

# The Living CHURCH

February 7, 1960

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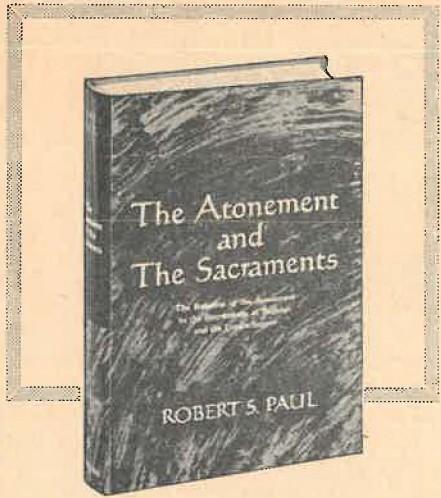
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# The Living CHURCH

Volume 140 Established 1878 Number 6

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

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#### SPECIAL FEATURES

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## THINGS TO COME

#### February

7. Epiphany V
8. Executive Committee meeting, World Council of Churches, Buenos Aires, Argentina, to 12th
9. National Council meeting, Greenwich, Conn., to 10th
14. Septuagesima
16. Assembly of Episcopal Hospitals and Chaplains, Columbus, Ohio, to 18th
21. Sexagesima
24. St. Matthias
28. Quinquagesima

#### March

2. Ash Wednesday
4. World Day of Prayer
6. Lent I
9. Ember Day

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

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

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# LETTERS

(Most letters are abridged by the editors.)

## Birth Control

When the American bishops were invited to the first Lambeth Conference, most of them declined. They feared "centralization." They felt that the conference would sooner or later come to be looked on, in its utterances, as having more authority than the autonomous Churches comprising the Anglican Communion.

Events seem to have justified those early fears. For some time now we have been hearing that, "Lambeth says this" and "Lambeth has declared that," etc. (with only an occa-



sional disclaimer thrown in to indicate that Lambeth's function is a purely advisory one).

Now it appears that our own National Council may be making a similar assumption of authority as far as the Episcopal Church is concerned. A speaker quoted in the December 20th issue of THE LIVING CHURCH

says of the National Council's statement on "birth control" that the value of the statement lies in the fact that "most people in the Church don't know what Lambeth said, and this will convey to them what the Episcopal Church says on birth control."

Moreover, we are now hearing of the "theology of birth control." How long before we shall be hearing of the "theology of abortion"? or the "theology of murder"? And have we come to the place where one bishop speaks for the entire Episcopal Church?

SARAH DICKSON LUTGE

Brooklyn, N. Y.

## On "Confusion"

The article by Mr. Bradley M. Walls [L.C., January 10th] on the Constitution and Canons of the Episcopal Church is thought provoking, and indicates that something should be done about the "confusion." I write as a layman, as far as both the law and the Church are concerned, but I would like to protest against just one of Mr. Walls' recommendations.

When referring to Dr. Dykman's resolution, Mr. Walls says: "An advisory opinion is merely a word of advice; it lacks strength." He recommends instead: "A real supreme court whose opinions would be final interpretations of our own Constitution." But I do not believe, speaking as a layman, that it would be possible for General Convention to delegate permanently to a small committee or commission of bishops and deputies the power of final interpretation of its Constitution. If such a committee were created and given such powers by General Convention, I believe that

a subsequent General Convention could abolish its powers.

If General Convention takes the wrong action on one of these complex matters (and there is always the possibility that we who think the action wrong may ourselves be mistaken), I do not believe that it is because of the collective perversity or stupidity of the bishops and deputies, but because of their ignorance. On complex questions, such as Mr. Walls uses for examples, it is exceedingly difficult for the deputies to secure a careful analysis such as Mr. Walls makes, especially if the matter is first presented to the deputies on the floor of the Convention.

Here is where the great values of Dr. Dykman's proposal comes in. Such a commission on interpretation of Canon law, precisely because it would be acting in an advisory capacity, would be very careful to back up its advice by the most careful analysis, presented in the most persuasive language. If the bishops and deputies were given the opportunity to study such an advisory report well in advance of General Convention, there would be a good chance that the recommendation would be adopted by General Convention. And suppose General Convention, having had the whole matter carefully explained by the commission, still chose to vote against the commission's recommendations! Under such conditions it would hardly have been advisable to adopt the alternative course of having some commission with authority force its interpretation on a Church the majority of whose governing body felt such interpretation to be wrong.

F. BRUCE GERHARD

Summit, N. J.

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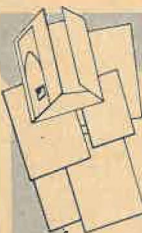
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# A REPORT OF STEWARDSHIP

The "stewardship principle" has now been accepted by the Episcopal Church officially as the proper approach to the problem of Church financial support. In simple terms, this means that the amount the individual pledges to the Church should be based, not on *what the Church needs* (in terms of parish budgets, capital campaigns, and special drives), but on *what the Churchman needs to give* in order to express his Christian faith in action.

For the information of thinking Churchpeople we present here a complete list of the parishes and missions in which Thomas White and Associates have been called on by clergy and vestries to lead stewardship education programs in the past five years. The figure at the left represents the previous annual giving; the righthand figure represents the new level of annual pledging achieved at the completion of the program.

The dramatic gains in almost every case represent the discovery by many thousands of laypeople that Christian stewardship is a serious obligation and that meeting this obligation is a source of deep satisfaction and joy.

Several of the dioceses listed here are undertaking diocesan programs, parish by parish and mission by mission, to bring to Churchpeople a more realistic and consecrated standard of Church giving.

**ALBANY**

|                            |          |          |
|----------------------------|----------|----------|
| Christ, Hudson             | \$19,240 | \$39,520 |
| Bethesda, Saratoga Springs | \$26,954 | \$43,501 |

**ARIZONA**

|                       |          |          |
|-----------------------|----------|----------|
| St. Michael's, Tucson | \$34,141 | \$66,733 |
|-----------------------|----------|----------|

**CENTRAL NEW YORK**

|                          |          |          |
|--------------------------|----------|----------|
| St. John's, Auburn       | \$13,250 | \$38,445 |
| St. Peter's, Auburn      | \$31,460 | \$42,529 |
| Grace, Baldwinsville     | \$11,700 | \$19,004 |
| St. Peter's, Cazenovia   | \$17,472 | \$23,905 |
| St. Paul's, Chittenango  | \$3,215  | \$9,343  |
| St. Mark's, Clark Mills  | \$3,800  | \$9,045  |
| All Saints', Fulton      | \$10,182 | \$26,198 |
| St. Matthew's, Liverpool | \$6,429  | \$15,948 |
| St. Matthew's, Moravia   | \$6,552  | \$9,954  |
| Emmanuel, Norwich        | \$17,732 | \$35,001 |
| St. John's, Oneida       | \$14,576 | \$27,399 |
| St. Peter's, Oriskany    | \$2,427  | \$6,697  |
| Zion, Rome               | \$39,555 | \$69,028 |
| Trinity, Seneca Falls    | \$11,757 | \$29,099 |
| Calvary, Utica           | \$23,123 | \$40,256 |
| St. Paul's, Utica        | \$6,153  | \$15,309 |
| St. Paul's, Watertown    | \$16,692 | \$28,014 |
| St. John's, Whitesboro   | \$13,598 | \$20,709 |

**CHICAGO**

|                              |         |          |
|------------------------------|---------|----------|
| St. David's, Aurora          | \$8,763 | \$26,855 |
| Holy Cross, Chicago          | \$4,171 | \$10,405 |
| Holy Cross-Immanuel, Chicago | \$4,198 | \$10,387 |

|                                |          |           |
|--------------------------------|----------|-----------|
| Our Saviour, Chicago           | \$5,512  | \$18,221  |
| Redeemer, Chicago              | \$15,036 | \$22,178  |
| St. Andrew's, Chicago          | \$4,680  | \$10,080  |
| St. John's, Chicago            | \$10,343 | \$25,685  |
| St. Margaret's, Chicago        | \$19,812 | \$33,542  |
| St. Richard's, Chicago         | \$8,952  | \$14,493  |
| Holy Nativity, Clarendon Hills | \$4,201  | \$13,648  |
| St. Martin's, Des Plaines      | \$7,540  | \$19,981  |
| Our Saviour, Elmhurst          | \$24,700 | \$64,584  |
| St. Luke's, Evanston           | \$53,604 | \$83,601  |
| Grace, Freeport                | \$12,008 | \$23,629  |
| St. David's, Glenview          | \$12,506 | \$34,960  |
| St. Andrew's, Grayslake        | \$9,346  | \$18,788  |
| Grace, Hinsdale                | \$85,683 | \$115,057 |
| Christ, Joliet                 | \$18,511 | \$36,000  |
| St. Edward's, Joliet           | \$9,031  | \$15,050  |
| St. Paul's, Kankakee           | \$18,328 | \$41,733  |
| Calvary, Lombard               | \$7,670  | \$22,040  |
| St. John's, Mount Prospect     | \$19,500 | \$33,931  |
| St. Giles', Northbrook         | \$9,734  | \$29,357  |
| St. Raphael's, Oak Lawn        | \$3,756  | \$15,881  |
| Transfiguration, Palos Park    | \$8,164  | \$21,138  |
| Holy Family, Park Forest       | \$16,525 | \$31,957  |
| St. Mary's, Park Ridge         | \$54,808 | \$78,213  |
| Grace, Pontiac                 | \$6,562  | \$13,117  |
| Emmanuel, Rockford             | \$22,464 | \$65,639  |
| St. Mary Magdalen, Villa Park  | \$6,575  | \$12,145  |
| St. Dunstan's, Westchester     | \$4,614  | \$10,930  |
| St. Augustine's, Wilmette      | \$41,486 | \$70,884  |

**COLORADO**

|                     |          |          |
|---------------------|----------|----------|
| St. Thomas', Denver | \$36,452 | \$56,390 |
|---------------------|----------|----------|

**DALLAS**

|                     |          |          |
|---------------------|----------|----------|
| St. Luke's, Denison | \$19,805 | \$31,560 |
|---------------------|----------|----------|

**DELAWARE**

|                        |          |           |
|------------------------|----------|-----------|
| St. John's, Wilmington | \$73,216 | \$120,208 |
|------------------------|----------|-----------|

**EAU CLAIRE**

|                              |          |          |
|------------------------------|----------|----------|
| St. Andrew's, Ashland        | \$4,382  | \$8,158  |
| Christ, Chippewa Falls       | \$6,024  | \$7,962  |
| St. Simeon's, Chippewa Falls | \$400    | \$2,363  |
| Christ, Eau Claire           | \$21,747 | \$37,189 |
| St. Paul's, Hudson           | \$3,139  | \$9,779  |
| Christ, LaCrosse             | \$15,808 | \$33,908 |
| Grace, Rice Lake             | \$2,526  | \$6,251  |

**ERIE**

|                    |          |          |
|--------------------|----------|----------|
| St. John's, Sharon | \$45,488 | \$74,207 |
|--------------------|----------|----------|

**FOND DU LAC**

|                              |          |          |
|------------------------------|----------|----------|
| St. Ambrose's, Antigo        | \$3,505  | \$6,271  |
| All Saints', Appleton        | \$21,261 | \$50,137 |
| St. Paul's, Fond du Lac      | \$22,204 | \$35,446 |
| St. Alban's, Marshfield      | \$11,718 | \$19,070 |
| St. Thomas', Neenah-Menasha  | \$22,903 | \$43,271 |
| Trinity, Oshkosh             | \$31,717 | \$51,904 |
| St. Paul's, Plymouth         | \$2,626  | \$6,528  |
| St. Augustine's, Rhinelander | \$8,996  | \$15,410 |
| Trinity, Waupun              | \$3,774  | \$11,009 |

**GEORGIA**

|                           |          |          |
|---------------------------|----------|----------|
| Calvary, Americus         | \$8,586  | \$15,455 |
| Christ, Augusta           | \$5,036  | \$13,578 |
| Good Shepherd, Augusta    | \$37,358 | \$67,813 |
| St. Alban's, Augusta      | \$6,742  | \$11,393 |
| St. Paul's, Augusta       | \$35,063 | \$60,168 |
| St. Mark's, Brunswick     | \$12,713 | \$28,121 |
| St. Thomas', Isle of Hope | \$11,140 | \$20,614 |
| St. Paul's, Jesup         | \$8,459  | \$16,544 |
| St. Paul's, Savannah      | \$16,768 | \$31,757 |
| Christ, Valdosta          | \$11,855 | \$22,226 |

**HARRISBURG**

|                       |         |          |
|-----------------------|---------|----------|
| Trinity, Chambersburg | \$8,736 | \$14,461 |
|-----------------------|---------|----------|

**IDAHO**

|                         |          |          |
|-------------------------|----------|----------|
| St. Michael's, Boise    | \$49,097 | \$78,444 |
| St. James', Burley      | \$1,997  | \$4,734  |
| Trinity, Gooding        | \$1,978  | \$5,304  |
| St. John's, Idaho Falls | \$8,656  | \$31,326 |
| Trinity, Pocatello      | \$14,196 | \$26,531 |

**INDIANAPOLIS**

|                                        |          |           |
|----------------------------------------|----------|-----------|
| Trinity, Anderson                      | \$5,487  | \$20,202  |
| St. Stephen's, Elwood                  | \$3,900  | \$7,045   |
| St. Michael and All Angels, Evansville | \$4,110  | \$9,351   |
| St. Paul's, Evansville                 | \$24,180 | \$53,832  |
| St. Andrew's, Greencastle              | \$4,015  | \$10,982  |
| All Saints', Indianapolis              | \$5,668  | \$15,750  |
| Christ, Indianapolis                   | \$48,128 | \$76,319  |
| St. George's, Indianapolis             | \$4,194  | \$8,707   |
| St. Matthew's, Indianapolis            | \$10,504 | \$25,547  |
| St. Paul's, Indianapolis               | \$66,459 | \$126,458 |
| Trinity, Indianapolis                  | \$38,107 | \$61,672  |
| St. James', New Castle                 | \$11,161 | \$25,046  |
| St. Paul's, Richmond                   | \$8,996  | \$20,050  |
| St. Stephen's, Terre Haute             | \$23,760 | \$55,011  |
| St. James', Vincennes                  | \$9,503  | \$14,010  |
| St. John's, Washington                 | \$2,574  | \$6,019   |

**LEXINGTON**

|                        |          |           |
|------------------------|----------|-----------|
| Trinity, Covington     | \$30,140 | \$62,400  |
| Christ, Lexington      | \$69,004 | \$119,750 |
| St. John's, Versailles | \$8,429  | \$14,707  |

*If you mean business about stewardship, write or telephone . . . .*

| MAINE    |                                        |          |
|----------|----------------------------------------|----------|
| \$13,544 | St. Mark's, Augusta                    | \$29,863 |
| \$13,500 | Grace, Bath                            | \$23,964 |
| \$3,749  | St. Margaret's Chapel, Belfast         | \$7,886  |
| \$15,227 | St. Mary the Virgin, Falmouth Foreside | \$25,190 |
| \$7,574  | St. Paul's, Ft. Fairfield              | \$14,636 |
| \$8,146  | St. Andrew's, Millinocket              | \$22,594 |
| \$5,928  | St. Andrew's, New Castle               | \$13,828 |
| \$3,554  | Good Shepherd, Rangely                 | \$10,299 |
| \$6,500  | St. Peter's, Rockland                  | \$13,498 |
| \$3,914  | St. Barnabas', Rumford                 | \$9,121  |

| MARYLAND |                                       |          |
|----------|---------------------------------------|----------|
| \$51,364 | St. Anne's, Annapolis                 | \$89,119 |
| \$4,278  | Ascension, Baltimore                  | \$11,439 |
| \$12,595 | Epiphany, Baltimore                   | \$25,857 |
| \$22,916 | Grace and St. Peter's, Baltimore      | \$36,266 |
| \$21,892 | Memorial, Baltimore                   | \$38,363 |
| \$10,720 | St. Andrew's, Baltimore               | \$29,511 |
| \$40,703 | St. Bartholomew's, Baltimore          | \$70,965 |
| \$20,927 | St. James', Baltimore                 | \$66,971 |
| \$39,099 | St. Michael and All Angels, Baltimore | \$72,866 |
| \$10,381 | St. Paul's, Baltimore (Chapel)        | \$28,831 |
| \$38,930 | St. Paul's, Baltimore (Parish)        | \$63,043 |
| \$4,840  | Deer Creek Parish, Darlington         | \$11,009 |
| \$8,678  | All Hallow's, Davidsonville           | \$19,138 |
| \$13,879 | Grace, Elkridge                       | \$21,426 |
| \$4,888  | Trinity, Elkridge                     | \$9,000  |
| \$5,163  | Holy Trinity, Essex                   | \$19,308 |
| \$5,060  | St. John's, Frostburg                 | \$9,215  |
| \$10,736 | Holy Apostles, Halethorpe             | \$22,022 |
| \$6,672  | St. John's, Havre de Grace            | \$13,403 |
| \$299    | St. Peter's, Lonaconing               | \$2,769  |
| \$1,768  | St. James', Mount Airy                | \$3,987  |
| \$5,097  | St. George's, Perryman                | \$11,243 |
| \$2,434  | St. Paul's, Poplar Springs            | \$4,653  |
| \$10,200 | St. Matthias', Raspeburg              | \$20,332 |
| \$29,732 | Good Shepherd, Ruxton                 | \$54,066 |

| MASSACHUSETTS |                       |          |
|---------------|-----------------------|----------|
| \$7,472       | St. Andrew's, Belmont | \$16,014 |
| \$5,611       | Advent, Medfield      | \$17,374 |
| \$6,632       | St. Paul's, Millis    | \$13,705 |

| MILWAUKEE |                        |          |
|-----------|------------------------|----------|
| \$15,379  | Trinity, Janesville    | \$23,914 |
| \$31,586  | St. Matthew's, Kenosha | \$73,206 |
| \$51,480  | Grace, Madison         | \$71,546 |
| \$24,454  | St. James', Milwaukee  | \$42,053 |
| \$19,708  | Zion, Oconomowoc       | \$36,377 |

|          |                       |          |
|----------|-----------------------|----------|
| \$6,025  | St. Stephen's, Racine | \$9,742  |
| \$48,463 | Trinity, Wauwatosa    | \$82,102 |

| MISSOURI |                    |          |
|----------|--------------------|----------|
| \$7,089  | Epiphany, Kirkwood | \$15,782 |

| MONTANA  |                        |          |
|----------|------------------------|----------|
| \$25,024 | St. Luke's, Billings   | \$81,900 |
| \$18,408 | St. James', Bozeman    | \$28,572 |
| \$6,230  | St. James', Deer Lodge | \$12,823 |
| \$3,989  | St. James', Dillon     | \$12,111 |
| \$3,804  | St. Paul's, Hamilton   | \$6,371  |

| NEVADA   |                                 |          |
|----------|---------------------------------|----------|
| \$3,250  | Holy Trinity, Fallon            | \$5,705  |
| \$4,888  | St. Timothy's, Henderson        | \$11,009 |
| \$17,594 | Christ, Las Vegas               | \$38,956 |
| \$7,929  | St. Stephen's, Reno             | \$13,832 |
| \$2,450  | St. Paul's, Sparks              | \$7,286  |
| \$2,656  | St. Mary the Virgin, Winnemucca | \$9,321  |

| NEW HAMPSHIRE |                      |          |
|---------------|----------------------|----------|
| \$30,801      | St. Paul's, Concord  | \$67,324 |
| \$7,169       | Our Saviour, Milford | \$15,151 |

| NEW YORK |                                 |          |
|----------|---------------------------------|----------|
| \$8,644  | St. Luke's, Beacon              | \$31,197 |
| \$8,008  | St. John's Memorial, Ellenville | \$22,367 |
| \$7,625  | St. James', Goshen              | \$18,724 |
| \$5,227  | Good Shepherd, Granite Springs  | \$12,358 |
| \$2,808  | Resurrection, Hopewell Junction | \$5,957  |
| \$3,067  | Holy Communion, Lake Mahopac    | \$10,099 |
| \$7,379  | St. John's, New City            | \$26,681 |
| \$2,465  | St. Andrew's, New Paltz         | \$7,147  |
| \$18,926 | All Angels', New York           | \$32,542 |
| \$7,847  | St. Stephen's, Pearl River      | \$27,061 |
| \$22,679 | St. Peter's, Peekskill          | \$43,186 |
| \$2,495  | St. Paul's, Pleasant Valley     | \$8,569  |

|          |                               |           |
|----------|-------------------------------|-----------|
| \$4,954  | Trinity, Saugerties           | \$14,945  |
| \$64,857 | St. James the Less, Scarsdale | \$102,035 |
| \$2,818  | St. Luke's, Somers            | \$8,996   |
| \$7,800  | St. Alban's, Staten Island    | \$27,367  |
| \$5,666  | St. Simon's, Staten Island    | \$13,527  |
| \$7,337  | St. Stephen's, Staten Island  | \$18,166  |
| \$23,234 | Christ, Tarrytown             | \$42,319  |
| \$2,663  | Ascension, West Park          | \$9,045   |

| NORTHERN MICHIGAN |                             |          |
|-------------------|-----------------------------|----------|
| \$6,115           | Trinity, Houghton           | \$17,734 |
| \$11,118          | Holy Trinity, Iron Mountain | \$19,427 |
| \$2,658           | St. Alban's, Manistique     | \$6,024  |
| \$9,699           | Grace, Menominee            | \$15,033 |
| \$4,030           | St. John's, Negaunee        | \$13,164 |
| \$2,316           | Good Shepherd, St. Ignace   | \$4,696  |
| \$1,329           | Zion, Wilson                | \$2,516  |

| OHIO     |                       |          |
|----------|-----------------------|----------|
| \$48,084 | St. Michael's, Toledo | \$83,367 |

| OLYMPIA  |                                  |           |
|----------|----------------------------------|-----------|
| \$17,333 | St. Barnabas', Bainbridge Island | \$24,760  |
| \$10,902 | St. Paul's, Bremerton            | \$24,350  |
| \$18,184 | St. Luke's, Renton               | \$41,538  |
| \$71,620 | Epiphany, Seattle                | \$117,239 |
| \$28,250 | St. Luke's, Vancouver            | \$70,321  |
| \$5,241  | St. Anne's, Washougal            | \$8,894   |

| ROCHESTER |                          |          |
|-----------|--------------------------|----------|
| \$35,863  | St. Stephen's, Rochester | \$48,360 |

| SOUTH CAROLINA |                                   |          |
|----------------|-----------------------------------|----------|
| \$19,400       | Holy Communion, Charleston        | \$36,210 |
| \$22,217       | St. Luke and St. Paul, Charleston | \$36,745 |
| \$36,224       | St. Philip's, Charleston          | \$70,201 |
| \$9,984        | St. Bartholomew's, Hartsville     | \$21,898 |
| \$18,018       | St. Andrew's, Mount Pleasant      | \$34,314 |

|         |                               |          |
|---------|-------------------------------|----------|
| \$8,712 | Trinity, Myrtle Beach         | \$27,742 |
| 5,260   | Holy Cross, Sullivan's Island | \$10,713 |

| SOUTH FLORIDA |                              |          |
|---------------|------------------------------|----------|
| \$17,639      | St. Mary's, Daytona Beach    | \$46,764 |
| \$17,858      | St. Bede's, St. Petersburg   | \$32,431 |
| \$23,631      | St. Thomas', St. Petersburg  | \$50,260 |
| \$17,165      | Advent, St. Petersburg Beach | \$46,054 |

| SPOKANE  |                       |          |
|----------|-----------------------|----------|
| \$3,381  | St. James', Brewster  | \$6,723  |
| \$11,974 | Nativity, Lewiston    | \$23,949 |
| \$9,571  | St. Andrew's, Spokane | \$19,328 |

| SPRINGFIELD |                                 |          |
|-------------|---------------------------------|----------|
| \$17,888    | St. Paul's, Alton               | \$35,379 |
| \$18,406    | St. Matthew's, Bloomington      | \$37,838 |
| \$4,240     | St. Paul's, East St. Louis      | \$14,698 |
| \$7,028     | St. Bartholomew's, Granite City | \$12,697 |

| VIRGINIA |                         |          |
|----------|-------------------------|----------|
| \$23,244 | St. Luke's, Alexandria  | \$52,926 |
| \$4,721  | St. Mark's, Alexandria  | \$15,257 |
| \$35,351 | St. Matthew's, Richmond | \$82,186 |
| \$3,676  | St. Martin's, Triangle  | \$7,901  |

| WEST VIRGINIA |                               |          |
|---------------|-------------------------------|----------|
| \$9,479       | Christ, Point Pleasant        | \$17,848 |
| \$5,300       | All Saints', South Charleston | \$15,002 |

| WEST MISSOURI |                              |          |
|---------------|------------------------------|----------|
| \$10,730      | St. Augustine's, Kansas City | \$31,788 |
| \$12,720      | St. Mary's, Kansas City      | \$28,695 |

| WEST. MASSACHUSETTS |                             |          |
|---------------------|-----------------------------|----------|
| \$6,001             | St. Andrew's, North Grafton | \$18,388 |

| WESTERN NEW YORK |                       |          |
|------------------|-----------------------|----------|
| \$13,600         | St. Andrew's, Buffalo | \$28,623 |
| \$9,926          | St. Mary's, Salamanca | \$29,014 |

**From \$3,558,739 To \$6,992,248**

These 230 parishes and missions alone, representing scarcely 3 per cent of the parishes and missions in the United States, have added more than \$3,400,000 to their annual pledged incomes. This program has enabled 25 or more missions (some after 50 years) to apply for parochial status, many aided parishes to become self-supporting, delinquent parishes to meet their quotas in full, larger parishes to accept higher quotas, and many parishes to complete building programs without the need for a special capital fund effort.

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# The Living Church

Fifth Sunday after Epiphany  
February 7, 1960

For 81 Years:  
A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## VIRGINIA

### Native Son Chosen

At the annual council of the diocese of Virginia, which met the last week in January at Richmond, the Ven. Samuel Blackwell Chilton was elected suffragan bishop on the third ballot.

In 1959, Bishop Goodwin announced his retirement, as of December 31, 1960. A special council of the diocese last September gave permission for the election of a suffragan.

Archdeacon Chilton, a native Virginian, attended the University of Virginia, received the B.D. degree from the Virginia Theological Seminary in 1924, and the D.D. degree in 1957. He is married to the former Harriet Harrington McMillan, and has three children. He was editor and managing editor of the *Southern Churchman* from 1935 to 1940.

Archdeacon Chilton has accepted the election, subject to the necessary consents. [Other news of the Virginia Council will appear in next week's issue.]

## CIPBC

### Indian Union Progress

by the Rev. Canon E. SAMBAYYA

General approval of Church union plans was voted by the General Council of the Church of India, Pakistan, Burma and Ceylon\*, meeting January 11th to 14th in Calcutta. Vigorous debate preceded the voting.

Previously, the Negotiating Committee working for North Indian Church unity had approved modifications of the plan to meet objections raised by the Lambeth Conference [see L.C., January 3d]. In December, the Episcopal Synod (House of Bishops) of the CIPBC drafted a preamble and resolution for consideration by the Council. It was this preamble and resolution that the Council approved.

The key section of the preamble dealt with the unification of the ministries of the uniting Churches. It declared, in part, "The statement of intention in the Representative Act of the Unification of the

\* CIPBC is the Anglican Church with jurisdiction in North India and the other countries named. Its General Council is the equivalent of the General Convention of the American Church.

## VIRGINIA ELECTION

|                                 | 1          |            | 2          |            | 3          |            |
|---------------------------------|------------|------------|------------|------------|------------|------------|
|                                 | Cl.        | Lay        | Cl.        | Lay        | Cl.        | Lay        |
| J. Hodge Alves .....            | 2          | 7          | 1          | 3          |            | withdrew   |
| John A. Baden .....             | 28         | 13         | 36         | 22         | 38         | 37         |
| <b>Samuel B. Chilton</b> .....  | <b>53</b>  | <b>78</b>  | <b>66</b>  | <b>98</b>  | <b>79</b>  | <b>110</b> |
| Treadwell Davison .....         | 2          | 3          | 0          | 0          |            | withdrew   |
| Louis A. Haskell .....          | 6          | 8          | 1          | 2          |            | 0 0        |
| Boyd R. Howarth .....           | 15         | 27         | 18         | 23         | 16         | 22         |
| David H. Lewis .....            | 4          | 2          | 0          | 1          |            | withdrew   |
| James P. Lincoln .....          | 6          | 0          | 1          | 0          |            | withdrew   |
| John L. O'Hear .....            | 10         | 7          | 11         | 8          | 7          | 2          |
| W. Leigh Ribble .....           | 11         | 9          | 6          | 4          | 2          | 1          |
| C. William Sydnor .....         | 7          | 18         | 1          | 12         | 1          | 3          |
| Edward E. Tate .....            | 1          | 3          | 0          | 1          | 0          | 0          |
| <b>Votes cast</b> .....         | <b>143</b> | <b>175</b> | <b>141</b> | <b>174</b> | <b>143</b> | <b>175</b> |
| <b>Necessary to elect</b> ..... | <b>72</b>  | <b>88</b>  | <b>71</b>  | <b>88</b>  | <b>72</b>  | <b>88</b>  |

Ministry, taken with the Preface in the service, sufficiently expresses the intention that all the participants shall become ministers in a threefold ministry of bishops, presbyters, and deacons which is to be reverently used and esteemed in the United Churches of North India and Pakistan."

In view of persistent criticism that the rites of the unification of the episcopate and of the ministry are complex and ambiguous, it was thought wise to say in the preamble how the Anglicans would interpret these unprecedented ceremonies. The preamble at least makes for honesty in respect of the intention of the CIPBC concerning the unification ceremonies. These rites, as they stand at present, mean one thing to the Anglicans and quite another thing to the non-Episcopalians. Therefore in order to remove all scruple and doubt the Synod thought it wise to prepare this preamble. The CIPBC believes that the preface, the prayer before the laying on of hands, and the formula, taken together, are liturgically sufficient to confer Episcopal ordination on those who have not had it. The preamble explains why our bishops are brought into the unification rites twice: on the first day they come up for the unification of the episcopates at which historic succession is given to the Methodist bishops, and on the second day they become the bishops of the Church of North India. This explanation is offered particularly in view of the objection raised by Lambeth that the same prayer is said over the bishops twice in the same day.

After a vigorous debate the Council

gave a general approval to Parts I and II of the plan by the following vote: House of Laity, 32 for, 3 against; House of Clergy, 32 for, 8 against; House of Bishops, 14 for, 1 against.

The Church Union Scheme of Ceylon, which is much more acceptable from the Anglican point of view, was passed with even larger majorities.

The Metropolitan will now forward the schemes of Church union to the Presiding Bishops of the rest of the Anglican provinces for their opinions. Probably in 1961 the various dioceses will consider the schemes and vote on them.

The Episcopal Commissary in Nandyal was authorized to organize the Nandyal area as a missionary diocese. Nearly 40,000 continuing Anglicans in the area of the Church of South India have been in the wilderness, as it were, for over 10 years.

[THE LIVING CHURCH forwarded the full text of the CIPBC preamble and resolution to the Rev. Edward R. Hardy, convener of the theological sub-committee of the Joint Commission on Ecumenical Relations of the American Church. He commented:

"The preamble prefixed to the General Council's resolution of approval interprets the phrase, 'tradition of episcopal ordination' in the sense that episcopal orders as bishops, priests, or deacons will be bestowed in the services of unification, through the general formula that all may receive the necessary 'grace, commission, and authority' for ministry 'in the Church of God within the Church of North India-Pakistan.'"]

## Seal Assured

Bills which would prohibit clergymen from testifying on confidential matters entrusted to them in the performance of their duties were introduced in both houses of the Rhode Island General Assembly.

Senator Gilbert T. Rocha of Providence, who sponsored the Senate bill, said it was intended "to give clergymen the same protection that now exists for attorneys." He said Rhode Island is one of 14 states that offers no such legal protection for clergymen. [RNS]

## Bequest Retained

The Domestic and Foreign Mission Society of the Church has been permitted by the State Supreme Court of New York to retain a \$400,000 legacy despite inability to comply with directions to spend it in China.

The Communists have caused the society to suspend rather than expand missionary work there, the society said.

The legacy was left by the Rev. John G. Bawn, who died in 1928. His will left his estate for the founding of a missionary training school for girls and women "in some suitable locality in China." Because the direction has not been met, seven relatives of Mr. Bawn filed suit against the society to obtain the \$400,000.

Justice Hugh Coyle dismissed the suit.

## JAPAN

### Visitor

The Rt. Rev. Stephen F. Bayne, Jr., former bishop of Olympia and newly-appointed Executive Officer for the Anglican Communion, spent 10 days in Japan on his way to London via the Orient.



Dr. Matsushita breaks ground for atomic power research institute.

During his visit he received the D.D. degree from Dr. Masatoshi Matsushita, president of St. Paul's University, in All Saints' chapel of the university, on January 12th.

Bishop Bayne, accompanied by his wife and a son and daughter, visited the Kiyosato Educational Experimental Project (KEEP) on January 14th, and dedicated the project's 4th village outreach center (Miller-Baker House) at Izumi village the next day. Later, in an interview in Kobe to the *Japan Times*, Bishop Bayne praised KEEP for its manifestation of international cooperation. "The project," he said, "helps find new life for people and above all, it teaches us the importance of partnership among peoples of the world."

### KEEP's Expanding

Japanese Scottish Rite Masons have presented Paul Rusch, executive director of KEEP, with a check for one million

yen (about \$3,000) for a projected 150-student youth camp at Seisen Ryo.

The Rev. J. Herbert Smith, rector of All Saints' Church, Beverly Hills, Calif., will arrive in Japan early in March. On March 6th, it is planned that he will dedicate KEEP's #5 outreach mission at Nobeyama. Money for the mission was given by the people of All Saints'.

### Next Step

Ground was broken December 22nd for construction of the atomic power research institute of Rikkyo (St. Paul's) University, the first private atomic power research institute in Japan.

The ceremony took place in Takeyama, Yokosuka, where the institute will be built. It will be comprised of a building for housing the atomic reactor, another building for conducting research, and a waste material disposal house. Cost of the institute is estimated at three hundred million yen.

Construction is scheduled to be completed in one year.

## COMMUNICATIONS

### Introduction

The Church Magazine Advisory Board has voted to use the assets of *Forth* to establish the *Episcopalian*, to begin publication in April.

Acting under direction of General Convention to use the assets of *Forth* in studying and pilot-testing a new official magazine of the Church, the Board has put the renamed monthly magazine under the direction of Henry L. McCorkle, vestryman of Trinity Church, Swarthmore, Pa., and former managing editor of *Presbyterian Life*.

The *Episcopalian* will serve as a pilot magazine for the Church Magazine Advis-



Bishop Bayne participates in dedication of KEEP's fourth village outreach. Partnership among peoples of the world.

ory Board and as the officially sponsored journal of the national Church. It will carry, according to announcement, "articles and pictures of inspiration, information, and inquiry relating to the mission of the Church in the contemporary world scene."

Single subscription price will be one year for \$3 and two years for \$5, after April 1st. Special group subscription rates at \$2.50 and \$2 will also be offered.

## CHICAGO

### Merger

The Catholic Club of Chicago, a laymen's organization of the diocese, has formally merged with the American Church Union. Mr. Walter S. Underwood, vice president of the ACU in Chicago and chancellor of the diocese, announced the change in corporate name to "Catholic Union of Chicago."

Final meeting of the diocesan club, which had been active since 1926, was held at the Church of Our Saviour, Chicago, in January. At the meeting, Mr. Roland J. Heidenfelder, president, announced the formal merger of the club with the national organization.

In a telegram read at the meeting, the Rev. Canon Albert J. duBois, executive director of the ACU, extended his congratulations on the merger. He advised that the newly merged organization would hereafter be known as the "Chicago diocesan branch of the American Church Union."

## RACE RELATIONS

### Legal Step

Strongly supported by the Council of Churches of Greater Kansas City, an ordinance prohibiting racial discrimination in the city's eating facilities was adopted by the municipal council, 6-2.

Councilman William R. Royster summed up the views of those who approved the ordinance, declaring, "As Christian men basically dedicated to democracy, we have no right not to allow it to be determined legally."

The two councilmen voting against the measure did so on the grounds that it was unconstitutional. Thomas J. Gavin, who voted against it, said the rights of all persons are protected by the federal constitution and there was no need for such an ordinance. "What we need is more tolerance and less coercive legislation," he added. [RNS]

## LONG ISLAND

### Guild for the Blind

A new phase of missionary activity in the diocese of Long Island has been initiated with the establishment of the Episcopal Guild for the Blind. The work is



Ecumenical Relations; coffee break.

Ankers

being carried on by the Rev. H. J. Sutcliffe, of the Assyrian Orthodox Church, under the direction of the archdeacon of Brooklyn and Bishop DeWolfe.

The guild seeks to bring the teachings and devotional practices of the Church to visually handicapped and sightless members of the Church, through the media of the Braille page and the long-playing "talking book" record.

Fr. Sutcliffe, the executive secretary, has been totally blind since birth. Despite this he holds the degrees of bachelor of arts, *magna cum laude*, and bachelor of divinity with honors.

The guild will act as an information center for blind Churchmen, their families, and their friends, to provide them with complete data regarding the availability of services and facilities in their respective communities to assist them in coping with the many and varied problems related to blindness. It will also assist any blind communicant, on request, in making referrals for services to any agency in the community.

## COMMISSION REPORTS

### Revision and Recruitment

The Joint Commission on Theological Education, meeting at Seabury House in January, considered a canon, seminary scholarships, trends in theological education, and recruiting.

The canon considered was Canon 30, revision of which has been asked by the House of Bishops. The Commission, pointing out that the bishops are not yet agreed as to the form revision should take and that the Church has not reached a common mind on the subject, drafted a resolution to the House of Bishops and the Presiding Bishop. The resolution proposed that a committee of the Commission initiate conversations with the special committee of the House of Bishops and with any other Church bodies concerned.

It further recommended that the Commission should be charged with the determination as to which institutions should be recognized as theological seminaries of the Church. Finally, the resolution included a proposal that the Commission be charged with the whole enterprise of theological education, including training schools for women, clergy training centers, theological education of laymen, and post-ordination education, as well as the fostering of overseas seminaries and work with recruiting agencies.

In response to a proposal made by Bishop Warnecke of Bethlehem in THE LIVING CHURCH [L.C., August 9, 1959] the Commission resolved:

"That the Commission take steps to see that measures are proposed to General Convention for the establishment of a scholarship fund to be administered by an agency of the National Church for the conferring of grants in aid to postulants and candidates in training for the ministry of the Church. . . ."

Bishop Corrigan of Colorado presented statistics regarding trends in theological education. Reports received on Theological Education Sunday returns (for 1959) revealed an increase in the offering of \$13,000, with a slight decrease in the number of parishes participating.

A resolution was passed urging dioceses to give canonical examinations at the end of the three years of seminary or during the first week in May. A report from the Rev. Ellsworth Koonz of the Unit of Church Vocations of the National Council, requested the appointment of a spe-

\*From the left, back row: Bishop Hallock of Milwaukee, Mr. Morton Jaquith, the Presiding Bishop, Dean Rose of the General Seminary, Mr. Harry Osborne. Center row: Bishop Dun of Washington, chairman of the Commission, Mrs. Paul F. Turner, Bishop Higgins of Rhode Island, Mrs. Lawrence Doty, Bishop Mosley of Delaware, the Rev. Arthur A. Vogel, Mr. Clifford P. Morehouse, Bishop Baker, coadjutor of North Carolina. Front row: the Rev. James W. Kennedy, the Rev. Edward R. Hardy, the Rev. William A. Norgren (guest of the Commission), the Rev. Gardiner M. Day, Mr. Albert A. Smoot.



cial committee to study and plan a strategy of recruitment for church vocations.

In response to a previous request, the Very Rev. Charles U. Harris, dean of Seabury-Western Theological Seminary, reported that he had compiled a list of 70 names of men who have earned degrees which might qualify them to teach in seminaries and Church-related schools.

## Business and Theology

The annual meeting of the Joint Commission on Ecumenical Relations was held at the College of Preachers in Washington, D. C., in January. The two-day meeting divided its time equally between business and theological discussion.

Three areas of theological discussion were: the future of Faith and Order; the integration of the International Missionary Council and the World Council of Churches; and the document to be used in preparation for the Third Assembly of the WCC. The last subject was on the agenda at the request of the Presiding Bishop. An evening was given to the discussion of three sub-themes of the document: unity, witness, and service.

One of the major items of business was the discussion of nominations to make up the delegation of 11 persons to the assembly of the WCC in New Delhi and the 32-member delegation to the NCC assembly in December, in San Francisco. It was agreed that in selecting the delegates, especially to the NCC assembly, members of the National Council and its staff should be considered.

Reports were made on phases of the work of the Commission, including the committee on ecumenical relations of the National Council, the liaison committee with the Church of South India, and the special theological committee, which noted with regret the resignations of the Rev. Powell M. Dawley and the Very Rev. Lawrence Rose.

Bishop Dun of Washington reported on the meeting of the officers of the three Joint Commissions on Ecumenical Relations, Approaches to Unity, and Coöperation with Eastern Churches, and said that their recommendation to the Committee on Commissions and Committees of General Convention was that they should keep their separate entities.

The Presiding Bishop reported on his advisory committee on Anglican relations, noting especially the production of "A Cycle of Prayer," which he hoped would be widely used throughout the Church.

The Commission approved the revision of policy in the *Ecumenical Bulletin*, to be a document for sharing ecumenical projects in dioceses and parishes. In the future there will be an attempt to make the annual Provincial meetings on ecumenical relations center in one diocese, with neighboring dioceses being invited to send representatives.

## SOUTH AFRICA

### Passive Resistance

The bishop of Kimberley and Kuruman, the Rt. Rev. John Boys, said at a meeting of the council of the South African Institute of Race Relations that the Church of the Province may order all its clergy to surrender their rights as marriage officers, to protest apartheid.

A circular has gone out from the South African government, stating that African priests who wish to become marriage officers must apply to the department of Bantu Affairs, whereas white priests must apply to the department of Births, Marriages, and Deaths. "This directive," said Bishop Boys, "forces me to acknowledge that some of my clergy are second-class clergy. It asks me to believe that some of the marriages solemnized by some of my clergy are second-class marriages."

If the clergy do surrender their rights to marry, then Anglicans will have to put up with civil wedding ceremonies, though there will be no reason why such marriages should not subsequently receive the Church's blessing. [D.M.]

### Some for Your Comfort

In the nearly two and a half years he has been in South Africa, the Most Rev. Joost de Blank, Archbishop of Capetown, has become one of the severest critics of the governing Nationalist party's policy of apartheid. But as an observer of events, the archbishop said in a recent interview reported by the *New York Times*, that he has felt encouraged by "the stirrings of conscience in the nation."

There have been a number of signs of this, he said. One was "the revolt against the Nationalist party line" by Afrikaner faculty members at the universities of Pretoria, Stellenbosch, and Capetown. He noted that the Afrikaners, who are descendants of the early Dutch settlers of South Africa, were chief supporters of the governing party, and that for Afrikaners to oppose the party has meant virtual social ostracism for them by their own people.

Another manifestation of conscience, Dr. de Blank said, was the break with the Opposition United party by 12 of its members of Parliament, who have formed the Progressive party with racial-equality principles. Referring to the similarity of racial segregation views of the major parties, he said, "It was a great thing to break this monolithic embrace of the Nationalists and the United party."

"The impact of world opinion also is having its effect here," he added. He said that within South Africa, there are in his judgment thousands of white persons who until recently accepted the idea of white superiority without question and now are deeply disturbed by the inhuman application of this ideology.

## BRIEFS

**EXCEPT THE LORD BUILD:** Church construction set a new all-time record of \$935,000,000 in 1959, the Census Bureau has reported. This was an increase of 8% over the previous record, set in 1958. Despite the steel strike, which slowed down church building, some \$81,000,000 worth of new church construction was put in place in December. [RNS]



**LEGAL HOLY DAY:** Representative L. Mendel Rivers of South Carolina introduced a bill before Congress to make Good Friday a legal holiday through the 50 states of the Union. Congressman Rivers, a vestryman of Grace Church, Charleston, S. C., served the diocese as president of the Young People's Service League in 1930 and 1931.



**THE GOLDEN YEAR:** On February 8th the Boy Scouts of America celebrate their 50th anniversary. In a special celebration to be held in Washington during Boy Scout Week, February 7th-13th, a representative Scout or Explorer from each state will make a personal report to President Eisenhower. Church dignitaries will join with other national leaders in a Report to the Nation breakfast with the 50 Scouts and Explorers. Theme for the anniversary year will be "For God and Country."

## AROUND THE CHURCH

At the 125th anniversary celebration of St. Bartholomew's Church in New York City, a congratulatory telegram was read from "a slightly older brother," St. James' Church, New York, which celebrated its 150th anniversary a week later. The diocese of New York has begun the year-long observance of its 175th anniversary.

Clarence G. Michalis, treasurer of the Cathedral of St. John the Divine, recently was presented the Brotherhood Award by the National Conference of Christians and Jews. The award was given to him for his "distinguished service in the field of human relations."

A familiar sight at fires in Monongahela, Pa. is the Rev. Ralph P. Brooks, rector of St. Paul's Church. Attired in clerical clothes, with helmet and hip boots, he rides to fires as a member of the Monongahela Volunteer Fire Dept. He has been fighting fires for over a year.

American Jews have given \$5,000 to a memorial fund for the late Rt. Rev. George Bell, bishop of Chichester. The gift from the American Jewish Joint Distribution Committee, remembering Bishop

Bell's work for German Jews persecuted by the Nazis, was announced by the Rt. Rev. Roger Wilson, present bishop of Chichester.

The Rev. **Sidney Lanier**, curate of St. Thomas' Church, Manhattan, has been named to head the newly-created Council on Religious Drama in Manhattan.

**Lynda Lee Mead** of Natchez, Miss., the reigning **Miss America**, told a Dayton, Ohio audience that she attributes her success in both Miss America contest and in life to her **Christian upbringing**. Miss Mead, a member of Trinity Church in Natchez, spoke at a civic luncheon and a church youth rally sponsored by St. Paul's Church of suburban Oakwood, and reigned over a "Miss America Ball" for teenagers at the church. Bishop Blanchard of Southern Ohio was Miss Mead's partner for the first dance at the ball. [RNS]

Three University of Pennsylvania leaders — the Rev. **Edward G. Harris**, Episcopal university chaplain, Dr. Ruth E. Smalley, dean of the School of Graduate Work, a Roman Catholic, and Rabbi Samuel H. Berkowitz, director of the Hillel Foundation — will leave in June for a three-week **goodwill pilgrimage to Israel** sponsored by the Philadelphia Zionist Organization. They are scheduled to visit Jewish, Christian, and Moslem leaders under auspices of the Project for Understanding among Peoples of the Middle East.

Miss **Karen Knife**, a senior at **St. Mary's (Indian) School**, Springfield, S. D., represented the school at a **United Nations Seminar** in New York City. The General Division of Women's Work of the National Council sponsored the seminar.

**Christ Church**, in **Warren, Ohio**, took an active part in the planning and carrying out of the Religion in American Life Campaign which brought the city the title of 1959 "**Community of the Year**" from the RIAL organization.

Selected from among 454 cities and towns throughout the country, Warren was honored for holding the best all-around program, in which 25 community groups and 30 churches and synagogues participated. Attendance increased an average 12% in the participating churches.

The Rev. **J. C. Linsley**, of Warren, Conn., celebrated his **101st birthday** recently. More than 150 clergymen, friends, and former parishioners were present. Dr. Linsley is thought to be the oldest Episcopal priest in the nation.

At **St. Mary's Church in Baltimore**, a contract for the church's new \$66,000 educational and office building was **signed in front of the altar** at the main service on Sunday. Bishop Powell of Maryland will officiate at ground-breaking ceremonies early in February.

## TENNESSEE

### No Holy Club

"I tremble at the fences built by the status seekers," said Bishop Barth of Tennessee, addressing more than 350 delegates at the diocesan convention, at Christ Church in Nashville.

"We've got to forget the concept of the Church as a holy club, which guarantees to its members certain spiritual benefits," he said. "As Churchmen we are not club members, but servants with Israel of old, and called out of the peoples of the earth to be spokesmen and workmen for God." He repudiated the idea that the Church belongs only to a certain kind of people and will meet response in only certain kinds of communities.

Officially the convention:

- ✓ Allotted \$105,000 from this year's budget to the national Church for missionary work.
- ✓ Pledged a budget of \$402,000, \$33,647 under that asked by the bishop and council.
- ✓ Voted to change three missions to parish status.
- ✓ Adopted a resolution that the diocese remain in the Tennessee Council of Churches.

## THE ARTS

### Alice in Symbol-land

According to the Rev. W. Chave McCracken, rector of St. Peter's Church, in Lakewood, a suburb of Cleveland, Ohio, *Alice in Wonderland* is more than a fairy tale — it is really a symbolic story of the Church in the 19th century England.

Mr. McCracken, who has just finished a seven-year analysis of the book, says, "Alice really is a Protestant, and the whole point of the book is her love and tolerance and Lewis Carroll's condemnation of the Church schisms and squabbles of his day."

Carroll's masterpiece of nonsense will



New window for Holy Trinity, Paris, France  
"... we will go into the House of the Lord."

outlive any interpretation," he said. "But there is no doubt that Church controversies, childhood memories, and repressed psychological tensions found their outlet in the spinning of the tale." [RNS]

## PENNSYLVANIA

### Election Asked

Bishop Hart of Pennsylvania will ask the diocesan convention on May 2d to authorize the election of a bishop coadjutor, who would be his successor.

If the convention so acts, Bishop Hart said he would call for a special session in October, for the election. He pointed out in his announcement that he will have to retire in July, 1964, when he becomes 72. He indicated that he had no intention of retiring earlier.

## FRANCE

### A Window and a Flag

Two memorial gifts to the American pro-Cathedral Church of the Holy Trinity in Paris were dedicated recently by the Very Rev. Sturgis L. Riddle, dean. Present at the dedication were the Hon. Amory Houghton, American Ambassador to France, and the Hon. Randolph Burgess, American Ambassador to NATO.

A new stained-glass choir window was the gift of Mr. Stephen V. C. Morris, Cultural Attaché at the Paris Embassy, in memory of his mother, Mrs. Newbold Morris, a former parishioner of the cathedral. The window, which shows a choir of angels and the inscription, "I was glad when they said unto me, we will go into the House of the Lord," was made by the firm of Jacques Simon, glassmakers to Rheims Cathedral since the 14th century. This window, in modern French glass-making style, completes the stained-glass windows of the cathedral.

Mrs. John Tarn McGrew gave the cathedral the flag of the state of Hawaii in memory of her husband. Major McGrew was born in Hawaii, but lived in Paris for 40 years and was confirmed at the cathedral. The Hawaiian flag completes the collection of state flags in the nave.

## SOUTHEAST ASIA

### Council Meets

While the possibility of forming a province of the dioceses of southeast Asia has long been under consideration, it has been thought better so far to form the dioceses into a council, as a means of fellowship and coöperation. The council consists of the bishops of the area, but whenever possible, clergy and lay representatives are invited to be present at its meetings. In 1955, the bishops met in Hong Kong, in 1957, bishops, priests and laymen met in Manila, in 1958 the bishops

met in London, and this year the wider group is meeting in Kuching. Priests and lay representatives will attend from Hong Kong, Malaya, Manila, and Borneo, but not from Korea and Burma.

Present at the meeting will be Bishop Bayne, Executive Officer for the Anglican Communion, who will be in the area on his way to London.

The council will consider the question of constituting a province in the area, the problem of communicating the Christian faith in simple English to people with limited grasp of the language, matters concerning the ordering of common worship, and ways of providing the large and increasing congregations with more adequate pastoral ministry. A highlight planned for the meeting is the consecration of the Rev. James Chang-Ling Wong to be assistant bishop in the diocese of Borneo [L.C., September 6, 1959].

In 1937, the General Synod of the Church in China (Chung Hwa Sheng Hung Hwei) passed a decree providing for the ordination of men who were continuing to earn their living in secular work. James Wong, an engineer in the service of Alfred Holth and Co., was the first man to be ordained under this provision in 1938. He retired from his secular work in 1956.

## AUSTRALIA

### Milestone

The Ven. R. E. Davies, warden-elect of St. John's College, Morpeth, is to be assistant bishop in Newcastle. He will succeed the Rt. Rev. W. G. Hilliard, who is due to retire in May.

The primate, the Most Rev. H. R. Gough, is expected to consecrate Archdeacon Davies and the Rev. A. W. Goodwin Hudson (to be bishop coadjutor of Sydney) [L.C., January 10th] about next May.

## ENGLAND

### Outdated?

It's high time the Thirty-nine Articles were revised, was the revolutionary suggestion of the Very Rev. W. R. Matthews, dean of St. Paul's Cathedral, preaching at the opening service of the Convocation of Canterbury.

"So far as I know," said the dean, "the Thirty-nine Articles are the only authoritative summary of the teaching of the Church of England. But, because we feel they are not an adequate presentation of the Christian Faith as we understand it at the present day, few of us would refer to these articles for a definition on a doctrinal point."

He recognized that such revision would be "a long, laborious, and possibly perilous enterprise if it is taken in hand, but I am convinced it is one which the Holy

Spirit is presenting to us as the next step in setting our house in order for service in this new age."

The dean's sermon was answered a few days later in the *London Times*, in a letter from the Rt. Rev. A. E. J. Rawlinson, theologian and former bishop of Derby, who saw a danger of any revision "dating" rapidly. "The formularies of a Church aiming at comprehension should be as little dated as possible," he said. "If they must, as is indeed inevitable, reflect the outlook and worldview of their period of origin, it is surely an advantage that their period of origin should be sufficiently remote to render inevitable the recognition that flexibility of interpretation should be allowed."

### Farewell

The resignation has been announced of the Rev. E. Wilson Carlile from the office of Chief Secretary of the Church Army. The grandson of the late Prebendary Wilson Carlile, founder of the Church Army, Mr. Carlile has been on the board since 1939 and has been Chief Secretary since 1949.

In a letter to officers of the Church Army, Mr. Carlile wrote, "During the past two years there has been a growing difference of opinion between the majority of board members and myself concerning the function of the Chief Secretary within the Society. This has naturally imposed a great strain upon me which I could not continue to bear indefinitely. . . ." [D.M.]

### Warning

The interdenominational Council of Christian Churches in Crawley has criticized as "heretical" and "confusing" the teachings and house-to-house proselytizing activities of the Church of Jesus Christ of Latter-day Saints (Mormon), whose representatives have announced plans to build a 100-seat chapel.

To every home the council is sending a leaflet signed by representatives of 16 Churches, warning "all Christian people" in town against teachings of those "who call themselves Mormons."

"We wish to say in all charity," the leaflet adds, "that we believe the teachings of this sect to be untrue and contrary to the Christian faith." The council is headed by the Rev. Gerald Bridgman, an Anglican.

Crawley is one of several new towns which have developed in Sussex since World War II. [RNS]

### Encouragement

The Archbishop of Canterbury plans to visit east Africa this year to inaugurate the new East Africa province of the Anglican Communion, according to *The*

*Christian Century*. He has encouraged the east African dioceses to form their own province. They are now under Dr. Fisher's jurisdiction, through the bishops of Mombasa, Zanzibar, Southwest Tanganyika, and Masasi. The new political constitutions for Kenya and Tanganyika have helped clear the way to ecclesiastical independence.

## IRELAND

### Minority Report

The Rt. Rev. Charles J. Tyndall, Church of Ireland (Anglican) bishop of Derry and Raphoe, praised the government of the Irish Republic for its fair treatment of Protestant minorities when he spoke at the opening of a school in Ramelton, County Donegal.

"We owe a tremendous debt of gratitude to the government in Dublin," he said. "They really do care for the people, and are always most meticulous in their attitude toward minorities. They help us in every way possible to foster the education of our children." [RNS]

## CANADA

### Milestones

The Rev. William Henry Howes Crump, rector of Christ Church, Calgary, Alberta, is to be the new bishop of the diocese of Saskatchewan, which comprises the northern part of the Canadian province of that name. The election took place at meeting of the Synod of the province of Rupert's Land, held at Winnipeg, Manitoba, on January 20th-22d. He was elected on the fifth ballot.

Mr. Crump was graduated from Huron College and the University of Western Ontario, and was ordained in 1926. He now goes to his cathedral at Prince Albert to preside over a diocese strong in missionary work among the Indian population, including a residential school for 300 Indian children. He succeeds the Rt. Rev. Henry David Martin, who retired last October [L.C., August 16, 1959].

The Rt. Rev. William C. White, retired bishop of Honan in China, died in Toronto at the age of 86.

Bishop White was one of the first missionary bishops of the Anglican Church in Canada. He retired and returned to Toronto in 1934 to join the staffs of the University of Toronto and the Royal Ontario Museum. He was keeper of the East Asiatic Collection at the museum.

Bishop White received his education at Western University, Ontario, and Wycliffe College, Toronto. Ordained in Toronto, he went to China in 1897. He was elected bishop of Honan in 1909.

Bishop White's first wife, the former Annie Martha Rae, died 25 years ago. He leaves his second wife, the former Daisy Masters, a son and a daughter.



God is!  
therefore

I

Go

To

Church

by the Rev. Roy E. Green

I go to church simply because God *is*. Not primarily because of my needs, which are many, and of which I am aware; nor because of the help I receive at church. That is great and I appreciate it. I go to church simply because I believe God *is*, and because of all that that involves.

I find God everywhere in the universe as I know it. There are those who differ, but their explanation of the universe, leaving God out, always leaves, to me, "a God-shaped void," as someone expressed it. When God is acknowledged, everything falls into proper place and perspective. God is in the orderly vastness of the heavens and in the orderly awful power of the energy that is in matter (or *is* matter?). He is in the galaxies beyond the reach of our greatest telescopes, and in the infinitesimally tiny things too small for our microscopes.

Someone once said "The day will come when we shall know so much about the running of the universe that we can politely bow God out of it." We know a great deal more about the universe than that man did, but God is not bowed out of it. We know a great deal more about the universe than did the unknown writer

The Rev. Mr. Green is a retired priest of the diocese of Connecticut. His present address is Reeds Ferry, N. H.

RNS

"Everywhere I am confronted by God" but . . .

of the Book of Job, yet the words that he put on the lips of the Lord as He spoke to Job are still valid:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

Men are only discoverers in the universe. Wherever they search, in things great or small, God is there before them. I believe with the poet quoted by St. Paul, "In Him we live and move and have our being."

But more: I find God not only in the things outside of myself; I find Him in my own life and in the lives of men and of nations. If He is the God of beauty in the heavens and in the flowers of the field, He is also the God of the beauty of holiness in men.

### The Creator

God is Creator. I, like all the rest, am creature. Everywhere I am confronted by God, and neither in the world about me or in the recesses of my own soul can I get away from Him. And for the creature so confronted, for one believing as I do, there is only one thing to do, to fall down and worship. "Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of thy glory, glory be to Thee O Lord most high."

I believe not only in a Creator God; in the Nicene Creed I go on to say that I believe in "one Lord Jesus Christ . . . who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." That is an assertion about God no less stupendous than the assertion that He is "maker of heaven and earth, and of all things visible and invisible."

The maker of heaven and earth might conceivably be a God aloof, as unapproachable as the farthest star in the heavens He created. The assertion that Christ came from heaven to earth for our salvation is the assertion that the God omnipotent and omnipresent is also a God so compassionate and loving that He makes the approach to man. I believe that God *is* love. And so to the worship of a God who is Creator is added the warmth of adoration and love for a Redeemer.

I worship in church. I do not say one cannot worship God under the open sky, on the hillside, in the fields or in the woods, nor yet in his own home, in the privacy of his own room. Men should so worship God; they rarely do.

One must worship as an individual, in the secret recesses of his own heart. But one must also worship in church, because

no man stands alone, nor is he solely an individual. God has set the solitary in families. There is a corporateness about our lives as well as a solitariness. My life is interwoven with that of others, theirs with mine. Our worship must be as corporate as our living, as corporate as our sinning.

Christ met the demands of our corporateness by giving His people a Church — and there is no evidence that He made provision for solitary Christians, followers all on their own. The Church is the "blessed company of all faithful people," and that blessed company, as a company, must worship, as must the individuals who compose it. If I do not worship in church, the worship of the blessed company is weakened by my absence.

Now I get something out of this. I may be helped by music or by sermon, though there is a chance of being plagued by them — conceivably even this being to the good of my soul, though I have my doubts about it. Certainly my faith will be strengthened by the assurance that I am not alone, that there are others who have not bowed the knee to Baal.

As I get something out of it, so I must make my contribution. There is a need for me to make my witness in a day of paganism, of secularism, of a specious humanism. There is a need for everyone who believes in God to stand up and be counted. And I know of no better way to stand up and be counted than to worship in church for all the world to see, in church, where, among other things, I will stand up and say "I believe in God the Father Almighty. . . . and in Jesus Christ. . . . I believe in the Holy Ghost: the Holy Catholic Church; the Communion of Saints: the forgiveness of sins: the Resurrection of the body: and the Life everlasting." I know of nothing men need more than such a faith, and perhaps men groping for such a faith will be helped in their quest by my sure declaration.

### With Angels and Archangels

But the matter of worshipping in church goes far beyond this; it is bound up with the Communion of Saints — which is not the communion of perfect ones, but of those who put God first. What the communion of saints means to us in the matter of our worship is expressed in words coming to us from the ancient liturgies of the Church, "Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name."

There, in church, not as one who stands alone, nor even as one who stands with those visibly present, but as one who knows that he belongs to the blessed company of saints of every time and place, there, though it be in a cathedral or in a little mission church, with a great congregation or with a handful hardly enough to make the responses in the serv-

ice, the Christian is lifted above time and space and circumstance to stand with angels and archangels and with all the company of heaven. My pitifully halting praises are lifted up and carried along with the chorus of the heavenly host, my faint whispers gathered into the mighty diapason of praise. And, by the same token, when I pray, the poverty of my prayer is filled out by the prayers of all the company of heaven and ascends with theirs to the Throne of the heavenly Grace.

### The Paradox of Worship

After I have praised because God is, I can remember my need. My chief need is the result of my sin: I need forgiveness. And here we run into that element of paradox so often found in religion. I cannot rightly worship until my sins are confessed and forgiven, yet it is only as I worship that I see my sins for what they are. It is only as one sees something of God, however little that may be, that he sees his sin. Thank God we cannot know much of God; if we could wholly understand Him He would be a God not worth having. There must always be mystery, for we are finite and He is infinite. But if we get any true glimpse of God at all, and see Him, not, as the sentimental and superficial speak of Him in what is hardly less than blasphemy, as "the man up there," but as holy, majestic, a God to fill the soul with awe, then we are aware of our sins. We share the experience of Isaiah, who, being in the Temple, saw "the Lord sitting upon a throne, high and lifted up. . . . then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." We see God; we confess we are a sinful people.

Now notice what Isaiah said: he was a man of unclean lips, but also he dwelt in the midst of a people of unclean lips. There was a sin that was his own and there was a sin of society. And he was a part of that society.

So it is when I go to church. I confess my own individual sins and I confess my share in the sins of society. My sin reaches out into the lives of others; their sin reaches into my life. The blessed company of faithful people stands together and says "We have sinned." There is a corporateness in confession as there is in praise. And no man is forgiven all by himself; forgiveness reaches out into society as far as his sin and his penitence reach.

There is another need I have: a need not just for forgiveness but for strength. I need not only to be pardoned and delivered from all my sins, but also to be strengthened and confirmed in all goodness. This, again, comes best of all in and through the Church. All alone, by myself,

I may receive the strength I need. But there is a special provision for my need in and through the Church, a provision which has behind it the authority of Christ Himself. This provision is in the Sacraments.

The Prayer Book defines a Sacrament as "an outward and visible sign of an inward and spiritual grace given unto us." The strength we need is a thing inward and spiritual. It can be, and often is, given to us without dependence on outward and visible signs. Every real Christian knows there are times when the divine grace comes into his life in a hidden and unseen way. But in normal life we are very much dependent on visible signs. Love is spiritual, but those who love express that love in tangible ways. A wife might have doubts concerning the love of her husband if he never kissed her, never said an endearing word.

The God who made us knows our dependence on things physical and tangible. So, as a means whereby we may lay hold on the spiritual grace He offers us, He has given us the Sacraments with their outward and visible signs. Taking, for instance, the bread and wine in Holy Communion, I receive for the refreshment of my soul the Body and Blood of Christ. God offers us grace and then gives us a means whereby we can lay hold on it and also have the assurance that we have received it.

Now Sacraments are not for people who stand aloof from the Church. They are in, and of, and through, the Church of Christ. They have no reality apart from the Church. So it is that in my worship in church I receive the sacraments and I receive the divine grace. I don't understand it all; these are "holy mysteries." But, as Queen Elizabeth I wrote:

"What His Word did make it,  
"That I believe and take it."

I trust Christ.

Of course, there is one other thing to be remembered in all this. When I believe in a God who is Creator, in a Christ who is Redeemer, and (what I have not said anything about) in a Holy Spirit who is Sanctifier, I inevitably believe also something about myself. I am God-created, God-redeemed and, no, not God-sanctified, as though the Holy Spirit had made me perfect once and for all. Say rather that I have been created and redeemed by God and that, further, God the Holy Spirit dwells within me to guide and strengthen me on the road to sanctity. Now if I am such a creature, and it follows if what I believe is true, what less can I do than worship?

That, then, is why I go to church, to the church which in its building is simply four walls and a roof about an altar. But that altar is the place where, above all others, God and His faithful people meet, until the day comes when we shall enter into those things which God has prepared for those who unfeignedly love Him.

In the sacraments,  
we measure our opposition  
to the degradation  
of human life

# Sacraments And Slums

by the Rev. John M. Krumm, Ph.D.  
Chaplain, Columbia University

*This article is condensed from a talk given by Dr. Krumm at a Conference on the Parish Church and Urban Housing held at the Church of the Intercession, New York City, in 1959.*

**T**he Church's task is defined by the all-encompassing concern of Christ Himself. The preaching and the sacramental worship of the Church must take into account every aspect of our human existence. The purpose of the sacraments — and I use the word broadly, without any desire to raise questions about the exact number or definition of sacraments, to include all those liturgical rites and ceremonies by which the grace and power of God's own life are ministered to His people — is to win men in every relationship and circumstance of life to the dignity, responsibility, and freedom of the sons of God and to build them up in the mutuality, fellowship, and loving concern of which the life of the Church is the center and prime symbol. When we consider the sacramental life of the Church, what it aims to do, how it seeks to hallow and sanctify human life, what we pray for in and through the sacraments, only then do we measure the true extent of our indignation and the undying opposition which we must feel toward the degrading and demoralizing conditions under which so many of our people must live. Consider some of the sacraments and sacramental rites of the Prayer Book and observe what it is that we are commissioned to achieve in and through them.

(1) *Baptism and Confirmation.* These

are the sacraments of birth and of adolescence which sanctify and hallow the experiences by which an individual comes to a sense of personal significance and self-responsibility. Does this kind of development not require, however, a home setting in which some relative degree of privacy can, at least occasionally, be provided those who are growing to maturity within its walls? Is it possible to pray, as we do pray in the Office for the Ministration of Holy Baptism, "that all things belonging to the Spirit may live and grow in him," and do nothing about the crowded conditions which we have heard about at this Conference which rob a growing person of dignity and deprive him of all privacy in the crucial years of adolescence?

(2) *Holy Matrimony.* This is the sacrament of the unity and intimacy of two lives knit together in affection, expressed and experienced primarily in the act of sexual union. How can the delicacy and art of this relationship be discovered and learned in a setting of sordidness, ugliness, and overcrowding? And how can the common tasks, so important in drawing husband and wife together, of planning and decorating and taking pride in a home, be realized in a rat-infested, garbage-strewn slum, with rotting floors and peeling walls? Is it possible to pray, as we do pray in the service for the Solemnization of Holy Matrimony, "that their home may be a haven of blessing and of peace," and contemplate without the deepest indignation some of the homes in which our people are obliged to live?

(3) *The Visitation of the Sick.* For the Prayer Book, a time of sickness is a time



RNS

... the sin of the slums is something we all share," says the author.

of spiritual privilege and opportunity, a time for thoughtful recollection and meditation about the course of one's life which may eventuate in deeper reassurance about God's power and mercy and love. And oftentimes this reassurance, sustained and supplemented by the Church's ministry of the Laying on of Hands or of Holy Unction, can bring healing and new strength. We must ask ourselves, however, how these spiritual opportunities in illness can be realized amidst the distraction and dirt and overcrowding of some of our city slums. How can we pray that the sick person may know the peace of God and the sense of His presence and fail to do all that lies in our power to provide that atmosphere of serenity and seclusion and quiet which our prayer presupposes?

(4) *The Holy Communion.* This sacrament of our unity as God's family is, perhaps more than any other of the sacraments, our warrant and commission to concern ourselves with the inequalities of opportunity which slum housing represents. For how can we gather as a family at His Table and then allow some of our brethren to go back to the stinking, rotting, hazardous places where they live and which, as we have heard in our Conference, do not even provide the possibility

for a family to sit down together for that lesser sacrament which is celebrated by the family meal? Prof. J. V. L. Casserley tells of visiting an industrial town in England which was bitterly divided by a prolonged strike. On the Sunday of his visit, he went with his hostess who was the owner of one of the largest mills in the city which was deeply involved in the industrial dispute, to an early celebration of the Holy Communion in the local parish church. As they were returning from the service for breakfast, Prof. Casserley ventured the opinion that it was at least hopeful that she and some of her striking employees could meet together at the altar rail in some kind of expression of unity. "But, of course, that is merely spiritual, isn't it?" asked his hostess. So we have allowed a gap to open up between our sacramental life and our life as a society in the routines of our ordinary existence. How can we pray, as we do pray, in the Prayer for the Whole State of Christ's Church, "for all who are in trouble, sorrow, need, sickness, or any other adversity," and not bring every resource of assistance to bear to aid people in our neighborhoods and communities who sense the menace of deterioration and degradation which their housing conditions pose for them and their children? Does not the fel-

lowship of the altar rail impel us to every kind of shrewd, wise, strategic, and, if necessary, sacrificial effort to serve the needs of our fellows?

We face this concern and obligation, however, in the perspective of the Sacrament of Penance. This Sacrament, administered most generally among Anglicans in an act of corporate confession and of general absolution, reminds us that the sin of the slums is something we all share. For the most part, the desperate housing conditions in our city, which is the burden of our Conference, are not due to the desperate wickedness of a few conspicuous villains, but rather to the carelessness, the greed, the indifference, and heedlessness of all of us. As Reinhold Niebuhr reminded us many years ago in his book, *Moral Man and Immoral Society*, man does in society what he could not do to his brother face-to-face. At least I prefer to believe that very few human beings would consciously and deliberately condemn a fellow human being to live in the kind of squalor and filth which we have been hearing about. But what a man cannot do in a direct face-to-face relationship, he does, nevertheless, unwittingly and carelessly. The landlord who seeks to make a maximum profit out of his investment, the inspector for the building department who prefers not to challenge the system of petty bribery on which he lives, the ordinary citizen who cannot be bothered with community responsibility — these are the men who make the slums of our cities possible and inevitable. One of our chief tasks as a Church is the penitential task — to make all men see what their indifference and their callousness and their self-concern really costs in human degradation and suffering. Our Lord prayed on His Cross, "Father forgive them, for they know not what they do." The Sacrament of Penance is intended to sensitize the human conscience until men begin to see what they do. The General Confession says, "We have erred and strayed from Thy ways like lost sheep. . . we have left undone those things which we ought to have done. . . we have done those things which we ought not to have done." Who are "we"? We are in part the parish; we are in part the neighborhood; we are in part the diocese; we are in part the city; we are in part the national community. All of us might have done more, might have cared more, sympathized more.

To express our feelings of the horror and incongruity of this blight on human souls for whom Christ died, to acknowledge our involvement and responsibility, to ask God's forgiveness, we must by His help, seek with imagination and a sense of adventure ways by which in parish, diocese, neighborhood, community, city, and nation we can create those housing conditions in which the purpose of God for men and women and children can be more fully realized.

## Mission to the Slums

The Church of apostolic times was primarily a Church of the city poor.

There were always some men and women of substance and influence in the Church, even a few saints in Caesar's household.

But the main body of the Church membership seems to have been the slaves and the forlorn poor of the slums of Jerusalem, people who could not look forward to tomorrow's dinner with any certainty.

In recent months, conferences of clergy in various cities have challenged the conscience of the Episcopal Church to accept the difficult task of ministering to the demoralized, blighted hearts of our cities.

Precisely because THE LIVING CHURCH has always sought to speak for the Catholic, the universal view of the Church's mission, we are glad to second the motion of those who speak for a strongly backed missionary effort in the city's heart.

The claim of the inner-city work upon the attention and support of prosperous parishes is simply that these areas contain large numbers of the beloved children of God who now are unreached by the Church and the Gospel.

Work in the slum areas raises in very distinct form a problem of Church strategy — the relationship of the spiritual and the material ministry to those in need.

The Christian ministry is a ministry to the whole man — to his body, his soul, his spirit. Orthodox Christianity has always held that attempts to concentrate upon one aspect of man at the expense of the others is a serious mistake.

Thus, Christian experience teaches that one cannot fruitfully labor in the slums by setting up some great agency of social service, and expect that from the relief agency, the settlement house, the family service center, or what have you, a great center of Christian faith and worship will develop.

On the other hand, it is just as unrealistic to expect that a church set in the midst of slum housing, poverty, and social collapse can usefully serve its Lord and His children by concentrating upon spiritual matters to the exclusion of physical and social problems.

Our Lord lifted the hearts of his hearers with great sermons, and He instituted the sacramental life. He taught, by word and example, the power of prayer. He repeatedly called His followers to a concern about the end of the world and the coming of the Kingdom.

But He also fed the hungry, healed the sick. He called the prideful to humility, and He called the disreputable sinner to the hope of redemption. He preached the overriding power of faith in God, but He was deeply concerned with the most practical of this world's problems.

We believe that the Church in the inner city is called, first and foremost, to be a Church, not a social service agency. In the end, its power is given by God and expressed primarily in the sacraments, as Dr. Krumm says in his article on page 14. A ministry which subordinates these facts in the interest of a "broadened" appeal to the neighborhood, in the interest of widening its base of financial support, or in a misguided view that nothing can be done spiritually until bodily needs are met is seriously in error.

We emphasize this point, because we think it possible to misread Dr. Krumm's article and come to the conclusion that he thinks that only the well-housed, well-fed, and well-adjusted can be good Christians — a view that would have surprised St. Francis no little.

The inner-city parish has a difficult and complex task. It must offer what its Lord has given it to give — the Gospel, the sacraments, worship, prayer, and instruction. Yet it dare not fail to minister to the human needs — needs of desperate urgency — in its area. It can do neither first. It must do both always.

Institutional social work — whether conducted by Church-related agencies or secular agencies — provides skilled professional assistance and (sometimes) substantial resources to assist in meeting human needs. These are most useful and desirable auxiliaries to the parish ministry to the poor. *But they are no substitute for a parish ministry.*

The nature of professional social work is that it operates by standards and rules. These standards and rules may have much validity and general applicability. But it is the nature of Christian charity — Christian love — that it transcends all rules and standards, even the most enlightened ones. An agency with a budget is necessarily concerned with statistics and probabilities. A parish approaches its neighborhood in the knowledge of immeasurable value of the individual human soul which overrides all statistically-substantiated methods of calculating the allotment of help.

The agency, in a word, must count the cost of what it does. The Christian must not count it!

In one respect, the inner-city ministry should be specially blessed. One ever-present temptation in the middle-class parish is the yearning for prestige and status, and this makes it almost impossible for parish leaders, clerical and lay, to be indifferent to the social status of different members of the community. All sorts of most respectable rationalizations present themselves in the mind of the Churchman when he sees a chance to win to the Church the man or woman of considerable means or large social influence.

In the slum near the downtown area, it is an obvious fact that the people around the parish will not solve its budgetary problems or bring it the reputation of being a fashionable church. In such an area, it is obvious that people are to be thought of first in terms of their needs, and only most secondarily in terms of their ability to contribute to the welfare of the parish.

"Blessed are the poor," said our Lord. And blessed are those who see that in selfless service to God's humblest children is an opportunity to partake of the fullness of the Christian calling.



# sorts and conditions

THERE WAS a time in my life when chess was my consuming passion — at about the age of 16, when I was a pretty good chess player. However, a time came when I had to decide in my own mind between chess and everything else in the way of interests and pastimes, and the decision went against chess.

NOW, however, Michael is at the chess-playing age, and I have a more or less legitimate excuse to resurrect my old fondness for the game. So, when our dentist invited us to go with him to a public recreational center where he was involved in a tournament, we decided to go along.

THE ONE thing we insisted on was that we didn't want to stay out too late. Our dentist friend assured us that his tournament game wouldn't last too long — not later than 10:30, he was certain. So he called for us at 7:30, and off we went on our first visit to Hawthorne Glen, where Milwaukee's leading (and not-so-leading) chess players gather.

THE ROOM was filled, on this icy

winter night, with chess players and tobacco smoke. The dentist settled down to his tournament game against an intense teenager, while Mike and I wandered around the room kibitzing. After a little, Mike and I sat down to a game together, which he won handily when I overreached myself in an attack. Then we strolled out to the kitchen, where coffee and cookies were available, and there we were evangelized by a fine elderly gentleman who was chess program leader at a social center some miles nearer our home.

BEFORE LONG, I found myself involved in a game with the program leader — and winning it by means of a neat little trap. Before this game was over, the dentist finished his tournament game — which he won — and then he and Michael played a game to keep themselves occupied while I was finishing mine.

SINCE they were still going strong at the end of our game, the program leader and I decided to play one more — just a quick one. This turned out to be a lengthy seesaw battle which ended in defeat for me. Mike won his

game with the dentist, and the two of them came over to commiserate with me upon my desperate situation.

IT WAS almost one o'clock when we finally tiptoed into the house — a fine



example for a father to give his teenage boy! So you see what I mean about chess.

IN THE cool grey dawn of the morning after, we have resolved to keep our

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future chess outings within bounds — either to break off at a reasonable hour, or to do it on Friday night, when we can stay up late. I am familiar with that kind of resolution, however, so I am making myself no absolute promises. Certainly, we got a rousing start down the primrose path with the dentist winning his tournament game, Mike beating us both, and me snatching one game from a highly capable stranger.

THE PLACE of chess — or any other game — in the divine economy is a little difficult to explain. St. Peter Damian, in the zeal of the counter-Reformation, severely scolded a bishop for chess-playing which, he said, was no better than gambling. Most moralists and canonists, however, defend chess-playing as a harmless pastime for both clergy and laity.

I SUPPOSE that every game is a life in microcosm and basically a life in which survival goes to the fittest. And it is interesting to reflect that the fittest chess-player is not the one who rebels against the rules and amenities of the game but rather the one who adapts himself to them and succeeds by his mastery of the rational principles on which the game is based.

THE SOCIABILITY of chess is of a strange and distinctively masculine type. There were only two women at Hawthorne Glen that evening. I don't think the type of intellect required is the thing that makes the difference here. Rather, it is the implacable goal of completely defeating and frustrating your opponent if you can; such an objective doesn't seem to womankind in general to be worth that much time and concentration.

I AM SURE that if Mike were not interested in chess today, I wouldn't be interested in it either, except on the basis of a game every year or two just to make sure I still "know the moves." Fathers and sons enjoy matching their wits and abilities against each other, or in association against other opponents. Somehow, this is the way education takes place even though the psychologists insist that the exercise of intelligence in one area does nothing whatever to improve its exercise in other areas. Perhaps the things that are taught and learned in such relationships are entirely independent of the subject-matter of the game. Much is said that is not spoken; a great deal happens in the long minutes of inaction. In playing chess, you live and think and perceive not only in the world of chess but in the world of chess players.

PETER DAY

**A Gulf Is Bridged**

**POLITICS AND EVANGELISM.** By Philippe Maury. Doubleday. Pp. 120. \$2.95.

In his short but memorable *Politics and Evangelism* Philippe Maury, who is General Secretary of the World Christian Movement, speaks of "the theological re-discovery of politics." Yet he charges that "there are few who fully believe in the Holy Spirit and thus see the whole world as the parish of the Church." He excoriates both Christian rejection of the world and Christianizing crusades to conquer the world because each "heresy" rejects any dialogue with the world.

He relates Christian ethics to Christian witness and, recalling his own experience in the French underground during World War II, comments: "We were compelled to make an impossible choice." He goes on to say: "The real issue is when not our personal interests but those of the community require us to compromise. There will always come the moment of decision between effectiveness and purity."

Again and again, Maury emphasizes essential points about evangelism which need seriously to be reiterated. He calls for: the Church to listen to the world; the



Christian to *involve* himself in the world (in political action, for example) because of "gratitude and witness" to Christ; openness of the channels of human communication between persons and societies in disagreement; recognition of the givenness of the unity of the Church in Christ; acceptance of the fact that Jesus Christ has redeemed our entire existence, by not limiting our Christian life to "religious questions."

Perhaps the most lasting contribution of Maury's book — at least to American readers — is its recurring, strong emphasis on the Second Coming of Christ. "We know the meaning of history because we believe in salvation, because we live between the Ascension and Second Coming, in the time of the Church, which is the time of the Holy Spirit." He relates the crux of his thesis about the Church's involvement in politics to this eschatological emphasis. "We do not need to succeed, or to hope to succeed, in order to act politically, because we have a better hope. To this hope all our political action must witness."

Maury's book bridges the gulf between ecclesiastical summit-meetings and the terrible, day-by-day struggles of persons



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MALCOLM BOYD

**ALL THE BIRDS OF THE BIBLE.** Their Stories, Identification and Meaning. By **Alice Parmelee.** Harpers, 1959. Pp. 279. \$4.95.

A bird watcher, bird lover, Bible student, or just anyone will find Alice Parmelee's *All the Birds of the Bible* fascinating reading. The title "*All the Birds...*" presents a challenge to the reader to find, perhaps, just the one bird that Miss Parmelee has overlooked. However, the present reviewer dismisses the challenge, realizing the painstaking research that lies behind the book.

Miss Parmelee is unusually well qualified to prepare this sort of book, for besides having done much religious writing she is an enthusiastic amateur ornithologist.

The Old Testament stories and history, retold with special attention to the birds, give a fresh interest to the material and



provide new and helpful aids to anyone studying or teaching the Bible.

Many of the birds she has identified are quite familiar, and some, such as the eagles, pelicans, pigeons, and ravens, occur over and over again in the books of the Old Testament. She has made a very complete index, enabling the reader to find any information mentioned in the text, and she has included a bird-list found in Leviticus showing 20 different species. Frequent references are made to the authorities that all bird watchers depend upon — among them the works of James Fisher, John Gould, and others.

Sixty-four pages of pictures make a remarkable addition to an exciting and absorbing book.

FLOY M. DAY

## In Brief

**FRIENDSHIP WITH GOD.** The Way of the Anglican Communion. By **Eric G. Jay, M.A., Ph.D.,** Principal of Montreal Diocesan Theological College; Professor of Systematic Theology at McGill University; formerly Senior Chaplain to the Archbishop of Canterbury. London: Mowbrays. New York: Morehouse-Barlow, 1959. Pp. 96. Paper, \$1.25.

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# PEOPLE and places

## Appointments Accepted

The Rev. William Q. Allen, formerly vicar of St. Mark's Church, Maquoketa, Iowa, is now rector of Grace Church, Clinton, Iowa. Address: 2100 N. Second St.

The Rev. A. William Archer, formerly assistant at St. Stephen's Church, McKeesport, Pa., is now rector of St. Paul's Church, Monongahela, Pa.

The Rev. William E. Baldrige, formerly vicar of St. Anne's Church, Woodstock, Tenn., is now priest in charge of the work at Millington, Tenn., U.S. Naval Air Station, and the area adjacent to the base. Address: 6741 Annette Pl., Millington.

The Rev. Ralph P. Brooks, formerly rector of St. Paul's Church, Monongahela, Pa., is now rector of St. Andrew's Church, Pittsburgh.

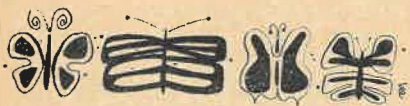
The Rev. Jose Silvado Bueno, formerly rector of St. Mark's Church, Santos, Brazil, will on March 1 become chaplain of St. Hilda's House, Sao Paulo, Brazil. Address: Caixa Postal 4435, Sao Paulo, S.P., Brazil.

The Rev. David C. Butts, III, formerly vicar of St. Mark's Church, 500 Cleveland Ave., Baxter Springs, Kan., is now vicar of the Church of St. Matthew the Apostle, Miami, and may be addressed at 7410 Sunset Dr., Miami 43.

The Rev. Griffin C. Callahan, formerly associate at Calvary Church, Pittsburg, Pa., is now rector of Trinity Church, Parkersburg, W. Va.

The Rev. F. Grover Fulkerson, formerly rector of the Church of the Good Shepherd, Sapulpa, Okla., is now canon (and temporarily priest in charge) of St. Paul's Cathedral, Oklahoma City.

The Rev. George G. Greenway, Jr., rector of Grace Church, Mohawk, N. Y., has been appointed by Bishop Barry of Albany to a new work in



and around the township of East Greenbush, N. Y. He will resign his work at Mohawk on February 15. Address: 8 Columbia Dr., East Greenbush, N. Y.

At the present time there is neither a congregation nor a church building in the new location.

The Rev. Don W. Griswold, formerly curate at St. John's Church, Boulder, Colo., is now curate at Trinity Church, Tulsa, Okla.

The Rev. Charles L. Hein, formerly rector of Grace Church, Elk Ridge, Md., is now rector of St. Thomas' Church, The Alameda, Baltimore, Md. Address: 3115 The Alameda.

The Rev. James A. Kaestner, formerly assistant at St. Luke's Church, Racine, Wis., is now curate at Trinity Church, Janesville, Wis. Address: 417 Court St.

The Rev. Harry C. Keeton, formerly assistant at Trinity Church, Tulsa, Okla., is now vicar of St. Joseph's Church, Grand Prairie, Texas.

The Rev. Richard B. Lindner, Jr., formerly chaplain at St. Hilda's House, Sao Paulo, Brazil, and American associate at St. Paul's Anglican Church, Sao Paulo, is now rector of St. Mark's Church, Santos, Brazil. Address: Caixa Postal 682, Santos, S.P., Brazil.

The Rev. Lester W. McManis, formerly executive director of Christian education of the diocese of Alabama, is now executive secretary of the Division of Curriculum Development of the National Council Department of Christian Education. Address: 28 Havemeyer Pl., Greenwich, Conn.

The Rev. Arthur W. Rudolph, formerly vicar of the Church of the Redeemer, Los Angeles, will be rector of the Church of the Advent, Los Angeles. Residence after February 14: 1739 Buckingham Rd., Los Angeles 19.

The Rev. William J. Sampson, formerly assistant at St. George's Church, Ardmore, Pa., has for several months been rector of St. James' Church, Bristol, Pa. Address: 829 Radcliffe St.

The Rev. Marshall E. Seifert, formerly rector of All Saints' Church, Birmingham, Ala., will be rector of St. Matthew's Church, Evanston, Ill.

The Rev. Arthur Tait, who has been serving

St. Peter's Church, Uniontown, Pa., is now rector.

The Rev. John H. Vrwink, formerly rector of St. Paul's Church, Indianapolis, Ind., is now rector of St. John's Church, Tulsa, Okla.

The Rev. James Walworth, formerly curate at St. Peter's Church, Peekskill, N. Y., is now associate chaplain at St. Luke's Hospital, New York. Address: 814 Amsterdam Ave., New York 25.

The Rev. Robert O. Weeks, formerly curate at the Church of St. James the Less, Scarsdale, N. Y., is now chaplain for the Protestant Episcopal Church Mission Society, Ramapo Institutions, 117 Oakland Ave., Monroe, N. Y.

The Rev. Roger W. Wootton, formerly rector of St. John's Church, Cambridge, Ohio, is now vicar of the Church of the Good Shepherd, Acton, Mass. Address: 508 Main St.

## Ordinations

### Priests

Dallas — By the Rt. Rev. T. G. Inman, Lord Bishop of Natal, acting for the Bishop of Dallas: The Rev. A. Harrison Lee, III, who is serving on the staff of St. Paul's Church, Durban, Natal, Union of South Africa. His service there for an undetermined period of time is being sponsored by Grace Church, Alexandria, Va. Since going to Africa he has represented the archdeacon of Durban City at meetings of the South African Institute of Race Relations and has preached on a nation-wide radio network. The Rev. Mr. Lee commented:

"My being in this country is but another tangible manifestation of the interest and concern of American Churchmen for the work of the Church of the Province of South Africa; I am deeply grateful for this opportunity."

Long Island — By Bishop Voegeli of Haiti, acting for the Bishop of Long Island: On January 6, the Rev. Henry C. Burrows, Jr., canon organist at Holy Trinity Cathedral, Port-au-Prince (where the ordination took place), and English teacher at the College St. Pierre. The Very Rev. Harold Le Moine, dean of the Cathedral Church of the Incarnation, Garden City, Long Island, represented the diocese at the service and preached the sermon.

New Mexico and Southwest Texas — By Bishop Kinsolving: On January 6, the Rev. William H. Wolfrum, rector, St. Paul's, Artesia, N. M.; on January 17, the Rev. Albert W. Tarbell, canon, St. John's Cathedral, Albuquerque, N. M.

Oklahoma — By Bishop Powell: On November 30, the Rev. G. Glenn McCulloch, in charge of St. Luke's, Idabel, Okla., and St. Barnabas', Foreman, Ark.; the Rev. Arthur D. Tripp, in charge, Grace Church, Henryetta, Okla., and Trinity Church, Eufaula; and the Rev. Hillyer Barnett Jackson, in charge of St. Mark's, Hugo, Okla., and St. Peter's, Coalgate.

Pittsburgh — By Bishop Pardue: On December 21, the Rev. Richard E. Hayes, in charge, St. John's, Donora, Pa.; and the Rev. Thomas H.

## 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.

### February

7. Cathedral Church of St. Luke, Portland, Maine
8. St. George's, Philadelphia, Pa.; St. Alban's, Philadelphia, Pa.
9. Church of St. John the Evangelist, Boston, Mass.
10. St. James', Hackettstown, N. J.; St. Mark's, South Milwaukee, Wis.; Trinity, Atchison, Kan.; St. James', Port Daniel Centre, Quebec, Canada
11. Holy Cross Monastery, West Park, N. Y.
12. St. Thomas', Providence, R. I.
13. Church of the Epiphany, Hialeah, Fla.

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Schultz, who has returned to the Order of the Holy Cross, West Park, N. Y.

### Deacons

Indianapolis — By Bishop Craine: On January 9, Johannes Mohringer, vicar, St. Peter's, Lebanon, Ind.

### Births

The Rev. Guy W. Howard and Mrs. Howard, of All Saints' Church, McAlester, Okla., announced the birth of a son, James Christopher Kent, on December 11. James has "reddish brown hair," we are told. There are two other Howard children.

The Rev. Jaci Correia Maraschin and Mrs. Maraschin, of Porto Alegre, Brazil, announced the birth of their first child, Ana Isabela, on December 8.

The Rev. Ralph R. Stewart and Mrs. Stewart, of St. Mary's Church, Webster, S. D., announced the birth of their first child, John Christopher, on November 19.

### Depositions

Charles Wesley Lowry, presbyter, was deposed on January 11 by Bishop Dun of Washington, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

### Women

Miss Elizabeth Daniel, who has been active in the Church in Brazil in the field of Christian education, is now directress of St. Hilda's House,

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Miss Jefferson: To Virginia in July.

Sao Paulo, Brazil. Address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

Miss Margaret Douglas Jefferson, who has been serving as headmistress of Gill School, Bernardsville, N. J., will on July 1 become headmistress of St. Anne's School, Charlottesville, Va. She will succeed Mrs. Thomas Jefferson Randolph, V, who is retiring.

### Resignations

The Rev. Douglas H. Loweth has retired as rector of Christ Church, Norwich, Conn., and has been elected rector emeritus. Address: Old Norwich Rd. at Wintergreen Dr., Quaker Hill, Conn.

## DEATHS

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

The Rev. Samuel Lee Botkin, chaplain of Casady School, Oklahoma City, Okla., and priest-in-charge of Trinity Church, Guthrie, Okla., died on December 11th.

The Rev. Mr. Botkin was born in 1921 in Towanda, Kan. He was a graduate of Oklahoma State University, and Chicago Theological Sem-



nary, and received the Ph.D. degree from University of Oklahoma. He studied theology at Southern Methodist University. He was ordained to the priesthood in 1956, after serving in the ministry of the Congregational Church. Mr. Botkin served as vicar of St. George's Church, Oklahoma City, Okla., from 1955 to 1956. He was the author of *The Episcopal Church in Oklahoma*.

Surviving are his wife, Ethel Patricia, two sons, three daughters, and his parents.

Deaconess Grace Ethel Smith of Winter Park, Fla., died on December 15th, in Winter Park.

Deaconess Smith was born in London, England, in 1887. She was set apart as a deaconess in the Virgin Islands in 1934, where she served until 1945. From 1945 until her retirement in 1951, Deaconess Smith served St. Anne's Mission, El Paso, Texas. On retirement she moved to Winter Park, where she was active in the work at All Saints' Church, Winter Park, and the newly organized St. Richard's Church, Winter Park. Deaconess Smith is survived by a sister, Mrs.

F. Y. Derrick; a niece, Miss Shirley Derrick; and a nephew, Lt. Comdr. Arthur Derrick.

Alice E. Burton, who was on the staff of the House of Mercy, Washington, D. C., for 40 years, died January 10th, at her home in Washington. She retired in 1946.

Miss Burton was born in Cambridge, Mass. She had worked in the former Archdeaconry of the Blue Ridge, of the diocese of Virginia. She was also active at the Church of St. Stephen and the Incarnation, and St. John's Church, Washington.

Miss Burton is survived by two sisters, and a brother.

James Michael Erick Dorr, four months old son of the Rev. John Dorr and Mrs. Dorr, died at his home in Stillwater, Okla., on December 15th.

Services were held at St. Andrew's Church, Stillwater, and burial was at Farina, Ill.

Joseph Long Penny, former vestryman and warden at Church of the Atonement, Brooklyn, N. Y., died January 16th. Mr. Penny was 69 years of age.

Surviving are his wife, the former Mary Elizabeth Ivany; two sons, the Rev. Wilfred F. Penny, rector of St. James Church, Prospect Park, Pa., and the Rev. William G. Penny, rector of St. Joseph's Church, Queens Village, Long Island, N. Y.; a sister; and two brothers.

## ANGLICAN CYCLE OF PRAYER

February

7. Ballarat, Australia
8. Bangor, Wales
9. Barbados, West Indies
10. Barrackpore, India
11. Basutoland, South Africa
12. Bath and Wells, England
13. Bathurst, Australia

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ORGANIST-CHOIR DIRECTOR, desires position in Bay area of California. Over 15 years' experience; Episcopalian. Highest references. Charles Lauria, 5036 Geary Blvd., San Francisco 18. SK2-7548.

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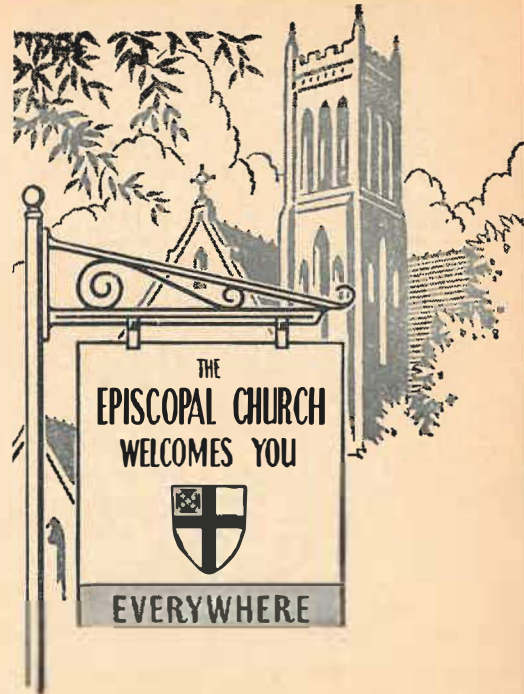
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Doily 9; C Sat 4:30 & 7:30

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Rev. George Macfarren, Ass't

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education Tues 8; Penance Fri 7 to 8 & by appt

## NORWALK, CONN.

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Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,  
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-  
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;  
HD 8:30; C Sat 5-6

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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 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

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Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
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C Sat 4:30-5:30, 7:30-8:30

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Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

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7:30; Wed 8:30; C Sat 4-5

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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

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ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;  
HD 12:10; Noonday ex Sat 12:10

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Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
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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. Robert R. Spears, Jr., 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 St.  
Rev. C. Kilmier Myers, S.T.D., v; Rev. Merrill O.  
Young, p-in-c

Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmier Myers, v; Rev. Wm. A. Wendt, p-in-c

Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r

Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**

23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Revs.  
Samuel E. Purdy, Frederick McDonald, canons

Sun 8:30, 10:45; Thurs 10:30

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

**KEY**—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 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.