

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Post-Convention Number



CHRISTIAN EDUCATION, FRONT AND CENTER!

At Christian Education dinner, General Convention: Canon Wedel, Dr. Heuss, Bishop Dun, Mrs. Chapman, Bishop Whittemore. [See page 9.]

Pensions, \$1,500 Minimum
Roelif Brooks

Meeting Missionaries
Ellen B. Gammack

Interchurch Cooperation
Bishop Sturtevant

U.T.O.
How the Money Will be Spent
Mrs. Duvall B. Chambers

The Church's Program
-Brazil
Bishop Melcher

The Triennial:
Forward Step's in Women's Work
Cynthia C. Wedel

Marriage:
Living With the

Public Affairs: Eight
Minus One
Spencer Miller, Jr.

Theological Education
Theodore O. Wedel

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GENERAL CONVENTION SUMMARY

CHURCH'S PROGRAM

The 56th General Convention of the Episcopal Church, meeting in San Francisco, September 26th to October 7th,

¶ Adopted a Budget of \$5,634,617 per year for the next three years covering the missionary, educational, and social work of the Church conducted under the Presiding Bishop and the National Council. Larger by almost \$2,000,000 than the Budget for 1949, the new Budget will require an increase of approximately \$1,600,000, or more than \$1.00 a year per communicant, in the giving of Churchpeople, for missions. Besides Christian Education [see below] some major items of increase are:

\$478,269 more for Foreign Missions, including the opening up of work on Okinawa (\$30,100) and the division of the missionary district of Brazil into three districts (\$17,352) with a national council of its own, as a step in the development of a national Brazilian Church. The bulk of the increase was for salary raises for missionaries. However, provision was made for sixteen additional missionaries to Japan and for four additional priests to work in Central America and Colombia.

\$428,772 more for Domestic Missions. This is an approximate figure, since the budget submitted by the National Council was extensively rearranged by the Program and Budget Committee. A new item included is \$150,000 to help dioceses meet the opportunities caused by large influx of population. Salary increases account for a large part of the rest. An increase of \$20,000 in the appropriation for the American Church Institute for Negroes, which has been integrated into the National Council during the triennium, will help it develop a Church-centered educational program.

\$500,000 more for World Relief is an increase in the Budget but represents a 50% reduction from the annual million-dollar campaigns of the last three years, which were handled as an "extra" outside the Budget.

The Convention also:

¶ Authorized the Presiding Bishop and National Council to engage in special appeals for funds to meet the Budget. Such an appeal is planned for Mid-Lent, 1950.

¶ Endorsed the Episcopal Church Foundation, a self-perpetuating body set up by the Presiding Bishop and a group of laymen to attract large gifts and bequests for Church purposes. The House of Deputies at first gave it a scant majority vote of approval, not liking the self-perpetuating feature, but reconsidered and voted enthusiastic endorsement when Bishop Sherrill addressed the House on the subject.

¶ Set up a Joint Commission on Work in Industrial Areas.

¶ Continued the Joint Commission on Town and Country (Rural) Work, and adopted its report commending the advances made in the rural field in the past triennium.

¶ Recommended that the National Council assign particular projects in the

Church's program to particular dioceses as their responsibility.

¶ Established a Joint Commission to study the method of calculating the proportion of the budget assigned to each diocese (quota).

¶ Received the thanks of the diocese of California for the offerings at General Convention services, amounting to \$4,000, designated for True Sunshine Chinese Mission, Oakland, Calif.

¶ Requested the U. S. Government to return Church properties in Japan which were commandeered by the occupation forces.

¶ Adopted a General Convention budget for 1949-1952 (covering the salaries of the Presiding Bishop, the secretaries, and certain other officers, the expenses of Commissions and Committees, and other items of General Convention expense) of \$245,531.72, an increase of approximately \$90,000 over the preceding triennium. The money will be raised by an assessment of \$8.00 per clergyman against each diocese and \$2.00 per clergyman against each missionary district, as recorded in the 1946 Convention *Journal*. One of the main items of increase was a discretionary fund of \$30,000 (\$10,000 a year) for the Presiding Bishop. Bishop Sherrill refused a rental allowance voted by the Convention in addition to his salary of \$15,000 a year, and the allowance was accordingly omitted.

CHRISTIAN EDUCATION

¶ Gave hearty endorsement to the plans of the Department of Christian Education as developed by the Rev. John Heuss, executive secretary, and his co-workers, for a completely new curriculum beginning with the preparation of parents and godparents, and carrying a close relation between Church school and Christian home through the kindergarten and primary grades, and junior and senior high school. Special material will be prepared for college students and adults. Seminary courses and refresher courses for the parish clergy,

as well as training of lay teachers, are included in the Department's plans.

¶ Adopted, as part of the Church's program, a budget of \$341,500, an increase of \$217,148, for the Christian Education Department, strengthening the Youth Division, the Adult Division, and the Division of Audio-Visual Education, and adding new Divisions of Parish and Preparatory Schools and of Camps and Conferences.

¶ Approved religious instruction in public schools as not in violation of the principle of separation of Church and State.

¶ Disapproved the use of public funds for private schools.

THE MINISTRY

CLERGY PENSIONS

¶ Raised the minimum pension for retired clergy to \$1,500 a year, except for those who have entered the ministry late in life, and raised the minimum pension for widows of the clergy to \$750 per year. The cost is to be met by an increase in the pension assessment of the active clergy from 10% to 15% of their salary. The amount to be raised annually from the increased assessment is in the neighborhood of \$1,000,000, of which some \$60,000 will come from assessments on the National Council's missionary and staff clergy payroll which is approximately \$1,200,000. Previously the minimum pension was \$600 per year and the minimum widow's pension was \$300; and the *average* pensions were \$920 per year for clergy and \$370 for widows. The details of the new arrangement are to be worked out by the Church Pension Fund.

¶ Directed the Fund to work out a pension plan for lay workers in missionary areas outside the United States.

¶ Relected the trustees of the Pension Fund and requested that geographical distribution be considered when filling future vacancies in the board.

¶ Provided that retired Suffragan Bishops receive supplementary pensions from the funds of General Convention to bring their pensions up to a minimum of \$2,500 a year.

¶ Set up a Joint Commission to study various matters related to clergy pensions, including a plan involving clergy participation, possible equalization of pensions, and the "El Paso Plan" for liquidating the Church Pension Fund and establishing in its place investment trust accounts on behalf of the clergy.

¶ Added a study of minimum salaries to the terms of reference of the Commission.

THEOLOGICAL EDUCATION

¶ Approved a statistical study of the needs of the Church for men in the ministry, an evaluation of the administration of the seminaries, and the formulation of a corporate policy for financial support of the seminaries, to be undertaken by the executive committee of the Joint Commission on Theological Education.

The Living Church

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¶ Added six laymen to the executive committee, by amendment of Canon 30.
 ¶ Endorsed Theological Education Sunday and asked the Presiding Bishop and National Council to promote it. Requested that the week of Theological Education Sunday be kept free of other financial appeals.
 ¶ Re-elected trustees of the General Theological Seminary.

OTHER ACTION ON THE MINISTRY

¶ Rejected, without debate, amendments to the canon on dissolution of the pastoral relation sponsored by supporters of the Melishes.
 ¶ Amended the canons to require both physical and psychological examinations of candidates for Holy Orders and of clergy coming into the Church from other Churches.
 ¶ Adopted a canonical amendment, effective in 1957, requiring clergy to retire at age 72.
 ¶ Defeated a canonical change to provide for the perpetual diaconate.
 ¶ Established a Joint Commission on the Placement of the Clergy, but provided no appropriation for its work.
 ¶ Required the clergy to give pre-baptismal instruction to parents and godparents of the children to be baptized, by amendment to Canon 45, Of Ministers and Their Duties.

DEACONESSSES

¶ Reaffirmed the Church's recognition of the office and work of deaconesses as "the one and only order of the ministry for women which we can recommend our branch of the Catholic Church to recognize and use."
 ¶ Adopted a canonical amendment providing that the recorder of General Convention be notified of the setting apart, or any change in the status, of a deaconess.

MINISTRY OF LAYMEN

¶ Heard reports of Presiding Bishop's Committee on Laymen's Work, with plan to train laymen to promote the Church's program.
 ¶ Transferred work of Commission on Perpetual Diaconate to Presiding Bishop's Committee.
 ¶ Rejected (House of Deputies) a canonical amendment adopted by the House of Bishops permitting laymen to administer the chalice in Holy Communion under certain circumstances.

PRAYER BOOK

¶ Approved Standing Liturgical Commission's request for an appropriation to publish a series of "Prayer Book Studies" aimed at possible future revision of the Book of Common Prayer.
 ¶ Asked diocesan conventions to express their opinion whether Prayer Book revision is needed and to report to the Liturgical Commission.
 ¶ Re-elected the Very Rev. John W. Suter, D.D., of Washington as Custodian of the Standard Book of Common Prayer.

¶ Gave bishops permission to authorize administration of the Holy Communion by intinction, provided that "the chalice shall in no case be withheld from any communicant of this Church who desires to receive in the manner now provided by the Prayer Book." Affirmed Lambeth resolution describing the use of the Common Chalice as "the normal method of administration" but approving intinction "where conditions require it," and stating that the method of intinction should not be left to the individual priest. Directed the Standing Liturgical Commission to prepare and issue instructions concerning methods of intinction and to report to the next General Convention.

¶ Required "translations" as well as other editions of the Prayer Book used in Church to conform to the Standard Book of Common Prayer; approved new editions in Spanish, French, and Portuguese eliminating divergences from Standard.
 ¶ Urged bishops and other clergy "in this 400th anniversary year of the Prayer Book . . . to make loyal use of the Prayer Book, changes in which can be made only by General Convention under the canons." This was a modification of a resolution originally adopted by the House of Deputies specifically condemning the use of certain missals.
 ¶ Referred resolutions on the name of the Church to the Standing Liturgical Commission to be brought up at the time of the next revision of the Prayer Book.

HOLY MATRIMONY

¶ Amended marriage canon to require the contracting parties to sign a statement declaring their acceptance of the Church's teaching on matrimony; to make explicit the fact that Churchpeople may marry and the clergy may officiate at marriages only when no former spouse is living or the bishop has determined that "no marriage bond as the same is recognized by this Church exists"; and to make a few other clarifying changes.
 ¶ Warned members of the Church against accepting the conditions imposed by Roman canon law in mixed marriages, and particularly against promising to rear children in another Church.

ANGLICAN COMMUNION

¶ Approved the holding of a Pan-Anglican Congress of clergy and laity, and invited it to meet in the United States in 1953.
 ¶ Agreed to the establishment of a central college at Canterbury for training clergy from all parts of the Anglican Communion. St. Augustine's College, Canterbury, has offered the use of its facilities and endowment, and further costs will be shared by the English Church and the American Church.
 ¶ Established an advisory council on missionary strategy to coordinate missionary programs of the various Anglican Churches.
 (All three resolutions implemented recommendations of the Lambeth Conference for strengthening the Anglican Communion.)

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SUMMARY

¶ Took action to facilitate exchange of clergy between Anglican Churches.

INTERCHURCH ACTIVITIES

¶ Received a noncontroversial report from the Commission on Approaches to Unity and adopted its recommendations:

To approve the Statement on Faith and Order based on the Lambeth Quadrilateral, which had previously been approved by the Lambeth Conference;

To continue the Commission with authority to negotiate with the Presbyterians and other interested Christian bodies;

To embark on a study of the issues involved in Church unity, both jointly with other Churches and within the Church;

And to attempt to strengthen the internal unity of the Episcopal Church.

¶ Established a Joint Commission on Ecumenical Relations, replacing the Commission on Faith and Order; charged it with responsibility for cooperative interchurch activities of the Episcopal Church, for nominating Church representatives to interchurch meetings, and for dealing with communications from the World Council of Churches.

¶ Voted to continue the Joint Commission on Assistance to the Russian Orthodox Church, designating a portion of the Good Friday Offering for its work.

¶ Commended the evangelistic program of the Federal Council of Churches.

¶ Took no action on the Church of South India; heard a report by the Archbishop of York on consideration of the subject in the Church of England, looking toward possible action by the Convocations of Canterbury and York next spring.

PUBLIC AFFAIRS

¶ Urged the expansion of the United Nations into a constitutional world government.

¶ Called upon the Church and the government to labor to achieve "a real and lasting reconciliation with the Soviet Union," and commended the U. S. State Department for its efforts in this direction.

¶ Commended the United Nations Declaration on Human Rights and recommended steps to implement it.

¶ Asked that Jerusalem, holy city of three religions, be placed under international administration.

¶ Defeated (Deputies) a resolution passed by the House of Bishops asking amnesty for conscientious objectors to military service.

¶ Asked Congress to simplify admission of Displaced Persons and called upon the Church to provide 1,200 sponsorships for them.

¶ Continued the Joint Commission on Social Reconstruction.

CHURCH GOVERNMENT

THE EPISCOPATE

¶ Accepted the resignations of Bishops Ingle of Colorado, Oldham of Albany, Thomas of Southern Brazil, Spencer of West Missouri, Reinheimer of Rochester,

Ziegler of Wyoming, Craighill of Anking, and Mason, Suffragan of Virginia.

¶ Elected the Rt. Rev. Athalicio T. Pithan, present suffragan, and the Rev. Egmont M. Krischke as bishops of two of the three missionary districts created out of the missionary district of Southern Brazil. The third bishop is the Rt. Rev. Louis C. Melcher, former coadjutor, who succeeded Bishop Thomas as diocesan.

¶ Took preliminary action on a constitutional amendment depriving retired bishops of the right to vote in the House of Bishops.

¶ Granted the request of the dioceses of New York and West Virginia for permission to elect bishops coadjutor.

¶ Required bishops-elect, in a canonical amendment, to undergo a physical and psychological examination.

¶ Amended canon to permit acceptance of resignations of bishops by mail if resignation is received more than three months before a meeting of the House of Bishops.

¶ Amended constitution (final action) to permit the election of a suffragan bishop to the Presiding Bishop, to have charge of the Church's work in the armed forces. The position was not immediately filled.

¶ Voted to hold the next meeting of the House of Bishops in El Paso, Tex.

HOUSE OF DEPUTIES

¶ Voted to exclude three women deputies who had arrived in San Francisco as representatives of the dioceses of Missouri, Nebraska, and Olympia. Another woman deputy, elected by Puerto Rico, was not present.

¶ Invited the three women (Mrs. E. V. Cowdry, Mrs. Elizabeth Davis Pittman, and Miss Ruth Jenkins) to take seats, but without voice or vote. They declined.

¶ Defeated a proposed constitutional amendment changing "laymen" to "lay persons," in the article on Deputies to General Convention.

¶ Asked dioceses to defray the expenses of their deputations to General Convention.

¶ Made various changes in rules of order to facilitate business of House of Deputies.

MISCELLANEOUS

¶ Continued the Joint Commission on the Structure and Organization of General Convention, and referred to it a dozen proposals, mostly referring to changes in the composition and procedure of the House of Deputies.

¶ Adopted a resolution telling the House of Bishops and the House of Deputies to cooperate better with each other.

¶ Asked the Presiding Bishop, on recommendation of the Joint Commission to study the Provincial System, to call a meeting of presidents of the Church's eight provinces to discuss the subject.

¶ Tabled a canonical amendment forbidding parishes to discriminate against Churchmen on grounds of race, color, or nationality.

¶ Elected: The Very Rev. Claude W. Sprouse of

SUMMARY

Kansas City, Mo., as president of the House of Deputies.

Bishop Penick of North Carolina as vice-chairman of the House of Bishops.

The Rev. C. Rankin Barnes as secretary of the House of Deputies.

The Rev. J. H. Fitzgerald as secretary of the House of Bishops and registrar of General Convention.

Frank Gulden of Long Island as treasurer of General Convention.

Russell E. Dill as treasurer of the Domestic and Foreign Missionary Society, thus continuing him, *ex officio*, as treasurer of the National Council.

The Rev. E. L. Pennington of Alabama as historiographer.

The following members of the National Council: Bishops Block of California and Hobson of Southern Ohio; the Rev. Messrs. William E. Craig and Matthew Warren; Messrs. James Garfield and R. B. Kalde; all for six-year terms. The Very Rev. James W. Carman and Thomas B. K. Ringe to fill unexpired terms of three years. Nominees of the Woman's Auxiliary: Mmes. Alfred M. Chapman, Roger L. Kingsland, David R. West, and Harper Sibley, for three-year terms.

¶ Accepted the invitation of Boston, Mass., for the next meeting of General Convention, setting the date as September 8, 1952.

¶ Adopted appropriate resolutions of appreciation and endorsement for almost all individuals and organizations who deserved them, including the Committee of the House of Deputies on Resolutions of Courtesy.

¶ Adjourned at 2 PM, October 7th, *sine die*. Bishop Tucker, retired Presiding Bishop, gave the blessing at Bishop Sherrill's request.

Bishop Hart of Pennsylvania read the Pastoral Letter at the closing service at 4 PM in Grace Cathedral, San Francisco.

SUMMARY OF SUMMARY

General Convention:

- Met;
- Sweat;
- Et;
- Set.

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Talks
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REV. VICTOR HOAG, D.D., EDITOR



Somebody Must Teach Them

A SUPERVISOR visited an older girls' class and reported. She told of a number of interesting things — how the girls loved their teacher, were keenly interested in her talk, and responded eagerly to her idealism and plans. But her final comment was revealing: "All they talked about was the bundle project they were working on. Apparently that is all they ever did — get up projects for needy people somewhere. They didn't refer to any course, and in fact I couldn't find out what they are studying this year."

There you have the all-project type of teaching. There is group planning, practical assignments, sharing of handwork, writing to the far-off recipients, and reports on the land where the bundle will go. It is all worth while, as the practice of real love, and group thinking, and missionary outreach. These experiences will probably make lasting impressions on the girls' characters.

WHAT DO THEY KNOW?

But when will they ever learn their subject for the ninth grade, which happens to be Church history? Are they learning anything, or just having happy experiences? Or would some claim that we should not attempt any real learning (that is, do any thorough and calculated teaching) of Church lore until adult years? In short can we rightly call ours a Church school, or what?

In contrast to this teacher's approach, consider another class. The teacher sticks to his course, gets up every lesson without fail, has an outline for every session. It is true that he is weak on planned activity, and that he delivers the week's lesson by his own telling, with some slight verbal response stimulated from the pupils. But they are not interested keenly, as is proved by the fact that only about five of the ten boys are present on any Sunday. It just doesn't appeal to them enough to bring them back without fail. Partly the lack of charm in the teacher and of skill in keeping interest alive. But partly also his one-sided conception of a school as existing solely to present information. He is practically losing his class, even though he seems to be doing the correct thing.

There we have the contrast, in extreme cases, of the two kinds of emphasis. You get the impression that the pupils in both classes would like something more. The

girls really want to know something more about the Church. The boys would attend better if they were given some outlet for their knowledge in appropriate expression — in short, if they "did more interesting things."

SELF-EXPRESSION OR KNOWLEDGE?

We are reminded of the child at a modern progressive school who, on the opening day, was urged by a teacher to join the others in clay-modeling, finger-painting, and sawing.

"But I don't want to express myself," said the child. "I want to learn to read and write."

Clearly there is, among our older children certainly, a real curiosity about the Bible, the Church, and what Christianity stands for. As skillful teachers it is our opportunity to play upon this, imparting information in palatable forms which our pupils will cheerfully chew upon, swallow, and digest. It is also our duty to induce some typical Christian experiences — the project method.

It all depends on the conception of teaching held by the teacher. If he inclines strongly toward trying to sense the immediate interests of the class, and to satisfy these by group activities, he will use the project method largely. But if he feels strongly that the Faith is a vast store of stories, definitions, discoveries, achievements and traditions — in a word, a *culture* — then he will spend much labor acquiring it himself, and then try to interest his pupils and impart it to them.

There is no real conflict. The one is subjective: What would they like to do? The other is objective: What should they know, as Christians?

The difference lies in the teacher's deep-rooted interests and enthusiasms. Most teachers and courses manage to keep the two in balance.

JERUSALEM CYCLE OF PRAYER

November

9. Tasmania: Geoffrey Franceys Cranwick.
10. Tennessee, USA: Edmund Pendleton Dandridge; Theodore N. Barth, Coadjutor.
11. Texas, USA: Clinton Simon Quin; John E. Hines, Coadjutor.
12. Tohoku, Japan: Timothy Shinzo Nakamura.
13. Tokyo, Japan: Timothy Makoto Makita.
14. Toronto, Canada: Alton Ray Beverley.
15. Trinidad, West Indies: Fabian Menteach Elliot Jackson.
16. Truro, England: Joseph Wellington Hunkin; John Holden, Assistant.

FEAST OF CHRIST THE KING, TWENTIETH SUNDAY AFTER TRINITY

LOOKING FORWARD FROM GENERAL CONVENTION

A Personal Message

From —

The Most Rev. Henry Knox Sherrill

Presiding Bishop of the Church

THERE were many encouraging aspects of General Convention, such as the great United Thank Offering of \$2,000,000 revealing the devotion of the women of the Church; the vitality of the work among laymen, and their willingness to undertake a campaign of preparation and of education; and the splendid spirit of the Youth Convention.

However the outstanding event of General Convention was the almost unanimous decision to move forward in strengthening the Church at home and abroad. The officers of the National Council after many weeks of work with their departments had presented a greatly increased budget to the National Council which approved the presentation of this Program and Budget to the General Convention. A Committee, under the dynamic leadership of Bishop Block, and composed of devoted and able bishops, clergy and laymen, spent days in painstaking study of this Program, making their recommendations to the General Convention in a stirring joint session. Each House then with free debate considered the resolutions. They were overwhelmingly adopted. This then becomes the Program and the Budget of the Church. Our representatives have spoken clearly and courageously.

But of course the measure of advance depends upon the vision, the loyalty, and the sacrifice of every clergyman and lay person in the Church for we cannot attain this goal without the support of all. Fundamentally the issue is not material but spiritual. If we



BISHOP SHERRILL: "When the Church is told the story . . . there will be a great response."

all of us truly care there can be no question as to the result. We have the material resources if we have also the spiritual motive. We must think of this program in personal and spiritual terms of the religious education of our boys and girls, of the carrying of the Gospel to city, town, and country, to colleges and universities, indeed throughout the world. This Convention has called us in the name of a great responsibility and opportunity in a time of crisis.

I have the conviction that when the Church as a whole is told the story as presented to and understood by the General Convention, there will be a great response in renewed consecration and in sacrificial giving of our means and of ourselves.

There were other inspiring events. There were inevitable differences of opinion about certain matters. But the outstanding fact was the call to go forward. Let us join in making this program a reality.

I close this brief statement with an expression of gratitude to the Bishop of California, the chairman of the Committee, the Rev. Dr. John Leffler, and all who made possible by untiring thought and labor the Convention of 1949.

Brazil

By the Rt. Rev. Louis C. Melcher

Bishop of Southern Brazil

GENERAL Convention, in voting to divide the Missionary District of Southern Brazil into three missionary districts, took a forward step in missionary policy and strategy.

Sixty years ago those young missionaries, Morris, Kingsolving, and Brown went out to Brazil to found a National Church that might become another member of the family of the Anglican Communion. They did a heroic job as they planted the seeds for the Episcopal Church in Brazil. Perhaps their plans could have been carried through had conditions been different and Brazil more stable, but they began their labors only a few years after Brazil had changed from an empire to a republic. The economy had been completely disrupted with the freeing of the slaves, and Brazil was to begin to struggle to make herself one of the great democracies in the Western World.

The young Church grew yearly but her resources were not enough to carry on her own work without the aid of the American Church. In 1907 the Episcopal Church in Brazil became a missionary district of the American Church. But always in the hearts of the Brazilian Churchmen have been the thoughts and hopes that some day they would have an autonomous Church. General Convention has made these dreams come a step nearer to reality as it laid the groundwork on which can be built an Independent National Church in Brazil.

The plan as submitted to Convention had been carefully worked out and had been discussed and unanimously approved by the Brazilian Church at its last Council meeting in the city of Rio Grande in February. It calls for the creation of the three districts each with its own bishop and missionary organization. Each district will adopt its own budget and will seek to strengthen and extend the work within its own boundaries. This is important because of the great size of Brazil and the difficulties of travel. It has been very difficult for all of the clergy to attend the annual council meeting and almost impossible for the laymen, except those living in the area where the council meeting was held. Thus the laity, both men and women, have been denied a real sense of participation in the larger

Tribute

A tribute was paid to the Rev. James W. Morris, who founded the first mission in Brazil, by the House of Bishops in the form of a resolution.

Bishop Kingsolving who offered the resolution said, "Sixty years ago, two missionaries went to Brazil. One received every honor. [*Bishop Kingsolving's father, the Rt. Rev. Dr. Lucien Lee K. Kingsolving.*] It was Dr. Morris who founded the mission in Brazil. Now, it is to become a National Church, with three districts and three bishops. This is a great achievement."

Said Bishop Brown of Southern Virginia, "I should like to second the resolution of the Bishop of Arizona. Dr. Morris lives in my diocese. He is still remarkably vigorous for a man in his 91st year."

Bishop Melcher of Southern Brazil also seconded the motion. The resolution was passed and a copy sent to Dr. Morris.



BISHOP MELCHER: *Always the hopes for an autonomous Church.*

body of the Church. The smaller districts will make it possible for people to get together more often and for each bishop to have a closer association with the congregations in his jurisdiction.

Under the present organization the bishop living in either Porto Alegre or in Rio de Janeiro is as far from the Churches in the west as the Bishop of Washington would be from New Orleans.

PROPOSED DISTRICTS

The districts as proposed will still be larger than most domestic missionary districts. The plan calls for a district known as the missionary district of Brazil, which will embrace the work in the Federal District, the states of Rio de Janeiro, Sao Paulo, and Parana. This is the district which will be under my jurisdiction.

The district of Southern Brazil will, in the future, embrace the eastern half of the states of Rio Grande do Sul and Santa Caterina. This is the area where the Church was first planted in Brazil and from which the work has been extended. The new bishop of this district will be the Rt. Rev. Dr. Athalicio Pitman, present Suffragan of Southern Brazil.

The third district will be that of Southwestern Brazil and will consist of the western half of the states of Rio Grande do Sul and Santa Caterina. Its new bishop will be the Rev. Egmonte Machado Krischke.

Bishop-elect Krischke is one of the outstanding clergymen of the Episcopal Church in Brazil. He is the son of one of the oldest Church families in Brazil and his father, the Rev. George Upton Krischke, was one of the first native sons of the Brazilian Church to be ordained. For the past two years the Rev. Egmonte Krischke has been executive secretary of the Brazilian Bible Society—the first one to hold that office when the new Brazilian Society was formed. He has been rector of several large parishes, a professor in the Theological Seminary, and he is the author of a number of books which have been widely read in the Brazilian Church.

NATIONAL COUNCIL

The Church in Brazil with its three districts should go forward under the impetus of its new organization, making it possible for better administration and closer fellowship. But that in itself is not enough to make a National Church. Therefore the new plan provides for a national council of the Brazilian Church, to be made up of the three bishops and of one clergyman and one layman from each of the three districts, plus a lay member chosen alternately from one of

— Education

By the Rt. Rev. Louis Bliss Whittemore

Bishop of Western Michigan

the districts, and an executive secretary appointed by the National Council of the American Church. This executive council will make up the budget askings for all of the Brazilian Church and present it to the Mother Church. It will supervise all Brazilian Church institutions, and will work out the program for missionary expansion in those vast areas of Brazil where our Church is not now at work. It will serve as an executive and a coördinating body for the activities of the Church in Brazil. This is of great importance; and in permitting this plan to be tried, General Convention has taken a forward step. For if this plan succeeds in Brazil, it may open the way for other National Churches to be created in the Western World, as the Church has done with the work in China and Japan.

It will be many years before the Brazilian Church can completely support its own work and take its place as an independent branch of the Anglican Communion; but it now has a program which makes it possible for the Church to work toward that end. The Brazilian Church will move ahead more rapidly under this new system than ever before. It has had a slow but a steady growth in the past. The early missionaries laid a solid foundation; and under Bishop Kinsolving the Church spread out from the coastal regions, opening up large areas in the interior. Under the fine leadership of Bishop Thomas, whose resignation has just been accepted by the House of Bishops, the Brazilian Church more than doubled in size, as well as in new churches, rectories, and physical equipment.

The new plan for the Brazilian Church will take effect on January 1, 1950. Until that time the Church will be under my jurisdiction. Formerly Coadjutor, I succeeded Bishop Thomas on October 1st, and shall have jurisdiction over all Brazilian Church institutions until such time as the National Council of the Brazilian Church has been organized and is ready to assume administration of the affairs of the institutions. By appointment of the Presiding Bishop, I shall also retain jurisdiction over the newly created district of Southwestern Brazil until Bishop-elect Krischke has been consecrated.

Brazil presents a great opportunity for the Church today, and in setting up the methods by which the Church can be administered more effectively and yet be bound closer in national unity, General Convention has looked forward toward the fulfillment of the visions and dreams of the founders of the Brazil mission and of the Brazilian people, that one day the Igreja Episcopal Brasileira would take its place with all of the branches of the great Anglican Church throughout the world.

CHRISTIAN Education was "front and center" on the stage of General Convention in San Francisco. This fact, in itself, is something new. There have been conventions in which the matter never came up. There have been sessions in which routine reference was made. Never has Christian Education been "front and center" in the minds of the deputies or on the agenda, until this convention.

Three years ago Christian Education was on the stage although it was to the rear and on the side. Some of us at that time had about made up our minds that the National Council was still just the old Board of Domestic and Foreign Missions in disguise and that the only thing to do was to form a separate and independent Board of Christian Education. That was enough to startle the Church a bit and, in the good fashion of all Anglicans, the Convention came out on a compromise which reestablished the Division of Education as a full fledged department, increased the budget somewhat, and ordered the production of an "approved" (or official) curriculum.

This was all very well but neither the Convention nor the Church realized what was involved. It did not realize how much of a staff was needed to do a

job comparable to that being done, say, by the Presbyterians or Congregationalists. It did not realize how stupendous was to be the task in raising the *teaching* power of both clergy and laity (in order to use the new tools) nor how much time would be needed to produce the curriculum and to prepare the Church to receive it.

In other words, while the Convention of 1946 made a decision, it remained for the Convention of 1949 to decide, in the light of all that was involved, and of what the cost would be, whether it would implement it.

EMBOLDENED BY \$341,000

Many of us, at first, wondered whether the Episcopal Church (long an adult-minded Church) could take strong medicine. We felt encouraged, however, when reports came back from this and that diocese and this and that province, that Dr. John Heuss, our new executive, had made an excellent impression. We felt emboldened when news from the field indicated that a strong and favorable current was running. We felt still better when National Council decided to recommend a budget of \$341,000 for Christian Education for each year this triennium. It was becoming apparent that the National Council had expanded in its conception of itself. It was an indication that we had a real National Council with a conviction that education, as well as missions, is a basic responsibility. This, in itself, was an event of the very greatest importance. It was reassuring to us who had feared that the National Council would never realize the basic importance of Christian Education nor the connection between education and the missionary work of the Church.

But still, it all had to come to a head at the General Convention just passed. The Convention now would know that there is no easy and cheap way. It would know what it had to cost in money and in effort. It would know that the Episcopal Church had to bring this primary task of education from the very edge of its consciousness right into the very center as a major objective.

THE JUMP WAS TAKEN

In other words, nothing was really settled until this Convention. It would



BISHOP WHITTEMORE: *The Church was able to take strong medicine.*

have been entirely possible that this Convention would rear up and refuse to take the jump, saying that it just had not realized what it was getting into.

However, the Convention did nothing of the sort. At the first great joint meeting of the two houses and of the Woman's Auxiliary, at which the first report of the entire program and budget was to be presented, Christian Education was first on the program. It seemed like a miracle. After a magnificent introduction by Bishop Dun of Washington, Dr. Heuss told of what had been done in the "tooling up" process since the last Convention and what the plans for the future were. It was an excellent presentation and the Convention listened with the deepest interest. Later in the week came the Christian Education dinner at the Whitcomb Hotel attended by over 800 people with many unable to get tickets. I believe I am right in saying that it was the largest dinner at the Convention. This outpouring was another sign of the interest of our people.

It was apparent, before many days, that the Convention wanted this program to go through. It wanted it the way a man wants a new car — and makes up his mind that he will get not only a new one but the model his heart is set on.

Then came the news that the budget for Christian Education was "in" so far as the Program and Budget Committee was concerned. The last step was the unanimous acceptance of this budget by both houses.

VOTE BY GIVING

It still remains for the Church to decide what it will do with this budget. This, of course, means the total budget of which that for Christian Education is only a part. It has, for the first time, a worthy place in the budget but it is not the only thing in the budget. The Church is one and the budget is one — the result being that, if Christian Education is not to suffer, the whole budget should be raised.

The issue of Christian Education, along with many other issues, now goes to the Church as a whole. This means you and me. General Convention voted by voice or uplifted hand. We shall have to vote by what we give. Every individual will have to search his or her own conscience. On that final vote we shall know whether Christian Education is to have in the future life of the Church as a whole that position of "front and center" which will enable it to put new life into the missionary cause and our total evangelistic effort.

For those who are not familiar with the plans and program of the Department, it may be stated that these consist, first, in preparing the new approved (or official) curriculum and, second, in preparing the Church to use the new curriculum intelligently. Of the two, the

preparation of the Church is probably the larger task. Both tasks, however, are monumental.

The new curriculum is to be called the "Parent and Parish" series and the title indicates that the vital role of the Christian home in religious education is to have full recognition. The character, atmosphere and habits of the home are all important, especially during the years leading up to junior high school. The *idea* of the home in the minds of young people before they marry is the real genesis of the home — so that the first courses to be produced will be on Christian marriage. Then will follow courses for young parents, leading up to the nursery school, and then the grades. In

The Church's Program

In this issue appear the first two of a series of articles on the people, places, hopes, and achievements behind the dry facts and figures of the Budget—Bishop Whittemore's article on Christian Education, and Bishop Melcher's on Brazil. Future issues will contain articles on the Church's Program in other areas — by Bishop Craighill on China; by Eleanor Ten Broeck on Liberia; by the Rev. Gregory Mabry on Molokai, a place you may not remember now but will never forget after reading about it. The purpose of the series is to enable readers to understand the magnitude of the work they do together as members of Christ's Holy Catholic Church.

all of this parents will have an essential part in the scheme of things.

For the first six grades there will be well bound readers in addition to supplementary material for the children and the teachers. Audio-visual work will be integrated with the courses. The art work will receive especial attention and also training in worship. We are working closely with the Hymnal Commission in the study of proper music for children and expect that the curriculum will have some exceedingly valuable and original work in this direction.

In the high school years there will be a rather large number of short, or unit, courses so that there may be some opportunity for selection by the students themselves. These lead into the preparation for Christian marriage spoken of at the beginning.

The needs of the small school, as well as the large school, will be considered in view of the fact that most of the schools in the Episcopal Church are of the small variety.

Courses for adult groups are already being produced and have been largely used. There will be a constant flow of such material because we believe that the

learning process should never cease. Interest in adult education classes is on the increase and this is true in many areas outside the Church.

The background for the content material in these courses is being published in a series of books on the adult level, called "The Church Teaches." The first of these, which embodies "what an Episcopalian ought to know" about the Bible, is to be on the market about November 1st. This will be followed by books on Church history, doctrine, missions, Christian ethics, and others as fast as they can be produced.

All of the work is the product of an Editorial Board representing the various schools of thought in the Church and, for that reason, should be acceptable to the whole Church. This will be a curriculum of, by, and for the Church as a whole.

TEACHING CAPACITY

Along with this there is already beginning a great effort to raise the teaching capacity of the Church to a higher level, beginning with the clergy. In-service training of the clergy is already beginning at diocesan and summer conferences although the staff of field workers will have to be greatly increased to do this effectively. The College of Preachers in Washington is to make this in-service training of the clergy a major objective from now on. This is a most important and encouraging step. Ultimately we hope to have chairs in Christian Education in all of our theological seminaries so that, from the very beginning, our younger clergy can go forth as *teachers* as well as priests and pastors.

With this as a base, we plan to build up the teaching capacity of the some 40,000 teachers at present reported as working in our Church Sunday Schools. We wish to make it possible for capable lay volunteers to do advanced work so that they can be "top sergeants" in this great teaching army. They will help the clergy to raise the general teaching level. Of course, the two or three hundred professional lay teachers now in service are of the utmost importance in this effort and, while the volunteer will always have to bear the brunt, there will be more and more openings for the professional.

To direct this great effort we have to have a greatly enlarged staff at headquarters and in the field in line with what other communions, like the Presbyterian, are doing. This is the reason for the increased budget.

However, with education brought to the "front and center" of our consciousness, not only will the money be forthcoming but there will also come, if the action of General Convention is any indication, a great personal effort on the part of parishes and vestries, clergy and people, to pass on the great Christian heritage to the oncoming generation.

Living With the Present Canon

By the Rt. Rev. Wallace E. Conkling

Bishop of Chicago

AS always at General Conventions, when any changes are proposed in the Marriage canon of the Church, the public press is likely to burst out with headlines indicating that standards are being let down or abandoned. Even at San Francisco, when actually no substantial change whatsoever was made, one saw in the newspapers that the Church was "liberalizing her divorce laws."

The mind of the 56th General Convention, as clearly shown by action taken in both the House of Bishops and the House of Deputies, was that we should continue with the present Marriage canon very much as it is for at least another three years. When the report of the special committee of the House of Bishops was received by the Bishops, there were definite changes recommended and approved. These were generally

concerned with clarification, and with the better administration of the canon. They were not changes in the character and purposes of the canon itself.

In Philadelphia, in 1946, the House of Bishops had passed resolutions which were then rejected by the House of Deputies. These were again favorably considered by the Bishops in San Francisco, and provided for instruction on marriage and the family life, and for emphasizing the family, rather than the individual, as the basic unit in the pastoral ministry. Another of these resolutions would require the signing of a statement, before marriage, by which the bride and bridegroom would declare their understanding of the character and purposes of Holy Matrimony, as set forth in the Book of Common Prayer, and their sincere intention regarding the same.

Other proposals made by the committee on Marriage, and approved by the Bishops, were to clarify certain points which in the past three years have been questioned, such as: "That a Minister may not remarry a divorced person who is not an active member of this Church." (The present canon deals with those who are active members, and, by implication only, ruled on those who are not, and to some a more definite statement therefore seemed desirable.)

HOW LONG IS ONE YEAR?

Another matter on which the Bishops found need of clarification was the ruling, that, "Before a judgment could be given, permitting marriage by one whose previous marriage had been dissolved or annulled by a Civil Court, one year must have elapsed since the entry of the judgment of the Civil Court." The question has naturally arisen on the requirement of "one year," since in various states the length of time varies before the decree becomes final. In some instances it is almost immediate, in others, it is as long as two years. The predominant judgment of the Bishops was that despite hardship to individuals, the canon would have to require the final judgment as a basis of ecclesiastical action.

The Bishops further ruled that when a marriage, for which a dispensation has

been secured, is to be solemnized in another jurisdiction, the bishop of that jurisdiction must also rule favorably. This, as well as most of the other changes approved by the Bishops, was merely putting into canonical form that which had been already fairly commonly practiced by them in the administration of the present canon.

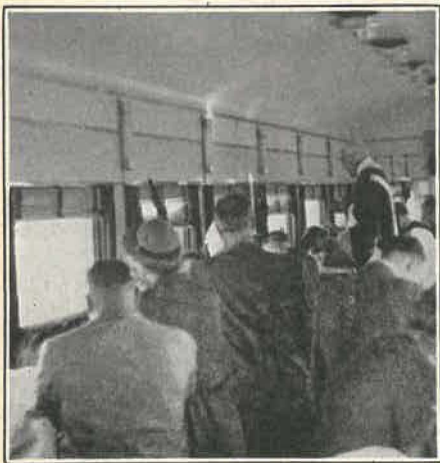
It is difficult for one who did not sit in the House of Deputies to know, yet, exactly what they did do to all the proposed changes in the Marriage canon sent to them by the House of Bishops. It would seem that many of the lay deputies did not fully appreciate the pastoral approach made by the Bishops in their suggested changes in Canon 17, regarding instruction, the family, and the pre-marriage statement. Actually, all these are being widely observed and they do not need to be in the canon, though it is thought by many desirable that they should have such authority.

DEPUTIES OPPOSE CHANGE

The House of Deputies did concur with the Bishops in the clarification of the important point that since the provisions of Canon 17 did actually refer specifically only to a member in good standing, this did not by any means open the gate freely to all others who are not.

In the House of Deputies, the opinion against any change in the basic character of the canon was thus so strong that they were not in the mind to change it even in less important details.

This General Convention would thus seem to reflect what is the general mind throughout the Church — that our present canons on Marriage are the best we have had for many years, and we need to live and work under them to test them fully before making important changes. To further this end, the House of Deputies voted to supplant the existing committee of three bishops on the procedure of marriage legislation by a joint commission of bishops, clergy, and laity, to whom this important matter was referred for study, and any possible changes to be recommended three years hence. With this action the House of Bishops happily concurred.



Advance.

EUCHARIST ON TRAIN: Bishop Conkling is here shown celebrating the Holy Communion on the General Convention special train en route to San Francisco, September 25th. To enable the many Churchpeople in the long string of cars to fulfill their "bounden duty" of Sunday worship, a series of services was arranged. Sacred vessels and vestments were provided by Bishop Conkling. The service, conducted by the Bishop of Chicago, opened the series.

Eight minus One

By Spencer Miller, Jr.

Deputy from the diocese of Newark

IT would be impossible to claim that General Convention was "on fire" with the social gospel, or that deputies were incited to bold declarations on national and international problems. Yet on such matters laid upon its conscience by resolution and memorial, the Convention did speak affirmatively, consistently, and convincingly.

Eight resolutions were recommended, seven of which were adopted.

For the second successive time, the Convention created a Joint Committee (of ten members) on National and International Problems. Bishop Scarlett of Missouri was unanimously reelected chairman and the author was reelected secretary.

The House of Bishops transferred all resolutions of its own standing Committee on Social Service to this Joint Committee. The House of Deputies, on the other hand, retained the status of its Social Service Committee. This might have given rise to an overlapping of function, if a delineation of duties had not been informally agreed upon.

Eight specific subjects were referred to the Joint Committee on National and International Problems, either by the House of Bishops or the House of Deputies, by separate resolution or memorial. Four of these resolutions were international in scope. Three were national or domestic in character. A resolution originating in one House was first referred to the Joint Committee, was duly considered by the Committee, and was then acted upon by the House in which it had originated. Thereupon it was sent to the other House, in the form of a numbered message, which stated the action taken by the House transmitting it. Under this procedure, resolutions were read by the secretary of each House, placed on the calendar, and then, for final action presented by the chairman or secretary of the Committee to the House that was being asked to act either individually or concurrently.

BACKGROUND FOR EVALUATION

The action of General Convention on the subject was colored by several peculiarities, both of the Convention and of the subject itself.

First, practically all matters referred to the Joint Committee on National and International Problems are current, complex, and controversial. Frequently they pose issues on which reasonable men differ, both as citizens and as Churchmen.

Second, some deputies oppose the Church's taking a stand upon matters which in their opinion are purely political or purely economic—at least they so explain their reasons for voting against resolutions in this field. Sincere though they may be, their position is founded on a basic fallacy: namely that there are matters purely political or purely economic. There are not! Philosophy, as well as Church history, teaches a different and deeper concept. "All political problems are at base economic problems; and all economic problems are at base moral problems; and all moral problems are at base spiritual problems," wrote Sir Francis Bacon.

Third, the House of Bishops is traditionally more liberal on national and international questions than is the House of Deputies. The General Convention at San Francisco did nothing to modify this tradition.

It is against such a background as this that one must evaluate the resolutions adopted, and the guidance that these will provide, on a select number of national and international problems.

WORLD ORDER

The first of the four resolutions having to do with international affairs dealt with *world order*. A somewhat similar resolution had been adopted at Philadelphia (1946). The San Francisco resolution, however, begins with a penitential note appropriate to a Church body. The resolution, as adopted by a voice vote in the House of Deputies, without debate and without dissent, is:

Whereas, the most powerful governments in the world, including our own, assert their present ability not only to bring untold pain and destruction upon the people of the earth, but to annihilate cities and all the works of men and to reduce what survivors there may be to an existence on the level of brutes;

Whereas, there is no reason to suppose

that this awful power will not be employed by fallible and sinful men, and

Whereas, it is necessary that there be instituted an international order limiting national sovereignty and administering world-law binding on both nations and individuals for the establishment and maintenance of just and enduring peace and for the prevention of international war, and

Whereas, the organization of the United Nations represents a great step toward such an international order, but has not yet been granted sufficient powers to accomplish its purpose, now therefore be it

Resolved, the House of Bishops concurring, that it should be a fundamental objective of the foreign policy of the United States of America to support and strengthen the United Nations and to seek to develop through the United Nations or otherwise, a world government, open to all peoples, with defined and limited powers adequate to preserve peace and prevent aggression, on through the enactment and enforcement of world-law, and be it further

Resolved, that we call on all God-fearing and peace-loving people to join in this effort.

The House of Bishops concurred in the resolution.

HUMAN RIGHTS

The second resolution—that in support of the United Nations Declaration of Human Rights—was adopted first in the House of Bishops and presented to the House of Deputies. Except for a single explanatory word from a member of the Committee in support (who pointed out that the Declaration set forth an objective which would be of long-term realization), the resolution was adopted by the Deputies with but a faint dissent in a voice vote. The full text of the resolution is:

Resolved, the House of Deputies concurring, that this convention:

1. Recognizes in the United Nations Declaration of Human Rights a statement of principles through which people of all religions and all faiths can give expression to their highest aspirations.

2. Urges every congregation in the Episcopal Church to set aside a period for consideration of this Declaration in relation to the community in which it is located, so that the members of each church can determine what changes they may usefully undertake to fulfill its objectives in their

own lives and in their church organizations.

3. Directs the Department of Christian Social Relations of the National Council to prepare materials for the study of the Declaration by groups within this Church.

4. Expresses its belief that the security of the United States, along with that of other countries, can be achieved only as everyone, everywhere in the world, is assured the basic human rights set forth in the Declaration.

5. To this end, urges the prompt completion of the draft Covenant on Human Rights, so that nations may bind themselves to mutual observance of the basic civil rights defined in this document.

6. Looks forward to the development of further international conventions and agreements in the field of human rights, and urges that the United States continue its efforts in this field.

7. Expresses also its support of the International Convention for the Prevention and Punishment of the Crime of Genocide, and urges its immediate approval by the United States Senate and its ratification by the President.

8. Directs that a copy of this resolution be sent the President of the United States, the Secretary of State, and also to the chairman of the United Nations Commission of Human Rights.

FRIENDSHIP WITH SOVIET RUSSIA

The third resolution — even more controversial — had to do with friendship with Soviet Russia. Originating with the Bishops, it passed that House, and was sent to the Deputies for concurrent action. The members of the Joint Committee agreed that, before presenting it to the House of Deputies, they should add a clause commending our state Department for its long and patient efforts to secure an accommodation with the Soviet Union. Thus amended, this resolution was adopted, on a voice vote with little dissent, the added clause being in italics in the form here given:

Resolved, the House of Deputies concurring that we . . . do herewith call upon our Government to make ceaseless efforts through statesman-like negotiation, to effect real and lasting reconciliation with the Soviet Union. For we recognize that, however vast the difficulty of achievement of such reconciliation, War between our two countries would be a catastrophe of limitless proportions to the whole world.

We commend our State Department which, since the war's end, has made patient and continued efforts to seek an accommodation with the Soviet Union.

We believe there is no reason why nations with different ideologies cannot live together in the same world, provided they do not try to force their own system on other people.

COMMISSION ON JUST AND DURABLE PEACE

The fourth resolution proposed the creation of a Joint Commission on a Just and Durable Peace to "study this objective and bring back a report to the next General Convention in 1952."

This resolution, which was introduced

PENSIONS

\$1,500 Minimum

By the Rev. Roelif Brooks

Chairman, Committee on the Church Pension Fund

ONE of the matters which occupied almost an entire afternoon of presentation and discussion by the House of Deputies was that of increased pensions for retired clergymen, and the widows and orphans of deceased clergymen. For this, the House had been prepared by the printed report of a Joint Committee appointed by the Presiding Bishop to consider appealing for a Fund to supplement Clergy Pensions [L. C., August 14th], a printed appeal for action by the Rev. Theodore Bell of California, and by a plan submitted by the district of New Mexico and Southwest Texas. This last represented much labor and cost to its proponents and if its recommendations had been adopted, it would have changed the whole plan of pensions under which the Church Pension Fund has operated since it was set up in 1917.

In addition to these, there were presented many memorials and resolutions from many dioceses and convocations all bearing upon the same subject. The House Committee on the Church Pension Fund worked early and late, and held hearings for the proponents of the various plans, hearings which were again given in an open session of the House. While there was some divergence of opinion expressed in the House, there was a unanimous opinion that something should be done, and this as soon as possible, to raise the minimum pensions now being paid to beneficiaries.

As chairman of the House committee

it was my privilege to present these resolutions which were adopted by an almost unanimous vote:

Resolved, the House of Bishops concurring, that the Trustees of the Church Pension Fund are hereby requested to increase the minimum clergy pension to \$1,500 per annum and the minimum widow's pension to \$750 per annum for present and future beneficiaries, subject to adjustment consistent with the rules of the Church Pension Fund, now in force or hereafter adopted, applicable to cases of ordination or reception at advanced ages, of low stipend history, and of unpaid assessments; and be it further

Resolved, The House of Bishops concurring, that the Trustees of the Church Pension Fund are hereby requested to increase the rate of pension assessments payable to said Fund under the Canon Law to 15%, and be it further

Resolved, the House of Bishops concurring, that the Trustees of the Fund are requested to make these changes effective January 1, 1950, or as soon thereafter as they find it practicable.

By a motion adopted a joint committee is to be appointed to study further the various plans for suggested changes in the investment policy of the Church Pension Fund and to report to the next Convention.

The Trustees of the Fund have broadened the rules relating to the employment of retired clergy on pension without losing their pension, but this is a matter which was not a part of the House committee's report.

into the House of Deputies, was not approved, in view of the fact that the Episcopal Church is now a member of the Federal Council of Churches of Christ in America, which has a special commission on International Justice and Good Will, and has over a period of years addressed itself to this very objective, having submitted a significant series of reports and statements on the matter.

INTERNATIONALIZATION OF JERUSALEM

The fifth of the resolutions on international affairs dealt with the international zone in the Holy City of Jerusalem. Two resolutions were considered by

the Joint Committee.

The first of these, emanated from the diocesan convention of Dallas. It sought to direct United Nations to create an international zone, but recommended that persons be protected by United Nations, from molestation. As this involved exercise of police power in an area which has been the scene of much tension, the Committee doubted the wisdom of the proposal and felt constrained not to concur.

The second resolution, based upon first hand factual knowledge later supplied by the Rev. Walter C. Klein, American representative on the Staff of the Anglican Bishop in Jerusalem, was adopted

first by the House of Bishops and then, without dissent, by the House of Deputies:

Resolved, the House of Bishops concurring, that general Convention, mindful both of the unique character of Jerusalem among the cities of the world and of the conflicting interests that spring from its history (in which many nations and three of the principal religions of mankind have played significant roles), advocates the internationalization of the Holy City and its environs as the nearest approach to a just recognition of the claims of Moslem, Jew, and Christian. It holds that force has now made its full contribution to an abiding settlement in Palestine and respectfully recommends to the United Nations that they apply their immense moral power, without further delay, not only to the permanent relief of the hundreds of thousands rendered destitute by the Palestine war, but also to the fixation of boundaries, under international guarantee, as an indispensable preliminary to the restoration of economic life and the eventual improvement of the country.

SUBVERSIVE ACTIVITIES

Of the three resolutions that were national or domestic in character, to which reference has been made, the first reads:

Whereas, members of our Church and other right high-minded Americans were shocked to see in a prominent illustrated news sheet early in April 1949 pictures of clergymen of this Church attending a pro-communistic *cultural and scientific conference for world peace* (the picture being entitled, "Dupes and Fellow Travelers Dressed Up Communistic Fronts") and

Whereas, it appeared further that prominent members of the clergy of this Church were stated to be officers on radical directorates, together with well known communists

Therefore, be it resolved, the House of Bishops concurring, that we urge with earnest Christian kindness that clergymen and others of this Church do not participate in communistic, and (as Bishop Larned has said) in such un-Christian, subversive activities.

The Committee was of the opinion that this, being a matter of Church discipline, was not within its competence, and that it should either be referred elsewhere or be placed on the calendar. It did feel constrained, however, to recommend that the resolution as submitted be not adopted by the Convention. The resolution was rejected.

SEPARATION OF CHURCH AND STATE

The second matter of domestic concern dealt with by the Committee was that of the separation of Church and State. The resolution, which originated in the House of Bishops, reaffirmed the essential doctrine of separation in a manner which accepts, rather than challenges, the recent ruling of the United States

Supreme Court. After the resolution had been approved in the House of Bishops, it came to the Deputies on the day next to the last of the Convention. By this time the Deputies had begun to display an eagerness for action on all matters not set down on the calendar for a specific order of business. After a somewhat ineffective effort by the chairman of the dispatch of business to have the resolution referred to the Joint Committee, there was a call for an immediate vote, and the resolution prevailed by an overwhelming majority.

CONSCIENTIOUS OBJECTORS

A somewhat different fate awaited the report on conscientious objectors. After a somewhat extended debate, the House of Bishops finally adopted a resolution differentiating between those conscientious objectors who were opposed to military conscription, and those who expressed their opposition to war by offering equivalent service.

The resolution, as adopted by the House of Bishops, was a moderate request for general amnesty of those conscientious objectors, now in prison, who offered equivalent service. It came before the lower house on the last day, when the deputies were eager to adjourn. When presented, it brought forth the criticism from some that it might encourage civil disobedience, while others asserted that proper provisions were made for this class of objectors under the law. In a spirit of some impatience with debate on any question, the Deputies voted down both the Bishops' resolution and the report of their own Committee, by a substantial, but certainly not an overwhelming, majority. It is conceivable that, on another day, and under somewhat different conditions, the vote might have been different.

DISPLACED PERSONS

One on other subject of pressing international concern, the General Convention spoke. This was the plight of displaced persons. Through a report submitted to the Deputies by the Committee on Social Service, the Joint Session had given a graphic picture of the condition of these persons, which made it clear where Christian duty lay. The Convention acted affirmatively and unanimously, in a way worthy of the Church. World Relief similarly received generous and unanimous approval.

The Christian Church, set as it is in the midst of a world that has been stirred to its depths by the ferment of revolution and is still gravely apprehensive of the possible use of atomic power, dare not keep silent when moral values — if not civilization itself — are threatened.

As Woodrow Wilson wrote more than a quarter of a century ago, our civilization cannot survive materially unless it is redeemed spiritually.

LETTERS

Correction

TO THE EDITOR: Your quotation from my remarks [L. C., October 9th] gives the impression that I spoke in favor of the amendment which would take away from retired bishops the right to vote. On the contrary, I spoke against it.

I did say that on certain matters the decisions should be made by the active bishops, and that on that account I had refrained from voting on one or two questions. I closed my remarks by saying that I hoped that the amendment would *not* prevail. Bishop Conkling's speech was along similar lines.

(Rt. Rev.) EDWIN RANDALL,
Suffragan Bishop of Chicago, retired.
Evanston, Ill.

Presiding Bishop's Sermon

TO THE EDITOR: Are you getting out any reprints of the Presiding Bishop's sermon addressed to General Convention?

I can think of *nothing* which could really help parishes up and down the land more to make a truly effective Every Member Canvass than to be able to obtain and distribute reprints of this exceptionally moving appeal of Bishop Sherrill's.

It would be worth more, to me and to hundreds of others, in getting results, than the tons of the other "old line" printed matter which is now being sent to us.

Think it over, hard, and try your best to do it.

(Rev.) WALTER G. HARTER.
Tuckahoe, N. Y.

Editor's Comment:

If enough requests are received, we shall be happy to reprint the Presiding Bishop's opening sermon. The form will be a single sheet, printed on both sides. The price will be 5 cents per copy, 3 cents each in quantities of 25 or more, and 2 cents each in quantities of 100 or more, plus postage. See editorial, page 25, for a further announcement on available Convention material.

Anthology of Prayers

TO THE EDITOR: Will you please publish this letter in *THE LIVING CHURCH*.

I am compiling a comprehensive anthology of Christian prayers, tentatively entitled "Twenty Centuries of Christian Prayer." This collection will contain prayers written by representative men and women of all nations and Christian bodies and of all the centuries since Christ.

I shall greatly appreciate the help of your readers who will send me copies of favorite prayers, ancient or modern. I ask that the contributor of a prayer give the author, the translator, and the title of the prayer, and the title and the publisher of the book in which the prayer appeared, if possible.

G. A. CLEVELAND SHRIGLEY.
Buffalo, N. Y.

Forward Steps in Women's Work

By Cynthia C. Wedel

EXCEPT for the news of the greatly increased Thank Offering, the Triennial Meeting of the Woman's Auxiliary in San Francisco appeared to be an uneventful gathering. Actually delegates accomplished much in an unpretentious way. Some important matters were handled in inconspicuous but industrious workshops. Other matters which were dealt with in the general session were important to the work of the Church even though they did not have the makings of spectacular news events.

PENSIONS

One new trend which was apparent was an increased concern over the welfare of our missionaries. There was a great deal of discussion of the need for raising missionary salaries to meet the increased cost of living, and an earnest desire to raise pension payments to women missionaries was often expressed. A recommendation was submitted by one of the workshops that the National Executive Board explore the possibility of making pension arrangements possible for all women workers, whether employed by the National Council, dioceses, or parishes. The retirement and pension plan of the YWCA was cited as a possible pattern.

MISSIONARY ZEAL

That the missionary zeal of the women is not diminished was evident in the action of allocating special sums from the United Thank Offering for work in China, Japan, and the Philippines in addition to the usual items for buildings, salaries, equipment, and repairs.

The concern of the women about social issues, which did not appear on the floor of the Triennial, was clearly evident in the workshop on Christian Social Relations, in which about 130 delegates and alternates participated. It seemed to me very wholesome that, instead of being satisfied with general pronouncements on large issues, they were eager to find concrete things which Churchwomen can do in their local communities.

DISPLACED PERSONS

The problem of displaced persons was probably the most burning issue and many have returned to their parishes

and dioceses with the intention of taking an active part in the resettlement of one or more families. Great concern was expressed that we do our part in fulfilling the commitment of the Episcopal Church to provide for 1,200 displaced persons.

In line with the program of the department of Christian Social Relations of the National Council, there was serious discussion of our responsibility to our own Church agencies and institutions,



MRS. WEDEL: "Women of the Auxiliary must prove themselves women of the Church."

and of practical things which a local Woman's Auxiliary can do in helping to meet the need of the aged in our communities.

The need for more study about and support of the United Nations Organization was also stressed.

EDUCATION

In the joint sessions of the Convention the women were aroused to the educational needs of the Church, and it seems safe to predict that this will result both in a more serious consideration of the educational program of the Woman's Auxiliary, and also in a very earnest attempt to cooperate fully in the total

adult education program of the Church.

The need for better parent education, and more religious education in the home made a real impression on many of the women, and should result in a greater interest in the Christian education programs in their own parishes.

STATUS IN CHURCH

While there was disagreement among the delegates to the Triennial Meeting on the question of the admission of women to the House of Deputies, the discussion of this subject raised very vividly the whole problem of the status and place of women in the life of the Church.

In addition to the Commission to study this question which was authorized by the General Convention, a similar Commission was authorized by the Triennial Meeting. The results of the thinking of these two commissions may have far-reaching effects on the organization and carrying out of the program of women's work in the Church.

A NEW FEELING!

Partly as a result of the discussions of the place of women in the Church, and even more as a result of the enthusiasm of the women for the forward-looking budget adopted by the Convention, many women came away from the Triennial Meeting determined to try to arouse women all over the Church to a new feeling of responsibility for the total program of the Church. Many women are aware of the fact that, although the Woman's Auxiliary has no program except the program of the Church, we have often become so absorbed in our own activities that we have not felt as responsible as we should for the Church's program.

While we rejoice in the increased budget for Christian Education, and in the allotments which will mean more and better work in the mission fields, we are aware of the fact that each of us must go home and first raise her own pledge to the missionary work of the Church, and then tell everyone we know about the need for increased giving. Only in this way can the enlarged budget be raised. The women of the Auxiliary must prove themselves really the women of the Church.



BISHOP STURTEVANT: *It is a question of playing fair with the Holy Spirit.*

OUR beloved Church, if not the whole Anglican Communion, finds itself gingerly walking a tight-rope today, precariously poised in mid-air. Night has fallen and there is little light to determine whether to go backward or forward in the whole matter of Christian coöperation and reunion. *Move* we must; for if we attempt to stand where we are, we shall get increasingly dizzy and shall eventually fall into an abyss of ignominy.

It is not a question of saving face but one of playing fair with the Holy Spirit and following through what we have started, or rather following through that which we believe that the Holy Spirit has committed into our hands, and what He has permitted us to achieve thus far under His direction and power. Have we, as a Church the capacity to follow through?

Souls are to be saved to the glory of God. The disunity of the Church is an insurmountable barrier to the salvation of countless souls today, and thus robs God of the glory that is due Him.

The approaching unity of the Church is not to be conceived as the final goal of His creation nor of our vocation. It is a means to an end! We fail in achievement of the means if we lose the vision of the goal as a unity of all of life, of all of God's family, of His entire creation in the unity of God Himself. Incidentally peace, happiness, justice, and all the spiritual fruits of religion depend upon such unity.

The Church is founded by God, and called to spend and be spent, not counting the cost, to lay down its life, even as our Blessed Lord gave Himself for the salvation of the world. As His precious Body suffered the agony of Crucifixion once upon Calvary, so His Body the Church must suffer again, and again, and

Interchurch Coöperation*

By the Rt. Rev. Harwood Sturtevant

Bishop of Fond du Lac

again in the process of reconciling the world to God. "I, if I be lifted up, will draw all men unto me." No other way has been revealed to us.

The Body of the Church on earth is unworthy of its commission and high calling if it is ever dissociated in thought or action from that Body which Christ wore at Bethlehem, at Calvary, in Gethsemane. His Body is One; His Church is One. In the fulfillment of promise Christ came into the world, and His Church came into the world, to reconcile the world to God, and thus to restore that unity which had been lost through man's perversion.

We must cease our faulty thinking about *creating* unity. Unity exists in the mind of God. We are summoned to *rediscover* that unity, and to restore it to the brightness which man's sin has tarnished and obscured. Our task is one of reconciliation!

PROGRESS

Greater strides have been made toward the reunion of Christendom during the past 40 years than in the preceding 400. We need not review here the many steps in which this Church has taken the initiative, or shared. Since the Chicago-Lambeth Quadrilateral there has come a whole series of interchurch conversations, conferences, assemblies, and studies, all used by Almighty God for clarifying issues and generating power. Since 1910 has come the work of Faith and Order, Life and Work, Lausanne, Stockholm, Edinburgh, Oxford, Amsterdam. Out of the spirit of these has sprung naturally and inevitably our membership in the Federal Council of Churches of Christ in America, and in the World Council of Churches now established. In all honesty and sincerity we could take no other course. We would have been guilty of lip service to the cause of unity if we had failed to translate our resolutions into this action. Out of our sincerity and our hunger to bring about that for which we have prayed, have come the pronouncements of Lambeth, the work of the Joint Commission on Approaches to Unity, the labors of your Commission on Faith and Order (now known as the Commission on Ecumenical Relations), and countless studies, conversations, and hopes. These activities in coöperation with the Holy Spirit

and with Christians of many Churches are, thank God, creating a great vision of the Kingdom of God, and kindling a great hope in the hearts of men everywhere that the day is not far distant when, in the language of our Convention Prayer, God will "govern us in our work by the mighty power of the Holy Ghost; till at length the whole of His dispersed sheep, being gathered into one fold, shall become partakers of everlasting life. . . . One Faith, one Baptism, one Church, as there is one God and Father of us all."

We have not achieved organic unity, nor ecumenicity, but we are on the way! Under God we have achieved a spiritual unity of great promise, a consuming purpose, based upon penitence for the sin of our divisions, that made it possible for Amsterdam to cry, "We intend to stay together!"

We have achieved more: a hunger for definitive understanding of one another; a realization that a Council of churches is itself an expression of shame that must give way, in God's good time, to that which is to be, namely, an Ecumenical Council of the Church. May God keep us securely on the way.

We have achieved at Amsterdam, and through some of the assemblies of the Federal Council in America a new vision of what is meant by One, Holy, Catholic, and Apostolic Church. In that vision stand out most clearly the historic marks of Scriptures, Creeds, Sacraments, and Apostolic Ministry, and more. In that vision there is delineated ever more clearly a fellowship gathered 'round a Table with Christ at the center dispensing the heavenly food of His Body and Blood, incorporating the bodies and souls of men into His Body.

Our membership in the Federal Council of Churches proved to be a preparation for membership in the World Council. We would have been derelict in our duty of coöperation with our prayers for unity, if we had failed such membership. Neither the Federal Council nor the World Council are Protestant bodies. They are Catholic because they contain so-called Protestant members as well as Orthodox, Anglican, Old Catholic; and the Church of the living God can never be truly Catholic nor reunited until it

*Address at World Council Mass Meeting, September 30, 1949, San Francisco.

contains all segments of Christ's broken body. It is, therefore, unthinkable that we should not cooperate increasingly with all Christians who acknowledge Christ as God and Saviour, wherever we can do so without compromise of the trust that God has placed upon us.

THE FEDERAL COUNCIL

We cannot divorce our prayer and work for Christian reunion from active consistent, and generous cooperation with other Christian churches at home. It is easy for some to talk with deep concern about world affairs, and to remain poor citizens in their own neighborhood. It is easy to be interested academically in world Christianity and steps toward reunion thousands of miles distant, and to show no concern on the local level. We are guilty of insincerity if we fail to work for reunion right where we live.

Membership in the Federal Council of Churches of Christ in America is but one way, and yet the best immediate way, that we have of recognizing the grace of God at work in other Christians and of living shoulder to shoulder with them. The Federal Council, organized in 1908, now has a membership of 27 churches in 150,000 congregations with a total of about 28,000,000 members. It is the central instrument through which these churches work in common task for mutual help. They share the basic faith in "Jesus Christ as God and Saviour." Into details of doctrine the Council does not enter, its function being practical rather than theological.

Its objectives are: to express a fellowship and catholic unity; to bring the Christian bodies into united service; to encourage devotional fellowship and mutual counsel concerning activities of the churches; to secure a larger combined influence in all matters affecting moral and social conditions, so as to promote the application of the laws of God in every relation of human life.

About 400 delegates appointed by the member churches make up the Biennial Assembly, and 85, its Executive Committee. It exerts no legislative authority over its members. The publications of its secretaries have no authority unless you like them!

"GIVE" NOT "GIVE UP"

What do we mean by compromise? In popular language we mean "give and take." We do not mean "give up" or "take away." As we are willing to give to the welfare of a reunited Church all of the riches of historic inheritance, so we must be willing to receive the abundant riches that others have received from the Holy Spirit. This means not subtraction, but addition.

Obviously there are elements in our inheritance such as the credal symbols of the Faith once delivered, the sacramental

(Continued on page 30)

Theological Education

By the Very Rev. Theodore O. Wedel

Secretary, the Executive Committee, Joint Commission on Theological Education

THE cause of theological education was one concern of General Convention on which there was emotional unanimity. Judicial decisions on the issues involved touched only problems of promotion and implementation. The actions taken, while quietly adopted, with no serious debate on the floor, may, nevertheless, be of more importance to the Church than some of the other resolutions which have figured more largely in the news.

It is something of a pity that Commission reports, published before the opening of the Convention, are presented only by title and thus furnish little material for releases to the press. The report of the Commission on Theological Education is a case in point. Its closing section on "The Supply of the Clergy" consists of a survey of our clergy shortage which ought to startle our complacent Church. One sentence alone tells a fateful story [L. C., July 24th]: "While the membership of the Church (from 1900 to 1947) more than doubled (from 714,575 to 1,612,090), the number of clergy remained almost static, the increase being merely from 5,011 (1900) to 5,272 (1947)." The Church up to now has, in some mysterious manner, managed to exist and even to grow under this deprivation. But a "payoff" at last has caught up with us. The report contains a statistical estimate, made on the basis of a questionnaire circulated among the bishops of the Church, that 2,064 additional clergy are needed in the Church for the next five years. The seminaries have, from 1935 to 1948, averaged only 132 graduates per year (a five year period, at this rate, furnishing only 660 candidates). Enrollments, fortunately, have greatly increased since the war. Yet "the present capacity of our seminaries, even in a state of crowding, does not at best exceed 800 students," only one third of this number being possible yearly graduates. Annual withdrawals from the ministry (1935-48) average 183. I shall let the reader of this article play with the obvious arithmetical results. We are in the midst of a clergy shortage!

The question can, indeed, be asked: "How have we so much as held our own? Seminary graduations have not even balanced withdrawals." They certainly have not.

Bishop Gibson, Suffragan of Virginia,

(recently dean of the seminary at Seawane) in a notable address during General Convention at the "Vocations Dinner," brought this fact home to the conscience of his listeners: *Our Church does not produce its own clergy.* We are a missionary Church. Forty per cent of our clergy come to us from other communions, either as youthful postulants and candidates or as ministers having served in other churches, or as direct importations from Anglican sister churches in Canada, Great Britain, or Australia. Something is seriously wrong with our philosophy, or even our theology, of ministerial recruitment. We are familiar with the phrase "a call to the ministry." Is it not a denial of faith in the Holy Spirit as resident in the Church when the Church surrenders the task of "calling" to self-engendered subjective experience? Does a nation hesitate to draft her youth for service? Why should not the Church "call" her gifted men into her ministry?

CONCERN BECOMES ARTICULATE

To return, however, to our present crisis. Not only is there a shortage of clergy. There is a shortage of financial support also. Our seminaries are in dire straits, or will be within years or even months when governmental grants to the veterans now in the student bodies of



CANON WEDEL: *We are in the midst of a clergy shortage.*

our seminaries are no longer available. Endowment income, once reasonably adequate, is today woefully insufficient to meet costs. Every seminary dean can cite figures to substantiate the prophecy that unless the Church comes to the aid of our seminaries by way of greatly increased financial support, the institutions necessary for a cure of our clergy shortage will themselves suffer shipwreck.

Concern for the state of theological education has gradually become articulate in our Church in recent years. Laymen have become aroused—many to the point of asserting that here is a primary item in the Church's roster of budget needs. It was heartening to find, therefore, that the opening of General Convention marked the introduction of a variety of resolutions looking toward implementing support for theological education. One resolution, for example, called for a tax of one dollar a year per Church communicant for our seminaries. Another suggested a sizeable grant from every diocese sending a postulant to a seminary. Another called for a special commission to inaugurate a large-scale financial campaign.

THEOLOGICAL EDUCATION SUNDAY

The resolutions which the special committee, after much consultation with seminary deans and other interested deputies, finally presented, and which received unopposed approval, ask, first of all, that the Church take ever more seriously the appeal made for seminary support on Theological Education Sunday. They convey, further, a directive to the promotional agencies of the National Council to keep Theological Education Sunday free from possibly conflicting or rival appeals, however worthy. And, thirdly, they authorize an enlargement of the Executive Committee of the Commission on Theological Education by the addition of four laymen. This enlarged Committee has the task of further statistical study, of evaluation of present seminary administration, and of formulation of corporate policy for the Church looking toward adequate financial support of theological education.

This last-named action may require explanation both by way of a sketch of its canonical background and by way of what it envisages for the future.

The Joint Commission on Theological Education was created at the General Convention of 1930. Canon 30 defines its functions. Not all Churchpeople are aware, however, of the unique character of Canon 30, or of the Commission it authorizes. All other joint commissions of General Convention have power to organize themselves and to appoint their own committees. The Joint Commission on Theological Education differs in having at its head (or in its midst) an Executive Committee, separately appointed, and, in a sense, autonomous, and em-

powered to act in its own right. This Executive Committee consists of six members—a bishop as chairman, the dean of the General Seminary, the dean of one other seminary, an examining chaplain, and two laymen.

As a study of the journal of General Convention of 1931 can verify, that Convention was peculiarly conscious of the fact that, except for nominating powers over the board of trustees of the General Seminary, the Church has no control over its seminaries. All (the General partly excepted) are autonomous. A need, however, for evaluation of seminary administrations, and possibly of first steps toward corporate direction, and even more, a need for corporate support, could easily become acute. Any action looking toward corporate responsibility for the Church's seminaries requires careful diplomacy. Corporate support, for example, will inevitably imply at least *some* judgment on whether such corporate support of a particular seminary is justified. To quote from this year's report of the Executive Committee:

"Only six of the ten seminaries of the Church are at present accredited institutions under the standards of the American Association of Theological Schools. Tuition charges vary greatly from one seminary to another, as does the cost of the Church per student enrolled. The degree of such variance as between some of our seminaries suggests the need of analysis and evaluation by a competent advisory body."

The resolution of General Convention retains the present canonically authorized Executive Committee as the nucleus of such an advisory body. Four lay members (making a total lay membership of six) have been added to it. The Executive Committee, since its inauguration in 1930, has already accumulated a considerable body of evaluative statistical data. The Church may be ready, in view of the need of our seminaries, to inaugurate a policy of corporate support. This may take the form initially merely of corporate promotion of the cause of theological education itself. But whatever be the form, a radical step will have been taken—a first inroad upon seminary isolationism.

In the meantime, support of our seminaries need not wait. It dare not wait. The appeal of Theological Education Sunday comes to the Church from our seminaries, each for itself. Allocation of funds is left to rector or vestry or communicant. Even so, the cry is for generous giving for a great cause. Corporate concern for theological education need not wait upon any Commission or Committee reports. At the same time, we pray that a more corporate policy for the recruitment and support of the Church's ministry may in time find wise formulation and give further impetus to edifying the Body of Christ, by means of a ministry better able to serve our Lord.

U.T.O. BY DIOCESES

Alabama	\$ 22,554.78
Albany	24,675.72
Arizona	5,687.52
Arkansas	13,502.17
Atlanta	16,879.61
Bethlehem	18,225.03
California	40,039.33
Central New York	45,017.81
Chicago	45,713.26
Colorado	15,061.02
Connecticut	54,030.61
Dallas	15,733.06
Eastern Oregon	5,125.67
Easton	9,377.85
East Carolina - W	22,366.01
East Carolina - N	1,383.34
Delaware	21,730.89
Eau Claire	3,731.52
Erie	8,383.08
Florida	15,963.00
Fond du Lac	9,127.94
Georgia - W	10,860.62
Georgia - N	345.31
Harrisburg	13,524.85
Idaho	3,875.74
Indianapolis	9,833.98
Iowa	12,157.53
Kansas	9,383.35
Kentucky	16,543.20
Lexington	9,495.65
Long Island	44,486.40
Los Angeles	50,882.01
Louisiana	26,466.23
Maine	7,619.72
Maryland	43,978.67
Massachusetts	62,000.55
Michigan	33,231.96
Milwaukee	17,460.78
Minnesota	44,224.98
Mississippi	22,633.76
Missouri	16,692.95
Montana	5,072.35
Nebraska	9,455.24
Nevada	3,322.44
Newark	51,751.25
New Hampshire	9,025.09
New Jersey	40,427.62
New Mexico	6,296.46
New York	106,133.98
North Carolina	47,180.73
North Dakota	4,565.35
North Texas	5,800.30
Northern Indiana	7,913.47
Northern Michigan	5,564.44
Ohio	31,116.16
Oklahoma	11,286.30
Olympia	12,263.49
Oregon	12,000.00
Pennsylvania	112,155.44
Pittsburgh	25,268.28
Quincy	7,660.81
Rhode Island	22,075.00
Rochester	17,800.00
Sacramento	5,955.05
Salina	3,031.54
San Joaquin	6,016.16
South Carolina - W	20,299.29
South Carolina - N	838.71
South Dakota	7,664.71
South Florida - W	32,066.23
South Florida - N	210.95
Southern Ohio	67,536.47
Southern Virginia	32,478.84
Southwestern Virginia	20,472.78
Spokane	5,509.87
Springfield	7,217.82
Tennessee	27,155.54
Texas	31,520.43
Upper South Carolina - W	18,459.22
Upper South Carolina - N	215.63
Utah	2,183.50
Vermont	6,299.01
Virginia	57,855.36
Washington, D. C.	27,188.26
West Missouri	16,213.00
West Texas	15,718.72
West Virginia	19,088.16
Western Massachusetts	19,810.71
Western Michigan	13,597.18
Western New York	16,678.93
Western North Carolina	12,688.69
Wyoming	3,812.83
Alaska	2,637.55
Anking	23.00
Cuba	2,553.57
European Churches	70.23
Haiti	35.23
Hankow	260.07
Honolulu	6,226.96
Kyoto (Japan)	52.32
Liberia	200.33
Mexico	246.62
Panama Canal Zone	2,035.44
Philippine Islands	1,840.89
Puerto Rico	493.20
Virgin Islands	303.91
Shanghai	78.61
Southern Brazil	1,574.52
Service Committee	4,018.89
Miscellaneous, U. S.	6,943.78
Dominican Republic	78.23
Loose Offering	2,945.75

\$1,954,544.30

How the Money Will Be Spent

By Mrs. B. Duvall Chambers

WHEN the announcement was made that the United Thank Offering amounted to \$2,000,000 the members of the Triennial rose and sang the Doxology. They had attained the goal they had set for themselves in 1949. But when the committee went to

work on the budget, they found even this great gift very inadequate to meet the needs of the coming Triennium. For when one realizes that many of the items such as salaries, scholarships, and grants in coöperation with other Communions cover amounts to be expended annually

for three years, it is easy to see that it is far from adequate for the needs of the times.

The Offering was disbursed under three headings, "Ida W. Soule Pension Fund Capital Account," "Toward the Program of the National Council," and "Specials." The Ida W. Soule Pension Fund was established in 1922 and a part of each United Thank Offering since then has gone to increase it. The addition from this offering was \$200,000. A new pension item was included this year—\$50,000 for pensions for native women workers. This was at the urgent request of several missionaries who have seen Bible Women and other Church workers in the Orient and elsewhere who have no provision for their old age and in some cases must find refuge in our missions where they are cared for by our missionaries.

INCREASED SALARIES, PENSIONS

Under the heading "Toward the Program of the National Council," \$675,000 was added toward salaries for women missionaries. Of this \$175,000 was for an increase in the amount of salaries. Other items under this heading include new appointments, scholarships and training centers, and allowances for medical, dental, travel, and outfit expenses for women workers and an item of \$50,000 to supplement the amount of pensions paid during the Triennium. At present the income from the Pension Fund itself is not adequate and so this amount is added from the offering until such time as the Pension Fund is itself large enough to meet the need.

A long list of items is included under the heading "Specials." One of these, equipment for women workers contains sub-headings which are of particular interest, the first of which is "work budget for evangelistic and religious education missionaries." In many cases these women need tools for their work which they are loath to ask for. Some ask, and others whose need is as great hesitate and often take the amount from their small salaries. Under this new set-up each of these missionaries will be allotted about \$100 annually for these needs, to be used at her discretion. In this way all will receive assistance. A smaller item of

THE UNITED THANK OFFERING BUDGET

Triennial Offering of 1949	\$1,954,544.30	
Estimated Interest	45,455.70	
		\$2,000,000.00
I. Ida W. Soule Pension Fund Capital Account	\$200,000	
a. Addition to Pension Fund for Native Women Workers.....	50,000	\$ 250,000.00
II. Toward the Program of the National Council		
a. Toward salaries of women missionaries	\$675,000	
b. Toward increased salaries for women missionaries	175,000	
c. New appointments	45,000	
d. Scholarships and training centers	75,000	
e. Allowances (medical, dental, travel, outfit, etc. Overseas \$90,000; Home, \$10,000)	100,000	
f. Additional for pensions	50,000	
g. Administering offering	4,000	
		1,124,000.00
III. Specials		
a. Equipment for women missionaries		
1. Work budgets for evangelistic and religious education missionaries	25,000	
2. General equipment for special needs of women missionaries..	6,000	
3. Toward cars for women missionaries	24,000	
b. Repair and equipment of buildings	65,000	
c. New buildings	200,000	
d. Visual aids for promoting the offering	4,000	
e. Missionary projects supported in coöperation with other com- munities		
1. Women's Christian College, Madras, India, \$2,000 a year....	6,000	
2. Ginling College, Nanking, China, \$2,000 a year	6,000	
3. Christian Medical College, Vellore, India, \$1,500 a year....	4,500	
4. St. Christopher's Training College, Madras, India, \$500 a yr.	1,500	
5. Migrant work in U.S., through Home Missions Council, \$3,000 a year	9,000	
6. American Bible Society	3,000	
7. Christian Literature, \$2,000 a year	6,000	
8. World Council of Churches	1,000	
f. To purchase and equip addition to Windham House	90,000	
g. The Church in Japan		
1. To complete payment on Hongo Estate	33,334	
2. For Children's Center at Hiroshima	10,000	
3. Christian Hostel at University of Tokyo— \$200 annually for 3 years, \$900 for repairs	1,500	
h. The Church in China		
1. For publication of booklets similar to <i>Forward Day by Day</i> — \$1,000 annually for three years	3,000	
2. Salary and travel of secretary for young people and students— \$1,500 annually for three years	4,500	
3. Salary and travel Bishop Liu, missionary district of Shensi— \$1,500 annually for three years	4,500	
4. To be expended at discretion of the National Executive Board for the work of the Church in China	13,000	
i. The Church in the Philippine Islands—to be expended at dis- cretion of the National Executive Board for the work of the Church in the Philippine Islands.....	9,000	
j. Discretionary Fund	96,166	
		626,000.00
		\$2,000,000.00

Be It Resolved, that lapsed balances under Section II, *Toward the Program of the National Council*, shall be distributed at the end of each year for budget purposes, *except* for items b, c, d (toward increased salaries for women missionaries, new appointments, and scholarships and training centers) which shall be reallocated annually by the National Executive Board.

\$6,000 is included for institutional and other missionaries not included in the first group.

CARS FOR MISSIONARIES

A wholly new item was added this time, "toward cars for women missionaries": \$24,000. Many need them and this amount will provide a share of the cost.

Repair and equipment of buildings received \$65,000 and new buildings \$200,000. This last item seems large but in reality is only about a fourth of the total askings already listed with more to come. With expansion in many fields and the need for replacement in war-torn areas one can readily see the great need for this item.

Missionary projects in coöperation with other communions included a wide variety of grants ranging from \$2,000 a year for the Women's Christian College, Madras, India, to \$3,000 a year for migrant work in the United States through the Home Missions Council. In response to a suggestion from the floor the committee added an item under this heading

for the World Council of Churches, \$1,000.

A large item was included in the budget for the purchase and equipment of an addition to Windham House. This national training Center of our Church has been filled to capacity of late and when in the spring the opportunity arose to purchase the adjoining house it was decided to do so, and from the Offering a grant of \$90,000 was made to go toward this purchase and the needed changes to make the house adequate for the number of those wishing to train for Church work.

Three great mission fields received grants to help in the carrying on of their work at this time: the Church in Japan, the Church in China, and the Church in the Philippine Islands. The latter grant

is a small one of \$9,000 to be disbursed by the National Executive Board in response to requests from our missionaries there. Items for the Church in Japan include \$10,000 for the purchase of a Children's Center at Hiroshima in response to an appeal from Bishop Yashiro. For the Church in China of especial interest is an item of \$1,000 a year for the publication of booklets similar to *Forward Day by Day*.

The final item in the 1949 United Thank Offering budget is one of inestimable value. It is the discretionary fund, amounting to \$96,166. In these uncertain days this fund can be used to meet an untold number and variety of needs. It is expended over the Triennium by the national executive board in response to requests which are carefully studied.

Meeting Missionaries

By Ellen B. Gammack

Associate Secretary, Woman's Auxiliary



"WE want to meet missionaries. We want to see and hear them and know their story." This is the repeated request of the women of the Triennial. The answer to the request came at the Triennial Meeting of the Woman's Auxiliary in San Francisco when missionaries came from all over the world and were guests of the diocese of California.

Here was Grace Crosson having just arrived from the Arctic Circle in Alaska. As one of the nurses at Hudson Stuck Hospital, she told of the routine day by day hospital work. But she told too of the dramatic and might-have-been tragic "break-up" when the waters of the Yukon and tons of ice broke through the little community and hospital in Fort Yukon last spring. Many a delegate present had had something to do with sending hospital supplies at one time or another, to this frontier hospital for Indians and Eskimos.

Here was Kathryn Bryan, new in the mission field and fresh from it. Perhaps because of her open mindedness and youthful energy she has been willing to tackle anything, making and admitting her mistakes along the way. The humor and gaiety and dedication which have carried her successfully through this first difficult year were contagious to us as we listened to her. And as one delegate said, "Haiti was just a name to me. Now it is a real place and I feel that I know something about it."

Many have heard of our children's home in Panama. Miss Claire Ogden has served there for years, hoping and dream-

ing that some time she might attend a Triennial. And she did! Because of her own desire, the record of her work with the children, and the help of her friends and admirers, she was able to come. "One of the greatest experiences of my life," was her reaction to the San Francisco meeting. . . .

"The inspiration of the United Thank Offering Service—the opening service—has given me spiritual uplift and the courage one needs to cope with the many and varied problems in the mission field. It has been a privilege to be on the committee for the United Thank Offering budget—to work with the other women of the Church—to learn the workings of our organization as a whole."

Then there was Louise U. Blake, a missionary of some years' experience in the work in this country. She had come from the drab oil fields of Edgerton, Wyoming, to the compelling beauty of San Francisco with the Berkeley hills and sunsets viewed over the Golden Gate bridge. We felt through her what creative living can be in the midst of isolation and barrenness. Through her loving concern for the people, through her teaching and through the worship and beauty of the new church which had been a dream to her for so long, the message of Christ has become real to the men and women around her. It is inevitable that she will carry the message of the Triennial and the beauties of San Francisco back to her people in Wyoming. Not only that, she will bring back Haiti, Panama, and Alaska to the congregation.

Miss Odessa Babin returns to her difficult work in Mexico where non-Roman Catholics are a small minority. She says:

"The Triennial has given me an insight into the efficiency of the women of the Church as a whole. The association with others who are interested in Church problems was uplifting. . . . I shall return to the field with a new desire to help the other women who were not able to have the opportunity to attend such a gathering."

And then there was Sara Nickpeay from a lonely hill-top in Upper South Carolina where she has helped to build up a fine Church Negro day school at St. Barnabas' Mission. "I've been in Church work for four years," she said at a missionary luncheon, "but this is the first speech I have ever made." After listening to her, we hoped it would not be her last speech! She made us feel the job she was doing and the results of her labors, teaching children to read and write, helping them to learn how to carry responsibility, helping them to grow in the life of the Church as they worship, work, and play together.

HUMAN PACKAGES

It has been said, "The way to convey a message is to wrap it up in a human package." The women of the Church are deeply interested in the human packages, in the personalities who are out on the frontiers in various parts of the world, conveying the Christian message. From the United Thank Offering the major part of these missionary salaries are paid. Through the offering Churchwomen build buildings, send supplies and equipment to the missionaries, and make scholarships available to them for study and refresher courses. But often these women in the mission fields at home and abroad are names only. Here in San Francisco they became living real people.

Miss Constance Bolderston expressed what so many felt when she said that one of the great values of the Triennial to her was the opportunity to renew a connecting link between the field and home.

"Making actual contact with and getting to know those with whom you have corresponded or of whom you have heard is one of the great benefits. The personal touch is so helpful."

Missionaries who had received supplies from a diocese were able to meet the women who actually sent these supplies and corresponded with them. And the women at home were able to know to whom they were sending supplies and to learn something of the field in a way that exchange of letters would never make possible.

Through talking, through worshiping and listening and working on committees together, the missionary and the supporter at home became aware of their real closeness to one another—they felt

their interdependence and had the sense of sharing in a common task. Miss Aline Cronshey, a missionary in Western North Carolina, spoke of the fellowship and joy of meeting with former co-workers and old friends, the making of new friends interested in one's particular work.

"It not only enhances that fellowship but brings about a new vision and desire to carry on and go forward in working toward the Kingdom of God on earth."

Miss Eleanor TenBroeck just back from the House of Bethany in Liberia explained how much it meant to feel "the cordiality and interest of the women of the Church and their concern for our work . . . we have an assurance of their interest and support and prayers and also they seem responsive to the things which we may find we need in the future."

BUT FOR CHRISTIAN MISSIONS

Churchpeople of other nationalities brought one more part of the whole. There were not many, but no one will forget our fellow Philippine Church members as they brought us their message from members of our Church across the sea. They made us aware in a unique way of the greatness of the Christian message and the significance of the missionary task. These Philippine women would never have known Christ unless our missionaries had gone to them. One Chinese woman said, "No matter how wonderful God is, we never would have known Him if it had not been for Christian missions. Tell everyone that."

And what a loss it would have been even to us. For these nationals were, even through their brief words and short visits, missionaries to us.

And all the women of the Church at home and missionaries at home and abroad felt their oneness as they worshipped and gave of themselves and their gifts in the United Thank Offering service.

"The two million dollars came from all over the world—from Christians of Alaska, and the crowded cities of China, and from first generation Christians in the Orient. Presented on the altar built into the Civic Auditorium of San Francisco, this money will, during the next three years, be the means of bringing the Christian message and material aid to countless places throughout the world."

The oneness of the missionaries and their new missions and the home churches were symbolized quite completely by the place cards at the head table of the Church Vocations dinner. These were designed and painted by Miss Gertrude Loh, a Chinese student at St. Margaret's House. The blue edged oval shaped card represented a tray, the symbol in China of the offering of oneself. In the center of the tray was the shining cross, and underneath this cross, on each card, was painted an African hut, a jinrickshaw, the Gold-

en Gate bridge, an Alaskan Eskimo, a Cuban native standing under a palm tree. These represented the places needing the message of the Cross. And underneath all of this was the name of the person to sit at that place, representing the home church needed for financial and moral support of those who offered themselves to convey the message of the Cross.

The Triennial in its brief 11 days helped to break down any sense of isolation and separateness and to remind those on the frontiers and those in the home churches that the Church is one.

Miss Kathryn Bryan summed it up:

"Being at the Triennial has been a chance for me to get away from the busy routine and experience a stirring renewal of faith and feeling of Oneness in Christ with women of all the world."

"I have been given opportunities to share glimpses of my life with the women in whose name and through whose efforts I have gone forth to work. I have shared with other missionaries in problems and satisfaction. In giving and sharing in the worship, work, and fellowship of Triennial, I have been renewed in spirit and inspiration."



“Go Forward”

GENERAL CONVENTION is a curious phenomenon in many respects, and the attitude of Churchmen toward it is almost unique in Christendom. Most provinces and national bodies of the Church Catholic take their governing synods for granted, as a normal part of continuing Church life. Not so Episcopalians, who have come to regard the triennial sessions of their major governing body as cataclysmic eruptions in Church life, which will either throw a monkey wrench into the machinery of the Church or give it a new burst of energy to carry it through the ensuing three years. Too often the end of Convention elicits a sigh of relief that the Church is still functioning, and that no major damage has been done to it by its bishops and duly elected clerical and lay representatives.

Why should this be the case? We think it is partly a natural result of the so-called Catholic-Protestant tension under which our Church normally lives. But that is not enough to account for it entirely, since the convocations of York and Canterbury and the Church Assembly do not seem to evoke the same sense of crisis in our British fellow-Churchmen. It is also partly because this country is so big, and the General Convention, coming at three-year intervals, has such a short time in which to attempt to settle matters of policy for a diverse and scattered constituency. But we think that the heightened sense of triennial crisis in the past two decades stems largely from the “depression mentality” from which the Church is only now beginning to emerge.

Let's take a look at the record, as Al Smith used to say. The high point of the first half of this century, so far as national Church policy is concerned, was the General Convention of 1919, in which the Nationwide Campaign was launched. For the first time the Episcopal Church had a truly unified national and international program of missionary advance. As always, the missionary attitude of the Church proved to be a fairly accurate barometer of its spiritual health, and the Church awoke to new life in parishes and dioceses as well as in its larger activities. Its new-found unity of purpose was signalized by the development of the National Council, which gave direction to its expanding activities between the sessions of General Convention.

If 1919 was the high point of the first half-century, certainly 1934 was the low point. Depression, which had struck the financial world late in 1929, had by that time engulfed the Church in its suffocating tentacles. Debts were sky-high and contributions for all purposes earth-low. Confidence in the National Council was at its nadir. The Church

was unable even to adopt a working budget, and was forced to operate for three years on an “emergency schedule.” But out of the depths of despair was born the Forward Movement, which began the long and arduous task of revitalizing the life, and rehabilitating the work, of the Church.

Progress from 1934 to 1949 has been slow but steady. The Church weathered the storm of a Second World War, and was immediately faced with new opportunities and soul-stirring demands in the post-war world. True, some doors are closing to the Church's message, as in some parts of China; but other doors are opening, as in Japan, where General MacArthur unhesitatingly declares time and again that the Church has a golden opportunity.

Unhappily, the General Convention of three years ago, which might have addressed itself to these new opportunities, was torn by internal dissension. This year there was no such dissension, and in its rediscovered unity the Church found itself in a position to take a stride forward comparable to that of 1919. Bishops and deputies, we truly believe, caught something of a vision of a more vital Episcopal Church, ready to follow the leadership of the Holy Spirit even into new and uncharted fields. In the words of the report of the Committee on Program and Budget: “We seem to discern the renewed stirring of the zeal that in times past sent Jackson Kemper to the Western frontier, Channing Moore Williams to the Orient, John Payne to Africa, and Lucien Lee Kinsolving to South America.” Truly there were giants in those days; can we develop leadership of such stature in our own time?

WE believe the answer is a ringing affirmative; and we think the General Convention of 1949 has set the stage on which may be enacted a new drama of spiritual, educational, and missionary progress on the part of the Episcopal Church in the second half of this century, which lies immediately before us.

We agree wholeheartedly with Bishop Sherrill's analysis of the situation. “I have the conviction,” says the Presiding Bishop in a post-Convention statement written especially for this issue of *THE LIVING CHURCH*, “that when the Church as a whole is told the story as presented to and understood by the General Convention, there will be a great response in renewed consecration and in sacrificial giving of our means and of ourselves.”

The budget appended to our national Church program is the largest in the history of the Episcopal Church. It means that every parish budget and every diocesan budget must be rethought, and that every

individual communicant must have a new concern about his own stewardship of the material gifts of God. We must give more generously, and more intelligently, if the goal is to be achieved. We must broaden our horizons, and think more about the needs of the whole Church.

Diocesanism as well as parochialism must be broken down. We must awaken to the fact that an unchurched area in Long Island or Tennessee is the concern of Churchmen in Maine and California, just as a call to advance in Brazil or Okinawa is the responsibility of the Church in Virginia and New York and Wisconsin. And if any diocese or parish fails to do its full share, the work of the whole Church and the very cause of Christianity must suffer. It is not merely a matter of budgets and quotas, but of true conversion and sacrificial giving. But budgets and quotas are necessary if the program is to be achieved and the advance of the Church made effective.

WHEN Bishop Block stood before the joint session of both Houses of General Convention and the Woman's Auxiliary, he electrified that great audience with his quiet earnestness and the sincerity of his message. We wish the whole Church might have heard him, both in his reading of the report and in the few words that he added out of the depth of his own great heart. We cannot point up this editorial better than by quoting a few paragraphs from the beginning and end of that report, which we hope will prove to be the keynote of the united advance of the Episcopal Church, not only in the next triennium but in the next fifty years, so that the second half of this twentieth century may be redeemed for Christ and His Church in ways that we can now but dimly foresee and to a degree that we cannot begin to measure.

"The ringing call to advance in the name of God," said Bishop Block as he began to read the committee's report, "is one that has always awakened response in the hearts of His people. It is that call that is being made to the Episcopal Church today, when new opportunities are opening up for Christian advance in all parts of the world.

"Conscious of this divine call, yet painfully aware of our human limitations, your program and budget committee has tried to shape the glad response that we know our Church will want to make. While in some areas we have perforce had to yield to defensive tactics and to be limited for the moment to a strategy of 'hold the line,' in other areas we have charted a bold advance in the belief that God the Holy Spirit is indeed commanding us to 'go forward' under the banner of Christ the King. . . .

"We have tried . . . to begin the process of what we hope will be a great upsurge of faith, of hope, and of love, which are the marks of the truly converted Christian. Only thus can we really measure

up to the splendid heritage that is ours as members incorporate in the mystical body of Christ—His Holy Catholic Church."

Then followed the details of the \$5,600,000 budget—the largest ever proposed to any General Convention, but one that yet should be well within the means of an aroused and consecrated Episcopal Church. A truly adequate program of Christian education, which we need so badly to cure what the bishops' pastoral refers to as the basic weakness of our religious illiteracy. The opening up of a new mission field in Okinawa. Advance in Brazil and Japan, in the Philippines and in Central America. Help to the Church in China, with freedom to adjust appropriations to meet the rapidly changing situation there. New work to serve the shifting populations in this country. Assistance to dioceses in urban, rural, and industrial areas, with development of new kinds of Christian evangelism to meet new situations. Christian world relief and Church coöperation. These are many facets of the same jewel, the precious gem of Christian conviction which cannot reflect the light of God's countenance unless it be brought into the open and shown forth to the world.

Finally, as Bishop Block completed the reading of the report, soon to be enthusiastically and unanimously adopted, came these sober but stirring words:

"When the program of the Church becomes a matter of heart concern to the rank and file of our people, the raising of a much greater budget will be the inevitable response of regenerated hearts. The call is to do for God with God's strength what we would not dare attempt for ourselves and in our own strength. Let us go from this place determined by God's grace, as an act of penitence and gratitude, to show the world that the Episcopal Church has shaken itself free from parochialism to justify its claim as a true branch of the Holy Catholic Church."

In a sense, this was the first "normal" General Convention in twenty years. Its cry was neither "Let us retrench" nor "Save the Church." Its spirit was rather one of listening for the voice of the Holy Spirit. And many feel that the answer came quite plainly in the quiet but compelling words of the Old Testament with which the program committee prefaced its report:

"Speak unto the children of Israel, that they go forward."

Royal Words of Wisdom

ALL honor to Princess Elizabeth, who had the courage to speak out forcefully in condemnation of declining moral standards as represented by the high divorce rate in Britain, as in this country.

"We live in an age of growing self-indulgence," the Princess and heir-presumptive to the throne is quoted as saying, "of hardening materialism and of falling moral standards. I would go so far as to say

that some of the very principles on which the family, and therefore the health of the nation, is founded, are in danger.

True words, often said before but coming with new force from a member of the royal family that is held in such high esteem not only in Britain but throughout the English-speaking world. The angry retorts made by groups of sociologists, lawyers, and others who see divorce as merely a bit of social surgery and who have no concept of the sacramental character of marriage only emphasize the lowered moral standards that are prevalent in secularized society.

We are glad Princess Elizabeth has spoken so frankly. We hope she will not yield to the criticism of vociferous advocates of materialistic standards, but will continue to uphold the Christian convictions that are the strongest bulwark of civilized society.

"Segregation in the Church"

SOME weeks ago [L. C., August 14th] THE LIVING CHURCH recommended a canon which would provide that all members of the Episcopal Church should have equal status and rights in any parish or mission thereof, and that a communicant should not be deprived of the Holy Communion nor debarred from parochial membership because of race, color, or nationality. The proposal led to a considerable amount of correspondence in our Letters department, and to discussion in the Church generally.

The proposed canon was duly introduced into the House of Deputies by the editor of THE LIVING CHURCH, on behalf of the entire clerical and lay deputation of the diocese of New York. It was referred to the committee on canons, which held a hearing at which there were two speakers for it and two against. There was, however, a great deal of discussion in the corridors, and many deputies buttonholed the editor and asked him to withdraw the proposal. To this his reply was that the matter should be debated and the canon either accepted or rejected by General Convention, but that he was unwilling to withdraw it.

Finally the canon came up, in a report of the committee on canons. The committee stated that they felt the proposed canon to be unnecessary, as the substance of it was implied in the general invitation in the order of Holy Communion, and in other offices of the Church, and no discrimination was stated or implied in any canon or other formulary of this Church. They recommended, however, that the proposal be placed on the calendar for debate. This recommendation was voted down on a motion to lay on the table, which of course is not debatable.

This editor does not unduly regret defeat of his proposal, though he thinks it would have clarified the stand of the Church and given real encouragement to rectors who are earnestly trying to make their

churches houses of prayer for all people, often against the prejudices of some of their influential laymen. Such situations occur both in the North and in the South; indeed, the problem of interracial relations is not a sectional but a national one.

Genuine progress is being made throughout the Church in this whole matter of race relations. On the national level, racial discrimination has been virtually eliminated, at least in theory. There are Negro and Oriental members of the House of Deputies and of the Woman's Auxiliary, though none has yet been elected or proposed for the National Council. (True, one Colored deputy was barred from the House of Deputies, but the discrimination against her was on account of her sex, not the color of her skin.) On the diocesan level, separate Colored convocations have been abolished in all but one diocese, and there the system is in process of being changed.

It is only on the parochial level that racial segregation and discrimination continue, often simply as a reflection of the prevailing custom rather than because of active prejudice. This is of course where the Christian doctrine of the brotherhood of all men reaches its acid test. But we fully agree that no canon or other regulation will enforce Christian brotherhood; only the grace of God working in the human heart can accomplish it. We pray that the Holy Spirit will so fill the hearts of all faithful people that denials of that Christian virtue may become increasingly rare, and that all sorts and conditions of men may increasingly find their home in that part of the Holy Catholic Church to which we own our allegiance.

Family Note

WE ARE grateful to the many who have expressed appreciation of our Pre-Convention and Convention Numbers. Many have commented favorably on our two colored covers, made possible by two of our loyal advertisers — J. Wippell & Co. and the Oxford University Press. Others have praised us for our prompt and accurate reports of Convention news. And those who were in San Francisco marveled that we could deliver copies there on Wednesday afternoon containing reports of events as late as Monday afternoon.

Those who attended the Family Dinner on October 1st met the members of the staff that made these achievements possible. Peter Day, the executive editor, made all assignments and flew back from San Francisco the next day to "put the baby to bed." Miss Elizabeth McCracken covered the House of Bishops, as she has done for many conventions. The Rev. Ralph Madson, also a veteran convention reporter, covered the House of Deputies. Douglas Polivka, our Oregon correspondent, covered the laymen's weekend and other events, as well as sending a daily report to Religious News Service. His wife, Josephine

Polivka, covered the Woman's Auxiliary. Several of our diocesan correspondents handled special assignments. And the editor, himself a deputy and member of the Program and Budget Committee, wrote editorials in odd moments. Thus THE LIVING CHURCH had the largest and (we believe) the most efficient press delegation of any periodical, religious or secular, at the San Francisco General Convention.

All of this would not have been possible but for the devoted efforts of the Rev. Francis C. Lightbourn, managing editor, and the staff at the publication office in Milwaukee, as well as the staff of the Fowle Printing Company, our printers, and Trade Press, our typesetters. Employees of all three firms worked 16-hour days to produce our Convention numbers.

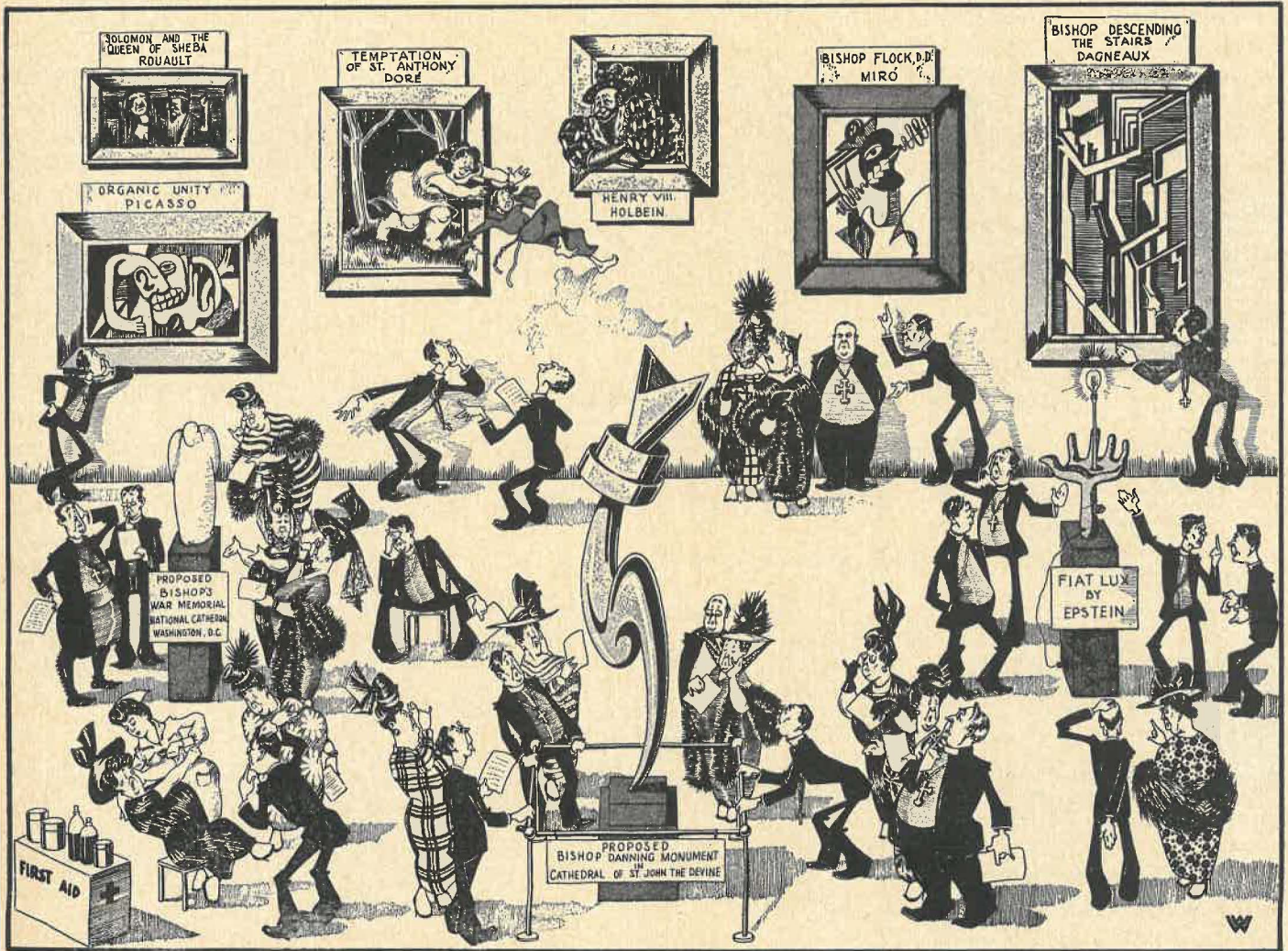
We know THE LIVING CHURCH FAMILY is interested in the people who put out THE LIVING CHURCH, and the way in which it is done. The editor takes pride, therefore, in giving the names of some of those who made possible the full and generally accurate coverage of the General Convention; and we know we speak for our readers in saying "thank you."

Convention Numbers Available

A NUMBER of requests have come in for sets of our General Convention numbers for use by individuals and study groups. We have approximately a thousand copies of most of the issues, and shall be happy to fill orders for them at the price of \$1.00 for the set of six issues. In quantities of 10 or more, the price is reduced to 75 cents for the set of six.

The issue in short supply is that of October 2d, the First Convention Number. However, the major item of that issue — the Presiding Bishop's opening sermon — is being reprinted, and will be substituted in the set of six when the supply of copies of that issue is used up.

The sermon may also be purchased separately at 5 cents per copy, 3 cents in quantities of 25 or more, or 2 cents in quantities of 100 or more, plus postage. The issues themselves may be purchased individually (subject to the necessity of preserving enough to make complete sets) at the regular rate of 20 cents per copy, or 15 cents in quantities of 10 or more.



ART AND THE CHURCH

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EPISCOPATE

Bishop Donegan Elected

At a special convention of the diocese of New York, October 25th, Bishop Donegan, Suffragan of New York, was unanimously elected, Co-adjutor of the diocese.

Rev. Dudley S. Stark, rector of St. Chrysostom's Church, Chicago, Ill., who had been the other nominee of the diocesan committee for nomination [See L. C., October 2d], withdrew his name October 12th.

At the special convention on October 25th, the only name put in nomination was that of Bishop Donegan. It was voted unanimously to do without balloting, and Bishop Donegan was unanimously elected by acclamation.

Chicago Consecration

The Presiding Bishop has taken Order for the consecration of the Rev. Charles L. Street, Ph.D., suffragan bishop-elect of Chicago.

The consecration service will be held in St. James' Church, Chicago, November 1st, at 10:30 AM. The Presiding Bishop will be consecrator, with Bishop Conkling of Chicago and Bishop Ivins of Milwaukee as co-consecrators.

The bishop-elect will be presented by Bishop Randall, Suffragan of Chicago, retired, and Bishop Ziegler of Wyoming, retired. Bishop Whittemore of Western Michigan will be the preacher, and Bishop Page of Northern Michigan will be litanist.

The attending presbyters will be the Rev. Harold G. Holt of Oak Park, Ill., and the Rev. John H. Scambler of Chicago.

The Rev. G. Carlton Story of Chicago will be deputy registrar.

Ohio Consecration

The Presiding Bishop has taken Order for the consecration of the Rev. Nelson M. Burroughs, D.D., bishop coadjutor-elect of Ohio. The consecration will take place in Trinity Cathedral, Cleveland, on November 16th at 10:30 AM.

The Presiding Bishop will be consecrator, with Bishops Tucker of Ohio and Hobson of Southern Ohio as co-consecrators.

The bishop-elect will be presented by Bishops Donegan, Suffragan of New York, and Higley, Suffragan of Central New York.

Bishop Oldham of Albany will be the preacher and Bishop Pardue of Pittsburgh will be litanist.

Attending presbyters will be the Rev. Harold J. Edwards of Trinity Church,

Seymour, Conn., and the Rev. John J. Paulsen, St. Stephen's Church, Elmsmere, N. Y.

The Rev. Dr. John H. Fitzgerald, Brooklyn, will be the registrar.

EDUCATION

Religion Supremely Important
or Nothing, Says Leader

The universities of America throw their weight against religion today by disclaiming involvement, Ernest Cadman Colwell, president of the University of Chicago and distinguished New Testament scholar, declared October 9th, speaking at Duke University, Durham, N. C., at the Sunday morning worship services, which closed the inauguration ceremonies for President Arthur Hollis Edens.

"Religion is either a supremely important faith, or it is nothing. If the students of the university do not find religion playing an important role in courses or in the studies which the faculty pursues, no amount of formal allegiance to religion will convince them that it is important for the educated man.

"When the student graduates and enters business, he may be told that religion has nothing to do with business. Since he has learned as a student that education, which he then regarded as important, did not need religion, he is easily persuaded that business does not need it either. Religion is thus progressively banished from all important areas."

One of the youngest administrators in American theology, President Colwell served as the university's dean of the divinity school until his appointment as president under Chancellor Robert M. Hutchins in 1945.

The doctrine of false tolerance is carried to ridiculous extremes, President Colwell believes.

"If tolerance did require the elimination of religion in the education of all citizens, the state should seriously consider whether tolerance can conceivably be as important to the continued existence of the country as religious faith."

Religious faith is sold in a competitive market, President Colwell declared.

"If faith in God is to survive, the individuals who find in it a supreme value must be free to state their faith and give reasons for it without being banned from the academic world."

A second cause of godlessness, according to the distinguished theologian, is the university's emphasis upon analysis and upon a detached "scientific" objectivity in all matters of the mind.

ACU NEWS

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Newspaper of the American Church Union of the Episcopal Church

October, 1949

EDITOR

The Rev. Frank Damrosch, Jr.
St. Paul's Rectory, Doylestown, Pa.

Business Office

The American Church Union
1215 Massachusetts Ave., N.W.
Washington 5, D. C.

THE CONGRESSES

by

THE REV. ALBERT J. duBOIS
Chairman, Congress Committee

The ACU Catholic Congresses of September 1949 drew record crowds at services and meetings from New York and Williamsburg, Virginia, on the East Coast to San Francisco and Seattle on the West Coast. The estimated attendance at all events in the nation-wide program was 32,000. To this must be added the great numbers who listened to programs on the radio, who saw services on television and in news reels from coast to coast. Forty-three Bishops of the Church participated in the various activities on the schedule. The coverage of all meetings and services in terms of photographs was excellent and the Congress Committee hopes to publish shortly a small booklet of selected pictures together with some of the papers and sermons that were delivered.

The Congress Committee feels that its aims were realized in sponsoring a series of services in this Prayer Book anniversary year which emphasized the Catholic heritage of the Episcopal Church and the worldwide fellowship of the Anglican Communion in sharing that heritage. Letters from our overseas visitors have been enthusiastic in their praise of what the Congresses meant to them in terms of binding together the various parts of the Anglican Communion in a closer fellowship. Those of us who attended all the events in the crowded schedule felt that the fine response everywhere is indicative of the interest of Churchmen in definite teaching and the Traditional expression of the Faith.

As we rejoice in past successes, however, we must keep our eyes to the future. There were indications everywhere that the Church looks increasingly to the ACU for leadership in both the defence and propagation of the Faith. The ACU cannot measure up to the responsibility until it is able to set up a central office and engage the services of a full time field worker. It is to be hoped that the enthusiasm shown at the Congresses will show itself in generous gifts to the special ACU Fund for setting up this office, and as there are calls for leadership from all over the Church pouring into the Congress Chairman's office every day there

is no time to lose. If you were inspired and rejoiced with us in the Congress successes, please do your part to build up this fund TODAY by giving us your donation as concrete evidence of your approval of all that was done.

The next urgent need of the ACU is for more memberships. In the rush of the activities at our meetings it was not possible to receive all the memberships that were needed. There is a blank on this page. Will you send it in today to carry on the work of the ACU throughout all the other months of the year? Regional ACU groups are in process of organization, or are already organized, all over the country and a part of your membership remittance will be returned to your own local group for its work. The whole program of the ACU is undergirded by the memberships. Real expansion and extension of the work awaits YOUR membership.

Sincere thanks are expressed on behalf of the Congress Committee to all those who assisted in making the various activities successful last month.

COUNCIL MEETING

The annual meeting of the Council will be held at the Church of St. Mary the Virgin, New York, on Wednesday, November 9th, beginning with a corporate Communion at 8 A.M. and continuing through the afternoon.

One of the purposes of allocating part of the membership dues to the regional branches is to enable them to pay travel expenses for their Council members. If the Union is to function on a nation-wide scale it is vitally important that nation-wide representation should be had at these annual meetings. It is to be hoped, therefore, that plans to this effect have been made. If any regional group has not done so, it is not too late to get busy and assure representation at the meeting.

A CHALLENGING COMMUNICATION

The Catholic Social Action Committee of the Province of the Mid-West of the A.C.U. has sent out a reply post card which shows that this committee is not only on the job but getting right at the heart of the matter.

On the message side of the card the committee asks these questions:

1. Are you *generally* interested in relating Catholic Christianity to society? that is: to work, to family, to school, etc.
2. Would you be interested in a conference on Catholic sociology?

The reply side of the card has this questionnaire:

Would you diagnose our disordered society as being probably curable or incurable?

In your opinion, are the main difficulties due chiefly to faulty persons or faulty principles?

Does this subject hit you in your own parish life?

Do you think we can reasonably do more than we do?

If so, would a group effort help? by getting together? by writing?

Do you feel you could use information, assistance, clarification in your work?

Would you like suggested reading material?

Does the proposed conference on Catholic sociology interest you? (tentatively planned to be held at Racine, Wis., Aug. 14-17, 1950; cost about \$10)

Would you like full details about this conference?

If any of our readers who have not received this card would care to answer the questionnaire they can send their answers to the Rev. E. C. Lewis, 220 Ellis St., Stevens Point, Wisconsin.

If there are those in parts of the country too distant from Racine for them to consider going to the conference, they may write to the chairman of the A.C.U. central committee on Catholic Social Action, the Rev. C. Kilmer Myers, 175 9th Ave., New York City, suggesting such a conference in their localities.

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Our Every Member Canvasses are near at hand, and it behooves ALL of us to begin planning, both by praying and calculating, just how MUCH and NOT how little we will give to Our Lord through Holy Church this coming year. We personally are avowed disciples of tithing, or proportionate giving (some planned, definite part of our income), for we know what it has done in our own lives over the years. Each year, therefore, at our own expense, here in these columns, we plead that YOU, for the sake of Jesus, Whom you love, for His Holy Church, and through Them for all who need Jesus' care and love, pray earnestly, and then sit down with pencil and paper and face some cold figures. Put down in one column all you spend for your family essentials (rent, clothes, food, utilities, and even some of these might be economized in). Then add on what your car costs, INCLUDING amortization, your recrea-

tion, your smokes and/or cosmetics, and all your other little comforts, extravagances and doo-dads. Be sure and put them ALL down. Now, add them up. Over in another column, against your personal expenditures, jot down what you now give Our Lord over the same identical period. Is the amount given Jesus even a FAIR proportion for Him, Who gives you ALL you have? Keep looking these figures in the eye. Are you proud of them? Don't think in terms of what you now consider essential needs. Start planning personal economies that He may have more from you. Ask Our Lord daily to lead you DEFINITELY to the amount He and you both know you CAN and SHOULD give. Sign your pledge card accordingly, and start being truly happy for once in your life, in KNOWING that you haven't let Jesus down through your wallet.

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FOREIGN

ENGLAND

Dr. Fisher 99th in Line of Archbishops of Canterbury

The Archbishop of Canterbury, the Most Rev. Geoffrey Fisher, D.D., recently gave it out as official that he is 99th in line of succession from St. Augustine, first to occupy the see of Canterbury (597-604).

Variouly listed as the 97th, the 99th, and the 101st, of the Archbishops of Canterbury, Dr. Fisher explained that the figure 101 (that of *Crockford's Clerical Directory*) includes the name of the 7th-century Wingheard who, according to Bede, was elected to the archiepiscopal post, but died in Rome before consecration, and the mention twice of Thomas Arundel.

Arundel, who became Archbishop in 1396, was later removed from office for political reasons, but was finally reinstated. Counting him but once, and omitting the name of Wingheard, will give Archbishop Fisher as the 99th occupant of the historic see.

Dick Whittington

Evacuation was begun in August in the London Church of St. Michael, Paternoster Royal, in the hope of discovering the tomb of Dick Whittington, four times mayor of London, who rebuilt the church in 1412. Present at the service which preceded the turning of the first sod was Mr. Richard Whittington, who is the first Whittington since his famous kinsman to be a member of the Worshipful Company of Mercers. He is a descendant in about the 20th general generation of Sir Richard.

No Comment until . . .

The Bishop of Derby, Dr. Rawlinson, pleads for abstention from comment on the Church of South India, on the ground that this body has set up a theological committee to examine the points raised in the report of the Lambeth Conference, and that the Bishop of Chichester, Dr. Bell, is visiting South India on his way home from Australia [L. C., September 11th, page 10].

AFRICA

Devaluation and Evangelization

Since devaluation of the pound has taken place, one fifth of the income of the diocese of Lembobo has been wiped out, the Bishop of Lembobo, Dr. Boys, has reported.

In Lembobo the local currency is the Portuguese *escudo*.

DIOCESAN

CALIFORNIA

Feast of St. Francis of Assisi

On the feast of St. Francis of Assisi, a solemn Eucharist of thanksgiving for their parish life was offered by members of the Church of St. Francis, San Francisco. The patronal observance fell on October 4th.

Pontificating at the 8 AM Eucharist was Bishop Hubbard, Suffragan of Michigan. Celebrant was the Rev. E. M. Pennell, Jr., rector.

CHICAGO

Renewal of Confirmation Vows

A printed form for the renewal of the vows of Confirmation has been put out by the diocese of Chicago.

At the visit of the bishop, those previously confirmed are requested to stand, and together rededicate themselves, pledging themselves anew to their "bounden duty" (Prayer Book, page 291).

After reciting together the prayer "Defend, O Lord, this thy Child," those making the rededication kneel to receive the bishop's blessing.

NEW YORK

"Home Grown" Choir

Honors Organist

Walter S. Fleming celebrated on October 16th his 30th anniversary as organist and choirmaster of St. Peter's Church, Port Chester, N. Y.

Mr. Fleming began playing the organ when he was about nine years of age. He studied piano under Albert Ross Parsons of New York, and organ under G. Edward Stubbs, Mus. Doc., organist and choirmaster of St. Agnes' Chapel, New York City.

To honor the occasion, the choir that Sunday at St. Peter's Church was "home grown," consisting of some 75 voices, including the two regular choirs and a number of returned former members.

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DEATHS

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

Sister Rhoda Pearl, C.T.

Sister Rhoda Pearl, of the Community of the Transfiguration, died at the mother house in Glendale, Ohio, October 10th, after an illness of three months. She was in the 57th year of her life, and in the 13th of her religious profession. She was for 12 years head of St. Andrews' Priory School, Honolulu, T. H.

Kate Sibley Shaw, Deaconess

Deaconess Kate Sibley Shaw, missionary retired after many years in the Philippines, died on October 20th at the House of the Holy Comforter, New York, where she had been ill for several months.

Born on Christmas Day, 1879, Deaconess Shaw was graduated from the former Deaconess Training School in Philadelphia in 1917 and remained there for two years as assistant, working also in connection with the Philadelphia City Mission. After a term as religious education director for St. Mark's Cathedral, Grand Rapids, Mich., she was on the staff of the diocese of Western New York from 1921 until in 1925 she was appointed for work in the Philippines. Her brother, the Rev. Edward A. Sibley, had been a missionary there since 1907, and was priest at All Saints' Mission, Bontoc, until his death in 1931.

Deaconess Shaw was in charge of work among women and girls at Bontoc, P. I., and stayed there, except for furloughs until she was interned for three years during the recent war. She returned to the United States in the spring of 1945 but retired the following year. On her furloughs, she was one of the most popular missionary speakers, and for many years has been widely known throughout the Church.

Austin Sherlock Murray

Austin Sherlock Murray, secretary-treasurer of the finance and advisory board of the diocese of Newark, died in Orange, N. J., October 10th, at the age of 74.

Funeral services were held August 14th, at St. Andrew's Church, South Orange, with Bishop Washburn of Newark, Dean Frederick J. Warnecke, and the Rev. H. Ross Greer, rector of St. Andrew's, officiating. Interment, after cremation, took place at Longmeadow, Mass.

Born in Birkenhead, England, Mr. Murray was the son of Capt. George Siddons Murray, commodore of the Guion Steamship Line, and Elizabeth Gray Murray of Edinburgh, Scotland. He came to this country at the age of 19.

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Interchurch Cooperation

(Continued from page 17)

principle embodied in the Sacraments of history, an apostolic Order of three-fold ministry which includes episcopacy, which neither this Convention nor any resolution thereof has the right to vote away or to sacrifice to any man or group. We can give them to all who seek, we can share them, but we have received no commission to give them up for they are of the very essence of Christ's Body.

There are, thank God, more than these formal elements which we are called upon to share. There is the Church-spirit as against a sectarian-spirit, which we must give; an ethos of Christian fellowship, and a sacramental life to which the lives of all the saints of history have contributed, which is the very heart of enduring religion and which we can share even as Christ shares His Life with all who come to Him in faith. We dare not wrap these gifts in a napkin and bury them!

And we have much to receive from those who have been blessed with gifts which have been withheld from us in our stupidity: the personal and corporate zeal of the Methodists, for example; the dignity of the Presbytery in the Presbyterians; the dignity of the lay priesthood in the Congregationalists; the missionary zeal, the technique of Christian education, of many Protestants.

We can receive the loyalty and discipline of the Roman Catholics, orthodoxy of the Orthodox, the family spirit of the Old Catholics, the quiet confidence of the Quakers, which the Anglican Communion has allowed to escape out of our hands. Not by subtraction, but by addition can the Church Militant arrive at wholeness!

That this conception of give and take is not Anglican invention, let me quote from a current writer in the Roman Catholic magazine *Orate Fratres*, September, 1949, published by the Benedictines of Collegeville, Minnesota, in an article entitled "The Catholic Attitude toward the Reformation," sharing the blame for disunity of Christendom.

"If Catholics will become more wholly Catholic, and Evangelicals will become more wholly Evangelical, then Catholics and Evangelicals will be one in the one truth of the one Church."

In coöperation with other Christians through the Federal Council, your Church has had the privilege of sharing in a corporate influence upon political and social policies of the United Nations of the Western alliance, as well as of Congress. Through Church World Service the work of world relief and reconstruction has been done as none could have done it alone. Coöperation in the cause of Displaced Persons, coöperation in conferences in the fields of social and

economic life; coöperation in rural work, world mission, stewardship councils, training of laymen, are fruits of united action.

What more can we do?

1. Participate in the United Evangelistic Advance planned for 1950.

2. Participate in study and fellowship.

3. Help particularly in arousing clergy and laity alike to greater participation in every area possible and more.

4. Assume our full share of financial responsibility.

As representatives of the Church in our home parishes and dioceses our biggest task, our greatest call, is to translate our prayers and hopes into persistent action in fellowship with Christians of every name who accept our Lord as God and Saviour.

¶ *Action of General Convention on these four points and other ecumenical matters is reported on page 4, under the General Convention Summary.*

CLASSIFIED

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WANTED: An experienced person to act in dual capacity of organist-choirmaster and director of religious education. Reply Box J-344, The Living Church, Milwaukee 3, Wis.

WANTED: Director of religious education; one capable and willing to do Parish secretarial work. Reply Box J-345, The Living Church, Milwaukee 3, Wis.

THE REV. FRANK T. HALLETT, 300 Hope St., Providence 6, R. I., wishes information regarding anyone who teaches the absolute necessity of the imitation of Christ: who is still interested in liturgical studies after a few years out of seminary; who carries on his work without the aid of midweek social activities; who has a copy of *New Approach to the New Testament*, by Martin Dibelius to sell or give away; who teaches that The Beatitudes represent the fullness of human happiness; who is interested in Fr. Keller's Christophers.

WANTED: Curate, Anglo-Catholic, Single between 26-35. Work with college students and young people. Apartment, good stipend. Eastern Parish. Immediate reply. Reply Box S-352, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, Catholic, 32, married, available for new work. finest references, correspondence invited. Reply Box M-349, The Living Church, Milwaukee 3, Wis.

RECTOR large parish desires Rectorship, medium sized parish. Invites correspondence, Moderate Churchman, Good Preacher and Administrator. Experience with young people and Church School. Excellent References. Reply Box W-348, The Living Church, Milwaukee 3, Wis.

CHURCHWOMAN: with training and experience capable and energetic, wants position in Institutional work. Reply Box M-350, The Living Church Milwaukee 3, Wis.

PRIEST, Moderate Churchmanship, 36, married available for new work, fine references, desire active parish in suburban area in the East, correspondence invited. Reply Box G-353, The Living Church, Milwaukee 3, Wis.

COMPANION—Woman past middle life with effective experience eager to find employment. Willing to assume full responsibility for house a servants, or make all arrangements for travel. References provided. Write: **Miss M. Arnold, Indian Field Rd., Greenwich, Conn.**

CHANGES

Ordinations

Priests

California: The Rev. Wilfred R. H. Hodgkin, Jr., was ordained priest on August 24th by Bishop Block of California at St. Stephen's Church, San Luis Obispo. Presenter, the Rev. Dr. W. R. H. Hodgkin; preacher, the Rev. Charles F. Whiston. To be vicar of St. Peter's by-the-Sea, Morro Bay, Calif. Address: P. O. Box 953, Morro Bay, Calif.

Dallas: The Rev. William F. Maxwell, Jr., was ordained priest on September 21st at St. Luke's Church, Stephenville, Texas, where he will be in charge. Ordained by Bishop Mason of Dallas. Presenter, the Rev. Richard A. Hayes; preacher, the Rev. Homer F. Rogers.

Lexington: The Rev. Newton C. Wilbur was ordained priest on September 4th by Bishop Moody

of Lexington at St. John's Church, Dayton, Ky. Dean Paul D. Wilbur, brother of the ordinand, was presenter and preacher. Address: 224 Ward Ave., Bellevue, Ky.

Southern Ohio: The Rev. Earl S. Estabrook was ordained priest in St. Matthew's Church, Cincinnati, by Bishop Hobson of Southern Ohio on September 15th. Presenter, the Rev. Dr. Maxwell B. Long, acting for the Rev. Dr. J. F. Moore; preacher, the Rev. Dr. Nelson M. Burroughs. To be priest in charge of St. Matthew's Mission, Cincinnati, and chaplain of the Children's Hospital. Address: 5415 Grafton Ave., Cincinnati 29.

Deacons

Albany: Edward Kronvall was ordained deacon on September 21st by Bishop Littell, retired Bishop of Honolulu, acting for the Bishop of Albany at

St. Paul's Church, Albany, where the ordinand will be assistant. Presenter, the Rev. Loren N. Gavitt; preacher, the Rev. Oliver Carberry.

Massachusetts: Winslow Franklin Beckwith was ordained deacon on September 17th by Bishop Sterrett of Bethlehem, acting for the Bishop of Massachusetts, at Christ Church, Reading, Pa., where the new deacon will be curate. Presenter, the Rev. Robert E. Browning; preacher, the Rev. W. Paul Thompson.

Virginia: John E. Williams was ordained deacon on September 21st at Aquia Church, Stafford County, by Bishop Gibson, Suffragan Bishop of Virginia. Presenter, the Rev. Dewey C. Loving; preacher, the Rev. Samuel B. Chilton. To be minister in charge of Overwharton Parish (Aquia Church, Stafford, and Clifton Chapel, Widewater). Address: Stafford, Va.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30
ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBols, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with ser, MP 10:45,
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

DAYTONA BEACH, FLA.

ST. MARY'S Rev. Samuel C. W. Fleming
Ridgewood Ave. (U. S. 1) at Orange
Sun 7:30, 9, 11; Daily MP 7, HC 7:15; Sat C 5-6

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

T. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri
Requiem 7:30, MP 9:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Rev. Edward J. Bubbs, dean
Sun 8, 10:45; Daily 11:45; Thurs 8:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
v. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

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

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

BOSTON, MASS.

ADVENT Mt. Vernon and Brimmer Sts.
Rev. Whitney Hale, S.T.D., r; Rev. Peter R. Blynn,
Rev. Arthur C. Kelsey, Assistants.
Sun 7:40 Mat; 8 & 9 HC; 11 Sung Mass and Ser;
Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD,
HC add'l; Fri 5:30 Service of Help and Healing;
C: Sat 5 to 6 by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
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Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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

NEW YORK CITY (Cont.)

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser; Weekdays: Tues — Thurs 12:30
Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Glibert Dar-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
45th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

PHILADELPHIA, PA.

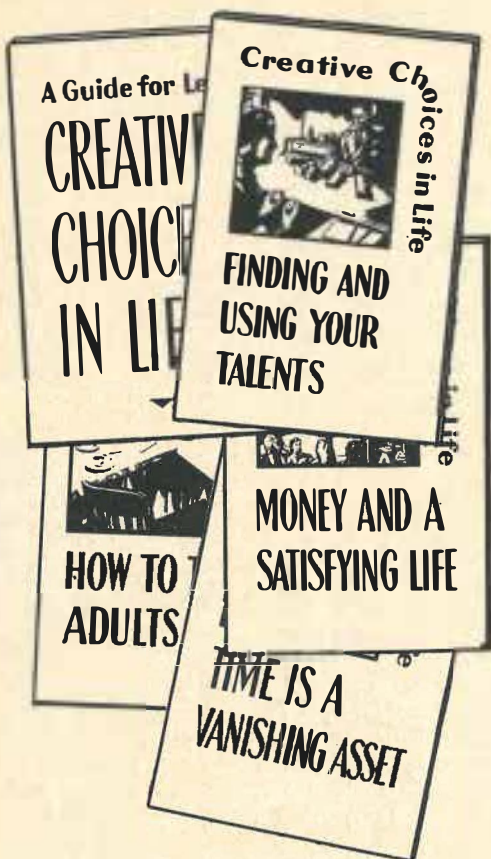
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Fifer, Th.B.
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Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat
7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat
12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
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