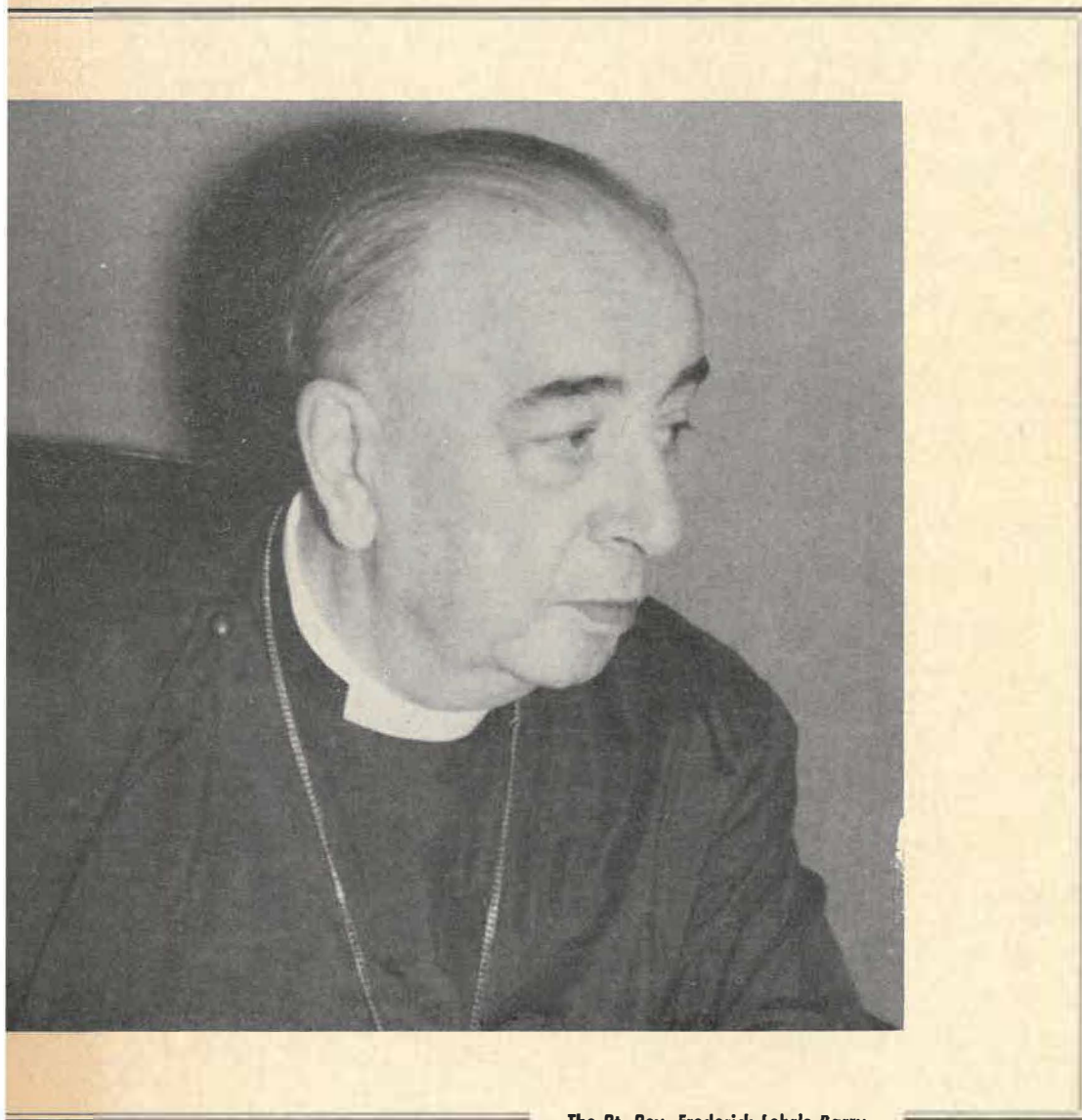


The Living CHURCH

October 16, 1960

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P. 12

**Prayer Book
Tryouts**

P. 14

**Priests
and Politics**

The Rt. Rev. Frederick Lehrle Barry
1897 to 1960 [see p. 7]

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LETTERS

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

Roman Purring

Editor Dale Francis of *The Lone Star Catholic* in his October 2d "Operation Understanding" unintentionally emphasized the real weakness in your recent editorials so favorable to Roman Catholicism. Writes Editor Francis: THE LIVING CHURCH September 25th editorial contributes to understanding on all sides — it helps Roman Catholics understand all their neighbors are not attacking them and clarifies the thinking of those who do. But apparently it did not help Editor Francis to appreciate his Church's part in the misunderstandings. Your editorial did not make him realize his Church's arrogance and aloofness growing out of the "one true Church" belief which constantly divides communities and ultimately the nation into the stubborn opposites who make the religious issue.

Presidential candidate John Kennedy, by bravely answering all opposition questions regarding his relations to his Church, deserves the public commendation of the Roman Catholic Church for his courage.

The editor of the Protestant Episcopal LIVING CHURCH does all a disservice when he enshrouds the Roman Catholic Church in editorials which cause Roman Catholic Dale Francis to purr because he is better understood when he should be challenged to better understand.

(Rev.) W. HAMILTON AULENBACH, D.D.

Rector, Christ Church and St. Michael's
Germantown, Philadelphia

Your editorial in the September 25th issue, "The Religious Issue," is excellent except for the last paragraph, which I believe puts the blame in the wrong place. It is not particularly the supporters of Nixon who are constantly bringing up the religious issue. The Kennedy brothers themselves are the ones who continually talk about it wherever they go — especially Bob and Jack.

Bigotry can be twofold, you know. Un-

ACU CYCLE OF PRAYER

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

16. St. John's, Brooksville, Fla.; Grace, Sheboygan, Wis.
17. Church of St. Stephen the Martyr, Monte Vista, Colo.
18. St. Luke's Hospital, Denver, Colo.; St. Luke's, Kalamazoo, Mich.; St. Luke's, Woodland, Maine; St. John's Hospital, Brooklyn, N. Y.; Holy Trinity, Manistee, Mich.; Richmond Chapter A.C.U., Richmond, Va.
19. St. Andrew's, Astoria, N. Y.; St. Paul's, Albany, Ga.
20. St. John's, Shawano, Wis.; St. Luke's, Catskill, N. Y.; St. Paul's, Shigawake, Quebec, Canada
21. Church of the Epiphany, Concordia, Kan.
22. St. Luke's, Racine, Wis.

The Living Church

informed Protestant brethren are not the only ones showing. I have heard people called bigots because they have said they were not going to vote for Kennedy — religion was not the issue, but the condemning person made it so. Let's be fair about it. If persecution is yelled loud enough, it can become an excellent tool in political strategy for Kennedy's favor. Why not an editorial on such tactics!

(Rev.) CURTIS E. ROSS
Vicar, St. Michael's Church
Noblesville, Ind.

I was very pleased, as I am sure many others were, to read the article [L.C., September 25th, p. 8] about the religious affiliations of candidates for public office.

I will be overjoyed if I should ever read "More serious by far than any real or fancied risks is the damage done to our Episcopal community when half of our fellow communicants are barred from the whole life of the Church because they were born female."

GERALDINE K. SPENCER
(Mrs. Selden)

Neenah, Wis.

To Serve the Church Better

I have noticed with alarm (being the penny-conscious parish secretary that I am) that a good half or more of the requests received by my parish for transfers to other parishes entails two or more pieces of correspondence before I can fulfill the request.

When I am unable to locate a person's record in the parish records, I send a request for further information such as baptismal date or date of confirmation, and in nearly all cases have then been able to locate persons in our records who have moved or transferred.

Would it not be a good habit if ALL our clergy would send such information in the original request for transfer? I do believe this would enable the parish secretaries to serve the Church better throughout the land.

LEA BYRON
(Mrs. J. H.)

Alameda, Calif.

Urban Church Mission

May I thank you and the Rev. Alfred Warren Burns for the excellent survey of the situation of the urban church mission in the July 31st issue. It was so vivid and accurate that it "struck home" to me more than once and rang true to our experiences in Trinity Parish, Detroit.

I was interested in his modesty when he declined "to presume to suggest practical answers to problems which have baffled the best minds of the Church," because I too feel this modesty — even inferiority — but the matter is one which in its larger sense is new — and so very few people can speak up on it from the background of much experience. Moreover, speak somebody must, or we shall never get down to business. So, I do presume to suggest what I believe to be the only real way to evangelize this new class of people for the Episcopal Church.

First, we must examine our sincerity in wanting to do this, and to have these new people in our Church. It seems to me that if we pass this test so that our sincerity is real, then many of the problems that engage "the best minds of the Church" about this

matter would vanish, and we could get on with the job.

The simple job comes back to a relatively simple and far from new analysis and answer.

If we would have these people in our Church, go to their homes and invite them to come — then, when they respond — begin at once to convert them to the Faith and train them in Christianity.

It is just that simple, although we may have to invite them many times before they come. Most of the trouble comes in our ability to drive ourselves to do this. If that is where our problem lies, it is not a problem of the urban church, but a problem of our own faith and dedication. It should be solved as such by facing ourselves honestly before tackling "urban mission" problems.

As to the matter of the evangelizing of these people for an urban parish, there can be applied simple techniques, hoary with age — from as far back as New Testament times. It seems to be that the two-by-two technique is not only desirable in the kind of neighborhood in which this will be done, but comes close to being necessary.

As to who shall call to extend this invitation to attend Church services, vacation Bible school, Sunday Church school, adult classes or whatever — I can suggest a list, graded as to effectiveness and desirability, that seems to have promise in this parish.

BEST — Pairs of parishioners bringing the Faith to their neighbors.

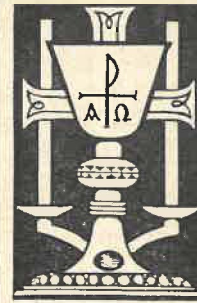
SECOND BEST — Pairs of parishioners from the "better" parishes — who, having a sense of social consciousness and a real dedication, will give an afternoon once or twice a month to do this type of work for a sister parish.

NEXT BEST — Paid personnel, such as Church Army, professional parish visitors, deaconesses or others. Putting "professional" help in the third category is not to imply that it is inferior, but rather that it is wasteful of their time, which could better be used at a supervisory level, with the fellowship of the congregation sharing in the witness of the Spirit under their direction.

But what about the rector? The rector should be up to his neck in this. Circumstances of an average urban parish make it difficult — maybe impossible for him to do everything. His worries begin with the financial wangling that is ever-present in an urban church parish without endowment. They involve an unusual amount of personal counseling for people who come to his office or rectory to get it. They proceed to a total involvement in the second step of this program, to wit, the conversion of the prospects turned up by the calling at homes and their Christian training. It is my personal opinion that such a rector ought to take personal charge of the Confirmation classes, teaching himself as much as possible, and that he should hold classes through the entire year on a perpetual basis — even having two to eight or even 10 confirmation classes per week, if necessary, to accommodate the needs and conveniences of possible students. The rector also has responsibility for oversight of the whole program and it turns out that he must be "wise as a serpent" about how he uses his time. It seems that perforce the actual calling at the homes should better be done by the ones who will be (incidentally) the more effective and the more easily received.

While speaking about the rector of an urban parish — I must say that any relief he

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A Sensitive Man

NAME AND ADDRESS. An Autobiography by **T. S. Matthews.** Simon & Schuster. Pp. 309. \$4.50.

The reviews of *Name and Address*, by T. S. Matthews, have dwelt mostly on the author's exposé of the bad temper of his father, the Rt. Rev. Paul Matthews (1866-1954), who was Bishop of New Jersey, 1915-1937, or on the author's boredom with the travelogues of Henry Luce.

If the reader will begin with the chapter, "Four Schools," then follow with the chapter, "Two Universities," and then read the chapter, "On the Bridge," he will learn much of what a highly sensitive man, born at the start of this century, thinks about life and journalism.

"Tom" Matthews was managing editor of *Time* magazine from 1943-1949 and then editor, though he says Luce was always the editor. Tom Matthews, as the son of a bishop, was supposed to enter the ministry. He wished to be a revolutionary hero or a great writer. His own heroes were Walter Pater, Trotsky, H. G. Wells, and Thomas Carlyle. He regarded the late Senator "Joe" McCarthy as a "cynical thug."

Name and Address is worth reading as showing the sort of thinking that goes on in the pew. For Tom Matthews is a thorough Anglican, (though not a practicing one), as he describes Henry Luce as having Presbyterianism in his blood stream. Tom clearly prefers his mother and his mother's family (the Proctors) to his father and his father's family. The less important parts of the book are when he violates the Procter slogan, "Welcome, and shut up." FRANCIS J. BLOODGOOD

Books Received

THE MONKS OF QUMRAN as Depicted in the Dead Sea Scrolls. With Translations in English. By **Edmund F. Sutcliffe**, S.J. Newman Press. Pp. xiv, 272. \$5.50.

AGENTS OF RECONCILIATION. By **Arnold B. Come.** Westminster Press. Pp. 176. \$3.95.

EFFICIENT CHURCH BUSINESS MANAGEMENT. By **John C. Bramer, Jr.** Westminster Press. Pp. 150. \$3.50.

MEDITATIONS ON THE OLD TESTAMENT. By **Gaston Brillet, C. Or.,** translated by **Jane Wynne Saul, R.S.C.** Desclée Co. Pp. 243. \$3.50.

WHAT IS THE EUCHARIST? By **Marie-Joseph Nicolas, O.P.** Translated from the French by **R. F. Trevett.** Hawthorn Books. Pp. 125. \$2.95. (Volume 52, Twentieth Century Encyclopedia of [Roman] Catholicism.)

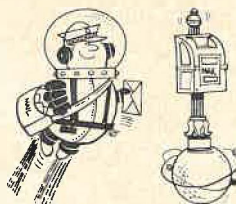
LIFE AFTER DEATH. By **Maurice Becqué, C. SS. R.,** and **Louis Becqué, C. SS. R.** Translated from the French by **P. J. Hepburne-Scott.** Hawthorn Books. Pp. 125. \$2.95. (Volume 23, Twentieth Century Encyclopedia of [Roman] Catholicism.)

I LOOKED FOR GOD'S ABSENCE: FRANCE. By **Irenaeus Rosier, O. Carm.** Sheed & Ward. Pp. 231. \$3.95.

allows himself from the house canvassing must not be a release from involvement in the program. It is again my personal opinion that if a rector of such a parish does not live right smack in the geographical center of his parish — preferably next door to the Church — he had better resign the post and let one take it who will live there.

A further duty of the rector is that, after he has trained new people in the Faith, he must ever make the Sacraments available to them — as well as to see that their Christian education, once begun, never ceases.

I do not expect to find much agreement, when I say that I put all other techniques at the bottom of the list. Many clergy howl in disagreement when it is said that "bait" is



only secondary. Good and desirable as it may be to have groups and social services in a parish — it is not (to me) evangelism in any real sense to hang such things as "bait on a hook" and then wait for people to be impressed enough to ask if they may "join the Church."

(Rev.) SCHUYLER L. CLAPP
Rector, Trinity Church

Detroit, Mich.

Error Compounded

In reference to the letter of correction submitted by the Rev. Maurice Kidder [L.C., September 18th] relative to certain errors pertaining to titles of his at Mt. Holyoke College, I feel sure that further error has been compounded.

Having been rector and "chaplain to Episcopalians at Mt. Holyoke College" at the time when Lawrence House was created with the aid of Miss Barbara Arnold in 1952, I can assure you that the house is named after a saintly person! However, the Church has not yet canonized him as it most probably will in time to come. The saintly Lawrence for whom the house is named is the Rt. Rev. W. Appleton Lawrence, retired Bishop of Western Massachusetts.

(Rev.) JAMES F. MADISON
Rector, St. Anne's Parish

Annapolis, Md.

Editor's Note: The error was ours, not Mr. Kidder's.

Public Domain

After reading "those" two letters in the October 2d issue I am . . . writing one myself. Perhaps a limerick would be best:

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"to use the Prayer Book is perfectly fine,
could not be more plain
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(Rev.) GEORGE F. SEXTON
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THINGS TO COME

October

- 16. Eighteenth Sunday after Trinity
- 18. St. Luke
- 23. Nineteenth Sunday after Trinity
- 25. Seventh Province Synod meeting, Austin, Texas, to 27th
- 26. First Province Synod meeting, Concord, N. H., to 27th
- 28. St. Simon and St. Jude
- 30. Twentieth Sunday after Trinity

November

- 1. All Saints
- 6. Twenty-first Sunday after Trinity
- 12. House of Bishops meeting, Dallas, Texas, to 17th
- 13. Twenty-second Sunday after Trinity
- 20. Sunday next before Advent
- 24. Thanksgiving Day
- 27. First Sunday in Advent
- 30. St. Andrew

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

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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St. Luke in Tile

A rare old Moravian tile, commemorating St. Luke and depicting his symbol (winged ox), has been presented to the American Center for Theological Studies, Inc., Muskogee, Okla., by the Rev. Dr. Curtis W. V. Junker, rector of Trinity Parish, Tulsa.

The tile shows the Latin (originally Greek) form of his name, Lucas. The ox is the symbol of St. Luke because his Gospel opens with a scene in the temple, suggesting sacrificial worship. His feast day, October 18th, is provided in the Prayer Book with a proper Collect, Epistle, and Gospel (pp. 253f). We reprint below the preface to his Gospel as found in the King James Version of the Bible.

Foreasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered

them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.



The Living Church

Eighteenth Sunday after Trinity
October 16, 1960

For 81 Years:

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

INTERCHURCH

Intercommunion Sought

Full intercommunion between the Episcopal Church and the Philippine Independent Church has been requested by the latter. Leaders of the three-million member Church made the request directly to Presiding Bishop Lichtenberger.

The Presiding Bishop told THE LIVING CHURCH that the request would be considered by the House of Bishops at its November meeting in Dallas, but that final action could not be taken on it until General Convention met in 1961.

The Philippine Independent Church is confined to the Philippine Islands. It was formed by former Roman Catholics under the leadership of Vicar General Aglipay about the turn of the century, shortly after the United States took over the Philippines from Spain at the end of the Spanish-American War. The Church retained much of the Roman Catholic devotional practice and liturgy, but broke entirely with the Papal authority.

Negotiations between the P.I.C. and the Old Catholics were unsuccessful in bringing the episcopate to the new Church, because of fears that it leaned toward Unitarianism. However, an official statement of faith put the P.I.C. definitely behind a Trinitarian doctrine, and in 1948 the episcopate in the apostolic succession was bestowed on the P.I.C. by the American Episcopal Church. At the same time, facilities of St. Andrew's Seminary, Manila, were made available for the training of P.I.C. clergy.

These steps of cooperation did not lead immediately to intercommunion between the P.I.C. and the Episcopal Church, and the two Churches have maintained separate congregations and other work in the Philippines [see p. 16].

EPISCOPATE

Bishop Barry Dies

The Rt. Rev. Frederick Lehrle Barry, Bishop of Albany, died on October 5th, of a malignancy. He was 63 years old.

Bishop Barry had returned early from a holiday in England, and had been hospitalized. Two parathyroid operations proved ineffective. The bishop was dis-

charged from the hospital for two weeks, but was readmitted on September 12th.

A few hours after Bishop Barry's death, a requiem was celebrated for delegates of the diocesan convention meeting at the Lake Placid Club. Celebrant was Bishop Oldham, retired, of Albany [see p. 9].

The funeral was scheduled for October 8th, at All Saints' Cathedral, Albany. The Presiding Bishop was to conduct the Burial Office.

Bishop Barry's remains were to be interred in All Saints' Cathedral, where two of his predecessors (Bishops Doane and Nelson) are already buried.

Bishop Barry was born in Brooklyn, N. Y., in 1897. He studied at St. Stephen's College and the General Theological Seminary. He received the degree of Doctor of Sacred Theology from the General Seminary in 1946, and was awarded the degree of Doctor of Divinity the same year by Nashotah House and Hobart College. In 1955 he was awarded the LL.D. degree by St. Lawrence University.

He was ordained to the priesthood in 1925, and served churches in the diocese of Long Island until 1937. He was rector of St. John's Church, Bridgeport, Conn., from 1937 until 1940. From 1940 until 1945 he was rector of St. Luke's Church, Evanston, Ill. He was consecrated Bishop Coadjutor of Albany in 1945, and became the diocesan in 1950.

The diocese of Albany recently raised over a million dollars in a capital funds campaign [L.C., June 26th].

DISASTERS

Blast in Tennessee

The Tennessee Eastman Corp. chemical plant in Kingsport, Tenn., was the site of an explosion on October 4th that killed 13 persons and injured many more. The blast shook the town of Kingsport, and shattered windows some distance away. It occurred in an aniline processing building, where operations are normally carried on by remote control.

The Rev. Leicester F. Kent, rector of St. Paul's Church, Kingsport, told THE LIVING CHURCH in a telephone interview that no parishioners had been killed or seriously hurt, although "slathers of them" had been superficially cut by broken glass. Mr. Kent estimated that 60% of the work-

ers of the parish are employed by the chemical company, which is the biggest industry in the town. He said, however, that most of them are in engineering or administrative positions, and so were well removed from the scene of the explosion.

No windows at St. Paul's Church were broken, said Mr. Kent, but some of them were opened by the force of the blast. Many parishioners were among the first to reach the damaged area, and the rector and his wife (a trained nurse) have been working along with others in helping the injured and bereaved.

SALINA

There Must Be an Answer

The convocation of the missionary district of Salina, meeting at St. Thomas' Church, Garden City, Kan., October 2d, voted to request that its diocesan, Bishop Lewis, enter into conversation with the bishops of the seventh province about the future of the district of Salina. This action was taken after Bishop Lewis' charge to the convocation.

In his charge, Bishop Lewis reviewed the birth and history of the district. The district's birth, in 1901, was clouded by shadows because of the split vote of General Convention's Commission on the Admission of New Dioceses: seven members favored the setting off of western Kansas as a missionary jurisdiction and six members did not favor it.

Bishop Lewis said:

"... at the end of 1900, there were seven parishes, 16 missions, and 13 unorganized missions in western Kansas. Today there are seven parishes, 22 missions, and four unorganized missions. There were 838 communicants listed at the end of 1900. . . . After nearly 60 years of work, and the expenditure of hundreds of thousands of dollars of missionary money, there are slightly more than 3,000 communicants.

"Our present and future condition must be weighed against such a birth . . . with full cognizance of the economic and sociological changes that have taken place in our area . . . such things as population changes in which our small communities are getting smaller, some communities are fairly static, and only a few are experiencing . . . growth. Bound up with this are the movement of population, the lack of young people, and the limited number of new people coming to us, the increase in the size of our farms combined with

increasing mechanization and lessening of manpower.

"Nor can we overlook the mental processes that are built up over a period of years in any area of the country. Here we face a background of conservatism, caused in no small measure, I believe, by the conflict between man and nature. When man has won over nature, a certain pride and possessiveness is bound to enter the picture, and he is determined to hold that which he has gained. This builds up a barrier between him and other men; between him and the outside world. Isolationism is the word used to describe this, referring to a certain resentment to outside influences and involvements.

"With this background we must weigh the success or failure of the Episcopal Church in western Kansas. . . . There must be an answer somewhere and we cannot discover it unless we face our situation honestly and together."

The convocation also passed a motion to request the necessary authority to change the name of the missionary district to the missionary district of Western Kansas.

A budget of \$29,673 was approved for 1961, representing a 50% increase over the budget for 1960.

ELECTIONS. Deputies to General Convention: the Rev. David deL. Scovil; Mr. Syd Miller. Alternates to General Convention: Very Rev. Frederic Litchman; Mr. Wayne Johnson. Delegates to provincial synod: clerical, David Agnew, William Anthony, John Gorsuch; lay, Franklin Adams, Milton Blake-more, Robert Spangler.

SPOKANE

O'Toole and Vitality

The Most Rev. George Otto Simms, Archbishop of Dublin, Bishop of Glendalough and of Kildare, Primate of Ireland, and Metropolitan, was in the district of Spokane the latter part of September. He gave addresses in Spokane, Wenatchee, Yakima, Walla Walla, and Pullman, Wash.

The archbishop left a vivid impression of the vitality of the Church of Ireland, and answered questions about his 12th-century predecessor, St. Laurence O'Toole.



Irish Press

Archbishop Simms: A vivid impression.

[St. Laurence O'Toole was the bishop under whom the Irish fought the English invasion around 1170 A.D., not knowing that Pope Adrian IV, in 1155, had deeded Ireland over to Henry II of England.]

The archbishop was in the district on the invitation of Bishop Hubbard, and of the Rev. Desmond O'Connell of Ephrata, Wash., who was a classmate of the primate at Trinity College, Dublin. He was scheduled to go to the diocese of Maine, and the Canadian dioceses of Toronto and Niagara. He had previously conducted a session on the principles of Prayer Book revision, at the School of the Prophets, San Francisco.

SOUTH FLORIDA

One Another's Burden

The bishop and executive board of South Florida, meeting in regular session on September 15th, passed a resolution soliciting a special offering to be used by the bishop at his discretion to aid Church-people who suffered severe damage as a result of Hurricane Donna which struck South Florida with such devastation. "What church property suffered damage," Bishop Louttit said, "will largely be taken care of by insurance, or it can be financed in other ways.

"A few of our clergy, however, and, I am sure, a number of our lay people have suffered severe losses in the matter of personal property, and the Church should be in a position to help them in accordance with St. Paul's teaching, 'Bear ye one another's burden,'" the bishop said.

PUBLIC AFFAIRS

Uncompromising Loyalty

More than 100 prominent Roman Catholic laymen signed a joint statement stressing their "uncompromised and uncompromising loyalty both to the Catholic Church and to the American Republic," according to RNS.

Among the signers were Sen. Eugene McCarthy (D., Minn.); Gen. J. Lawton Collins; Claire Boothe Luce, former U.S. Ambassador to Italy; Gov. Michael V. DiSalle of Ohio; Poet Phyllis McGinley; and Stephen A. Mitchell, former Democratic National Committee Chairman.

Problems raised in the current controversy about the Roman Catholic Church and the Presidency, the signers declared, "extend far beyond this year's elections and threaten to make permanent bitter divisions in our national life."

Such a result, they said, would be tragic for religious tolerance and civic peace.

Pointing out that there was genuine concern as well as "much bigotry" abroad in the U.S., they asserted:

"To the extent that many Catholics have failed to make known their devotion to religious liberty for all, to the extent

that they at times have appeared to seek sectarian advantage, we must admit that we have contributed to doubts about our intentions. It is our hope that this statement may dispel such doubts."

In a five-point statement of convictions, the signers:

(1) Affirmed their belief in the freedom of the religious conscience and in the Roman Catholic's obligation to guarantee full freedom of belief and worship as a civil right.

(2) Deplored the denial of religious freedom in any land, especially in countries where Roman Catholics constitute a majority — "even an overwhelming majority."

(3) Declared that constitutional separation of Church and state offered the best guarantee of religious freedom and civic peace.

(4) Defended as fundamental to the concept of religious liberty the freedom of a Church to teach its members and the freedom of members to accept the teachings of their Church, and declared that such freedoms "should be invulnerable to the pressures of conformity."

(5) Affirmed that a Roman Catholic in his public acts was bound in conscience to promote the common good and to avoid any seeking of a merely sectarian advantage.

For Freedom

Formation of a 20-member Virginia Committee on Religious Freedom, designed to combat religious bigotry in the political campaign in the state, has been announced.

Composed largely of prominent Democrats, the committee of clergymen and laymen was organized with the aid of Mr. James W. Wine, who was named as assistant to the director of the Democratic National Committee for community relations after resigning his post as associate general secretary of the NCC.

Among prominent clergymen who have joined the committee are Bishop Gibson, Coadjutor of Virginia, and the Rev. Albert T. Mollegen, professor at the Virginia Theological Seminary. Dr. Mollegen acknowledged that the group was a partisan one, saying that his own membership in the Democratic Party was a matter of record as was his membership in Americans for Democratic Action. [RNS]

EDUCATION

Rockefeller Fellows

Nine Episcopalians have been awarded fellowships for the current academic year by the Rockefeller Brothers Theological Fellowship Program, Inc. They were among 63 winners out of more than 500 candidates this year. A total of 35 Episcopalians have won fellowships during the six years of the program's operation.

The Theological Fellowship program is designed to aid outstanding students who would not otherwise go to seminary, but are willing to consider seriously the ordained ministry. The program provides one-year, non-renewable, fellowships.

Saddened Convention

The convention of the diocese of Albany, meeting October 3d to 5th at the Lake Placid Club, was saddened by the death of Bishop Barry early on the morning of the final session [see p. 7]. The convention was under the presidency of Bishop Brown, Suffragan of Albany.

Convention had already passed a canon permitting a suffragan, with the written consent of the standing committee, to exercise ecclesiastical authority in the event of the diocesan's death or incapacity.

Bishop Brown, in his address to the convention, said:

"To the world, Bishop Barry appeared essentially a man of activity and, indeed, he had little patience with those who failed to relate their religion to the everyday realities of life. He was, nevertheless, a man of prayer. Only a few weeks ago he told me that when he could not sleep, it was his habit to go over the diocese in his mind and to pray for his parishes and clergy one by one in the middle of the night. I tell you this only that you may know a side of his character not readily recognized. A bishop essentially is a pastor or shepherd of his flock. Bishop Barry well understood the character of his apostolic office."

The convention:

✓ Learned that \$158,000 has been paid on pledges of \$1,025,000 in the development fund drive recently concluded.

✓ Voted to name the prospective \$300,000 revolving fund "The Bishop Barry Memorial Fund."

✓ Adopted a budget of \$334,521 for 1961, with \$110,000 of that to go to National Council for the Church's mission at home and overseas.

Included in the budget is a \$9,000 item providing for a chaplaincy to Albany graduate schools of medicine, law, pharmacy, and nursing.

The Episcopal Men of the diocese, meeting before the convention, established a loan fund to enable the bishop to aid seminarians.

The Churchwomen, in their meeting, elected Mrs. Herbert F. Brown as president.

ELECTIONS. Standing committee: Rev. H. B. Jones; Mr. Alton Barlow. Diocesan council: Rev. J. W. Pennock; Mrs. Howard Cammack. Deputies to General Convention: clerical, A. D. Kirby, Jr., Schuyler Jenkins, David Ball, George French; lay, Seton Droppers, Chester Millhouse, Dr. Stuart Winning, Dr. Royal Netzer.

THE CHURCH AND THE LAW

Deadline Deferred

President Eisenhower has signed into law an amendment to the Social Security Act extending until April 15, 1962, the time in which the clergy may elect voluntary coverage under the social security system.

When Congress enacted legislation permitting participation by the clergy for the



The Rev. John Walter R. Thomas (right), staff member of St. Mary's Cathedral, Memphis, Tenn., and Mrs. Thomas Lill, cathedral sacristan, unfold the portable mahogany altar of St. Elisabeth's Church. The altar, when folded, is only nine inches deep. Mr. Thomas is priest-in-charge of the new mission, which holds services in a brick bungalow.

first time in 1954, a cut-off date of September 15, 1957, was set after which ministers who did not file the required waiver would be permanently barred from participation.

Many members of Congress said they had received complaints from clergymen who said they did not understand the law and that the deadline was not announced in sufficient time for them to comply. In some cases, erroneous information was given by local officials who did not understand the regulations either. And, in other cases, Church agencies failed to resolve the question of whether members of the clergy should participate in the governmental program, in time for ministers to apply for coverage.

The move to extend the deadline by five years was among a number of amendments to the Social Security Act which finally passed Congress on the last day of the session. The amendment almost got trapped in the bitter argument which developed in Congress over expansion of federal aid for medical care of the aged.

Clergy who have waited to make their decision on social security coverage will be penalized to some extent, however, as compared with those who immediately elected coverage in 1955 and have been paying social security taxes since that date as self-employed persons. The benefits which the late-signers draw upon retirement, or which their survivors receive, will be substantially less for a period of years.

This is because benefits are computed —

under another new amendment which the President has just signed — on the basis of average earnings in employment covered by social security since January 1, 1951. The lowest five years within this period may be eliminated in the computation.

Unless the clergyman had previous employment in secular pursuits covered by social security, he will have a series of "zero years" which will reduce his average benefits.

If a clergyman elects coverage before April 15, 1961, he must pay his "self employment tax" for both the years 1959 and 1960. If he elects it between April 16, 1961, and April 15, 1962, the new deadline, he must pay his tax for 1960 and 1961.

Clergymen who were 65 years of age before the end of 1957 and who now elect social security coverage will become eligible for retirement and survivors' benefits after only two years of coverage, or, in other words, immediately upon electing coverage and paying two years' taxes. Those who have reached 65 after 1957 and who now elect coverage will have to wait until they have been covered in employment for at least one-third of the quarters since January 1, 1951. As of 1960, this is 14 quarters, or three and one-half years. In 1961, it will be 16 quarters, or four years. Year by year the amount of time spent in employment covered by social security will increase until in 1981 it reaches 10 years for everyone.

Ten years of coverage under social security confers lifetime eligibility for benefits, although benefits are reduced if individuals are ill or unemployed. Clergymen, however, like other social security recipients, who become totally physically disabled after five years of social security participation, will be eligible to start drawing social security benefits early. [RNS]

Rulings May Be Sweeping

The United States Supreme Court opened its fall term with a record load of cases, including several that may bring sweeping rulings on religious issues.

The court has five appeals pending which challenge the constitutionality of laws that prohibit commercial activities on Sunday. The laws of Massachusetts, Pennsylvania, and Maryland are being attacked on the ground that they impose upon Jewish merchants and others observance of the "Christian Sabbath," thus discriminating against religious groups who observe a different day of rest and imposing a religious doctrine upon citizens in a manner that violates freedom of conscience.

Four of these appeals will be heard by the court, and the decision it renders could, on the one hand, be so sweeping as to wipe off the books of every state and municipality all laws that set Sunday apart as different from any other day, or, on the other hand, uphold the constitutionality of such laws. The majority of state courts have held through the years that state legislatures could require a day of rest from business activity as a matter of health and welfare, could select the day most acceptable to the majority of citizens, and could make such exceptions as the lawmakers saw fit for "necessary services" to meet the convenience of the public.

Meanwhile, a law in Pennsylvania requiring the reading of a selection from the Bible at the opening of each session of public schools has been challenged, and the U.S. tribunal is expected to hear the appeal since lower courts have held it unconstitutional.

This Bible-reading test case is only the forerunner of several that are expected to reach the nation's highest court this term or next, decisions which may go far to resolving the controversy over what role, if any, religion may play in the public schools. Pending in Miami, Fla., is a court test that challenges all religious observances, including Christmas and Easter pageants. Plaintiffs, backed by the American Jewish Congress, assert they will take the test to the highest court. In other areas of the country, similar test cases are brewing and the Supreme Court will soon have to start the long job of resolving them.

The court has agreed also to rule on another very controversial subject, the constitutionality of Connecticut's state law forbidding the dissemination of any information concerning contraception, forbidding its practice, and barring physicians from prescribing it.

Dr. C. Lee Buxton, eminent Yale University medical professor, is the complainant in one suit and two married couples in another. The wives, patients of Dr. Buxton, assert that their health would be harmed by pregnancy and their constitu-

tional rights have been invaded. The court has agreed that they have a case and will hear it.

The Supreme Court also is confronted with an appeal from Roy P. Torcaso of Silver Spring, Md., who was denied a commission as a notary public by the state of Maryland because he said he did not believe in God. The state said a non-believer would not administer oaths which invoke the name of the Deity. Mr. Torcaso claims the state thus imposes a "religious test" which is unconstitutional. If the Supreme Court should agree, it could have a far-reaching effect upon laws of many states requiring oaths. It could outlaw the traditional "So help me God" in court trials.

The Hutterites, a religious sect which practices a form of Christian communal living, have appealed to the Supreme Court to be excused from a Montana corporation tax law which they claim discriminates against them. This, too, may be the forerunner of other cases, for the Hutterites, averaging 10 children per family, are one of America's fastest growing religious sects. They are buying vast tracts of land for new colonies in the western states and are running into increasing opposition from farmers. The Hutterites live frugally at bare subsistence levels, rigidly shun the outside world, and practice highly mechanized farming which enables them to sell their products at prices that neighboring farmers cannot meet.

In addition, the court has the appeals of three Jehovah's Witnesses from draft act convictions, claiming to be ministers, a contention rarely allowed by Selective Service or by the court. [RNS]

CIVIL DEFENSE

Respect

The Office of Civil and Defense Mobilization has released an advisory bulletin on its purpose and policy concerning religious observances in civil defense operations. The policy is based upon recommendations the office received from the National Religious Advisory Committee.

The two point policy statement consists of respecting the religious holy days and normal observances of all faiths, and respecting the dietary requirements of all faiths to the greatest practical extent.

Furthermore, OCDM recognizes that the primary mission of clergymen and Churches is that of spiritual ministrations. Governments at all levels should make provision for the freedom of the clergy and the Church in performing this mission. It intends to encourage the assignment, where appropriate, of chaplains and the provision of facilities for ministering to the moral and spiritual needs of personnel at governmental relocation sites and control centers during all civil defense operations.

BRIEFS

RECORD RESPONSE: Never before, in the 60 years or so in which it has been the privilege of the Society for the Propagation of the Gospel to organize a rota of chaplains at Oberammergau, has there been a response like this year's. On an average over 1,000 Anglicans a week received the Holy Communion. By September 25th the total number had reached 18,940.

Over 36 chaplains from as far afield as Australia, the United States, the West Indies, Africa and India, as well as Great Britain and Europe, assisted.



LINE FORMS HERE: Listed in the weekly bulletin of a parish in Oregon, under the heading, "Weekly Opportunities" is "Saturday, Holy Matrimony."



A SPIRE TO STAY: The diocese of Worcester (England) has rejected an Air Force request for removal of the spire of St. Edburga's Church in the village of Abberton. The chancellor of the diocese, in ruling the danger to instrument-testing aircraft as not sufficient to warrant the removal, remarked that the spire was "appreciated, admired, and indeed, loved."



DONNA AND THE INSTALLATION: Hurricane Donna, in raging through Florida recently [L.C., October 9th], delayed the installation of the Very Rev. Robert Ray Parks as dean of St. John's Cathedral, Jacksonville. Dean Parks' installation, scheduled for September 11th, was not held until October 2d. Bishop West of Florida presided, and Bishop Juhan, retired Bishop of Florida, preached.

Dean Parks, formerly rector of St. Paul's-by-the-Sea, Jacksonville Beach, succeeds the late Very Rev. Charles Leighton McGavern, who, with his wife, was killed last November when an airliner crashed into the Gulf of Mexico [L.C., November 29, 1959].



THE STATE AND MORALS: Bishop Mortimer of Exeter, England, speaking at Nashotah House, Nashotah, Wis., on October 5th, said that the state should not always punish moral trespassers. He said that decisions which only hurt the individual or a consenting partner usually should be left alone. The aim of good government, according to the bishop, should be to see that the bad is more difficult to do.



UNITY ROCK: A "stone of witness" has been laid in the Chapel of Unity in Coventry Cathedral, England. Laid was Dr. Leslie Cooke, joint general secretary of the WCC and former Congregational minister in Coventry. The chapel is to be administered by Anglican and Free Church representatives.

God and Men Watching

Episcopalians in Oklahoma have been urged to endorse the Governor's Committee on Human Relations' appeal to open all restaurants to Negroes. The request was made in a pastoral letter from Bishop Powell of Oklahoma, published in *The Churchman*, diocesan periodical.

When any "free person is treated as less than a person, damage is done," declared Bishop Powell. He urged all communicants to "pray, think, talk, and act with greatness of Christian concern and charity."

He warned that God and "men of many nations are watching."

Bishop Powell said an answer to the simple question, "Where do we eat?" involves "our concept of American life and our understanding of God's purpose for men."

He cited such creative efforts toward good will as integration in the state's colleges and universities, but warned that these "can be destroyed at the door of a restaurant, or by a sign in a cafeteria."

[RNS]

Approval Given

Approval of "kneel-ins" has come from the Episcopal Society for Cultural and Racial Unity in a statement approved by its board of directors at a Washington, D. C., session and released by the national office in Atlanta. Meeting in Washington at St. John's Church, Lafayette Square, on September 23d and 24th, the group commended "brothers in Christ who, motivated by the desire to have fellowship with all other members of the Church, have joined in the life and worship of parish churches without regard to racial or cultural lines." The statement went on to say that "divisions exist now throughout the Church in both South and North" and Society members throughout the country were urged "to participate in this effort to draw all men into fellowship before the Altar of God."

Reports on membership and chapters were received, with over a thousand members now listed. Six local groups are functioning. Plans for the first annual meeting of the Society in January of 1961 were reported by the planning committee chairman, the Rev. Layton Zimmer of Swarthmore, Pa., and a program at the Detroit General Convention was considered. The Most Rev. Joost de Blank, Archbishop of Capetown, will address a dinner sponsored by the Society at the Convention. Completing the regional representation on the board of directors, as called for by the Society's founding conference at Raleigh, N. C., last December, Mr. John A. Buggs of Los Angeles and the Rev. Malcolm Boyd of Fort Collins, Colo., were elected to unfilled places on the board.

The full text of the board's statement reads:

"The Board of Directors of the Episcopal Society for Cultural and Racial Unity recognizes and supports the most recent development in the attempt to realize the truly inclusive nature of the Church through 'kneel-ins.'

"We commend our brothers in Christ, who, motivated by the desire to have fellowship with all other members of the Church, have joined in the life and worship of parish churches without regard for racial or cultural lines. We urge them to persevere in their attempt to renew in the Church a realization of its true nature as a Community of all Christ's people.

"We would reiterate our belief that the Church is called to welcome all men who seek its ministry through the corporate worship of the parish or its life and activities.

"This Society is founded upon the conviction that, in Christ, all men are bound to one another in unity which cuts across all barriers of race, class, culture, or ethnic origins. Such unity is made known and proclaimed to men by God through the Sacraments and life and worship of the Church. This unity is denied wherever human divisions now separate men at worship or in the life of the parish congregation. We recognize that such divisions exist now throughout the Church in both South and North.

"We, therefore, urge all members of this Society, throughout the country, to participate in this effort to draw all men into fellowship before the Altar of God and to resist, by every effort, the division of Christ's Body by consideration of the race, class, culture, or ethnic origins of any of His people."

RELIGIOUS ORDERS

Fundamental Principles

Representatives of nine religious communities for women attended the annual conference on vocations to the Religious Life, held at the Convent of St. Helena, Newburgh, N. Y., over the Labor Day weekend.

The Rev. Lincoln Taylor, superior of the Order of the Holy Cross and the Order of St. Helena, conducted a meditation and led a discussion on the fundamental principles of the Religious Life. Each sister spoke on the life and work of her community.

The Rev. John Baldwin, O.H.C., led a discussion on signs of vocation. Conference members drove to Holy Cross Monastery, West Park, N. Y., for a concluding meditation conducted by the Rev. Bonnell Spencer, O.H.C., and vespers in the monastery chapel.

Similar conferences were held at the same time by the Sisters of St. Mary in Racine, Wis., and by the Sisters of the Holy Nativity in Santa Barbara, Calif. A conference for men was co-sponsored by the Order of St. Francis and the diocese of South Florida at Camp Wingmann, Avon Park, Fla. The Sisters of St. Helena were hostesses for a conference at their convent in Versailles, Ky., over the Fourth of July weekend.

Represented at the Newburgh conference were the Community of St. John Baptist, the Society of St. Margaret, the All Saints Sisters of the Poor, the Sisterhood of the Holy Nativity, the Order of St. Anne, the Community of the Way of the Cross, the Teachers of the Children of God, the Community of the Holy Spirit, and the Order of St. Helena.

NORTHWEST TEXAS

Fire in Odessa

St. John's Church, Odessa, Texas, suffered fire damage in the amount of \$15,000 during the summer. The fire, presumably set by neighborhood children, destroyed a chapel and damaged the parish house. The church was adequately insured.

Trip to Down Under

Bishop Quarterman of Northwest Texas has tentatively accepted the invitation of the Rt. Rev. Thomas Edward Jones, Bishop of Willochra, Australia, to visit that continent during 1962.

SEMINARIES

Nation and Church

The Berkeley Divinity School opened its 107 academic year with five special lectures on September 15th-17th by the Rev. Canon M. A. C. Warren, General Secretary of the (English) Church Missionary Society. His subject was "Nation and Church in the Purpose of God," in which a survey of theological, historical, and social principles was brought together in a case study of the emerging nationality of Nigeria, and the place of the Church in that country.

NORTH CAROLINA

For Broader Activities

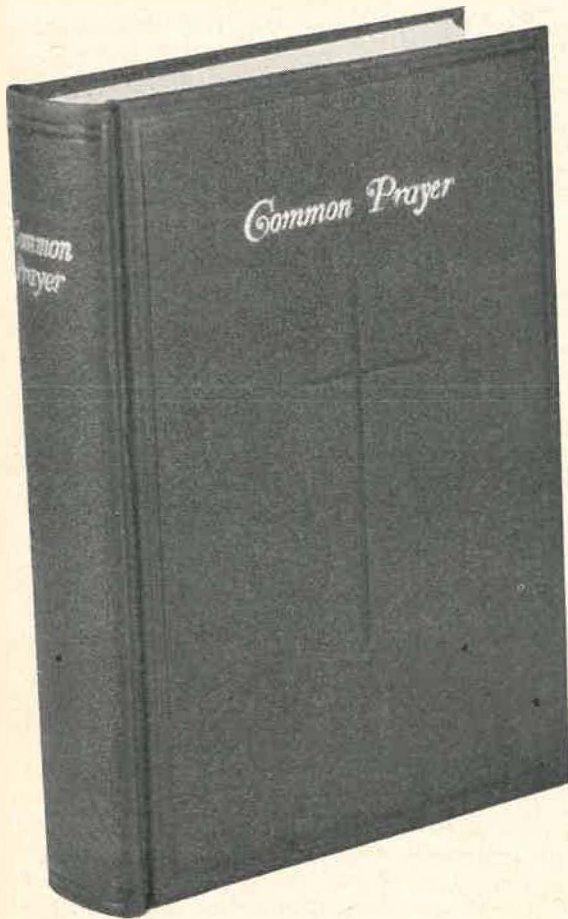
Sponsored by the Raleigh Ministerial Association, the Raleigh Council of Churches has been organized to embrace broader activities than have been pursued by the association.

The Rev. James Beckwith, rector of St. Michael's Church, who presided at the organization meeting, said the new group will seek to organize the talent of lay Church leaders for greater Christian service to the community.

Invitations have gone out to all Christian churches to join the new group. Each church will be represented on the council by four persons, including the minister and the layman responsible for Christian education, and each church will be entitled to one additional representative for every 300 members above 200. [RNS]

TRIAL USE

The whole Church has a right



to say
what the
Prayer
Book will
teach

by the Rev. Don Frank Fenn, D.D.

Canon 22 states that it shall be the duty of the Standing Liturgical Commission to collect and collate material bearing upon future revisions of the *Book of Common Prayer*, to prepare and present to General Convention from time to time recommendations concerning the Lectionary and the use of the Psalter, to prepare Offices for Special Occasions as authorized or directed by General Convention or the House of Bishops, and, upon request, to advise concerning liturgical uses.

One assumes that the purpose of such collection and collation is to invite comment on the part of the Church, with a constant change of material as seems indicated as the result of good and wise comments, so that when the General Convention shall decide that the time has come for another revision of the Prayer Book, the material offered may have had the scrutiny of a least a reasonable number of the clergy and laity of the Church who may be completely aware not only of the liturgical implications of the proposals, but also, and more importantly, the doctrinal implications. One does not trust to memory, but it is my recollection that the discussions in the Convention which set up the Commission brought this out quite clearly. It is to be hoped that the Commission has been seeking comments and that a record of such suggestions is being kept and evaluated, looking toward further studies that may be offered to the Church.

But quite aside from the canonical purpose of the Commission, there has been a growing agitation for "the trial use" of the Offices now found in the published *Prayer Book Studies*. In the report submitted by this Commission to the General Convention of 1955, and repeated in quotations to the 1958 Convention, reference is made to the Commission's sympathy with the action of the House of Bishops on November 12, 1953, which would have provided for a restricted use of the first draft of the Eucharistic Liturgy, and states that the Commission thinks it to be reasonable that

Dr. Fenn, retired rector of the Church of St. Michael and All Angels, Baltimore, Md., accepted appointment as chief executive officer of the United World Federalists, Inc., with offices in Washington, D. C. [L.C., August 28th].

the bishops should have power to authorize the trial use of any proposed section of the Studies or of any office thereof. The Commission is rightly of the opinion, however, that without some amendment to the Constitution, this is not possible. Therefore, in 1955 and again in 1958, the Commission submitted such a proposed revision to the Conventions.

A second proposal was made which the Commission did not think needed any constitutional change to be made effective. This was the proposal that the Standing Liturgical Commission be authorized to prepare and publish a book of propers for minor holy days, embodying *Prayer Book Studies* IX and XII, and that when it should be published it might be authorized for optional use, subject to the direction of the ordinary, with the provision that such propers not be used on a Sunday or Holy Day for which the *Book of Common Prayer* specifically provides a proper Collect, Epistle, and Gospel. The Commission's report was referred, in advance, to the House of Deputies' Committee on Amendments to the Constitution. When the chairman of the House Committee on the Prayer Book presented the resolution on the "Book of Propers for Minor Holy Days," it, too, was referred to the Committee on Amendments.

No Option

The Committee on Amendments, having given due consideration to the proposal to publish a "Book of Propers" for optional use, unanimously reported that the proposal seemed to be in violation of Article X of the Constitution because the resolution proposed an alteration in the *Book of Common Prayer* with respect to the service of the Holy Communion, in a manner which does not comply with the provisions of the Constitution. Thereupon the Committee on the Prayer Book proposed that the Propers for Minor Holy Days, as contained in the *Prayer Book Studies*, be adopted as an alteration of the *Book of Common Prayer*, and that when the provisions of constitutional procedure shall have been carried out, the proposals or such portions thereof as may be adopted by the next General Convention shall become a part of the *Book of Common Prayer*, printed in a separate volume until such time as a general revision of the book is undertaken. It is to be noted that this action does not authorize the use of these propers on a trial or any other basis until final action is taken. Personally, I favor the adoption of this measure, possibly with the deletion of some of the propers, as may be done when the proposal is considered item by item, although, of course, nothing new can be added at that Convention.

The resolution as proposed by the Liturgical Commission was acted upon favorably by the House of Bishops and sent to the House of Deputies. When the

matter came up for action, the message of the House of Bishops was amended to conform to the resolution offered by the Prayer Book Committee of the House of Deputies, and was adopted by that House, which action was later concurred in by the House of Bishops.

Yet, in the face of this situation, it appears that a considerable number of clergy (it is not clear whether or not subject to the direction of the ordinary) are now using these propers in connection with the service of Holy Communion.

With respect to the proposal that Article X of the Constitution be amended so as to authorize any Prayer Book revision duly undertaken by General Convention, for trial use as an alternative to the established *Book of Common Prayer* or to any section of an office thereof, the minutes show that the House of Bishops' committee on the Constitution proposed an amendment providing that such trial use shall be subject to the direction of the bishop of each diocese and missionary district. This was referred to their Committee on the Prayer Book, but there is no record of any action having been taken.

The House of Deputies' Committee on Amendments to the Constitution gave serious consideration to this proposal and certified that it was in due form, except for the constitutional provision to refer it to the dioceses, and, for final action, to the next General Convention. The committee, however, felt the change to be inadvisable in that it weakens the basic purpose of Article X of the Constitution by attempting to add another exception to the constitutional requirements for such revisions, and introduces another way in which the constitutional method for altering the Prayer Book can be nullified. The Committee asked to be discharged from further consideration of the question. The Committee's report was accepted by the House, and so there is no constitutional provision for trial use of any services under any circumstances.

Purpose not Legitimatized

Evidently, however, those who proposed the amendment did not realize that, even had this proposal been adopted and even ratified by the next General Convention, the purpose of the resolution of the House of Bishops would not have been legitimized, because the amendment would not have permitted the trial use of any of the offices proposed in the "Studies" that have been published and printed by the Standing Liturgical Commission. The amendment, as offered, would have made trial use possible only when such offices were a part of a revision of the whole *Book of Common Prayer*, or a portion thereof, duly undertaken by General Convention.

According to the report of the Standing Liturgical Commission, it disclaims any hopes or pressure for adoption of a

revision at any particular date, and General Convention has not undertaken a general revision of the book. The only thing that has been done is the taking of the first step toward the adoption and publication of a supplementary volume of optional propers for Minor Holy Days, which, if finally adopted by the General Convention of 1961, will become a part of the authorized *Book of Common Prayer*.

Not for Special Occasions

The resolution of the House of Bishops and the addition to the resolution of the Commission, asking that constitutional provision be made for the trial use, at the discretion of each diocesan, of proposed offices before their final adoption by Convention is unconstitutional in itself. What is being proposed is not a service for special occasions, or days of civil or Churchly feast or fast, but offices for use at times of regular services. To accomplish this would require further alteration of the last paragraph of Article X of the Constitution, which deals with the power of the bishops, in accordance with the rubrics of the *Book of Common Prayer* or the Canons of General Convention, to take order to provide for *special forms* of worship. It would be necessary to amend Article X to provide for the trial use of tentative services as *substitutes* for the services of the *Book of Common Prayer*.

The *Book of Common Prayer*, in the section "concerning the service of the Church," provides that the minister in addition to Holy Communion, Morning and Evening Prayer, and the Litany, subject to the direction of the ordinary, may use other devotions taken from the Prayer Book or set forth by lawful authority within this Church, or Holy Scripture. Again, subject to the ordinary, in missions or chapels, and, also, when expressly authorized by the ordinary, in cathedral and parish churches or other places, the same kind of devotions may be used in the *place of* Morning or Evening Prayer when the edification of the congregation so requires. It is to be noted that this is not to provide for substitution of any other form for Holy Communion, Baptism, or any other service, for trial use or any other purpose.

In addition, on special days appointed by the civil or ecclesiastical authority for which no service is provided in the *Book of Common Prayer*, the bishop may set forth such form or forms as he shall see fit, and none other shall be used.

Canon 23 provides for a form of service to be used in any congregation which worships in any other than the English language, but this provision for another service in another language is subject to the condition that it be used only until such time as an authorized edition of the *Book of Common Prayer* in such lan-

Continued on page 20

GOD

And The Smoke-Filled Room

**It is the Church's
business to impress
upon Christian people
that God's salvation
must penetrate
into every area
of human life**

by the Rev. Eugene Ford

Vicar, St. Martin's Church
Moses Lake, Wash.



"With the fire of a reformer. . . ."

Millions of Americans watched recently on television our two great political parties in national convention. I don't know whether the delegates were aware of any deep moving currents of divine assistance in their deliberations, as Cardinal McIntyre said they should be. But the presence of clergymen at the opening and closing of all sessions of the conventions did one thing, if nothing more: it symbolized the supreme truth of the Incarnation, that God is involved in every aspect of His people's lives, even in deliberations of politicians in smoke-filled rooms.

In discussing the role of the ministry in relation to politics, I cannot say everything, because I don't know enough, and there isn't room. But I can say this: it is the Church's business to impress upon Christian people, through her official ministry, that God's salvation must penetrate into every area of human life or it is not relevant to any area of human life; and it is the Church's business to bring to bear, through her lay ministry and professional politicians, the creative insights of Christian faith for political life.

There are always some people who vehemently insist that religion has to do only with the individual and his God, while politics is concerned with society and the world of men. To them, religion is private and partial, politics is social and universal, and the two are disunited.

Of course religion is highly personal. What truly devout Christian has not known the agonizing and joyous influx of a power greater than himself in the sanctum of private devotion? But "private" must not be the adjective which describes the whole of our religious life. If it is *only* private, if it leaves out the world of men, and movements, and ideas, if our personal relationship with God does not affect our attitudes and relationships and commitments in other areas of life, and sharpen our sensitivity to the family, the community, and the nation, then our religion is sick, and we are sick in it. For a man to isolate his Christian faith from the concerns of the world about him means, simply, that he is not willing to be a redemptive channel through which God would touch the life of our society and its institutions. This much is certain, as the Rt. Rev. Stephen Bayne has said: man wherever you find him

"is inescapably social, and inescapably involved in the lives of other people both dead and living. Society is not something which men construct because they want to live together. Society is the fundamental condition of man's existence. He is a product of it, a victim of it, a member of it, and, one also hopes, a ruler of it. The one thing he cannot be is a refugee from it."

We sometimes hear it said that the clergyman has no business preaching pol-

itics from the pulpit; that he has no business trying to influence his congregation to vote one way; that he has no business trying to organize the Church into a political force; in short, that he has no business mixing religion and politics at all. The clergyman has a right to belong to a political party like anyone else, but certainly he does not have the right to foster his own political bias on his congregation. He does not have the right to play the role of political crusader and use the Church as a sounding board for his opinions. But he does have the right — indeed, is duty bound — to influence the lives of those who are competent to initiate political reform.

It is the preacher's duty to proclaim the Good News that God has acted redemptively among men as a Man. In a world where evil seems to reign, where the worth of man is often denied or sacrificed to profit, the state, or technology, where men are lonely and anxious and guilty, it is the preacher's calling to proclaim the Gospel that the ultimate victory over evil has happened already, at the Resurrection, and that Christ loves men and calls them into a fellowship which banishes loneliness and forgives guilt.

There are political implications in this Gospel, and thus it is the clergyman's

*Bronze figure of Abraham Lincoln located in Washington Cathedral, Washington, D. C.

business to draw them out. But the more salient truth is this: if he fails to draw out the political implications of his message there are others, perhaps more qualified, to do so, but if he fails to proclaim the message itself, he has failed absolutely.

Involved in proclaiming the Gospel is the prophetic responsibility of saying what it means in specific areas of life, but it is not within the prophet's competence to prescribe the remedy. If every man is of infinite worth in the sight of God, then the preacher must speak out against segregation. Segregation is a structure of injustice, which not only denies some men adequate education, the right to sit anywhere on a bus, and admission to a restaurant, but denies them what is more profoundly crippling, status as persons of worth among the children of men. The Church must forever stand against any social system or political doctrine which leads to the degradation of one portion of humanity at the hands of another, bent on convincing itself that it is of nobler and superior stock. It was this socio-political philosophy which led to the slaughter of 6,000,000 Jews at the hands of the Nazis in World War II.

Apply the Christian Conscience

The preacher has the responsibility of speaking prophetically to any portion of the body politic that is ailing. He is duty-bound to apply the Christian conscience. He is not duty-bound to prescribe a cure. He must say that segregation is evil and wrong, and he must say why. He must not say that this or that scheme of integration, or this or that time for integration, is the right one. This he is not competent to do. C. S. Lewis speaks directly to this point when he says:

"The job is really on us, the laymen. The application of Christian principles, say, to Trades Unionism or education, must come from Christian Trades Unionists and Christian school-masters; just as Christian literature comes from Christian novelists and dramatists — not from the bench of Bishops getting together and trying to write plays and novels in their spare time."

This is a profound insight and it has to do with what the Church is and what its responsibilities are in the world of men. The clergy are not the Church. They are an order within it who are ordained to perform certain specialized functions which laymen do not do. But by-and-large the clergyman is not qualified to speak on the practical issues which confront our society. He can say that farmers are persons entitled to a fair share in the financial returns of their work. He cannot sit down and draw up a "Christian" farm program. He can say that the armaments race is profoundly immoral; that it is using God-given talents and resources for basically negative purposes. He can, and should, say that it is sapping the society of its spiritual and economic strength

for initiating constructive goals. He can, and must, say that it is an irresponsible use of our God-given freedom to pollute the air and the land with deadly radioactive fallout, but he is not competent to sit down and draw up a plan for world disarmament. At the same time he is proclaiming the truth that the armaments race is essentially immoral, he must also understand that it may be possible to initiate an adequate disarmament program only from a position of military superiority. It is not his business to dictate the circumstances under which the ultimate Christian ideal can be accomplished. It is his business to represent the Christian conscience — the mind of Christ — to the society in which he lives.

But someone is competent to speak for the Church on the "how" of life's political issues: the man who has had personal experience in practical politics, the man who is able to unite political experience with Christian judgment. The tragedy lies in the failure of many laymen to understand that at Confirmation they were ordained to an order of the Church's ministry. They were not ordained to a sacramental and preaching ministry, but they were ordained to speak for the Church in those areas of life where they are professionally competent. The ministry of the Christian layman, be he economist, doctor, statesman, or what, is a ministry of the Church.

We should not be led to think, however, that if all politicians were dedicated Christians (an unforeseeable prospect) our problems would be solved. Even dedicated Christians see things in different ways and come to different conclusions. We live in a world of ambiguous values where no one man possesses all the truth, and where since even Christians possess varying degrees of it, there is bound to be disagreement.

In a little book called *Behold The Glory*, Chad Walsh compares the good politician to a good doctor. The doctor is dedicated to a running battle with disease and illness. He didn't create the body or the life that makes it go. He simply cooperates with what is already there. Most of the time he does relatively simple things, he sews up a cut, dispenses a pill, swabs out a throat. But sometimes he is required to take drastic measures to save a life. He transplants a piece of bone, opens up the heart, or probes into the deep recesses of the brain. He works with death literally in his hands, and if he did nothing, death would be even more certain.

The politician is the physician of the social body. He didn't create society or the relative health that is in it. His work involves the relatively simple needs of the little country village and the complex problems of international tensions. His ultimate goal is love, which means social health, but love cannot be legislated. For the most part he must be satisfied with

justice, "which is love at a distance of 50 paces." By justice we do not mean something merely negative, but a genuine outgoing concern for everyone, taking in adequate schools, social security, and equality for the oppressed.

The Christian in politics must feel at home in the quiet place where he catches a vision of what God meant His world to be, and he must feel equally at home in the smoke-filled room, aware of the stubborn limitations that exist in any society at any moment. Men have "hates and symbols and notions and myths" which may not be reasonable, but to which the political realist had better pay attention. The Christian statesman must live in the tension between the vision of God's purpose and the reality of the smoke-filled room.

Guided by the Hovering Vision

The Christian politician does not despise reality: he neither kicks against the pricks of social advance (like the reactionary) nor lives in the clouds of utopian idealism (like the radical). He is guided by the hovering vision of a society freed from prejudice, graft, monopoly, and self-seeking, but he sees equally well the problems at hand: trying to balance world trade so as to do justice to the consumer at home and the producer abroad, trying to iron out the differences between management and labor. His is the profound agony that comes when the vision collides with the limitations, but the vision does not fade and the Christian does not quit.

Abraham Lincoln was perhaps the greatest statesman, in depth of character, that this country has produced. Some 25 years after his death his private secretary wrote about him:

"With the fire of a reformer and a martyr in his heart he yet proceeded by the ways of cautious and practical statecraft. He always worked with things as they were, while never relinquishing the desire and effort to make them better. To a hope which saw the delectable mountains of absolute justice and peace in the future, to a faith that God in his own time would give to all men the things convenient to them, he added a charity which embraced in its deep bosom all the good and the bad, all the virtues and the infirmities of men, and a patience like that of nature, which in its vast and fruitful activity knows neither haste nor rest."

The institutions men devise are clumsy and bunglesome. The vast differences which characterize the people of a society are so complex that the welding of that society into a force for social goodness poses almost insurmountable problems. But there are men who undertake it, who, with neither haste nor rest, work to make this world a little more like the Kingdom of our Lord and of His Christ. We thank God for sending His Son into a stable. We can thank Him too for sending His prophets into smoke-filled rooms.

The Philippine Independent Church

The request from the Philippine Independent Church for full intercommunion with the Episcopal Church [see page 7] will be welcomed, we hope, by all American Churchmen.

The P.I.C. has, in some 60 years of existence, had many difficult problems to solve. It has survived many hardships. It has had serious internal struggles, and it has had many difficulties to overcome in its relations with other Churches.

It has come, by no means quickly and easily, to a firm adherence to the doctrines of trinitarian Christianity. It obtained an episcopate in the apostolic succession after nearly 50 years of independent Church life. It is making progress in upgrading the educational level of its clergy.

But the most important thing about the Philippine Independent Church is that it comes to the Episcopal Church, not as a small splinter group, but as a substantial body of Catholic Christians whose numbers are approximately equal to those of the Episcopal Church. We negotiate with them as equal with equal.

After the United States obtained sovereignty over the Philippines at the conclusion of the war with Spain, a substantial body of Islanders, led by Vicar General Aglipay, sought from the Spanish episcopate and the Roman See reforms in Philippine Church life. When these proved unobtainable, Aglipay and his followers broke off from the Roman allegiance and formed their own Church.

Their position was so similar to that of the Old Catholics that they naturally sought to obtain the episcopate from the Old Catholics. However, there were serious obstacles — the most important of them being doctrinal. For a time, the P.I.C. appeared to veer toward unitarianism, and this uncertainty led the Old Catholics to refuse to bestow the episcopate upon the P.I.C.

The problem was solved by the Philippine Churchmen themselves, and a strongly trinitarian statement of faith was eventually adopted. After this action, the American Episcopal Church bestowed the episcopate upon the P.I.C.

The clarification of the Philippine Church's doctrinal position was not made without cost. For a time, a minority within the Church argued that it had departed from its original position and claimed title to Church property as the true successors of Msgr. Aglipay. Eventually this struggle came to a satisfactory conclusion, resulting in the present readiness of the P.I.C. to strengthen its ties with other Catholic communions.

A chronic and serious difficulty facing the Philippine Church has been the difficulty of maintaining an educated clergy. Since 1948 the Episcopal Church



The P.I.C.: 60 years of existence and many difficult problems.*

in the Philippines has worked in comradeship and brotherhood to help overcome this difficulty. St. Andrew's Seminary in Manila has trained and is training many P.I.C. candidates for Holy Orders.

The P.I.C. is certainly a part of the Catholic Church. It espouses the orthodox Christian Faith. Its worship is in the Catholic tradition — by one of the ironies of history, this oriental Church has a rite more "Western" than that of the occidental Episcopal Church.

Establishment of full intercommunion with the P.I.C. will doubtless involve some problem-solving. The Episcopal Church has a substantial work in the Islands. The practical working out of the details of changed relationships that intercommunion would bring will take careful and intelligent planning.

But the effort involved in doing this planning is a small price to pay for the great stride forward in ecumenical relations that is involved in bringing our own Episcopal Church into full intercommunion with a body of 3,000,000 Catholic Christians.

Let Me Show You

This is the season of the year in which summer vacationers go through a period of frustration. Having wandered far and wide, to seashore and mountains, to fields and streams, they have returned to their homes and their work bearing their treasures of reminiscence. They have souvenirs and postcards, samples of handicrafts, and cases full of full-color photographic slides. They want to show these treasures.

*Some years ago three bishops of the Episcopal Church consecrated three bishops for the Philippine Independent Church. Shown in the photo, seated, as chief consecrator is Bishop Binsted, now retired, of the Philippines. From left: the late Bishop Wilner, Suffragan of the Philippines; the three P.I.C. bishops — Aguilar, de los Reyes, Bayaca; and Bishop Kennedy of Honolulu. Bishop de los Reyes is Supreme Bishop of the P.I.C.

ures, and their unwary friends often have to sit through long evenings of boredom.

The trouble is that the jimcracks and geegaws bearing the words, "Souvenir of Owowoatamie" *do* serve as souvenirs to those who reveled in the balmy, pine-scented air of beach or peak, but they *do not* evoke any such response in the unfortunate who did not partake of that particular locality's joys. And even the best of postcards and projected slides fail to capture the special circumstances and conditions which made the scenes so wondrous to those who lived among them.

We think there is a parallel between this common human situation and the life of the Churchman.

Too often, clergymen and the more active lay people have to describe the wonders of aspects of the Christian life to people who cannot possibly be expected to catch the enthusiasm of those who know those aspects from experience.

This is true of any good aspect of the Christian life: of evangelism, of missionary work, of prayer, of devotion, of social service, of worship, of spiritual reading, of acts of forgiveness, and of Christian charity.

When people who have not experienced these things hear of them, they are like people who have never left the prairies forced to stare by the half-hour at their friends' pictures of the Rocky Mountains. They may admire the pictures, may even say polite things about how nice they look. But they can hardly be expected to be profoundly stirred by them.

We have known some wise clergymen who sought and found opportunities for their lay people to share in various aspects of the Christian ministry.

We know of one rector who, after a dinner at a parishioner's home, turned to his host and said, "Get your hat. Our wives can wash the dishes, while you and I do a job." The rector took his parishioner to a night police court, where a young man was in deep trouble. The parishioner made no contribution to the solution of the immediate problem. Neither was he gradually developed into a sort of lay assistant pastor. But he was introduced to the sight and sound and taste and smell of a vital part of the Church's ministry, and he has never lost a sense of identification with the work of the Church among the broken people of society.

Other clergy have found that responsive and articulate people could be brought into a meaningful participation in evangelistic work — to the gain of the Church and the enrichment of the lives of these lay people.

Not a few Churchmen have, during vacations, made contact with such colorful work as the mission to the Indians and the work in foreign parts. More and more of our young people are, through summer work projects, encountering the living fact of social service and educational work in the Church.

So we urge upon the clergy a conscientious effort to involve lay people directly in every possible aspect of their ministry and the work of the Church. We urge the clergy to remember that the same people who may yawn at words about missions and charity for the poor and care for the dying can, in most cases, be stirred to real concern by direct contact with such work.

Preacher and Politics

The Rev. EuGene Ford presents on page 14 of this issue a forthright and persuasive argument for a certain position in regard to the participation of the clergy in political and social concerns of our day.

Fr. Ford is one of our favorite contributors. He has a God-given gift of vigorous expression. He has a sharp eye for the weakness in a long-established fallacy. Church journalism needs many such men.

Since we feel all this so strongly, we feel free to argue with him on one point in his article.

The principal points in his thesis are certainly sound. "God's salvation must penetrate into *every* area of human life or it is not relevant to *any* area of human life," he says. "It is the Church's business to bring to bear, through her lay ministry, especially through her professional politicians, the creative insights of Christian faith for political life."

He calls upon the clergyman, in his role as prophet, to speak of the faults of society and apply the Christian conscience to them. This, he says, is a matter of duty. But the clergyman, Fr. Ford says, "is not duty bound to prescribe a cure." The Church, he points out, has great resources in its laity, including the resources of skill and talent and wisdom in its members who are politicians.

But what Fr. Ford's article does not bring out is that there are very great varieties of wisdom among our clergymen. There are godly priests who are well-informed and creative in various areas of practical concern.

To take a non-political example, consider two priests whose parishes are planning new church buildings. Fr. A. is a godly man, a devoted pastor. He knows what he needs to work with in the way of a building. But he has no specialized training as an architect. As priest, he will be wise if he contents himself with proclaiming his needs to the architect and then withdrawing to give the professional man a free hand. Fr. B., on the other hand, is a serious student of architecture, a man with taste and technical know-how in this field. Such a man will deal with his architect on terms different from those of Fr. A.

And it is so with politics. The *average* priest is not a competent professional statesman or political scientist. But, just as we have a few priests who are medical men and professional educators and atomic physicists, so we have a few who have deep insights and great abilities in the realm of the political expression of Christian social concern.

Our disagreement with Fr. Ford rests on just this point. He makes the point forcefully and frequently that the priest is not competent to prescribe detailed cures for the moral and material ills of society or do the practical work necessary to carry out these cures.

It is certainly true that, *as priest*, he cannot be assumed to have this competence. But it is also true that *some* priests do have it.

Those possessed with this competence have the Christian duty to use it in their ministries to the glory of God and the benefit of society.

INTERNATIONAL

SCOTLAND

WCC President Dies

The Very Rev. Dr. John Baillie, a leading theologian of the Church of Scotland [Presbyterian] and one of the six presidents of the World Council of Churches, died of cancer on September 29th at his home in Edinburgh, Scotland. He was 74 years old.

Dr. Baillie was the former dean of the Faculty of Divinity and principal of New College at the University of Edinburgh. He was one of Scotland's most widely traveled Church leaders and the author of several theological works. He held honorary doctorates from the University of Toronto, Yale University, Dickinson College, and the University of Edinburgh.

He was born in Rosshire, Scotland, in 1886, and studied at the University of Edinburgh, and the Universities of Jena and Marburg in Germany. He was ordained to the Presbyterian ministry in 1920 in the United States.

Dr. Baillie was a professor at Auburn Theological Seminary from 1920 until 1927, taught at Emmanuel College, Toronto, from 1927 until 1930, and served as Roosevelt professor of systematic theology at Union Theological Seminary in New York from 1930 until 1934. In that year he was named to the faculty of Edinburgh University. He has since lectured at Union Theological Seminary, and at Harvard, Yale, and Princeton Universities.

Dr. Baillie was chaplain to King George VI of England until that monarch's death in 1952, and became chaplain in Scotland to Queen Elizabeth II. He was made a president of the World Council of Churches in 1954. He is survived by his wife, Jewel, and a son, Ian.



Dr. Baillie: He traveled widely.

ENGLAND

New Training Scheme

Nearly 100 men offered themselves as candidates for the new Southwark diocesan training scheme for ordination. About one-third — 31 in all — have been accepted by Bishop Stockwood of Southwark [L.C., July 31st].

Eleven of the 31 are between 30 and 40 years old, eight are under 30, and eight are between 40 and 50. Only four are between 50 and 60.

Eight men wish to exercise a part-time ministry after ordination, 12 will work full time as clergy, and 10 are prepared to do either. One candidate is undecided.

Included in the 31 are clerks, accountants, company directors, a real estate manager, a lawyer, an engineer, and a senior BBC producer.

NEW ZEALAND

Bishop Enthroned

The Rt. Rev. Henry Wolfe Baines, former Bishop of Singapore, was enthroned on September 21st as the seventh Bishop of Wellington, New Zealand.

The enthronement was attended by all the bishops of the Province of New Zealand, and by representatives of other Churches; as well as by a capacity congregation who packed the Cathedral of St. Paul for an hour before the start of the service.

ORTHODOX

Milestones

Professor Anton Vladimirovich Kartashev, 85, one of the founders of St. Sergius Orthodox Theological Institute in Paris, died in Paris, on September 10th. The Russian Orthodox professor was the first minister of cults in the provisional Russian government in 1917 and opened the representative Church council which restored the patriarchate of the Russian Church after a break of nearly two centuries.

EAST AFRICA

Seminary Expansion

St. Paul's United Theological College, Kenya, is staging a large scale building expansion program. In prospect are more bedroom-study combinations, a dining hall, a common room, and classrooms. St. Paul's is the joint theological training school for the Anglican, Presbyterian, and Methodist Churches in Kenya.

There are two Anglican theological schools in Uganda: Mukono near Kampala, and Buwalasi near Mbale. The latter school plans to start next year a course which will take men from senior secondary school [senior high school], and

eventually award them a theology degree equivalent to the Bachelor of Arts degree. At present few African clergymen have had that much training, most of them not having completed high school before spending their four years at the seminary. The Church is finding the lack of clerical education a handicap in the face of rising levels of education in other professions.

AFRICA

Realistic

An Anglican Church leader predicted that the security which the ordinary citizen in British dependencies has enjoyed for the last half century will be lost for many years in the future African states.

Bishop Usher-Wilson of the Upper Nile, writing in *The Upper Nile Magazine*, said he looked forward to the new stage of the Church's task "with no complacent assurance" and "still less, when we remind ourselves of the frail nature of the Church's organization."

Explaining that he was trying to be realistic rather than pessimistic, the bishop declared:

"We must look on the state of Africa as a challenge, not a defeat. For whatever our present problems and our many failures, life and ideals and aims are better than they used to be."

"Even now," he continued, "the 114 African clergy, spread over the huge area of this diocese — with about 250,000 adherents, most of whom are a prey to witchcraft — seldom rise to real Christian judgments or behavior when their tribal loyalties clash."

"The difficulties of language differences, of unfamiliarity with the ethical and efficiency standards required in the stewardship of the Church's monies, buildings and lands, continually cause trouble."

The bishop noted there was much criticism of the Church — "a lot invalid, but some justified, such as the intolerance and strife between the denominations."

He warned that the policy of opposition for opposition's sake, being followed by some members of councils and political parties in Uganda, would weaken the forces of law and order.

"If they continue as they are doing now when British rule is withdrawn," the bishop wrote, "mob rule and civil war will overwhelm them, as well as the mass of simple peasants whose interests they declare they have at heart." [RNS]

SOUTH AFRICA

Discussion on Discussion

Representatives of the Anglican, Methodist and Dutch Reformed Churches held secret talks in Capetown, South Africa, in hopes of resolving a crisis threatening a projected conference of the three Churches and other South African member bod-

AROUND THE CHURCH

ies of the World Council of Churches on the issue of *apartheid* (racial segregation).

The conference was scheduled to open in Johannesburg on December 7th, but difficulties arose following the recent deportation of Bishop Reeves, of Johannesburg, by the South African government [L.C., September 25th]. Archbishop de Blank of Capetown declared that since Bishop Reeves could not attend a meeting in Johannesburg, the conference should take place outside South Africa. However, the Dutch Reformed Church objected to participating in discussions outside the Union.

No statement was issued following the talks, but it was understood that the possibility of still holding the conference in Johannesburg was discussed. Archbishop de Blank was among those who took part.

[RNS]

MALAYA

Worker Priests

To overcome the shortage of clergy, the Anglican Church in Malaya may adopt a system of "worker priests," men ordained to the priesthood but continuing their normal secular employment.

The Church's recent synod meeting in Penang adopted a canon permitting "dedicated men to be ordained to the priesthood, while continuing their secular occupation and asking no stipend from the Church."

Assistant Bishop Koh of Singapore noted that this system already has been introduced in Hong Kong.

[RNS]

HAITI

A Six-Year Dream

On September 18th, Bishop Voegeli of Haiti formally dedicated Eglise Sainte Croix, at Léogane, Haiti. Besides the people of Léogane and their rector, the Rev. Pierre Thévenot, lay readers, and delegates from the 24 mountain missions around Léogane, and clergy from all parts of the district participated. The services began with Confirmation at the old church, followed by a street procession to the new one, where the cornerstone was placed and the church dedicated. The choirs of Léogane and Holy Trinity Cathedral, Port-au-Prince, sang the Missa Marialis and Brother James' Air, translated into French by the Rev. Canon Roger Désir, of the Port-au-Prince cathedral, and arranged by the Rev. Henry Burrows. An estimated 1,500 people attended the dedication, many of whom had to stand outside the crowded church.

The service marked the realization of a phase of a six-year dream of Père [Fr.] Thévenot. When he was graduated from the Episcopal Theological Seminary at Mont Ruis and entered his ministry at Léogane, he found the church building

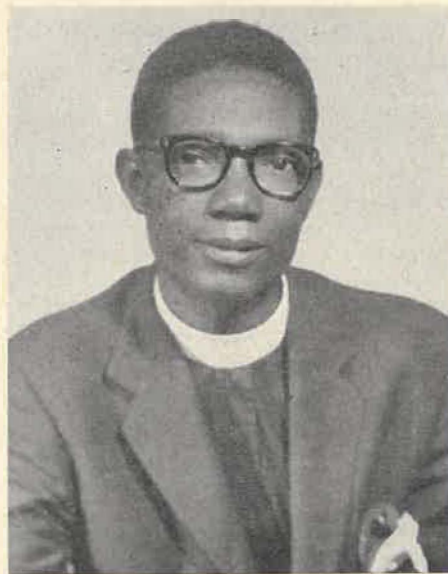
there too small and in bad repair. Educational and medical facilities were sadly inadequate in Léogane. Père Thévenot determined to build a new church, a school, and a small hospital.

In 1956 the government donated a large tract of land, located at the juncture of the main road to the south and the main road of Léogane. The new church is based on a design by Mr. DeWitt Peters, director of the Centre d'Art, and was built by the people of Léogane, who made their own cement blocks, under the supervision of Père Thévenot and Mr. Mathieu Vincent. It was built with funds from a United Thank Offering grant and was completed almost a week ahead of schedule.

Anyone visiting Léogane during the last few months would be likely to find Père Thévenot working somewhere on the building or, at sunset, sitting on the porch of the school glorying in the new church. Typical of the pride the local people take in the church and their part in its construction is the comment made by one of the masons at work on the pulpit. He seemed to know a lot about the seminary but when asked if he studied there, he replied, "Non, mais je suis le premier mason de l'Eglise Episcopale à 'Léogane,' [no, but I am the first mason of the Episcopal Church in Léogane]."

The school was completed earlier this year and will open next month under the direction of the Rev. E. Victor Gilles. Built for 210 students, it will be able to accommodate barely half of the 500 applicants. The hospital, housing for its staff, and a rectory will be built when resources permit.

It is particularly appropriate that the service, an unofficial opening for next spring's centenary of the district, take place at Léogane, where Bishop Holly, the American Negro who brought the Episcopal Church to Haiti, began his most extensive work.



The Rev. Pierre Thévenot: Determination.

Shimer College, the Church-affiliated college in Mount Carroll, Ill., has announced that it was at **maximum capacity** when classes began on September 28th.

"With 265 students we have the largest college enrollment Shimer has ever had," President F. J. Mullin said.

"We will move quickly to 450 when we can provide appropriate facilities," he added.

The Rev. **George W. Ridgway**, vicar of St. James Church and vicar to the Armed Forces, Monterey, Calif., has returned home after extensive surgery for a malignancy. Fr. Ridgway will be on limited duty during his convalescence for the next two to three months but reports he is making a **good recovery**.

On September 29th, the feast of St. Michael and All Angels, the **Girls' Friendly Society** observed its annual **Day of Prayer Around the World**. On that day, GFS leaders and girls in more than 25 countries offered God thanks for His blessings to the society and interceded for its work, for themselves, and for the reunion of all branches and bodies of the Christian Church.

Ground has been broken for a **new church building** at **St. Thomas' Church**, Minneapolis, Minn. The new building will cost \$88,000, is expected to be completed by Christmas.

A report on the "**kneel-in**" protests in Atlanta, Ga., and other southern cities, was the highlight of the first of a series of monthly meetings being held by the New York Chapter of the **Episcopal Society for Racial and Cultural Unity** in the synod house of the Cathedral of St. John the Divine.

Speakers at the September 28th meeting included Miss Bonnie Kilstein, a New Yorker who spent the summer working in the national office of ESCRU at Atlanta, and the Rev. John B. Morris, executive director of the society.

ANGLICAN CYCLE OF PRAYER

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

October

16. Salisbury, England
17. San Joaquin, U.S.A.
18. Saskatchewan, Canada
19. Saskatoon, Canada
20. Shantung, China
21. Sheffield, England
22. Shensi, China

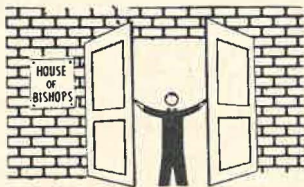
TRIAL USE

Continued from page 13

guage is set forth by General Convention. Further the bishop must be satisfied that the temporary services are in accordance with the doctrine and worship of this Church, and in *no case* shall any other service be used than those in the *Book of Common Prayer* for the Ordination or Consecration of bishops, priests, and deacons.

It is important to understand the reasons for all this. The *Book of Common Prayer* is not only a liturgical document which provides proper services which are pleasant and of convenient length with nice and meaningful phraseology. Contained in this book and in almost every service we find the basic doctrine of this Church. In the General Conventions which produced the 1928 revision of the book, the real concern of those who debated the proposed changes was just this: What do the words say and teach? Are we changing our theological teaching and, if so, should we?

This Church is committed to the principle that the *whole Church* has a right to say, through its representatives in General Convention, not only what the *form* of worship shall be, but what the book shall teach. It is true that, by tradition and custom, the bishops are basically the conservators, teachers, and defenders of



the Faith. But *this Church* says plainly that no form of worship, no administration of any Sacrament, no teaching of any doctrine shall be that of *this Church* until it has been proposed at one General Convention, receiving a majority vote in both Houses acting separately; until the secretaries of diocesan conventions have been notified, so that the proposed changes may be presented to the diocesan conventions; and until, in the succeeding Convention, it shall have received a majority of votes in the House of Bishops, and a majority of the clerical and lay votes of the House of Deputies. Then it may become the doctrine, the worship, or the Sacrament of *this Church*.

This places on record the fact that this Church thinks it possible for so small a group of bishops, priests, and laymen, however well learned, to be moved to certain compromises of the Faith, hoping to gain the acceptance of all the varied groups of the Church, and indeed might be mistaken about what this Church does teach. Further, the Church seems to feel that even so distinguished and learned a

body as the House of Bishops might err in this regard. The Church also seems to feel that the decision as to what may be used in the congregations of the faithful for worship and teaching may not be left to individual bishops, because the chances of error are greatly increased in such a case.

While such a large body as General Convention may also depart from the historic and ecumenical Faith now found in the *Book of Common Prayer*, experience seems to show that this is less likely to occur, when the present constitutional method is followed.

Therefore, the authorization of the trial use of any offices, even when the Church sets out upon a revision of the book, violates the basic reason for the constitutional process. This process exists to protect doctrinal teaching from change, except by the utmost deliberation, and surely it is more desirable to change the service of the Church in a way which is not wholly acceptable to all people, than to change the doctrine, without due and deliberate consideration.

But we go further. If the General Convention should ever provide for the trial use of proposed alterations of the *Book of Common Prayer*, it is quite contrary to the purpose of the Constitution to place the use of these proposed services at the discretion of the bishop, or any other individual. The General Convention acts for each and every communicant, deacon, or priest in the whole Church. What General Convention authorizes in the *Book of Common Prayer* is for every one of them. It is not alone for dioceses and congregations where the bishop is willing to make a trial use of services.

It would seem to me that in a Church where outward ceremonial is completely free; where only those ceremonial actions that are essential for the valid administration of the Sacraments are provided by rubrics; where there is not even any provision for vestments except that persons coming to be ordained deacon or priest shall be "decently habited," and a bishop to be consecrated "shall be vested with his rochet," and, just before the final acts of consecration, shall put on the rest of the Episcopal habit (not described), but which is explicit about the Faith, Sacraments, and doctrine, it must be obvious where its interest and concern is. Even where the *Book of Common Prayer* is used faithfully, with the legitimate variation of vestments and the extreme differences of ceremonial to be found, there is sufficient cause for confusion among the faithful without adding to it the periodical confusion of "trial services" which they cannot follow in any printed form.

I should make it quite clear that I believe that ceremonies and vestments should be left free, since they have no really eternal significance, and since the

worship of people of various temperaments may thus find a satisfying outlet, so long as the basic Faith and facts of our religion are preserved and taught unchanged in every congregation.

It is my conviction that this is the reason for our Constitution and Canons and we should abide by them in every detail, that the Church may speak in no uncertain voice, and that the *Book of Common Prayer* shall ever express what the *whole Church*, through her representatives in our General Convention, sets forth as the Faith of *the Church*.

It is conceivable, of course, that General Convention might change the Faith very radically, so that many of its clergy and lay people would have to leave the Church and go elsewhere. But the chances that this will happen are far less with such a carefully guarded process than with a more careless or precipitate approach which may *seem* more desirable.

Addendum

This whole matter seems to have been confused further by the publication of *The Collects, Epistles and Gospels for the Lesser Feasts and Fasts, A Supplement to Prayer Book Studies XII*. This latest volume quotes the resolution of the General Convention of 1958 relating to the publication of a "Book of Propers for the Minor Holy Days," not for lesser Feasts and Fasts, as its authorization for publication. This could not have been published in response to this resolution, which was that the Church might study what are proposed as alterations to the *Book of Common Prayer*, and because this is not what the secretary of General Convention "sent within six months to the secretary of the convention of every diocese and . . . district" in accordance with the provisions of the Constitution. The Standing Liturgical Commission was notified of this action. The secretary of the Convention consulted with the author of the resolution, who was chairman of the House of Deputies' Committee on the Prayer Book, and with the chairman of the Committee on amendments to the Constitution, and the three agreed that what was sent to the dioceses was the meaning of the resolution. The proposed alterations are those which are found in *Prayer Book Studies XII*, and specifically only those items beginning with the bottom of page 134, "The Lesser Holy Days," and ending with the top of page 174. This is what the General Convention requested the Standing Liturgical Commission to publish in a volume, it being all that the General Convention of 1961 can act upon. The secretary of every diocesan convention can testify to this. We are sure that the volume will be prepared properly so that the bishops and deputies to the next General Convention may have time to give adequate consideration to these proposals, as the ones on which they must act.

PEOPLE and places

Appointments Accepted

The Rev. George W. Bersch, formerly rector of St. John's Church, Milwaukee, is now executive secretary of the department of Christian social relations of the diocese of Milwaukee and camp director. Address: 804 E. Juneau, Milwaukee 2.

The Rev. Wallace C. Bradley, formerly rector of All Saints' Church, Hillsboro, Ore., is now assistant at Trinity Church, Portland, and chaplain to Episcopal students at Portland State College.

The Rev. Robert Clarke, formerly rector of Spring Hill Parish, Quantico, Md., is now rector of Christ Church, Stevensville, Md.

The Rev. James M. Coleman, formerly in charge of the Church of Our Saviour, Gallatin, Tenn., is now on the staff of All Saints' Church, Atlanta, serving as chaplain to Episcopal students at Georgia Tech and Agnes Scott College. Address: 634 W. Peachtree St., Atlanta 8.

The Rev. J. Daniel Gilliam, formerly rector of St. Mary Anne's Church, North East, Md., is now rector of the Church of the Holy Communion, Allendale, S. C. Address: Box 202, Allendale.

The Rev. Everett H. Greene, formerly rector of Zion Church, Avon, N. Y., is now Episcopal chaplain to the University of Rhode Island and vicar of St. Augustine's Chapel, Kingston. Address: Lower College Rd., Kingston, R. I.

The Rev. Wilfred H. Hodgkin, formerly rector of St. Paul's Church, Walnut Creek, Calif., is now rector of Christ Church, Alameda, Calif.

The Rev. Robert D. Keel, formerly vicar of Trinity and St. Michael's Parish, Middleville, N. Y., is now rector of Grace Church, Canton, N. Y., and chaplain to college students at St. Lawrence University and the Agricultural and Technical Institute. Address: 9 E. Main St., Canton.

The Rev. Sanford C. Lindsey, formerly curate at St. Mark's Church, Cocoa, Fla., is now vicar of St. Peter's Church, Plant City, Fla., and the church at Zephyrhills. Address: 301 Whitehall St., Plant City.

The Rev. Gordon H. Mann, formerly associate rector of the Church of the Good Shepherd, Lookout Mountain, Tenn., is now rector of the Church of the Good Shepherd, Covington, Ga., and Episcopal chaplain of Emory at Oxford, Oxford, Ga. Address: 907 Floyd St., Covington, Ga.

The Rev. Alan P. Maynard, formerly rector of the Church of St. John the Evangelist, Newport, R. I., is now rector of St. Alban's Church, Cape Elizabeth, Maine. Address: 885 Shore Rd.

The Rev. Dr. Gerald G. Moore, formerly in charge of St. Andrew's Church, Grand Prairie, Texas, is now assistant priest at St. Paul's Cathedral, Oklahoma City, Okla. Address: 1232 N.W. Forty-Third St., Oklahoma City 18.

The Rev. E. T. Williams, formerly rector of St. Andrew's Church, Lawrenceville, Va., in charge of churches at Callaville and Alberta, will on October 15 begin work as associate at Trinity Church, Covington, Ky.

The Rev. Douglas E. Wolfe, formerly rector of St. Thomas' in the Fields, Allison Park, Pa., is now assistant minister at Trinity Church, Bethlehem, Pa. Address: 937 Elm St.

Ordinations

Priests

Milwaukee — On June 23, the Rev. Reginald Mallett, II, assistant, Church of the Good Shepherd, Columbia, S. C. He was ordained by his father, the Bishop of Northern Indiana, for the diocese of Milwaukee.

Rhode Island — On June 18, the Rev. Thomas Tucker Diggs, rector, Holy Trinity Church, Tiverton.

Deacons

Connecticut — On September 6, Jeffrey Cuffee, assistant, Church of the Good Shepherd, Hartford; and Frederick T. Hawes, perpetual deacon, assigned to a new mission being started in Madison, Conn.

Louisiana — On September 7, William Parker-

son, Jr., to be in charge of Trinity Church, Tallulah.

Missouri — On September 14, a former Baptist minister, the Rev. Joseph W. Carlo, now assistant at Christ Church, Rolla; and a former Methodist minister, the Rev. Jack E. Schweizer, now assistant at the Church of St. Michael and St. George in St. Louis.

Newark — On September 11, Dr. Robert K. Lampton, to be a perpetual deacon in St. George's Parish, Maplewood, N. J., serving as director of religious education. He will also continue to work as professor of botany at Fairleigh-Dickinson College.

Rhode Island — On June 18 Donn R. Brown, curate, Good Shepherd, Pawtucket; John Hall, curate, St. John's, Barrington; David A. Ryan, curate, St. Barnabas', Warwick; Ronald E. Stenning, vicar, Church of Resurrection, Norwood; D. Sanderson Walch, curate, St. Martin's, Providence.

Spokane — On September 12, Dean A. Holt, to be a college worker at Washington State University and the University of Idaho.

West Missouri — On September 14, William H. Magill, to be assigned. The ordinand, a building contractor, is one of several men of All Saints' Parish, Kansas City, Mo., who have left the business world for holy orders in the past few years. He plans to go on to the priesthood.

Resignations

The Rev. Stanley W. Ellis, rector of the Church of the Good Shepherd, Waban (Newton), Mass., since 1937, has resigned. Address: Barley Neck Rd., East Orleans, Mass. He is busy writing a book and assisting in nearby parishes.

The Rev. C. Arch Hopper, rector of St. Thomas' Church, Rawlins, Wyo., has retired. Address: 705 Nickel, Broomfield, Colo.

Marriages

Miss Elinor McKinley, daughter of Mr. and Mrs. John D. McKinley, of Worcester, Mass., and Mr. Granger Wood Norwood, son of Mr. and Mrs. Stanley W. Norwood, of Worcester, were married in Trinity Church, New York, on October 1. The bride is assistant editor of *The Episcopal Church Annual*, and the groom, a graduate student at New York University.

Births

The Rev. George E. Bates and Mrs. Bates, of St. John's Church, Ithaca, N. Y., announced the birth of a son, Richard Howard, on September 22.

The Rev. C. I. Vermilye, Jr. and Mrs. Vermilye, of Christ Church, Alto, Tenn., announced the birth of their fourth child and third daughter, Gretchen Margaret, on September 21.

The Rt. Rev. Lyman C. Ogilby and Mrs. Ogilby, of the Philippines, announced the birth of their third child, Henry Alexander, on September 13 in Manila.

The Rev. Donald H. Feick and Mrs. Feick, of the Church of the Nativity, Newport, Pa., announced the birth of their third child, Kimberley Ann, on September 7.

The Rev. J. Donald Libby and Mrs. Libby, of St. Andrew's Church, Clear Spring, Md., announced the birth of their first child, Therissa Anne, on August 26.

The Rev. Charles M. Vogt and Mrs. Vogt, of St. Peter's Church, Ashtabula, Ohio, announced the birth of a daughter, Anne Elizabeth, on September 11.

Missionaries

The Rev. Stanley L. Reynolds, formerly in charge of Holy Trinity Church, Marlborough, Mass., has gone to the Philippines with his wife and their three children. He will be stationed in Zamboanga.

The Rev. Roger W. Smith has returned to the Virgin Islands, accompanied by his wife and their three small children.

The Rev. Dr. John Townsend has returned to the Panama Canal Zone, accompanied by his wife.

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DEATHS

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

The Rev. Robert Gay of Babylon, Long Island, N. Y., retired priest of the diocese of New York, died July 14th.

Fr. Gay was born in 1877, and was educated in England. He was ordained to the priesthood in 1907 by the Bishop of Toronto, Canada. He served the Canadian Church from 1907 until 1921, including a period as a chaplain in the Canadian Army from 1915 until 1918. He was received in the Episcopal Church in 1921. He was rector of Church of the Holy Trinity, Bellefontaine, Ohio, from 1921 until 1923, and was rector of Calvary Church, Sandusky, Ohio, from 1923 until 1924. From 1924 until 1929 he was priest-in-charge of St. Mark's Church, Waterville, Maine, and from 1929 until 1936 he was rector of St. John's Church, Cornwall, N. Y. He was rector of Grace Church, Port Jervis, N. Y., from 1936 until his retirement in 1951.

Fr. Gay was active in civic affairs, serving at one time as Deputy Sheriff of Orange County, N. Y., and for some while as chaplain of the Port Jervis Fire Department. Despite a fall which eventually resulted in the loss of his sight, he served as a supply priest in the diocese of Long Island for several years after his retirement.

He is survived by his wife, Rosamond Howard Fuller Gay, and a son.

The Rev. Leonard Percival Hagger, rector of St. Paul's Church, Chillicothe, Ohio, died September 12th in Clearwater, Fla., at the age of 67.

Mr. Hagger was born in London, England, in 1893. He studied at Wycliffe College in Toronto, Canada, and at Huron College. He was ordained to the priesthood in 1919.

He was received into the Church in this country in 1923, serving as priest-in-charge of St. Jude's Church, Fenton, Mich., and in 1928 was made archdeacon of the diocese of Michigan. In the latter capacity he inaugurated a plan of using

women field workers and diocesan lay readers to ease the work of clergymen. He became rector of the Chillicothe church in 1944. Mr. Hagger was twice a deputy to General Convention.

He is survived by his wife, Winifred.

The Rev. Gustave Ambrose Charles Lehman, retired priest of the diocese of Colorado, died in Denver on September 21st, at the age of 86.

Fr. Lehman was born in Helena, Mont., in 1874. He received the B.D. degree from Nashotah House in 1896, and was ordained to the priesthood in 1897. He served churches in Wisconsin and New York City before going to Colorado in 1899. From 1899 until 1917 he served churches in Pueblo, Colo. He was rector of Calvary Church, Golden, from 1917 until 1926, and was vicar of Church of the Transfiguration, Evergreen, in 1926 and 1927. He was vicar of St. Mary's Church, Denver, from 1927 until 1953, and was rector of the same until his retirement in 1957.

Fr. Lehman's body, now in a retaining vault in Denver, is to be buried under the new altar at St. Mary's Church, in accordance with his request.

The Rev. Emanuel Aaron LeMoine, retired priest of the diocese of South Carolina, died September 15th.

Fr. LeMoine was born in Newfoundland in 1878, went to sea at the age of 12, and served as a seaman and officer in British and American ships. He was graduated from Northwestern University in 1908, and studied at the General Theological Seminary, where he received the B.D. degree in 1912, and the S.T.M. degree in 1925. He was ordained to the priesthood in 1911, and served churches in Utah, Ohio, Alabama, New Jersey, and Delaware. He was in charge of St. Columba's Parish, Washington, D. C., from 1932 until 1944. From 1944 until his retirement in 1950 he was rector of St. Peter's Church at the Naval Base in Charleston, S. C. He was the author of *Christ and Human Needs*, and *The Parson's Crystal*.

Survivors include his wife, Elsa Penner LeMoine; three children, the Rev. George L. LeMoine, the Rev. Roy E. LeMoine, and Mrs. Gordon Bennett (wife of the Rev. Gordon D. Bennett); and 10 grandchildren.

The Rev. Benjamin H. Wood, C.S.S.S., who retired last year as rector of St. Alban's Church, Olney, Philadelphia, died September 5th in Ontario, Canada.

Fr. Wood was born in Yorkshire, England, in 1903. He studied at Brantford Business College and Trinity College, University of Toronto. He was ordained to the priesthood in 1933.

Fr. Wood served in the Canadian Church from 1932 until 1939, when he was received into the Church in this country. He served churches in the dioceses of Fond du Lac and Milwaukee until 1951, when he became rector of St. Alban's Church in Philadelphia. Since 1958 Fr. Wood was master of the Congregation of the Companions of the Holy Saviour, a religious order in the Episcopal Church.

He is survived by a sister.

The Rev. Malcolm Strachan, chaplain at Groton School, Groton, Mass., died there on September 20th, of a heart attack, at the age of 56.

Mr. Strachan was born in Brooklyn, N. Y., in 1904. He was ordained to the priesthood in 1943, and served from then until 1953 in the Groton School chaplaincy. From 1953 until 1955 he served as consultant on Church preparatory schools for the National Council's Department of Christian Education, after which he returned to Groton.

He is survived by his wife, and two sons.

Deaconess Anna Rebecca Armstrong died August 29th in Kingston, N. Y., at the age of 87.

Deaconess Armstrong was set apart in 1909 at Grace Church, New York City, and served from that time until her retirement in the diocese of New York. For many years she was a parish worker at St. Clement's Church, New York City. At the time of her retirement she was co-supervisor of St. Clare's House in Upper Red Hook, N. Y.

The deaconess was known for her ability in the production of plays and pageants, many of which she wrote.

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THE LIVING CHURCH

The Living Church

CHURCH DIRECTORY

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

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

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

EVANSTON, ILL.

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7; Thurs & Sat 10; C Sat
4:30-5:30 & by appt

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

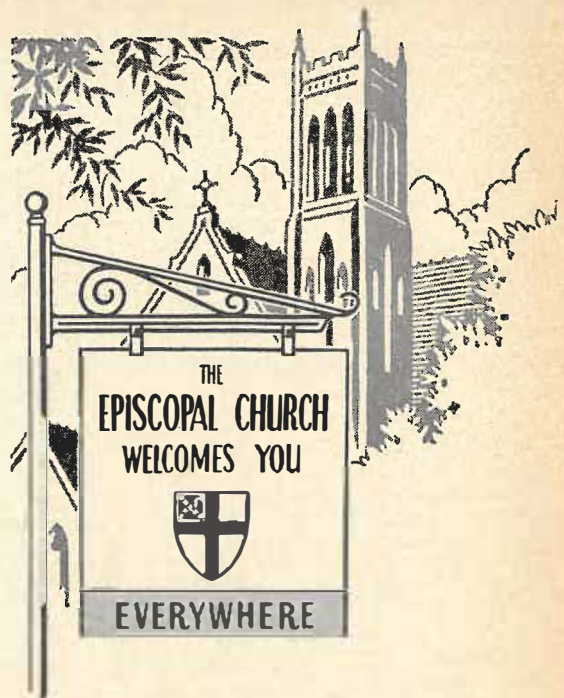
5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D. D., r

TRINITY

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



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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

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 Street
Rev. William W. Reed, v
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

PHILADELPHIA, PA.

ST. MARK'S

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

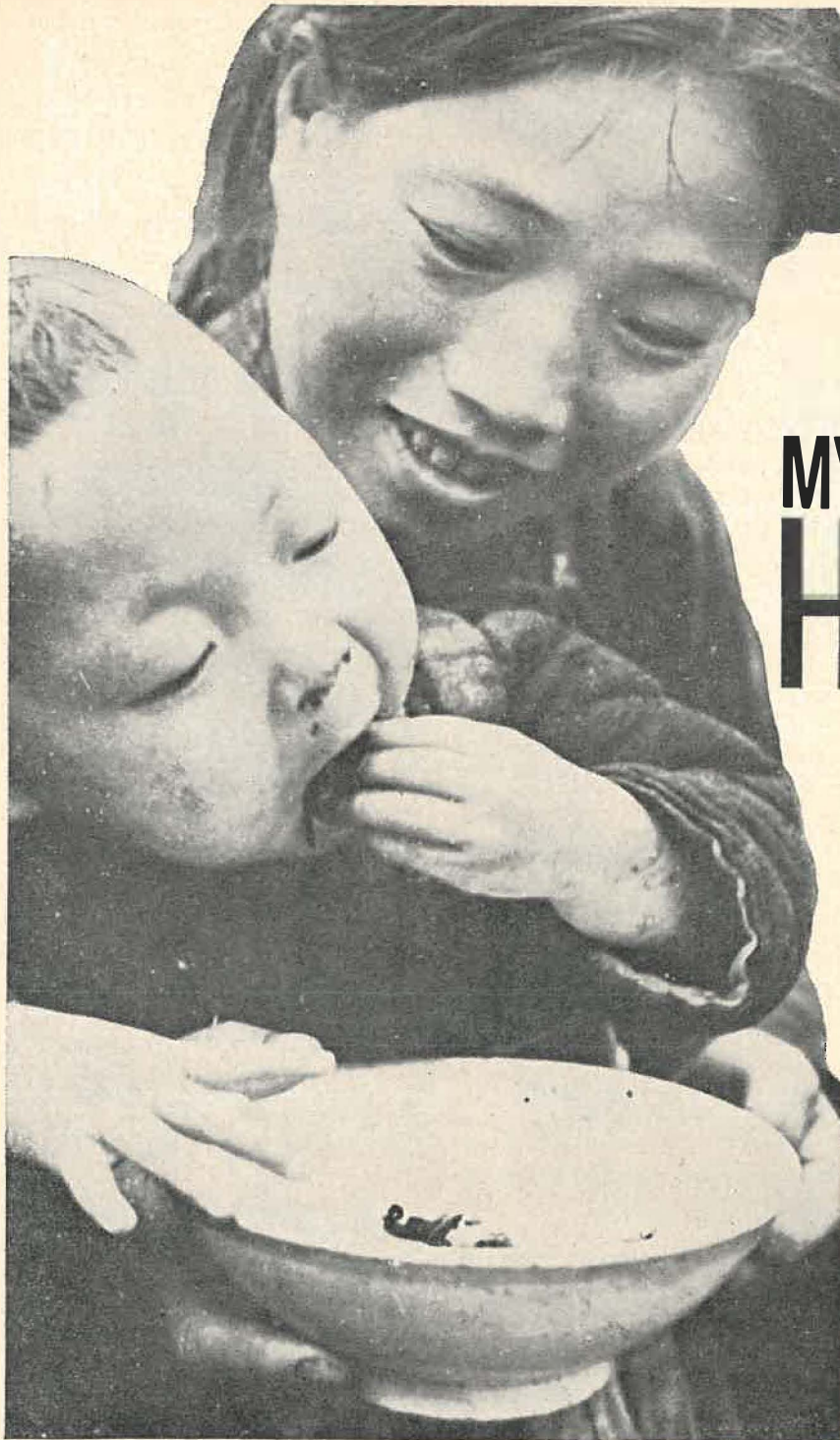
RICHMOND, VA.

ST. LUKE'S

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

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

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



MY BROTHER IS SO HUNGRY

Hardly daring to hope, the little ones of China lift their eyes. Too many times there is no one to see, no one to care. When famine strikes, when disease snatches mother and father, there is no one to dry their tears or heal their hurts.

Thousands of them are finding their way to Hong Kong. And there on a beachhead of freedom, Christian Herald is answering the sobs of the children. Faith-Love Orphanage is busy with activity, ringing with the shouts of happy youngsters lifted into a circle of love. Food and clothing are provided—and more than these, a home and a foster father or mother.

Do YOU want a little girl—or a little boy? Would you like to have a stake in tomorrow? Today, you can build a rainbow of peace—one end on the doorstep of China, the other on the doorstep of your own home.

For fifteen dollars a month you can “adopt” a child. Fifteen dollars a month will save a child for tomorrow—a child strengthened, loved, given faith—through your gift. You receive a picture of the child. You are told his previous history, what games he likes to play, what his chores are in the orphanage. You have the rare privilege of corresponding with “your” child yourself — and of receiving letters in reply. And at any time you may cancel the arrangement. Nothing binds you but the heartstrings of a child.

You don't have to send a year's support now, not even support for six months. Just fifteen dollars—so that we can tell one more child somebody wants him!

The need is so great! Even now construction is under way to provide for 1,000 more homeless, parentless waifs. *We must not fail them!*

WILL YOU “ADOPT” A CHILD NOW? THE COST TO YOU IS SO VERY SMALL BUT THE REWARD IS AS BIG AS A LITTLE CHILD'S LOVE. PLEASE MAIL THIS COUPON TODAY!

<p>Christian Herald Industrial Missions in China 27 East 39th Street • Room 74 New York 16, N. Y.</p>	<p>Please enroll me as a “sponsor” for a homeless child and send my child's picture and case history as soon as possible.</p>
<p>MY NAME.....</p>	<p><input type="checkbox"/> I enclose \$15 as my first month's gift. I will endeavor to give \$15 each month but I understand I may cancel the arrangement at any time.</p>
<p>ADDRESS.....</p>	<p><input type="checkbox"/> I enclose \$180 as payment for a full year.</p>
<p>CITY, ZONE, STATE.....</p>	<p><input type="checkbox"/> I cannot provide complete support for a child, but I wish to have a share and I enclose \$.....</p>
<p>YOUR CONTRIBUTION IS DEDUCTIBLE ON INCOME TAX RETURNS</p>	