, printed in large, clear, and attractive bold type.

Interspersed among the pages are 48 full-page color plates of reproductions from the great masters. These are of exquisite beauty. At the beginning are pages of parchment-like quality for the recording of marriages, births, and deaths. The last 135 pages contain (1) an essay on "The Bible in Art" (2) a commentary on the color plates; (3) an index and concordance.

The book measures approximately 8" x 11" x 2 1/4". It is bound in Rexine, "a plastic impregnated cloth manufactured by England's famous International Chemical Industries." This, the publishers claim, is at least as durable as leather, if not more so, requiring less effort to keep it clean and in good condition. A deep red color was chosen, "grained with black for a leather-like appearance." Spine and cover are stamped with genuine 24 carat gold leaf, and the three edges gilded with 24 carat gold, according to the publishers' release.

Here is a Bible that every bride and groom will want to own.

FRANCIS C. LIGHTBOURN

Books Received

GOD'S WAY WITH MAN. Variations on the Theme of Providence. By Roger Hazelton. Abingden Press. Pp. 204. \$3.

LAYMEN AT WORK. "How to meet human needs in your town." By George Stoll. Edited by Albert L. Meiburg. Abingden Press. Pp. 93. \$1.75.

PUT YOUR FAITH TO WORK. By Karl H. A. Rest. Muhlenberg Press. Pp. xii, 186. \$2.75.

THE BIBLE FOR FAMILY READING. With Introductions and Notes. The Old Testament prepared by Joseph Gaer. The New Testament prepared by Joseph Gaer and Chester C. McCown. Little, Brown and Company. Pp. xxv, 752. \$7.60.



Two Tales of The Church

By **Christine Fleming Heffner**

The rector lowered himself wearily into the chair that faced his desk, and stared out the window beside him at the ivy on the stone wall across the lawn. By now all his faithful flock had left the building and, in their homes, were preparing dinner or reading the Sunday papers. The thought intruded itself that he, too, should be at home, but he continued to stare out the window.

Fatigue of body, mind, and heart held him immobile, for since early morning he had been plunging from fervent prayer to split-second stage managing, from lively discussion to sympathetic listening, from ardent devotion to lusty praise, from determined preaching to overall administration. Glimpses of glory, trivial details, zeal, prayer, and the tyranny of the clock had all been crammed into one short morning, and now taut nerves and weary soul rebelled at further driving. So he continued to stare out the window.

Suddenly he became aware of a voice, very soft but very insistent, calling his name. He looked around toward the door into the church and there he saw — he blinked — an angel! Rather larger and brighter and much more powerful and masculine than most pictured angels it was, but unmistakably an angel. This was a commanding, almost a terrible, presence — except that one is not terrified of so great a dignity, but rather, awed. Awkwardly he stood up, thinking banally that seminary had left him singularly unprepared for this encounter, and that it was really quite unreasonable that it had done so.

Again the angel called his name, and then beckoned him. He followed (what else would you do when an angel beckoned?) into the sacristy. As they passed into the sanctuary, the angel suddenly stopped, so that the rector was plunged face first into the thickest part of his huge glowing wings. They were not of feathers, as he expected — indeed, they were not any substance at all — but he was momentarily blinded by them. Before he could draw back, he felt sure hands upon him, and the sense of being carried.

But it was over in an instant, and he stood in a strange place — a place of illimitable space and a great singing silence. By the very feel of it he knew that his own sun and moon, yes, even the farthest stars of his own universe, lay a great distance behind him.

The angel stood before him once more, and while he, himself, felt terribly dwarfed by this spaciousness beyond all space, the angel now seemed infinitely larger than before.

The angel held up his right hand, and from it hung a set of scales, gleaming as if they were burnished gold. In each side of the balance something shimmered and glistened. The rector looked closer.

In one side, he saw, was the inside of a church. The light that glowed through its stained windows had an early-morning quality about it, as did the fresh coolness of the air within. Some of the singing silence around him had seeped inside the church, and a few people quietly knelt in the orderly pews. The candles on the altar borrowed the morning light, and peace pervaded the scene.

In the other side of the balance the rector saw the same church, but every seat was filled, and the congregation joined voices in a great paean of praise. They sang to stirring music, banners fluttered in the aisle, and as the service ended, adults and children followed the choir into the Sunday school building that adjoined.

"Why," exclaimed the rector, "these are but the early Communion and the family Eucharist in my own parish!"

"Of course," replied the angel. "But which is heavier in the balance?" He pointed to the first one. "See the deep reverence, the self-oblation of this one" — the balance began to move as that side slowly dropped — "see the way the people go away directed and inspired." It dropped still more.

Then the angel pointed to the other side. "Here, see the zeal and the familiness" — the balance began to even itself — "and the people go away to learn and to work."

Now the scales weighed heavier first on one side and then on the other.

The angel continued to explain: "The quiet calm of the morning hour, and the infectious enthusiasm of the larger crowd weigh nothing at all, for they are but helps provided. They are but things received, not offerings."

Quietly a man walked from behind the rector, and placed a hand over

each side of the swaying balance, stilling it. And the hands were scarred, as with nails.

The rector sank to his knees, but the Man turned and smiled at him, and said, "Come, and see —"

The rector moved closer and looked again in the balance.

Now, in the first side, together with the early morning worship he had seen before, he saw the Man, Himself, standing in shining glory on a mountaintop, conversing with Moses and Elijah, while three friends watched in mute awe. He looked again, and saw the Man alone in a garden of olive trees, praying in an agony. He looked yet a third time, and saw Him in a desert place, where angels ministered to Him.

The Man lifted His hand from the other side of the balance and pointed to it, and the rector looked.

There, along with the stirring worship he had seen before, again he saw the Man, and He was raising the dead son of a widow to life. The rector looked again, and saw Him teaching and feeding a multitude on the rocky side of a hill. Once again he looked; and saw Him surrounded by children, blessing them.

The Man departed, and the great balance stood still, its contents evenly weighted. The rector looked at them yet once more, and saw himself in each side of the balance.

He closed his eyes and bent his head, seeking to grasp and hold all the meaning of what he saw. And when he opened his eyes again, the angel and the balance were gone. In their place before him stood the familiar altar at which he served.

II — Two Windows

The traffic outside the rector's study had thinned to but an occasional whir of tires on the wet street, as the night wore on. The rain had stopped, and the drops falling from the trees overhead made an irregular rhythm on the doorway canopy.

The low hum of talk of the two men had slowed, too. It seemed to the rector that he had said all he could say, and yet, with all his words, had said nothing.

"I don't know," said the other man, regretfully. "I just don't know. I'm sure the fault is mine, but I can see the Church as a social institution of great value, and I can see it as a per-

sonal guide and comfort, but I cannot see it as the Body of Christ."

"And yet," said the rector, "you want very much to see it so, I think."

"Yes," replied the man. "Show me the Church."

The door opened slowly onto the rainy street, and let in a sudden gust of fresh, clean night air. Both men looked toward it, and as they did, a great shining figure appeared there. He sparkled as the raindrops in the light of the doorway, his great wings shone as the full moon on water, and his voice held the same fresh coolness as the newly washed night.

"Come with me," the figure said, "and I will show you the Church."

The two men looked at each other, and then, as with one accord, rose and followed the angel.

He led them around the church-building till they came to a window of purple glass. In the faint light from within, the outline of a crucifix could be seen in the glass, and the rector was puzzled, for he knew that no such window existed in the church.

"Look," commanded the angel, and the two men stepped close to the window, and placing their hands alongside their faces, looked in.

There they saw people — not few, not many — kneeling, and they perceived that the Holy Communion was being celebrated. Each of them, watching, felt himself to be within, and became suddenly aware of the company with which he worshiped. Around them were men and women they knew, whose burdens and braveries they knew, whose trials and rescues they knew. Here was truly the company of the redeemed, for each of them knew, in part, the nature of the redeemings, knew in part the burdens that were brought to this place to be made light. Affection and concern lighted the place as with the warm glow of candles, and each man saw more brightly just what the company was, for — even as little as he knew some of them — these were his friends, his brothers. Each found himself giving thanks and asking blessing for every person around him. Each found himself now suddenly aware, as never before, of his own redemption and his own eased griefs. Awareness seized them with the sharpness of pain; reality poured over them in a flood actually perceptible to the senses. The immediateness of love stabbed them awake.

The rector caught his breath, and

sorts and conditions

stepped back from the window. The other slowly followed him, and said, "Now I have seen the Church."

"Not yet," answered the angel, who still stood waiting beside them. "Come with me."

Again they followed him, until they came to another window similar to the first. This one was a heavenly blue, and the outline of a crown and an empty cross showed in the light that gleamed brightly from within. Again the rector was sure that such a window had never been in the building.

The angel motioned to them to look inside.

They saw the magnificent reaches of a great cathedral. A dense crowd filled its mighty expanse of nave, bright banners hung from its stone walls, and organ music rolled majestically from the stone arches overhead.

Again the two men felt themselves within, and were caught up in the power and glory of a mighty worship. As they watched, communicants came from the brilliant altar, and they began to perceive what company this was, for the men and women wore clothing and manner of many times and places. Costumes of vanished Greece and Rome were here, and the dress of Jewish peasants. Clothing and complexion of Egypt and Africa they saw, and the gorgeous stuffs of the middle ages mixed with the simplicity of homespun and the cloth and cut of their own time.

But more striking than the costumes were the faces, and some of them they recognized, as by instinct, as the martyrs and saints of all the Church's history. Here were men and women within touch of their hands, who had stood steadfast in the faith, to their deaths. Here were men and women who had risked and given all, that the treasure they had received might be shared with all men in all ages.

The two men were motionless with a great awe and an overwhelming gratitude. This, too, was reality to the point of pain. The ultimate of love filled their hearts to breaking.

"Now," said the angel, "you have seen the Church. For you cannot truly see it by one window alone, but by both."

Looking up at the angel, the rector realized that he had gone, for now he saw only beyond where he had stood, and his eyes were focused on the cross atop the church's spire.

"And I thought," he said softly — "I thought I had seen the Church!"

"WRITE ABOUT US!" said the boys of my seventh-grade Sunday school class. That was quite a surprise to me, because I had assumed that they wouldn't want to be made the subject of a magazine article. And then, for a few minutes, it seemed that they were trying to live up to a fictional standard of bad behavior that would lead to some "Oh's" and "Phews" from LIVING CHURCH readers.

SO I WON'T write about them for the moment. At least, not individually. As one of the thousands of brand-new Sunday school teachers, I am getting into the swim gradually, one toe at a time, so to speak. The thing that surprises me most is what an absorbing and exciting thing it is. I can hardly wait from one Sunday to the next to get on with the job.

THE BIGGEST problem we face, as a group, is to get out of the rut of "school." The first Sunday, the school idea prevailed strongly and they listened cooperatively to the teacher. The second Sunday, it began to disintegrate a bit, but not much. By the third Sunday, the "school idea" was in full process of falling apart, and behavior seemed to be based on the concept: "How I would act in school if I dared."

NEXT comes the fourth Sunday. This is the point at which one might despair of finding anything but a heart bent on mischief in a seventh-grade boy, and decide figuratively to handcuff him to his chair and start pouring in "content."

ON the other hand, this is the point at which the class is struggling with its own problem of "content." "What really is on my mind?" "What really is in my heart?" "What do I really want to do?" The quick, instinctive answer is: "Misbehave." What is the second, more carefully thought-out answer?

THE BOYS are still traveling on the level of an interesting but phony idea of themselves. I suspect that by the time they get around to talking about themselves on a more open-hearted level, they will withdraw their demand to be written about in my column.

I AM TOLD that quite a few classes have gone two months before they got down to the level of real communication. I can believe it. The problem just now is how to keep things moving in the right direction, and how to keep it interesting till we get from

where we are now to where we want to be.

ALL THIS talk of problems may be misleading. Actually we have a lively, enjoyable, interesting time, and it gives me a great sense of personal pride to see a couple of the boys serving as acolytes with perfect dignity and precision after the class is over. They were acolytes long before they came into my class, but still they are "my boys" — for this year, at least.

SO, for the fourth Sunday, the subject of the day is Authority vs. Freedom. What things do you associate with authority? What things with freedom? What's good about authority? About freedom? What's bad about them? There are a lot of directions the discussion might take. For example, what do we associate God with? Authority or freedom? Or both? It may take us more than one session to get off the ground with this question, but we have raised it ourselves by the problem of finding a standard of behavior suitable for a group that does not just want to be a class in school.

THE THING that is really impressive, when you think of it, is the great change that has come over Church life to meet the needs of the current generation. Perhaps the real key to the "revival of religion" that is taking place everywhere is the consciousness of adults that they are responsible for passing on a heritage they have not understood themselves.

SEEING all this young life around us, we wonder, "What is it here for? Where is it going? How can it be guided and directed, not just into the image of ourselves, but into something better than we have been?"

THIS INVOLVES something deeply and utterly traditional — a dedication to the highest values we have known, which for us are expressed not only in ideas, but in customs, rites, and forms of sound words. And it also involves something radical — a better, more meaningful way of transmitting these values; a determination to improve on a past performance that was not good enough.

BUT in this effort, if we begin to outsmart ourselves, it is wise to fall back from time on St. Paul's determination in I Corinthians 2:1-2 to avoid "lofty words or wisdom. For," he says, "I decided to know nothing among you except Jesus Christ and Him crucified."

PETER DAY.

EDITORIALS

The Tragedy of Non-Communion

It is not easy to produce an editorial that pleases nobody, but every now and then we do it. The editorial in question was one in which we said that we did not think it sound Church procedure to admit a non-member of the Episcopal Church to Communion even though he was a good and famous man, respected and beloved by all.

One thing an editorialist can always do when he has something uncomfortable to say is to say nothing. And not a few readers have been frank to point out to us that this was a time when we might have exercised that option.

On the other hand, this was an occasion that brought home to those of us who hold the "closed Communion" point of view something that we all too easily forget — and that is the tragedy of non-Communion between Christians. To object to communing with, say, Baptists or Congregationalists, may be a matter of upholding a conviction and still yearning across dividing walls. It may, on the contrary, be an opportunity of sneering at a form of Christianity with which we do not sympathize, a wilful act of withdrawing from what we regard as inferior or unattractive.

To take pleasure in non-Communion with another Christian, or with any other human being, represents an invasion of the devil into the very citadel of faith. Spiritual pride is not only a sin, it is the beginning and the end of all sins — the self-worship, self-praise, and self-contemplation that turns the love of God into the flames of hell. To those wrapped up in spiritual pride, God's love is an intrusion, an invasion, a torment.

Hence, if we mean what we say about closed Communion, it is a lot better for our souls if we mean it and say it when we wish we did not have to than to say it when the cost is negligible; or, even worse, to say it when the idea of refuting and repelling a group of anonymous heretics feeds our own pride.

The reason why we believe closed Communion is the right policy is that the Church is constituted and reconstituted in Communion with its Lord; and this Church is not a "sometime thing" in the apt words of the song. It is a continuing organic structure, with chief officers, subordinate officers, assemblies, a body of doctrine, a tradition of faith and worship and life, a history and a literature, and a bond of obligation upon its members. Their obligation is not only to obey constituted authority in the Church — "Ye

younger, submit yourselves to the elder" — but also to sacrifice their individual liberty for the common life — "Yea, all of you be subject one to another" (I Peter 5:5).

To undertake the Communion without undertaking the obligation seems to us to imply a distortion in relationship between Christians, to substitute a two-way bond between man and God for the three-way bond that Christ established between God and man and fellowman. The effect of the Sacrament is not psychological, sentimental, or magical. Its dynamics rest upon a covenant — the New Covenant established by God through Christ with His Church. It is meaningless outside that covenant. And a covenant itself is meaningless unless it is seriously entered into as a continuing long-range obligation upon both sides.

Must we believe, then, that Churches not in communion with us are outside the New Covenant? Nothing of the sort. But in being emphatic about this, let us be equally outspoken in recognizing that serious, deep, and wide-ranging differences exist between Churches as to just what that Covenant is, what is involved in participation in it, and among whom (and to what extent) the commandment, "be subject one to another," is to be applied.

If Communion is undertaken without obligation, participation in the membership and life of the Church becomes a "sometime thing." Today, we receive Communion together. Tomorrow, we go our separate ways, explaining that we did not really intend what we did yesterday to stand as a pledge of our future intentions in doctrine, discipline, and worship.

This emphasis upon the two-way nature of the New Covenant may seem to imply that there is a certain set of observances, of "good works" which fulfill our side of the Covenant. Of course, this is not so. It is a matter of being called by Christ, of responding to the call in faith, of coming by way of "rebirth" into a fellowship, and of being ruled by the Spirit that dwells in that fellowship — the Holy Ghost. Christ provides in the Sacraments the means to make us "very members incorporate" in that fellowship, which is His mystical body. Being a good man, or a great man, or a low-down kind of man, has very little to do with the matter. But being a member of the fellowship — a definite body of people with a definite relationship to God and a definite common life — has everything to do with the matter.

Then, of course, there is the matter of the rubric regarding Confirmation. Some readers think we were inexcusably weak in our comments on it. Others, whose Prayer Books are of earlier vintage than the 1928 edition, have questioned whether it exists. The latter group is referred to page 276 of the 1892 Prayer Book, as well as to page 265 of that book for the other relevant rubric. Both rubrics go back to the very first Anglican Prayer Book, that of 1549. The Confirmation rubric, in fact, has been traced back to a decree of Archbishop Peckham of Canterbury, who served from 1279 to 1292, a period in which there were no Luther-

ans nor Presbyterians nor Methodists nor Congregationalists, nor any other denomination existing in England separately from the Church of England.

Those who advocate open Communion argue that this rubric cannot have been adopted to forbid admission of members of other Churches to Holy Communion in our Church. Those who defend closed Communion argue that the same logic which prevents members of the Episcopal Church from coming to Communion until they have been instructed and confirmed applies all the more strongly to members of other Churches who have had even less contact with our Church's teachings and traditions and even less relationship to our bishops.

The difficulty with this debate is that it conceals a divergence in premises. Those who believe, as we do, that the issues which divide Churches are so grave as to constitute a barrier to an act which declares our allegiance to a common faith and order naturally see the logic of the rubric as applying even more strongly to members of other Christian bodies than to members of the Episcopal Church. But those who believe that the differences between Churches are on relatively superficial issues and that the great fundamentals (whatever they may be) are held by all in common witness and basically in common fellowship, believe that the admission of baptized Christians to communicant status in their own Churches is sufficient evidence that they are competent to receive Communion in any Church. For them, the question is, "Was this rubric directed against members of other Churches?" And the answer, of course, is, "Not when it was originally adopted. It was just a rubric against uninformed and unprepared reception, and against neglect of confirmation." To which the closed Communion advocate replies, "Those are just the reasons why non-members of the Episcopal Church should not be admitted to Communion." But the open Communion advocate replies: "But they are not uninformed and unprepared. And they don't neglect confirmation — they substitute for it a rite appropriate in non-episcopal Churches." So at last we see that the rubric is not really what is at issue, but rather the question of what constitutes full, wholehearted, and adequately educated Church membership.

Until the argument moves to the level of considering what bond of fellowship, what degree of "subjection one to another," is necessary to make the participation in Holy Communion a common act in a covenant jointly undertaken, those who understand the rubric one way and those who understand it the opposite way will never understand each other.

There is an important specific theological issue involved in the Holy Communion; and that is the issue of different teachings in different Churches about the nature of the sacrament itself. Basing its beliefs on the unmodified words of our Lord as further elucidated in the Gospel according to St. John and St. Paul's First Epistle to the Corinthians, the Episcopal Church

believes that what is given, taken, and eaten in the Holy Communion is "the body and blood of our Lord Jesus Christ." Most Lutherans in this country believe the same. Other Churches have varying teachings on the subject, shading all the way down to a belief that the rite is simply a memorial of our Lord's last meal of fellowship with His disciples.

Then, there is St. Paul's troubling admonition that "he who eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Corinthians 11: 29). What St. Paul was directly speaking about was apparently a sort of combined parish supper and Communion service; he was criticizing those who began when they pleased and finished when they pleased, or carried on in other ways that offended against the holiness and the corporateness of the occasion. Irreverence, self-indulgences and indecorum were on his mind as the things that invited "damnation." Yet against them he set a high sacramental doctrine as the real meaning of what was being done, a meaning which it was important for everyone present to grasp.

The meaning of the Holy Communion is to be apprehended rather than comprehended. It is hard to believe that St. Paul was uttering a warning against receiving it until the recipient was able to divide correctly between transubstantiation, consubstantiation, virtualism, and receptionism, or (to take a question even the precisely-defining Roman Catholics are not yet agreed about) whether our Lord's sacramental presence is under the mode of "being" or "becoming."

Yet, Churchpeople assembled for Communion ought to be aware that this is their great moment of meeting with their risen Lord, who comes into the hearts and souls of His people under the sacramental signs of bread and wine. And surely those who have not learned that this is what is happening ought not to come to Communion until they have learned it.

The tragedy of non-Communion between those who claim to love and serve and follow one Lord should weigh heavily upon every Christian. We all have an easy answer to it in the simple terms of having everybody else believe our way and do things our way. The only trouble is that those to whom we propose this solution counter with the proposal that we believe and do things their way. Only God will solve the problem, and He will do it according to His timetable, not ours.

But the specific moment of Holy Communion is only the focal point of a breakdown in Christian fellowship which exists on a far wider scale. The whole scandal is one of varied Gospels, differing creeds, competitive ministries, contested jurisdictions, and many other proofs of our determination not to travel the same road together. To declare our undying brotherly love in Communion without any real intention of doing anything about it in these other areas may cast doubt on the sincerity of our love itself. Until we are ready to assume the obligations of the bond of charity let us not enter into it on an occasional basis.

Results of Church Membership Survey Reveal Wide Variance

Relative strength of Roman Catholic and Protestant Churches reported; Bureau developing more "designs for research"

By PETER DAY

Results of an extensive survey of Church membership in relation to population were reported to the General Board of the National Council of Churches at its September meeting in Washington, D. C., by the Council's Bureau of Research and Survey.

Using membership figures broken down by counties, the survey indicated that no state had less than 30% of its population affiliated with some Church, but that only four states — Rhode Island, South Carolina, Mississippi, and Louisiana — and the District of Columbia had more than 75% of the population affiliated with a Church.

A major source of distortion in the survey arose from the problem of dealing with the statistics of some of the largest Negro denominations, which are not available on a county-by-county basis. The summary regarded as most representative eliminated both the Negro population and the Negro Churches from the report. The result is to give only a partial picture of Church affiliation in states that have a large Negro population and to inflate the Church membership percentage in certain areas where large numbers of Negroes belong to predominantly White Churches. For example, thousands of Negroes in the District of Columbia belong to Churches whose figures were included in the total, but were not counted in the population of which the Church affiliation is a percentage.

The weakest areas of Church affiliation in the country, the report indicated, are the states of Washington, Oregon, Nevada, and West Virginia, with less than 45% Church members.

Most of the Churches actually understate their national totals, the General Board was told by Glen W. Trimble of the Bureau staff, reporting on the results of the survey. The county-by-county to-

tals add up to more than the national membership figures.

(Episcopal Church figures, as compared with the 1950 census of population by the 1953 *Episcopal Church Annual*, parallel the general trend and in other cases vary widely from it. Rhode Island has the highest concentration of Episcopal Church members in the country, with one member in 17 of population. But thinly churched Nevada is not far behind with one member of the Episcopal Church in 38.9 of population. South Carolina is a better than average Episcopalian area with one member in 60.6 of population. In Mississippi the Episcopal Church is relatively weak, with one member in 182.6. Oregon with one in 62.6 is about average, Washington state and Louisiana below average. In West Virginia, the Episcopal Church follows the same trend as other Churches, with only one member in 124. In general, the Episcopal Church is strongest in older parts of the east and in the western states where it has conducted a vigorous missionary program. It is weakest in the "Bible belt" of the Midwest and South.)

The Bureau also compared the relative strength of the Roman Catholic Church and the Protestant Churches, including

the Episcopal Church in the latter category. Rhode Island is the only state with a Roman Catholic majority of the total population. In Virginia, North and South Carolina, Tennessee, Mississippi, Alabama, Georgia, Texas, and Oklahoma, Protestants form a majority of the population. The same is true of Utah, where Mormons are apparently counted as Protestants although, like Episcopalians, they do not always accept the category for themselves.

Roman Catholics make up a majority of the Church-affiliated population in 12 states, including all of New England, New York, New Jersey, Louisiana, New Mexico, Arizona, and California.

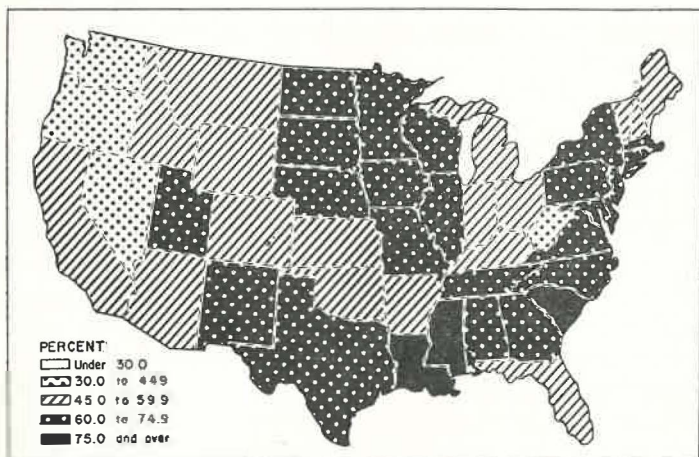
Dr. Laurie Whitman, Director of the Bureau of Research and Survey, told the General Board that in addition to statistical studies of the sort being presented, the Bureau was developing "designs for research" on such basic questions as: "To what extent does the Church influence the lives of its members?" and "What effect does the Church have on the community?" It is also working on contributions to social science theory — a "sociology of religion."

Speaking for the committee that supervises the Bureau's work, Dr. D. Campbell Wyckoff, chairman, reported that it is severely restricted by lack of funds. Undesignated contributions to the NCC are such a small part of its income and must be spread over so many activities that individual departments do not prosper unless the executive in charge of them spends a large share of his time in raising money.

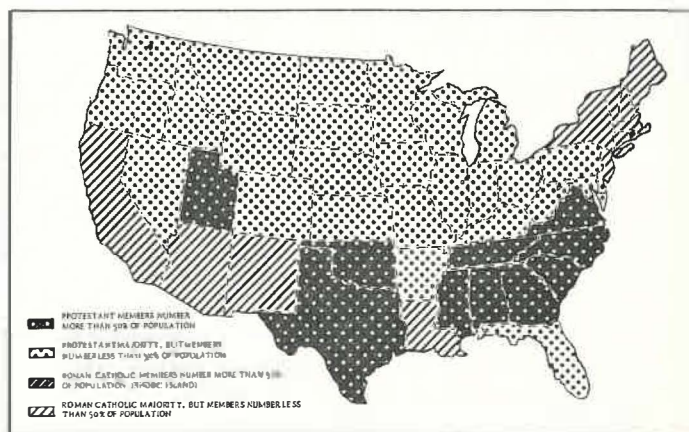
"Interchurch Center"

A name pleasing to all has been adopted for the new building near Riverside Church in New York which will house the NCC a few years from now, together with the headquarters of several national Church bodies. The name: "The Interchurch Center." The General Board was told that the name had been proposed by Greek Orthodox represen-

The Church Membership of Major Faiths



Roman Catholic and Adjusted Protestant Members as Related to the Population



RESULTS OF THE survey taken by the NCC Bureau of Research and Survey, as shown in the graphs pictured above, do not include the Negro population. The survey by the Bureau was the first such national enumeration of Church membership since the last government census of religious bodies made in 1936.

tatives after NCC representatives asked them for advice on a name to replace "The Protestant Center."

Francis S. Harmon, reporting on plans for the multi-storied office building, said it was hoped that the cornerstone would be laid in 1958 and the building finished in 1959.

Mr. Harmon urged consideration of an opportunity which he called "ecumenical-economical" by those who were to be tenants of the new building. Why should every agency have its own battery of mimeograph machines? Of bookkeeping machines? Of encyclopedias? He pointed out that by coöperative action, each Church could "make a larger proportion of every dollar contributed go into program — into bringing men and women to the Cross."

(This building is one of the possibilities before the National Council of the Episcopal Church, which has long been facing the necessity of replacing its inadequate headquarters at 281 Fourth Avenue, New York.)

The interior tensions of the Episcopal Church came to the attention of the General Board on the first day of the meeting when it was announced that there would be a Communion service the following morning in the Church of the Epiphany, of which the Rev. Charles D. Kean is rector — "possibly an open Communion service."

Communion Service

The Episcopal Church delegation has customarily met for Holy Communion and breakfast in connection with General Board meetings in various cities, but no general invitation has been issued to Board members to attend, partly because the delegation would be conscientiously divided on the question, but also because this gathering is an opportunity for the delegation to cement its own relationships and make acquaintance with local leaders of the Episcopal Church.

Bishop Dun of Washington and Mr. Kean were ready to proceed with a service under the policy proposed by the House of Bishops for Communion serv-



ices at ecumenical gatherings; but, upon being apprised of the divergent views within the delegation, they consented to a statement to the following effect:

"This service is not a part of the program of the General Board. It is the usual service attended by the Episcopal delegation. It is open in the sense that it is the policy of the parish, with the approval of the Bishop of Washington, to welcome baptized members of all Christian Churches to Communion. Breakfast

will be served afterward at 75 cents in the parish house."

(Then directions were given for making breakfast reservations.)

In making this explanation to the Board, Dr. Eugene Carson Blake, president, commented: "We are not making any policy . . . we are passing on the invitation that comes from the parish." He referred to the difficulty of making sacramental provisions that did not conscientiously divide the NCC membership and suggested that religious services for denominational groups within the membership might better be arranged in some less public way than by official announcement.

The service, celebrated by Bishop Dun, was attended by a score of persons, in-



THE DESIGN pictured above was adopted by the National Council of Churches at its board meeting as an official emblem. Emblem is green and gold.

cluding two Russian Orthodox and four or five members of non-episcopal Churches. Content to accept parish policy as the responsibility of the host rector and bishop, those who had objected to an "ecumenical Communion service" participated without scruple.

Reactivation of the committee for Arab refugees to meet the desperate needs of Arabs (mostly Moslem but some Christian) who have fled from their homes in Israeli territory was voted by the General Board on the recommendation of Church World Service. An apparently uncontroversial change of "Arab" to "Middle Eastern" in the name of the committee may be the source of a policy struggle on the question of Arab vs. Israeli needs, but everything else in the resolution setting up the committee is directed specifically to the problems of the Arabs.

Dr. Paul Freeland, urging adopting of the resolution, said that this unfortunate group is undergoing "mental, spiritual, psychological deterioration. . . . Many of them are becoming psychopathic." The refugees are bitter against America, he said, and "have every reason to feel bitter against America." Varying figures are given for their total number, but there are at least 800,000 of them, of whom 10% are Christian.

National Council's New Pledge Cards Generally Favored

A major change in the whole concept of Church financial support has been accepted without fanfare by the National Council after many years of fighting for the "duplex system." The pledge cards being sent out by the Council for this year's Every Member Canvass no longer are divided into a "black side" for the support of the parish and a "red side" for the work of the Church in diocese, nation, and world.

In Episcopal Church finance, this change is as great as it would be in governmental affairs if the federal government stopped levying taxes upon individuals and levied them upon the states instead, leaving it to the state to pass the tax down to the local community and thence to the individual.

Main reason for the change is that the typical Churchman of today does not measure his Church giving against the parish budget, the diocesan missionary budget, and the diocese's share of the national Church budget. He simply gives "to the Church" the amount that he considers right, and there is a growing trend for this amount to be related to his own annual income on the tithing principle.

Thus, long before the National Council gave up the effort to secure "Red Side" pledges, a large proportion of parishes across the country had given up efforts to get the layman to divide his pledge between red and black. In parishes with a building fund, particularly, the complications of a triple pledge system were too great. The vestry decided it would be better to accept the missionary quota as a claim against general parish funds, rather than to campaign to raise it by contributions designated for this particular purpose.

The new pledge card does not even have any red coloring upon it, thus meeting the objections of those who have claimed that red ink suggests deficits. It does, however, provide an "optional" space where the Churchman may, if he wishes, indicate how much of his weekly pledge is for the parish and how much "for the work of the Church beyond the parish."

Formed in 1919

The Presiding Bishop and Council, as the National Council was first called, was formed in 1919 by the merger of three agencies of General Convention — the Domestic and Foreign Missionary Society, the General Board of Religious Education, and the Joint Commission on Social Service. Implicit in the plans for its organization was the launching of a great "Nation-Wide Campaign" to promote and support the work of the Church in these three fields. Plans were made to

canvass every member of every parish, and to discontinue the old custom of expecting missionary bishops to travel about the wealthier areas soliciting contributions for their own district.

The object of Church in the campaign, summarized in the General Convention Journal of 1919, was:

"To discover all her forces;

"To carry information concerning her work to every individual member;

"To form a plan of concerted action for the ensuing three years commensurate with her own power and the needs of this new day;

"To secure by an Every-Member Canvass financial support for the plan adopted."

The Rev. Dr. Robert W. Patton was made director of the campaign and the Rev. R. Bland Mitchell (who later became Bishop of Arkansas, and retired a few months ago) was made manager of the central office.

Spurred by the success of the Church Pension Fund and the many fund-raising techniques which developed during the First World War for Liberty bonds and war relief, the campaign adopted an ambitious three-year goal of \$28,000,000, but fell far short of reaching it.

The new finance department reported that the first year's pledges amounted to about \$4,298,000, a sum that was 2½ times larger than had ever before been contributed for the general work of the Church. This was enough to pay the expense of the campaign and a part of the large deficit that had previously been incurred by the Board of Missions, and leave \$3,483,000 for the work of the Council. However, by 1922, receipts from all sources had sunk to \$3,247,407, because contributions were coming in from dioceses and parishes only at the rate of 32% of their quotas.

Cut National Giving

For many years thereafter, the strategy of Church finance was to reach the individual Churchman with the story of the Church's missionary work and to prevail upon him to support it more liberally. Where this policy was followed, the great majority of parishes reported that the donor also supported his parish more liberally. However, when a parish was struggling with a deficit of its own, vestrymen sometimes found this assertion difficult to believe.

Through the years, diocesan and general Church giving have been combined on the "red side" according to a system whereby both diocesan and national Church needs are included in one missionary budget apportioned among the parishes. Here again, in spite of a "partnership principle" spelled out in canon law, there was a tendency for the diocese to cut its national Church giving if it could not raise enough for its own needs.

All these efforts to establish a direct relationship between the national Church

As an act of gratitude for the many gifts which I have received from God I pledge \$_____ per week for the work of my Church in parish, diocese, nation, and world.
Optional: Of this amount \$_____ per week is for the parish;
\$_____ per week is for the Church beyond the parish.

SIGNED

ADDRESS

DATE

This pledge is on a weekly basis, but payment may be made as arranged with treasurer. This pledge may be changed or cancelled upon notice to the treasurer.

and the giver could only be carried out through the men and women engaged in diocesan and parochial administration. Frequent were the exhortations for more enthusiasm in presenting the missionary cause. Common were the warnings that all missionary money collected was a trust for missionary use and must not be dipped into by the parish vestry nor unfairly divided by the diocesan authorities.

The decision of the National Council to stop seeking contributions specifically dedicated to missions thus represents a substantial change in the philosophy and organization of Church giving — a change based undoubtedly on the changed financial circumstances of the Church and nation today. Now, instead of being warned not to tamper with missionary money, the vestry is the body that is asked to pay the missionary quota out of general parish receipts.

Will the new system work? One answer is that it has been working for a long while in many parishes. It is obvious, however, that a future depression might change the picture. It is also clear that the concept of "tithing," whether in terms of the biblical 10% or in terms of a "modern tithe" at a lower percentage has become the key concept in present-day Church giving. The question is not "what is the money for?" nor "how much does the Church need?" but "what is my share?"

Change Is Favored

Church opinion in general has seemed to favor the change, although there are some who question the wisdom of de-emphasizing the idea that every layman has a specific missionary obligation. Here are some comments from a variety of sources:

Mrs. Edith Kinsolving, LIVING CHURCH correspondent for Arizona, reported that the "consensus of opinion favored the innovation of the new form 1956 pledge cards." In Mississippi the correspondent, the Rev. Richard A. Park, responded: "The diocese of Mississippi has promoted and generally used such

a unified pledge for many years — 10 to my knowledge — and is heartily in favor of such a change. . . . The new form of pledge cards is an answer to our needs."

"Fully two-thirds of the congregations in the diocese of Georgia will use the new single pledge card in the fall," stated the Rev. G. R. Madson, correspondent. He continued: "Inasmuch as the diocese has been making great progress in putting the missions quota at the head of the parish budget, to be paid regularly like any other regular item, making a single pledge for the whole Church's program — local, diocesan, world-wide — appears to be the sensible thing to do."

From Idaho comes diverse opinion. The Very Rev. Marcus Hitchcock, dean of St. Michael's Cathedral in Boise, comments: "I personally like the new type cards and believe in the long run it will prove more acceptable among the laity than the old type. . . . All work of the Church [in Idaho] is of a missionary nature, and I have found that the red side card has been frowned upon here for years, as we use only a one-pocket offering envelope." But Dr. Joseph Marshall, president of the Idaho Layman's Association, says: "I honestly feel that the old type envelope is much more practical for the small Church and especially the missions. . . . However, in larger parishes, we have come to use the single envelope during the past two or three years with the understanding of the entire parish that we are working toward a fundamental principle of proportionate giving and tithing. . . ."

Chicago Diocese to Use Card

In the diocese of Chicago the decision has been made to use the new cards. In the word of John Diggs, Department of Promotion chairman: "Although the diocese of Chicago is using the new pledge cards, we are hoping that the emphasis on the single pledge will not encourage neglect of missions in the thinking of our people. We recognize that the single pledge to the work of the whole Church is the goal, but we are not sure that many of our people have yet come to accept this concept. In the meantime, the two-sided envelope serves to guard against parochialism."

South Carolina correspondent, the Rev. DeWolf Perry, states the opinion there is "definitely, though not unanimous, in favor

of it," continuing: "Several parishes have already taken their own action and it is expected that the new pledge card will be accepted by still more parishes."

The Rev. Leslie Lang, rector of St. Peter's Church in Westchester, N. Y., agrees with the principle behind the change but feels that "the three blank spaces in which amounts of money are to be inserted will prove to be most confusing to most people." He adds that "the word 'optional' is likely to hinder, rather than help, to obtain pledges. He concluded that the old pledge card "for practical purposes, is clearer, more definite, and likely to be more productive of the amount needed to meet or exceed the parish quota."

The Rev. Donald MacAdie, rector of St. John's Church, Passaic, N. J., had "only one comment to make: when I took a good look at it I decided that we would print our own this year at St. John's."

Bishop Stark of Newark said that the decision as to which kind of pledge card is to be used should be left up to the individual parish, but that each parish that wants to use the divided card should be able to do so. According to F. Bruce Berhard, chairman of the Department of Promotion in the diocese of Newark, the unanimous opinion of those at a Department meeting which Bishop Stark attended, was that it would be most inadvisable to make only the new pledge card available.

A sampling of opinion from the diocese of Missouri disclosed such comments as "We

have advocated a single-pledge card for years and do not see that the new National Council card is any great advantage," from the Rev. Gordon S. Price, chairman, department of Christian Stewardship; and "Our parish uses our own pledge cards with three categories—parish, missions, building fund. We feel the total amount pledged will be greater if there is more than one program included," stated Elzey M. Roberts, Jr., chairman, Department of Promotion.

A qualifying statement on the value of the new pledge card came from Clifford P. Morehouse, vice president of Morehouse-Gorham Co., Inc., who sees both an advantage and disadvantage in the new system. "The advantage is that it gives blanket authorization to the vestry, if no money is designated for the Church beyond the parish, to vote parish funds for that purpose," he stated, adding: "The disadvantage is that it minimizes the challenge to the individual to make a pledge for the Church in the diocese, nation, and the world. The old card, with its definite provision for a double pledge, brought this more forcibly to the attention of the pledger."

Mr. Morehouse concluded that "Giving to the work of the whole Church is the duty of every Christian and should not be presented as an 'optional extra.'"

the uniting Churches will from the inauguration of the union be recognised as equally ministers of the united Church without distinction or difference.' (P. 69).

"2. The historic episcopate is retained in the CSI because it has proved itself to be of great value for the enrichment of life of the Church.

"3. Neither its original acceptance nor its retention depends upon the acceptance of any doctrine of Apostolic Succession, in the sense that one particular form of the ministry is the sole and essential channel for the transmission of the grace needed for the exercise of the ministry in the Church of God.

"4. The Constitution states: 'In making this provision for episcopal ordination and consecration, the Church of South India declares that it is its intention and determination in this manner to secure the unification of its ministry, but that this does not involve any judgment upon the validity or regularity of any other form of the ministry, and the fact that other Churches do not follow the rule of episcopal ordination will not in itself preclude it from holding relations of communion and fellowship with them.' (II.12) The seriousness with which the CSI regards this provision is shown by the fact that it has received a number of ministers from non-episcopal Churches into its ministry without any reordination: that this has been done not only for ministers from the parent Churches but for those from other non-episcopal Churches with which it enjoys fellowship; and that it has, though pressed by the Anglican Churches to reconsider its relation to non-episcopal parent Churches, firmly refused to do so.

"5. In any future union it would certainly be the policy of CSI to follow the same line of acceptance of all ministers of the uniting Churches as 'equally and without distinction or difference ministers of the united Church' without any suggestion of reordination and to maintain the same full communion and fellowship with all the parent Churches however organised.

"6. Yet, in any wider union, the CSI would wish that it, no less than the other uniting Churches, should be able to bring into the life of the united Church all the riches of its own life and inheritance. This would include its ministry through which it finds itself linked with the Churches of the past centuries to which it is historically joined in a rich continuity.

"7. 'No Scheme of Union can succeed unless it is plain that what is aimed at is a genuine continuance, within the wider fellowship, of the whole inheritance of the separate ministers mutually enriched, and not the extinction of non-episcopal ministries in order that they may be replaced by an episcopal ministry which itself remains essentially what it was before' (Report of the Theological Commission, Synod Minutes 1954, page 147). This would be no less applicable if the ministry which it desired to extinguish were the episcopal one which we in CSI now enjoy and value.

"8. To abandon this would involve the surrender of one of the aims of its present unity, as expressed in the Constitution: 'The Church of South India desires to be permanently in full communion and fellowship with all the Churches with which its constituent groups have had such communion and fellowship' (II.14).

"9. Wider union would result not in a new

CSI Delegation Returns to Manila To Complete Report on Their Findings

By CLIFFORD P. MOREHOUSE*

The delegation to the Church of South India left Calcutta September 21st and proceeded by air to Manila, where we have been engaged for the past five days in drafting our report to the Commission on Ecumenical Relations. This task has now been completed, and three members — Bishop Lichtenberger, the Rev. John V. Butler, and the Rev. Gardiner M. Day — left this morning by air for Tokyo, enroute to the United States. I shall follow in a few days, but expect to visit our mission in Okinawa, and the KEEP project in Japan, enroute.

We have been greatly saddened by the illness of Bishop Binsted, our initial chairman. Because this made it impossible for him to accompany us to South India, or to participate in the drafting of our report, Bishop Binsted resigned as chairman of the delegation, and the Presiding Bishop appointed Bishop Lichtenberger as our chairman.

On September 26th Bishop Binsted underwent an operation at St. Luke's Hospital in Manila. Initial reports are encouraging, but it is too early to say what the prospects are for his full recovery.

*This is the last in a series of on-the-spot news stories from Mr. Morehouse reporting the travels of a four-man delegation to India, with particular emphasis on the Church of South India.

One of the last tasks of the delegation before leaving South India was a conference at Madras with leaders of several Lutheran bodies which have been holding conversations with the CSI, looking toward unity. As previously reported [L. C., August 12th] these conversations reached a virtual deadlock last spring on the question of the importance of the Historic Episcopate. In this connection the 11-point statement by the CSI bishops participating in the conference at Bangalore April 18th and 19th, ought to be read in full, and not simply in the abridged form in which it has heretofore been quoted. Paragraph 11 has been most quoted, as it seems to serve as a summary. Perhaps the earlier paragraphs are equally important, however, since they show how far the CSI was prepared to go in laying this question open to discussion, and suggests the possibility that this question of a ministry not fully episcopally ordained may continue to be a troublesome question even after the 30-year period:

"1. The CSI accepted the historic episcopate as the gift of one of the uniting Churches, offered as its contribution to the life of the United Church. Along with that offer went the acceptance by all the uniting Churches of what each had to offer, as is expressed by the words in the Basis of Union: 'In His spirit of love, all the ministers of



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Church but in less inadequate manifestation of the one Holy Catholic and Apostolic Church, which is Christ's body and we believe that the form of the ministry should reflect this.

"10. We do not believe that Christ's presence can be guaranteed by any corporate continuity but we do believe that corporate continuity is the proper fruit of Christ's presence.

"11. In answer to the questions above we have felt bound to indicate the reasons which make it seem to us most unlikely that we shall be led to abandon the historic episcopate. Certainly in entering into negotiations for wider union the CSI would not refuse to discuss with the utmost frankness and to listen to all that the other Churches might desire to say about the theology of the ministry as well as about its practical organization, and this would obviously include the fullest discussion of episcopacy. We dare not lay down beforehand where the Holy Spirit will guide us to go and we must be ready and willing to follow where He leads. But in the light of our experience we earnestly commend to our Lutheran brethren the gift which we have received and which we have come increasingly to value."

This was the statement that the Lutherans found too rigid, and that caused a virtual stalemate in the conversations. In a pamphlet by the Rev. W. Hellinger, convener of the Lutheran group, the Lutherans assert:

"The CSI tries to house two opposites—rigid doctrine of the ancient succession as the unifying ministry and a call to other denominations for continued existence in a united Church. This attitude cannot be maintained permanently and is possible only because the CSI understands her union as vicarious, nourishing the hope that the union of the parent Churches will follow in due course."

They concluded, "As so far the discussion with the CSI on the nature of the Church failed to lead to an agreement we have to point out clearly what caused the failure. The CSI, having made its decisions regarding the form of the ministry, is no longer in a position to discuss in right earnest the possibility of a modification. The only way to agree would have been that the Lutherans accept the form of the ministry of the CSI as it is. That was asking too much."

On that unhappy note, these formerly hopeful conversations seem to have come to an end.

The delegation flew from Madras to Calcutta, where we were cordially received by the Most Rev. Arabindo N. Mukerjee, Metropolitan of the Anglican Church of India, Pakistan, Burma, and Ceylon. We also visited Bishop's College, where we were entertained by the acting principal, Canon Emani Sambayya. This college is important because it trains many of the ordinands for both the Anglican Church and the ex-Anglican diocese of the Church of South India, thus continuing a close bond between the two Churches.

Our mission has been a strenuous one — often exhausting, if not exhaustive. But

we feel that we have seen a real cross-section of the life and work of the Church of South India, and that we have a good picture of its strengths and its weaknesses, which we shall try to present objectively in the unanimous report that we shall present to the Commission on Ecumenical Relations, and through it to the whole Church.

Committee Seeks Suggestions On Form of Holy Matrimony

A study on the Form of Solemnization of Matrimony in the Book of Common Prayer will be made at a series of hearings sponsored by General Convention's Joint Commission on Holy Matrimony. The hearings will be held so that a report of a study on the canonical provisions relating to Holy Matrimony may be presented by the Commission at the General Convention of 1958.

Members of the Commission who will attend the next meetings of the provinces to hear the viewpoints and suggestions of those who may be interested in its task are Bishop Lawrence of Western Massachusetts, Dean Esquirol of Christ Church Cathedral, Connecticut, the Rev. Theodore P. Ferris of Massachusetts, the Rev. Gregory Mabry and Mrs. William H. Hannah of Long Island, Dr. John D. Denney of Harrisburg, Bishop Carruthers of South Carolina, the Rev. Donald Henning of Tennessee, Bishop Kirchhoffer of Indianapolis, Andrew Dilworth of West Texas, Bishop Bayne of Olympia, and Mrs. F. King Verleger of California.

Disciples Convention Votes to Change Denomination's Name

Delegates to the annual Assembly in Des Moines, Iowa, of the International Convention of Disciples of Christ voted to change the denomination's name to the International Convention of Christian Churches.

A resolution they adopted requested officers and the board of the Convention to effect the name-change "as soon as possible." Most directly affected by the action will be the denomination's headquarters in Indianapolis, Ind. [RNS]

Clergy from Many Countries Attend Canterbury Courses

"One morning the Celebrant for Holy Eucharist was a priest from Calcutta in Eucharistic vestments and bare feet and on another morning the Epistle was read in Cantonese, the Gospel in Malayalam, (one of the South Indian languages) and everyone said the creed in his own tongue." This was the way the Very Rev. John N. Peabody, dean of the Cathedral of Incarnation, Baltimore, described courses offered last summer at St. Augustine's College, Canterbury, England.

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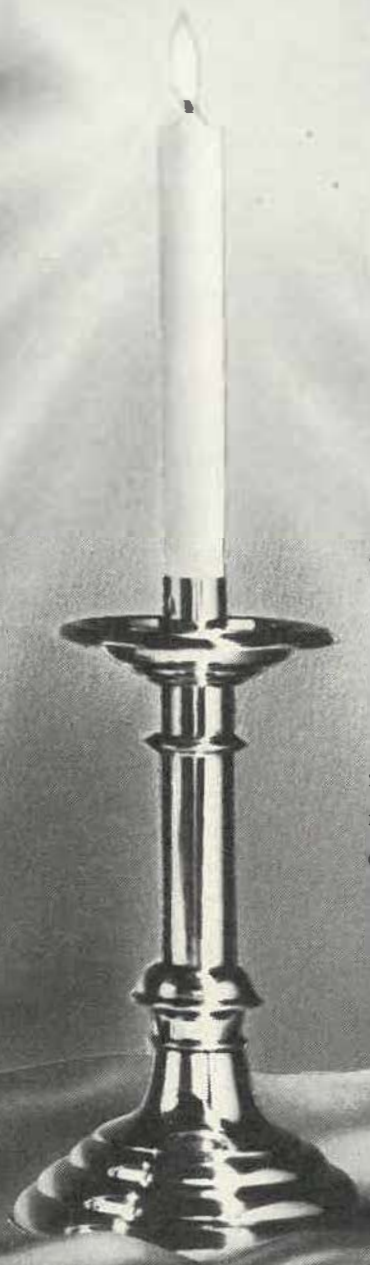
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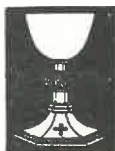
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these courses, which he attended along with 94 other clergymen and their wives representing 70 dioceses ranging from Rupertsland in Canada to Singapore and from California to Japan, is in bringing together for fellowship, worship and study, Churchpeople from many different traditions and nations. Each morning, said Dean Peabody, the Holy Eucharist was celebrated according to the liturgy and customs of the Church to which the celebrant belonged. These might be the Church of Ireland, or Japan or South India or American or South Africa or any one of a dozen more.

"An unforgettable experience," said Dean Peabody, "was a celebration that was held outdoors on a beautiful sunny morning in the ancient ruins of St. Augustine's Abbey. Nearby is Canterbury Cathedral, rich in tradition, the Mother Church of the Anglican Communion, where Christian worship has continued for over 1350 years. From the worship alone one is deeply impressed by the historic roots of our common Christian heritage in the Anglican Communion."

Two Women Appointed to Head Advisory Group on Comic Books

Two women, Mrs. Guy P. Trulock and Mrs. Jesse Bader, have taken over the jobs of Comics Code Administrator and Chairman of the National Advisory Committee on Comic Books, respectively. Both women have been active in civic and Church organizations.

Mrs. Trulock is a former president of the New York City Federation of Women's Clubs and holds offices and directorships in many civic and community organizations, including that of vice president of the Women's Press Club. Mrs. Bader is the president of the Manhattan Council of Church Women, is the national president of the Protestant Motion Picture Association, and is an officer and member of many other religious and public service organizations. She has been particularly active in the religious aspects of communications media.

John L. Goldwater, president of the Comics Magazine Association of America said that the decision by the board of directors to select a woman as code administrator and to obtain the participation of women leaders throughout the country, was further reassurance to the mothers of American children that comic books bearing the seal of the Association could be circulated and read in every home without fear of criticism.

He said that the extensive experiences of Mrs. Trulock and Mrs. Bader with women's organizations throughout the country will equip them to translate the woman's viewpoint into the contents of the industry's publications, and that such broader base given to the industry's Code Authority would strengthen its administration.

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Church of Canada Ceases To Aid Chinese Anglicans

The last link between the Anglican Church of Canada and its missionary diocese of Honan, China, was severed at the annual meeting at Kingston, Ontario, of the Church's executive council. The delegates voted to liquidate the \$23,000 Honan reserve fund and use the money elsewhere.

The action was taken after Bishop H. D. Martin of Saskatchewan told of his meeting with Bishop K. H. Ting of the Holy Catholic Church in China at the recent sessions of the World Council of Churches' Central Committee in Hungary.

"He told me," said Bishop Martin, "that the Church in China was self-supporting, self-propagating, and self-governing now and will not take any money from the West. We should use the Honan reserve and not hold it in the bank."

The Canadian Church has been virtually cut off from Honan since the Communists seized power. [RNS]

Canon Means' Appointment Is the First of Its Kind

The appointment of the Rev. Donald C. Means as Protestant Chaplain to American Servicemen in the Far East [L. C., September 23d] is the first arrangement of its kind. The appointment was made at the request of the Joint Committee on Ministry to Service Personnel in the Far East of the National Council of Churches. It was approved by Bishop Hall, Anglican Bishop of Hong Kong, to whom Canon Means will be directly responsible. Canon Means will serve American Navy personnel on leave through servicemen's guides. He will receive his salary and support from the Overseas Department of the Church's National Council.

Canon Means will still be canonically connected with the diocese of Harrisburg, of whose cathedral he is an honorary canon. Before his new appointment he was rector of St. Luke's Church, Altoona, Pa.

Los Angeles Clergymen Hear Talks on Nature of the Church

The nature of the Church in relation to Christ, the destiny of man, parochial, pastoral, and prophetic work, and the world Church movement, was the topic of a series of lectures delivered by the Rev. J. V. Langmead Casserley, professor of dogmatic theology at General Theological Seminary. Dr. Casserley spoke at the annual fall clergy conference of the diocese of Los Angeles.

Bishop Bloy of Los Angeles delivered the closing address at the conference. Also included in the scheduled events was an open house at Mount Calvary Monastery and St. Mary's Retreat House. Holy communion was celebrated at All Saints' Church, Montecito.

Who will stop his tears?



ON a dirty city street, BLIND, ALONE and HELPLESS, clad only in ragged shirt and his torn little trousers, a hungry boy with nobody's love might be expected to have tears. If you could see him it would make your heart ache to dry his wet face, comfort him and calm his fears of tomorrow.

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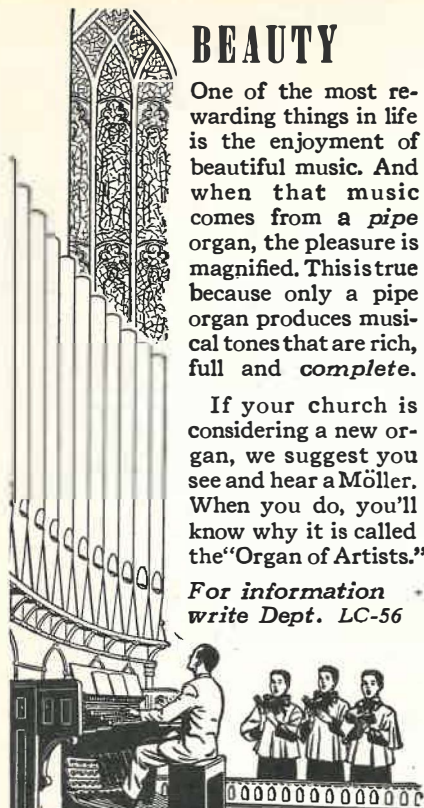
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A column for laymen
By L. H. Bristol, Jr.

Advent Corporate Communion

It is not too early for men of your parish to begin planning for the Advent Corporate Communion, because that service — to mean all it can to your church — demands careful preparation.

Morton Nace, the live-wire director of Connecticut's department of Youth and Laymen's Work, suggests to all key men:

1. **Meet with your rector** and determine plans to promote the observance in your parish.
2. **See that every confirmed man and boy** in your parish receives an invitation by card and telephone to attend.
3. **Arrange, if possible**, a breakfast after the service and secure a layman to address the group.
4. **Make it a point to invite**, as guests of the men, all your boys' groups in the parish, in particular your acolytes and other such organized groups.
5. **Promote father and son** attendance as a part of your observance.
6. **Secure and display** the Advent Corporate Communion posters, invitations, etc., from the Presiding Bishop's Committee on Laymen's Work, 281 Fourth Ave., New York 10.

Last January Dr. Howard Harper in the *Laymen's Letter*, sent out by the Presiding Bishop's Committee, warned against an overemphasis on the Offering part of the Advent Corporate Communion.

"One diocese. . .," said he, "found clergy support lacking this year, and attendance consequently off, because the laymen had been making the Offering appear to be the central element. No matter how excellent the objectives for which money goes, money-raising is not the purpose of the Advent Corporate Communion."

In his report Dr. Harper listed some of the ways the Advent Offering was used: helping seminarians (Virginia); for diocesan missionary projects (California); contributing toward the completion of the diocesan Conference Center (Southern Virginia); paying for newspaper advertising (Milwaukee); contributing toward the salary of a mission-at-large (North Dakota); etc. Perhaps the churches in your area might like to devote a part of your offering to a specific gift to KEEP, the Brotherhood of St. Andrew's great experiment in Japan. (For information write KEEP, 2720 North Greenview Avenue, Chicago 14, Ill.)

The "Where-can-we-order-it" Department

In response to inquiries about the British guide for layreaders "Decently and in Order," it is obtainable from the Central Readers' Board, Hope House, 45 Great Peter Street, Westminster, S. W. 1, London, England. (Cost: ca. 2/6, plus postage.)

In response to inquiries about the wallet-size cards with "Helps for Laymen," these are obtainable (one cent apiece) from The Laymen's Movement for a Christian World, 347 Madison Avenue, New York 17, New York.

What are laymen up to these days?

Reports from Pinopolis, South Carolina, tell of a special little card printed up for tourists, which laymen have distributed to restaurants, stores, and motels along nearby highways. On the face of the card are prayers for travelers for a safe journey; for forgiveness; for trust; and "for those we love." On the reverse side are the names and addresses of Episcopal churches in the area, with schedules of services listed.

Reports from St. John's Church, Ithaca, N. Y., tell of a "Parish Needs" column in the regular weekly bulletin. Sample needs: "about a bushel of gravel in front of the Parish house," "Someone to build a bulletin board in the eastern-most classroom," etc. Specifically outlining these needs has not only helped get jobs done more economically, but given more laymen a sense of participation.

At the Church of the Advent, Boston, Massachusetts, the Every Member Canvass is being handled again this year by just one man, Parish Treasurer Allyn B. McIntire, a prominent advertising executive. He does not resort to stunts or "gimmicky mailings." Periodically, through the year he sends out informal, chatty reports, packed with anecdotes and specific illustrations of where money is needed, where it goes, and how it gets there. This anecdotal treatment is proof that a treasurer's report need not be dull.

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The Rev. Nathaniel C. Acton, formerly rector of St. Andrew's Church, College Park, Md., will be rector of St. Paul's Church, Overbrook, Pa. Address: 6359 Lancaster Ave., Overbrook, Philadelphia 31.

The Rev. Charles Bradshaw, of the diocese of Iowa, will be headmaster of the new Episcopal Church school for boys, the Charles Wright School, which will open in Tacoma, Wash., in 1957.

The Rev. John Adams Bright, who was ordained deacon in June, is now assistant at St. Mark's Church, Medford, Ore. Address: Box 566.

The Rev. Pope F. Brock, Jr., formerly assistant of St. Thomas' Church, Garrison Forest, Owings Mills, Md., is now assistant at Nativity Church, Cedarcroft, Md. Address: 6415 Blenheim Ave., Baltimore 12, Md.

The Rev. Jere Bunting, Jr., who was ordained deacon in June, is now serving Good Shepherd Church, Burke, Va.

The Rev. Robert E. Clark, who was ordained to the perpetual diaconate in June, is now assistant of All Saints' Church, Portland, Ore. Address: 3625 N.E. Wasco St., Portland 13.

The Rev. John Parker Coleman, formerly rector of St. Timothy's Church, Washington, is now rector of the Church of the Redeemer, Fairway Hills, Md. Address: 5998 Benaider Rd. N.W., Washington 16.

The Rev. Horace Albion Ferrell, formerly vicar of Ascension Chapel, West Chester, Pa., and vicar of St. Cyril's Chapel, West Chester, is now chaplain to Episcopal Church students at Howard University, Washington. Address: c/o Canterbury House, 2333 First St. N.W., Washington 1.

The Rev. Walter G. Fields, formerly chaplain and director of Episcopal Community Service, Dallas, Texas, is now vicar of St. Andrew's Mission, Farmer's Branch, Texas. Address: 12802 Holbrook, Dallas 34.

The Rev. Frederick James Hanna, who was ordained deacon in July, is now in charge of the Chapel of the Redemption, Baltimore, Md. Address: 1517 Latrobe Park Terr., Baltimore 30, Md.

The Rev. Davis C. Herron, formerly associate rector of St. James' Church, Texarkana, Texas, is now vicar of St. Mark's Church, Mount Pleasant, Texas, and headmaster of the church's day school.

The Rev. Philip E. Jerauld, formerly assistant priest at All Saints' Church, Anchorage, Alaska, is now vicar of St. Mary's Church, Anchorage, Alaska. He will also do work at the hospital. Address: 2607 Lovejoy, Anchorage.

The Rev. Ralph H. Kimball, formerly rector of the Church of the Good Shepherd, Columbia, S. C., is now rector of St. Andrew's Church, New Orleans. Address: 3017 Zimple St., New Orleans 18.

The Rev. Ralph Kreuger, who has been on the staff of the Episcopal City Mission, New York, is now in charge of St. Margaret's Church, the Bronx, New York.

The Rev. Thomas M. Magruder, Jr., formerly a seminarian of the Church Divinity School of the Pacific, is now vicar of St. Anne's Mission, McDermitt, Nev.

The Rev. J. Irwin McKinney, formerly rector of St. Stephen's Church, Louisville, Ky., is now rector of St. Luke's Church, Tacoma, Wash.

The Rev. Luther D. Miller, Jr., formerly assistant at All Saints' Church, Frederick, Md., is now rector of St. James' Parish, Herring Creek, Md., with address at Lothian, Md.

The Rev. Richard R. Over, formerly chaplain and athletic director at Brent School, Baguio, Philippines, is now acting priest in charge of Epiphany Mission, La Trinidad, Philippines, and its 15 outstations, during the furlough of the Rev. Charles R. Matlock, Jr. Fr. Over's address: Box 61, Baguio, Mountain Province, Philippines.

The Rev. Nathaniel E. Parker, Jr., who was ordained deacon in June, is now chaplain to the University of Georgia. He spent the summer as assistant manager of Camp Mikell, an institution of the diocese of Atlanta. Address at 620 Waddell St., Apt. 2, or at Emmanuel Church, Athens, Ga.

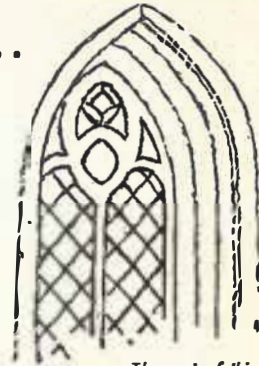
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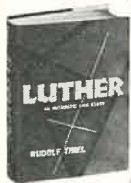
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of Canterbury House, Nashville, Tenn., is now rector of St. Stephen's Church, Louisville, Ky.

The Rev. George L. Peabody, formerly assistant of Grace Church, Silver Spring, Md., is now secretary of the National Council's Laboratories on the Church and Group Life. Address: c/o Tucker House, Greenwich, Conn.

The Rev. Stanley B. Ports, who was ordained to perpetual diaconate in June, is now assistant of St. David's Church, Portland, Ore. Address: 3537 S.E. Seventieth Ave., Portland 6.

The Rev. James N. Purman, formerly rector of Christ Church, Richmond, Ky., is now vicar of the Church of the Resurrection, and the Chapel of the Holy Evangelists, Canton, Baltimore, Md. Address: 2900 E. Fayette St., Baltimore 24, Md.

The Rev. William R. Rees, who was ordained deacon in June, is now curate of St. Mary's Church, Eugene, Ore. Address: 166 E. Thirteenth Ave.

The Rev. E. Albert Rich, formerly rector of St. James' Church, Bedford, Pa., is now rector of St. John's Church, Howard County, Md. Address: St. John's Rectory, Ellicott City, Md.

The Rev. Francis B. Shaner, who has been rector of St. Thomas' Church, Sioux City, Iowa, for 25 years, will on October 16th become rector of Grace Church, Huntington Station, L. I., N. Y. He will also be on the staff of the new Long Island School of Religion. (The Rev. Mr. Shaner is married to Bishop DeWolfe's sister, incidentally.) Address: 22 Meadowbrook Dr., Huntington Station.

The Rev. Edward W. Stuess, formerly rector of All Faith Parish, Charlotte Hall, Md., and chaplain of Charlotte Hall Military Academy, is now assistant rector of Grace Church, Woodside Parish, Silver Spring, Md.

The Rev. Harold E. Taylor, formerly director of Lasell House, Whitinsville, Mass., is now associate rector of St. Francis' in the Fields, Louisville, Ky.

The Rev. Arthur H. Underwood, formerly vicar of St. John's Chapel, Charlotte, Mich., and St. Matthias' Chapel, Eaton Rapids, is now rector of St. Timothy's Church, Washington. Address: 2125 Thirty-Second Pl. S. E., Washington 20.

The Rev. Lester L. Westling, who formerly was curate of St. Peter's Church, Redwood City, Calif., is now vicar of the Church of the Good Shepherd, 1823 Ninth St., Berkeley 10, Calif.

The Rev. Douglas E. Wolfe, formerly curate of Trinity Church, Portsmouth, Va., is now rector of St. Thomas-in-the-Fields, Allison Park, Pa. Address: 138 Birchwood Lane, R. D. 3, Allison Park.

Resignations

The Rt. Rev. Dr. Lloyd R. Craighill, retired Missionary Bishop of Anking, has now retired as rector of St. James' Parish, Lothian, Md. Address: 619 Marshall St., Lexington, Va.

The Rev. John B. Arthur has retired as minister in charge of Christ Church, Geneva, Ohio, St. Anne's-in-the-Field, and St. Michael's, Unionville. Address: 745 Eastwood St., Geneva, Ohio.

The Rev. George J. G. Kromer, rector of the Church of the Guardian Angel, Baltimore, Md., has retired after more than 56 years of service. Address: 2523 Maryland Ave., Baltimore 18.

The Rev. Dr. Guy C. Menefee will retire on December 31st as vicar of St. Helen's Church, Wadena, Minn., St. Alban's, Staples, and Emmanuel Church, Eagle Bend.

The Rev. Frederick F. Meyer, rector of Grace Memorial Church, Darlington, Md., will retire from the active ministry on November 1st. Address: RFD, Camden, N. Y.

The Rev. F. Alan Parsons has retired as rector of St. John's Church, Howard County (Ellicott City), Md.

Changes of Address

St. James' Church, Centerville, Calif., is now St. James' Church, Fremont, Calif., as the result of a change in the name of the postoffice. (Mail for the rector, the Rev. Arthur Freeman, should also be sent to Fremont at Box 457.)

The address of the Sheaf, periodical of the district of North Dakota, has changed from Ninth St. in Fargo to 809 Eighth Ave. S., Fargo.

The Rt. Rev. Dr. Frederic C. Lawrence, formerly rector of St. Paul's Church, Brookline, Mass., now Suffragan of Massachusetts, formerly addressed at 130 Aspinwall Ave., Brookline, may now be addressed at 44 Amory St., Brookline 46.

The Rev. William L. Blaker, who retired from the active priesthood on September 1st, is now living at 1868 S.E. Overlook, Roseburg, Ore.

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The Rev. Francis Beatwright, formerly addressed in Portuguese East Africa, may now be addressed at Box 68, Bremersdorp, Swaziland, South Africa.

The Rev. Frederick J. Drew, retired priest of the diocese of Northern Michigan, formerly addressed in Grand Haven, Mich., may now be addressed at RFD 1, Box 73 G, Nunica, Mich.

The Rev. Raymond A. Gill, OHC, who has been home on furlough from the Holy Cross Liberian Mission since February, left the United States for Liberia on October 4th. Address: Holy Cross Mission, Kailahun, Sierra Leone.

The Rev. Stephen Moccasin, formerly addressed at Porcupine, S. D., may now be addressed at Pine Ridge Episcopal Mission, Pine Ridge, S. D.

The Rev. Wallace M. Pennepacker, rector of St. John's Church, Memphis, Tenn., should be addressed at St. Augustine's College, Canterbury, Kent, England, until June 1st. He will be a priest student there.

The Rev. James R. Peters, vicar of St. Alban's Church, Wichita, Kan., has moved from E. Elm to 2634 N. Iva. A house has been rented which is much closer to the church.

The Rev. John H. Rosebaugh, rector emeritus of the Church of the Atonement, Tenafly, N. J., formerly addressed in West Barnstable, Mass., may now be addressed at 1101 Indiana St., Lawrence, Kan.

Laymen

Mrs. Fanny Kimball Ahrens, who has been a member of the staff of the diocese of Ohio since 1928, retired in September. She has been succeeded by Miss Martha E. Blouch.

The Rev. James W. England, Jr., a former Baptist minister now preparing for ordination in the Episcopal Church, is now assistant at St. Matthew's Church, Pacific Palisades, Calif. Mr. England will continue to reside at 17726 Castellamare Dr., Pacific Palisades. He and Mrs. England have two children.

Ordinations

Priests

Ohio — By Bishop Burroughs: The Rev. Dr. David Leonard Anderson, on September 15th, at Christ Church, Oberlin, Ohio; presenter, the Rev. W. C. McCracken, preacher, the Rev. B. W. Dennison. The ordination on the faculty of Oberlin College.

By Bishop Burroughs: The Rev. William D. Shively, on September 16th, at Christ Church, Shaker Heights, Ohio; presenter, the Rev. Maxwell L. Gell, preacher, Canon David Loegler. The

ordinand is on the staff of the Cleveland Church Chaplaincy Service. Address: 2241 Prospect Ave., Cleveland 15.

Rochester — By Bishop Stark: The Rev. John Henry Parry, on September 22d, at St. John's Church, Honeoye Falls, N. Y., where he will be rector; presenter, the Rev. H. M. Rogers; preacher, the Rev. W. E. Muir. The ordinand was formerly professor of English at the State Teachers' College, Geneseo, N. Y.

Ordinations

Deacons

Minnesota — By Bishop Keeler: Bradbury N. Robinson, Jr., on September 9th, at St. Luke's Church, Minneapolis, where he will assist the Rev. Bradford Hastings. The Minneapolis papers gave this service rather more publicity than usual because the new deacon is well known as a former football, baseball, and basketball star of the University of Minnesota. He was also an officer in World War II.

Directors of Religious Education

Four churches in the diocese of Delaware have recently named directors of religious education:

Mrs. Festus Foster, formerly of Washington, to serve Trinity Church, Wilmington.

Miss Joan Riley, formerly director of religious education at St. Luke's Mission, Bethesda, Md., to serve St. Andrew's, Wilmington.

Miss Polly Telford, formerly director of religious education for the diocese of South Florida, to serve Christ Church, Greenville, Del.

Mrs. Charles M. Priebe, wife of the rector of St. James' Church, Newport, Del., to be full-time director of religious education for that church. She is a former schoolteacher.

Postulants

Three residents of Brent House, Episcopal Church center for overseas students at the University of Chicago, recently became postulants in the diocese of Chicago, according to the director of Brent House, the Rev. Dr. William H. Baar. The new postulants are Richard Allin, David Horsman, and John Dreibelbis. David and John will enter Seabury-Western this fall; Richard will do a tour of army duty before undertaking theological studies in England.

Other University of Chicago students to become postulants in the course of the year were Deane Bennett and Andrew Bro. One Japanese, Paul Hiyama, is now at Seabury-Western.

For two years in a row the presidents of the U. of C. Canterbury group became postulants: William Deutseh is now at Seabury-Western and Robert Demery at VTS. Other Canterbury people are Gerald Humphrey, now at ETS, and Arthur Green, Seabury-Western. Of all of these men only one was reared as an Episcopalian, according to Chaplain Baar.

Other Changes

As the result of balloting by members of the American Church Union, the following have been elected to the council, the secondary governing body of the ACU: Clerical, W. T. Brown, A. A. Chambers, S. S. Clayton, J. M. Duncan, T. W. Ewald, S. W. Hale, O. R. Littleford, V. A. Peterson, Douglas Stuart, E. W. Veal; lay, Clifford Badger, R. R. Brown, H. L. Delatour, H. N. Fairchild, Mrs. A. E. Faro, Lieut. Gen. J. C. Lee, Rear Adm. A. R. McLean, Jr., Miss Mary Moore, Billy Nalle, John Wild.

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Receipts September 11th through October 1st	88.50
	\$9,716.30

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

October

14. Holy Trinity, Alhambra, Calif.; St. Martin's, Brooklyn, N. Y.
15. St. Paul's, Washington, D. C.
16. Grace Church, Sheboygan, Wis.
17. St. Paul's, Albany, Ga.; St. James', West Somerville, Mass.
18. St. John's, Brooklyn, N. Y.; St. Luke's, Kalamazoo, Mich.; Holy Trinity, Manistee, Mich.; The Rev. Frazer N. Cox, Greensboro, N. C.
20. Christ Church, Ontario, Calif.

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C Sat 4:30 & 7:30

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7:30 ex Sat; Fri Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streater
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

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

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Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, 7-8 &
by appt

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

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Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

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Huron & Wabash (nearest Loop)
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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
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Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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Healing Service 12:05

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Rev. Thomas R. Gibson, r
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10; C Sat 8-8:30

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8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

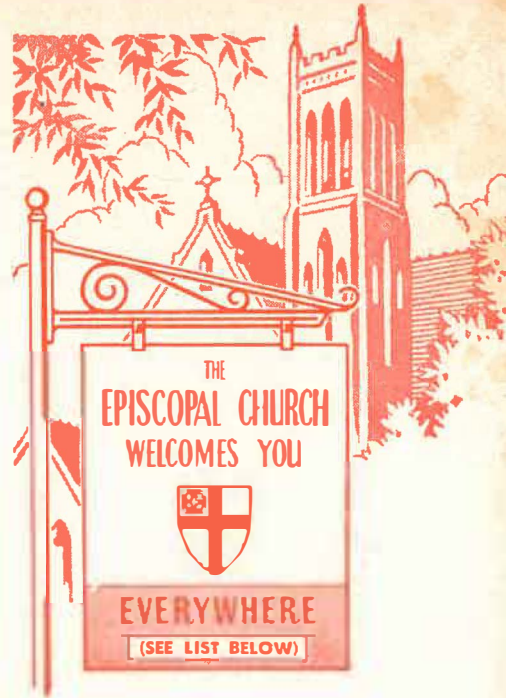
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

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

ST. MARY THE VIRGIN 139 West 46th Street
Rev. Grief Taber, D.D.
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10



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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 11; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

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. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

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

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