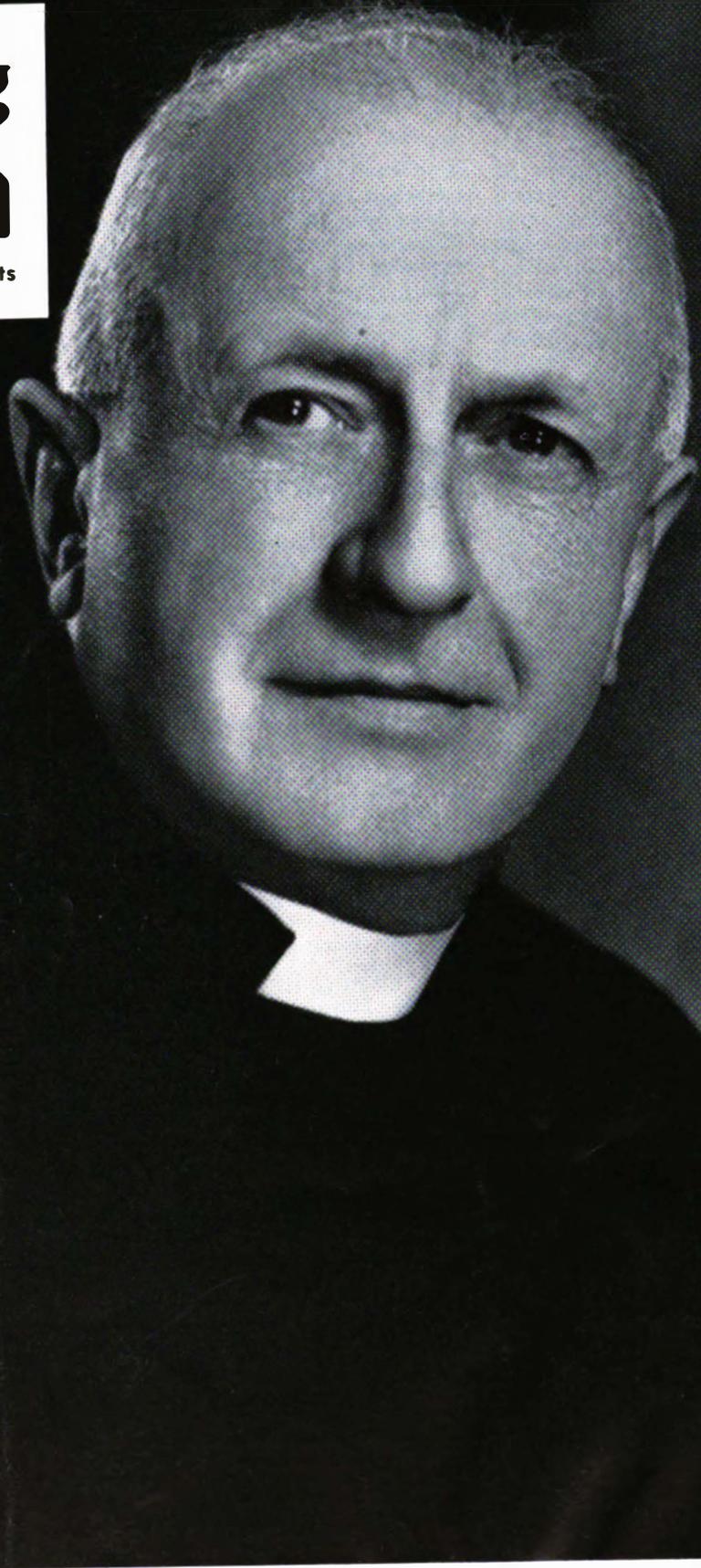


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# The Living Church

September 5, 1954 Price 20 Cents



**BISHOP SHERRILL:** New World Council president [p. 9].

**OPEN COMMUNION** P. 7

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## Toward an Awareness

A NEW series, "The Makers of Christendom," under the general editorship of Christopher Dawson, has been launched by the recent appearance of its first two volumes.

The series, which "will not be confined to the lives of the martyrs and the canonized saints," but "will also include other representative figures — kings, bishops, and men of letters — who have played a leading part in the life of their time," will take the form of translations of original documents.

Thus, of the two installments so far to appear, *The Western Fathers* consists of the lives of St. Martin of Tours (by Sulpicius Severus), St. Ambrose (by

**THE WESTERN FATHERS.** The Makers of Christendom. Translated and edited by F. R. Hoare. Sheed & Ward. Pp. xxxii, 320. \$4.

**THE ANGLO-SAXON MISSIONARIES IN GERMANY.** The Makers of Christendom. Translated and edited by C. H. Talbot. Sheed & Ward. Pp. xx, 234. \$3.50.

Paulinus the Deacon), St. Augustine of Hippo (by St. Possidius, Bishop of Calama), St. Honoratus of Arles (by St. Hilary, Bishop of Arles), and St. Germanus (by Constantius of Lyons), translated and edited by F. R. Hoare.

The second volume, *The Anglo-Saxon Missionaries in Germany*, contains the lives of St. Willibrord (by Alcuin), St. Boniface (by Willibald), St. Sturm (by Eigil, Abbot of Fulda), St. Leoba (by Rudolph, Monk of Fulda), and St. Lebuin (by an anonymous writer), together with a selection from the correspondence of St. Boniface and the *Hodoeporicon* of St. Willibald (by Huneberc of Heidenheim) — all translated and edited by C. H. Talbot.

The series is described as "a bold attempt to help Christians to an awareness of the richness of the cultural tradition which they inherit."

THIS editor recalls reading somewhere — though he cannot now put his finger on the reference — that parish histories should be small, condensed, readable, and inexpensive (about 75 cents a copy), so that every parishioner might be able to purchase a copy.

Be this as it may — and of course every rule has its exceptions — *Trinity Protestant Episcopal Church, Galveston, Texas, 1841-1953*, subtitled "A Memorial History," by William Manning Morgan, is truly monumental in bulk

as well as in purpose. It tells just about everything connected with the history of this parish, which now numbers some 1500 communicants under the present rectorship of the Rev. E. H. Gibson (Anson Jones Press, P.O. Box 404, Houston 1, Tex. Pp. 801. \$15).

### In Brief

**A BLESSED GIRL.** Memoirs of a Victorian Girlhood Chronicled in an Exchange of Letters 1887-1896. By Lady Emily Lutyens. Lippincott. Pp. x, 340. \$4.

Lady Emily Lutyens (b. 1874) is the granddaughter of the novelist Bulwer-Lytton (author of *The Last Days of Pompeii*, etc.).

The volume consists of an exchange of letters between Lady Lutyens, as a teenager and growing young woman, with the Rev. Whitwell Elwin, a Church of England vicar and man of letters 58 years her senior, of whom, she has this to say:

"... I gave him, in almost daily letters, the entire confidence of a somewhat passionate nature. From him I received a warmth of friendship, coupled with an understanding and sympathy for my youthful problems and heartaches, rare in the relationship of youth and age."

The letters afford an interesting and intimate glimpse into the life and manners of the late Victorian era.

**THE TAMING OF THE TONGUE.** By Elaine Murray Stone. Holy Cross Press. Pp. 48. Paper, 50 cents.

Twelve short chapters on profanity, angry words, lying, boasting, etc. and the means to overcome these sins.

The booklet shows a careful reading of spiritual writers from Clement of Rome to such moderns as Baron von Hugel and Fr. Hughson. While there may be difference of opinion about some of the advice Mrs. Stone gives (e.g., her insistence upon the duty of always apologizing to those whom we have offended), on the whole she has assembled helpful material and presented it in an attractive and winsome manner.

### Books Received

**THE LEGAL COMMUNITY OF MANKIND.** A Critical Analysis of the Modern Concept of World Organization. By Walter Schiffer. Columbia University Press. Pp. x, 367. \$6.50.

**GERMAN PROTESTANTS FACE THE SOCIAL QUESTION.** Volume 1: The Conservative Phase, 1815-1871. By William O. Shanahan. University of Notre Dame Press. Pp. xii, 434. \$6.75.

**OLD TESTAMENT IN MODERN RESEARCH.** By Herbert H. Hahn. Muhlenberg Press. Pp. viii, 267. \$4.

**AN ORDER FOR THE LORD'S SUPPER.** The Church of South India. Oxford University Press. Pp. viii, 15. Paper, 20 cents. [The Order approved by the 1950 Synod, "slightly revised" in 1954, for experimental use.]

# The Living Church

Established 1878

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

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News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late, important news, however, received in this office up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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## Things to Come

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### September

- 12th Sunday after Trinity.
- 13th Sunday after Trinity.
- Meeting. General Board, National Council of Churches, New York, to 15th.
- 14th Sunday after Trinity.
- St. Matthew.
- 15th Sunday after Trinity.
- North Conway Conference on Alcoholism, North Conway, N. H., to 28th.
- St. Michael and All Angels.
- Consecration of the Rev. Joseph S. Minnis as Coadjutor of Colorado.

### October

- 16th Sunday after Trinity.
- 17th Sunday after Trinity.
- Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 14th.
- 18th Sunday after Trinity.
- St. Luke.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

## Donations of Books

The Australian branch of the John Mason Neale\* Society would greatly appreciate donations, from American Church-people, of copies of any of Dr. Neale's 140 works, for placement in the Society's library.

I should be glad to send full information about the Society, of which the Bishop of Willochra, S. Australia, is president in Australia, and of which the Bishop of Durham is vice president in England. The library is peculiar to Australia.

Address: Christ Church, Rectory, Stanmore Road, Enmore, Sydney, N. S. W.

(Rev.) P. R. WESTLEY,  
Hon. Sec. and Treas.,  
and Librarian, Australian

Branch, John Mason Neale Society,  
Sydney, Australia.

## Hinges on Definition

From those who think that conformity equals absolute uniformity,

*Good Lord, deliver us.*

From those who think that at least 34 out of every 35 priests ["How Obedient Are the Clergy," L. C., May 9th] are forsworn and only one is pure and honest,

*Good Lord, deliver us.*

While we are taking under consideration revisions of the Prayer Book, might these not be worth considering as additions to the Litany? As an alternative, we might consider putting a glossary in the back of all new editions. . . .

Statistics are wonderful. I would that we had more. Anyone who will go out and painstakingly gather them for us should have a pat on the back and deserves a reward whatever they prove. More seriously, however, that school of thought which would set up a set of rubrics as the infallible criterion of "conformity," when what they intend to have them mean is "uniformity," would thereby be establishing a totalitarianism more rigid than that of Rome. . . .

Let us by all means do all that is necessary to keep all the sacraments valid but let us not be so narrow and petty as to impute dishonesty to our priests—especially when what is imputed hinges on the definition of a word which, to my knowledge, the Church has never seen fit to define officially, which common usage obviously defines in a sense which brings richness and adaptability to our worship, and which even that most useful book of words, the dictionary, will not support in an argument based on words. . . .

EDNA H. PARK,  
[Mrs. Charles W., Jr.],  
Diocesan President,

Woman's Auxiliary of Vermont,  
White River Junction, Vt.

A LINE of Milton has been described by one critic as one of the greatest in great poetry:

" . . . which cost Ceres all that pain  
To seek her through the world. . . "

the reference being to the earth goddess' quest for her daughter Proserpina, who had been abducted by Pluto, the god of the underworld. Actually, under a thin veil of mythology, the story, and Milton's line epitomizing it, speaks of the fall of man and the weary road we must travel to get back to where we were in the first place.

A YOUNG fellow down the street mixed a quart of whiskey, a rifle, and 30 rounds of ammunition in explosive proportions a couple of days ago until he was subdued by the police departments of two suburbs plus three dozen firemen.

BY GOD'S providence, although some of the high-powered bullets went through outside walls, partitions, pictures, and out the other side of buildings, nobody was hurt, and comment can range freely. If we are old-fashioned, we can sit back and blame the young man; or if we are up-to-date, we can blame his parents. To the modern world, the matter is simple: if Ceres had taken better care of her daughter, Proserpina would never have been abducted and cost her mother all that pain to seek her through the world.

AN OLDER tradition, however, the Christian tradition, blames each separate human sin and sorrow on the fallen condition of our race. The young marksman was not so very different from the rest of us in choosing the wrong path to freedom. The difference was that the combination of youth and alcohol emboldened him to venture down his destructive path, while his elders are dissuaded from their missteps not by superior virtue but by superior caution.

HOW HARD it is for us to admit that children are sinners like the rest of us! For that matter, how hard it is for us to admit that we ourselves are sinners. Yet we make contact with the hard core of sin when we think of virtue as the sum of the "thou shalt nots" of parents, church, school, and community, the external forces which mold us into conformity. If the effort to be law-abiding chokes off the quest for freedom, our urge to "be ourselves," we have missed the whole point of Christianity. This is the point made by St. Paul in his epistles to the Romans and the Galatians. "By the works of the law shall no flesh be justified."

A SPURIOUS alcoholic freedom can find no better way to express itself than by firing a rifle at random. Adulthood finds more socially acceptable goals such as taking one's neighbor's wife, or over-

eating, or amassing a fortune, or grasping after political or military power. For the majority, perhaps, the quest for freedom is denied altogether and replaced by a quest for security.

IN A PASSING mood of weariness with speeches, I wonder what all the hundreds of thousands of words I have heard recently from the trustees of the Gospel have to do with the random rebellion, the purposeful selfishness, or the disillusioned rejection of freedom that rules human hearts up and down my block and your block, that constantly even seeks to invade your house and my house, your heart and mine.

"YE SHALL KNOW the truth," says Christ, "and the truth shall make you free." Charles P. Taft at Minneapolis and Col. Francis Pickens Miller, Southern Presbyterian, at Evanston, tried to talk to their respective assemblies about the Church's job of sitting down with laymen to explore with them the implications of being a Christian in one's daily work. This is the place, Col. Miller said, "to which God has called [laymen] to serve Him, and where they are, with God's help, to engage and defeat the host of darkness." The response to both speeches seemed to be a polite "uh huh."

WHERE moral adventure is, what moral adventure is, and how much moral adventure costs in terms of the ordinary man in his ordinary work—the layman can get doctrinaire guidance at long range on such subjects in terms of broad generalities framed by people quite unfamiliar with his profession; or he can settle for a new set of "works of the law," a sort of ecclesiastical social security consisting of staying out of jail, remaining socially accepted, turning up often enough in Church, and coming through in financial drives.

IN ALL THIS, freedom becomes a will-o-the-wisp, a value without value, a light enticing into darkness. The same Christ who said, "Everyone that is of the truth heareth my voice," also said, "The things concerning me have an end." For the cost of freedom is everywhere and always the Cross. Any man who is willing to pay that cost is free; and anyone who is not willing to pay that cost is not free, no matter how much other truth he knows. Freedom is found in this world only with pain.

TWO SETS of policemen and 36 firemen restored public order in our street. I am glad that they did. Yet the deeper pity was not that something was done that aroused the protective forces of society, but rather that a "moment of truth," of sharp distinction between a soul and the world, was actually a moment of falsehood, an aimless gesture that in the balance made the world seem better than the soul. The trouble was not that the youth was bold enough to do what he pleased, but rather in what it pleased him to do.

PETER DAY

\* John Mason Neale, priest of the Church of England, died in 1866 at the age of 48 years. Known to Anglicans the world over, for his translations of Latin and Greek hymns (e.g., "Jerusalem, the golden"), he was one of the leading scholars of his time, conversant in many languages and an authority on Eastern Christendom.

## NATIONAL COUNCIL

## Annual Report

The 1953 *Annual Report* of the Church's National Council is now available from the Domestic and Foreign Missionary Society of the Episcopal Church, 281 Fourth Avenue, New York.

The report, which covers the calendar year 1953, is an attractively produced pamphlet of approximately LIVING CHURCH page-size. In the foreword the Presiding Bishop notes that on the whole "we have had an encouraging year."

In the narrative survey a number of topics are reported on: progress in Latin America, town and country work, strides in Christian education, parish life conferences, etc. Ministry to institutions is said to be "growing," and there is noted "a steadily rising interest in the Church in the study and treatment of alcoholism."

Financial figures are set out at length and in detail.

## PUBLIC AFFAIRS

## Bishop in the House

The Rt. Rev. A. Cecil Cooper, Bishop in Korea, opened the day's session of the U. S. House of Representatives on August 18th with prayer. In his prayer was the petition to God to "relieve the millions who suffer, especially in lands devastated by war." The Communists held Bishop Cooper prisoner for three years [L. C., July 18th]. The *Congressional Record* reported that he is the second bishop, and the first Anglican bishop, to offer a prayer at the opening of a session of the House.

## CONVENTION

## Honolulu in Style

A means for financing expenses to the 1955 General Convention in Honolulu has been conceived by one Churchwoman who writes to say that "if 15 or 20 people from each parish would put aside 10c a day or \$3 a month every parish priest could be sent to Honolulu in style and no one would even miss the amount given."

She adds that she is using the method, and doesn't expect to miss the 10c a day.

**TUNING IN:** ¶The Church Pension Fund is a system of which the Episcopal Church may well be proud, both by reason of the soundness of its administration and the liberality of its benefits. Under canon law, it levies upon every



Above the 38th Parallel in the 24th Division Headquarters Chapel is where the Rt. Rev. Arthur Chadwell, Assistant Bishop in Korea, confirmed these Americans. With Bishop Chadwell is Chaplain Jack H. Stipe, who prepared the men for confirmation. Left to right rear row are, 1st Lt. Henry S. Martin, Jr.; 2d Lt. Frederick Scott, Jr.; Cpl. John R. Pruden; Bishop Chadwell; Chaplain Stipe; Pvt. David D. Allen; and Pvt. Paul T. Coon; front row, left to right, Cpl. Richard Philippsen; Pfc. John Warlick; Pvt. John Phillips; Sgt. Kenneth Turvey; and Cpl. Theodore R. Stewart. Bishop in Korea, the Rt. Rev. A. Cecil Cooper, who came to the United States for the Anglican Congress (and paid a visit to another Congress, see column one) has regularly conducted services for American troops.

## MINISTRY

## Warning

The annual report of the Church Pension Fund is one means by which clergy and others concerned may keep in close touch with the operation of the Fund, which is the Church's provision for retired and disabled members of its ministry.<sup>1</sup>

The 36th annual report of the Fund, which has just been released, covers the calendar year 1953. It would appear that the officers of the Fund regard the year as on the whole a favorable one, so far as the condition of the Fund is concerned. Thus, in his report as president, Bishop Washburn of Newark writes:

"The results of our financial operations in 1953 were highly satisfactory. \$4,132,000 was collected in assessments as against \$3,840,000 in the preceding year. This is

due to an increase in the number of the clergy of the Church as well as to an increase in the salaries which they are receiving. . . ."

Bishop Washburn goes on to explain the increase in pension benefits adopted in 1950 and the consequent increase, from 10% to 15%, in the assessment rate:

"Of this increase 3% was to cover the accrued liability for those then receiving pensions and those then active. The remaining 2% of the increase was to be a permanent fixture, needed for men to be ordained in the future.

"In 1950 it seemed likely that the increased rate of 15% would be required for 30 or 40 years. Because experience has worked out more favorably than expected, in several respects but notably in higher clergy stipends, it now appears that the temporary 3% assessment can be dropped off much sooner. It will be some years still, however, before this can happen."

salary-paying organization of the Church an assessment of 15% of every employed clergyman's stipend. In return for this, when the clergyman is 68, he is eligible for allowance based on his average salary, or at least \$1500 a year.

One section of Bishop Washburn's report adumbrates, as a possibility, the coverage of ministers of religion by Social Security, on a purely voluntary basis. Such coverage, which affects in no way whatsoever the standing of the Church's clergy with the Pension Fund, has now been legislated [see column three]. In other words, a priest may arrange to receive benefits from both Pension Fund and Social Security.

The report of the executive vice-president, Robert Worthington, is buttressed by tabulations and graphs, the most interesting of which is perhaps the graph showing the increase over the years in the various types of benefits provided by the Fund [see cut].

Mr. Worthington reiterates an important warning regarding the immediate grant of \$1000 now received by the widow of a presbyter "if he dies when engaged in the active ministry, or if he dies when in receipt of pension if he had continued active to within six months of receipt of pension":

"The grant is tied in with the condition of pension assessments within the clergyman's diocese. Thus if a grant is called for from within a diocese in which there is a parish that has failed to pay at least six months' assessments for the previous year the grant must be withheld until this delinquency is made up. This arrangement recognizes the importance of maintaining the group structure of the system on which the immediate grant along with all the other benefits depends."

This immediate grant is over and above the annual allowance received by widows of the clergy and shown in the graph. Since prompt payment of assessments by parishes is the normal condition, it is seldom that payment of the grant is held up, Mr. Worthington notes.

Also noted in Mr. Worthington's report is the fact that in 1953 the oldest clergyman at death was 99. This clergyman was born in 1854 but did not enter the ministry until 1908 at age 54. He served actively for 22 years, then received a pension for the remaining 22 years of his life.

## Clergy Benefits

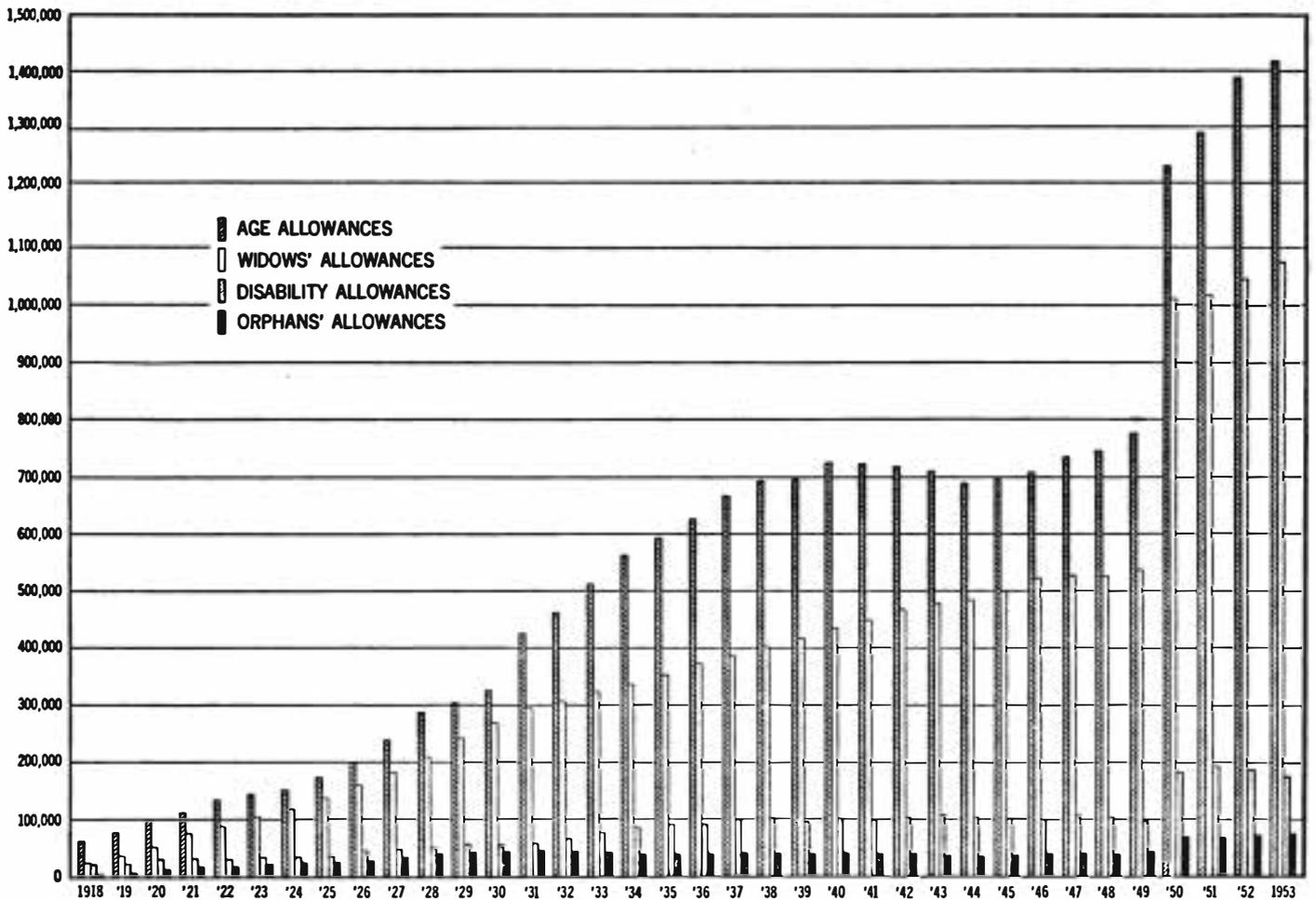
Clergymen will be eligible for social security benefits next January 1st for the first time since the federal system was set up in 1936.<sup>¶</sup>

Under the final version of a bill passed by Congress to extend coverage to an additional 10,000,000 persons, ministers and priests become eligible as self-employed persons. Participation will be voluntary.

The measure also offers coverage to foreign missionaries and members of religious orders who do not take a vow of poverty.

The offer of voluntary coverage applies whether the clergymen and others actually are self-employed or not. They will pay social security taxes as if they were self-employed. Under this arrangement, the churches or church organizations which employ them will not be required to match the clergymen's contributions to the system.

To enter the plan, a clergyman must



Reprinted from the 36th Annual Report of the Church Pension Fund

PENSIONS (IN DOLLARS) BY TYPES OF BENEFITS  
A delinquent parish may delay a widow's grant.

TUNING IN: ¶The initial social security bill, as drafted in 1935, envisaged coverage of all the country's workers, including ministers of the Gospel. Representatives of ministerial pension systems petitioned Congress, not that ministers as

such be excluded from social security, but that consideration be given to excluding all workers already covered by adequate systems. This resulted in the exclusion of the clergy from social security benefits.

file a certificate on or before the due date of his income tax return for the second taxable year ending after 1954 for which his net earnings are \$400 or more.

However, the measure provides that persons ordained in the future also will have two years to make up their minds.

According to a member of the Church Pensions Conference, an organization of pension fund executives of various Churches, the new act is not expected to affect the pensions paid to retired ministers through denominational funds. [RNS]

## ANGLICAN CONGRESS

### Color Movie

The official moving picture of the Anglican Congress will be ready for distribution on September 15th. The 15-minute sound picture is filmed in full color and can be shown on any standard 16-millimeter sound projector. It will contain scenes from nearly all the major events of the Congress.

Prints of the picture are available for sale now at \$125 per print. A number of prints will be available for rental in the United States at \$6 per showing from the Audio-Visual Division of National Council.

## STATISTICS

### Record Church Membership

The membership of the Episcopal Church is the seventh largest in the United States, according to the *Yearbook of American Churches* for 1955.

Never before, says the *Yearbook*, have so many Americans been Church members, with six out of every ten persons listed on Church rolls—Christian, Jewish, and others.

[A recent Gallup poll indicated that eight out of 10 Americans claimed to be Church members. This, however, was based on a survey of a representative sample of 3000 adults. The *Yearbook* figures are based on totals received from the Churches.]

This is how the top ten (in membership) Churches line up:

Roman Catholic Church	31,476,261
Methodist Church	9,151,524
Southern Baptist Convention	7,883,708
Jewish Congregations	5,000,000
National Baptist Convention, U. S. A., Inc.	4,526,847
National Baptist Convention of America	2,606,510
Episcopal Church	2,550,831
Presbyterian Church in the U. S. A.	2,492,504

**TUNING IN:** ¶Minister, in Anglican usage, is a term of such wide range of meaning that it can apply properly to anyone from the Archbishop of Canterbury to a layreader. More specifically the "sacred ministry" is confined to the three

United Lutheran Church in America	2,061,004
Lutheran Church, Missouri Synod	1,850,100

Church membership climbed to 94,842,845 in 1953, exactly 2,565,716 above the previous year. [Statistics in 1955 *Yearbook* are gathered in 1954 and therefore, for the most part, are totals for 1953.]

Furthermore, Church giving is at an all-time high, construction has expanded eight-fold since 1940, and the United States now has more churches, more clergymen, and more Sunday school members than at any previous period in its history.

The *Yearbook* is scheduled for publication by the National Council of Churches on September 15th.

Although the *Yearbook* includes figures from 255 religious bodies, the division in American Christianity is not as wide as the number indicates.

According to the tabulations, 98.2% of all Church members are concentrated in 77 groups. There are 18 bodies with more than 1,000,000 members.

The *Yearbook* said 30,000,000 persons had joined American Churches since 1940. This was three times as many as had become members in the previous 14-year period.

Present growth of the Churches is the continuation of a long-term trend. In 1850, the *Yearbook* noted, only 16% of Americans held Church membership.

Average per-member contribution is \$41.94 in Protestant and Orthodox churches says the *Yearbook*. Average per (baptized)-member giving in the Episcopal Church, according to the 1954 *Episcopal Church Annual*, is \$39.51.

## RELIGIOUS

### Coronary Attack

Abbie Loveland Tuller, Mother Superior of the Order of the Teachers of the Children of God, which operates the Tuller School, Sag Harbor, L. I., is recovering from a recent coronary attack. She expects to leave the Southampton Hospital, Southampton, L. I., and return to the Tuller School within a few weeks.

## ARMED FORCES

### Bronze Star Medal

Chaplain (Lt. Col.) Herbert E. Pressey of Portland, Me., has received the Bronze Star Medal for meritorious service in Korea. He was cited for work in the Taegu area.

orders of bishop, priest, and deacon. Every bishop, priest, or deacon is a minister; but a deacon is not a priest, nor is a mere priest a bishop. Thus, when specific designation is necessary, the term bishop, priest, or deacon should be used.

# INTERNATIONAL

## OKINAWA

### One Came to Stay

The Leper Colony of Airaku-en, Yagagi Island, Okinawa, has its first permanent minister since its founding in 1927. The Rev. Luke Kimoto, a young deacon, is now in charge of the Church's work on the colony. During the 27 years, priests have visited the colony, but none to stay.

Founded with a small group of lepers, under the guidance of a young leper named Keiya Aoki, the colony grew to 42 members by 1936. It now has 935 patients, 546 men and 389 women, according to a recent report by the Rev. Canon William C. Heffner, head of the Okinawa mission.

The large increase in the colony has been due, in part, to the war years and lack of adequate food, shelter, and clothing in the immediate post war years, says Fr. Heffner. During the war, the colony was nearly wiped out as far as physical facilities were concerned. The lepers carved holes in the hills encircling the colony and so were saved during the raids.

The American Military government went to work after the war rehabilitating the colony. A general hospital has been completed; a hospital for TB lepers finished; and two, two story concrete block dormitories, one for men and the other for women, completed in 1953. There are also three apartment-type buildings which house five leper married couples to a building. It is anticipated that 13 more of these will be built in the next few years.

An assembly hall for movies, meetings, and other gatherings, is about ready for use. New concrete schools are being built for the leper children, and a large chapel called the "House of Prayer" was dedicated on All Saints' Day, 1953.

Airaku-en is operated much like any other community. There is a local government of lepers elected by their fellow lepers. This group acts as liaison between the lepers and the administration.

## ACU CYCLE OF PRAYER

### September

5. St. Matthew's Church, Bloomington, Ill.
6. The Rev. Neal Dodd, Santa Barbara, Calif.
7. Teachers of the Children of God, Sag Harbor, N. Y.
8. St. George's Church, Highland-on-the-Lake, N. Y.; St. Mark's Church, Waterville, Me. St. Mary's Church Amityville, N. Y.
9. St. Luke's Church, Catskill, N. Y.
10. All Saints' Church, San Francisco, Calif.
11. Church of the Atonement, Chicago, Ill.

HOLY COMMUNION

Outside the Door, Three Men

Three men stood outside an Evanston church door to testify against the World Council Communion service conducted by the Presiding Bishop of the Episcopal Church. Most Evanston delegates regarded them as troublemakers. Some regarded them as men of courage and conviction. Whatever else they stood for, they bore witness to the fact that the Holy Communion is not a little thing in a world which has learned to keep its temper over practically everything except politics. Accordingly, the story of that Communion service must be told against the background of the cosmic issues evoked in every celebration of the Holy Eucharist; and the reporter's testimony concerning that divine encounter will be personal, opinionated, and argumentative.

By PETER DAY

FOR the devout Christian, the tragedy of disunion is most sharply revealed in the sacrament of Holy Communion. Catholic theology teaches that this sacrament not only expresses but creates the unity of the Church, making us one body with Christ, that we may dwell in Him and He in us; but it repudiates the idea that this unity is created by psychology, sentiment, or magic. Like all things in which man's relationship with God is concerned, the gift of union in the Blessed Sacrament is a fruit of the New Covenant with God instituted by Christ; and a covenant is a two-way matter.

The Book of Common Prayer of the Episcopal Church, in rubrics and exhor-

tations, sketches the main outlines of man's part in this two-way relationship. He who would come to Communion must first of all have been made a Christian in baptism; he must under normal circumstances have completed his Christian initiation through confirmation by the Bishop; he must confess and repent his sins and firmly intend to lead a new life; if he has wronged his neighbors, he must have done his best to repair the wrong, and if he is in malice and hatred with any he must seek reconciliation.

To those who "draw near with faith," having done as much as is within their power to restore the peace and unity and holiness of the Church, God gives the Eucharistic gift of unity in Him and through Him with the other members of Christ's mystical body.

The Holy Communion belongs to the Church. It has no significance for anybody else. The Church, however, reaches out to all mankind with the offer of the New Covenant of Redemption by the Cross, justification by Faith, incorporation in the divine society by baptism, and nourishment in the life of the Kingdom of God by the Holy Communion. The Church is for all men, but Holy Communion is only for the Church, because it is not an appeal to human psychology or sentiment, nor a means of compelling God to conform to human wills, but God's promised response to the faith and obedience of His people.

Neither perfect faith nor perfect obedience is possible to sinful man. The chasm that opened in the Church at the time of the Reformation represented in no small measure an effort of those who became known as Protestants to insist that they could have perfect faith which would make up the lack in perfect obe-

dience. The prevailing practice of the middle ages, which has hardened into modern Roman Catholicism, sought to find a set of easy external standards which would add up to perfect obedience to the requirements of the New Covenant. But the truth of the Holy Communion is that our little faith and our half-way obedience are united to the all-sufficient and energizing life of Jesus Christ and by Him — and only by Him — made strong unto salvation.

Thus Anglicanism prays, and thus it believes. But the application of that belief to the conditions of divided Christendom is an agonizing problem, and when the problem was brought into sharp focus at the Assembly of the World Council in Evanston, Ill., on August 23d, Anglicanism was found in a conflict within itself that seemed scandalous to many both within the meeting and outside it.

Outside the door of St. Mark's Church, Evanston, three laymen of the Episcopal Church passed out handbills to members of the assembly on their way in to service of Holy Communion which had been announced in the assembly program as open to "baptized communicant members of the member Churches of the World Council of Churches."

The handbills said:

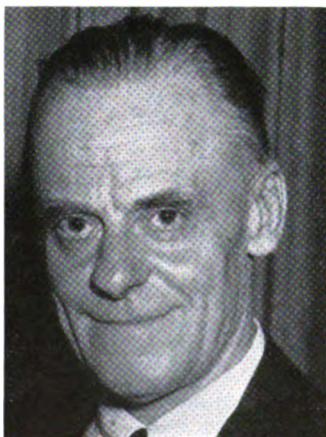
"There are those who would achieve this reunion by inter-communion. This is a fruitless game of make-believe, pretending to a unity that does not exist' — Bishop Burrill before the Chicago Catholic Congress.

"And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed' — Book of Common Prayer.

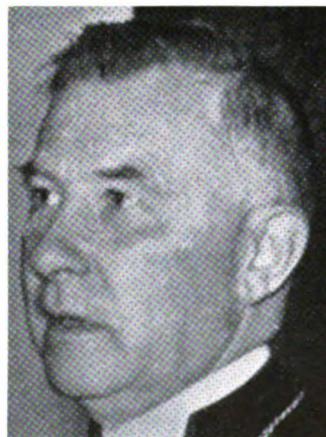
"This faith-guarding rubric in the Anglican Prayer Book cannot be rescinded by



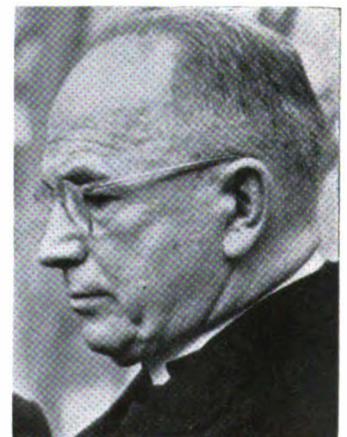
Rev. Fred W. Putnam



Rev. Fred W. Putnam



RNS



RNS

PRESENT AT OPEN COMMUNION: FROM LEFT, ARCHBISHOP MUKERJEE, DR. VISSER 'T HOOFT, BISHOP BERGGRAV, BISHOP OXNHAM Not far away, another service.

TUNING IN: ¶Although Holy Communion, strictly speaking, refers to the act of receiving Communion, post-Reformation usage has long employed the term as a name for that service as a whole which is otherwise known as the Lord's Supper,

the Holy Eucharist, the Holy Sacrifice, the Holy Mysteries, the Liturgy, and the Mass. The name Holy Communion is a reminder that the Sacrament was instituted for bringing Christians into deeper union with their Lord.

the House of Bishops without concurrence of the House of Deputies.

"Therefore, open communion is illegal, and a violation of the basic discipline of the Episcopal Church.

"Holy Communion is the goal and symbol of unity, not the means to it.

"Delegates not in communion with the Anglican Church—if you receive communion at this open violation you will be retarding the cause of unity, not advancing it.

"This protest is made in the name of Churchmen loyal to Anglican formularies."

Arriving delegates read the handbills, at first with incredulity, then with disgust. Some attempted to hand them back to the demonstrators, or threw them on the ground. Some appeared to be on the verge of tears. A mannerly Evanston policeman arrived on the scene, took the three men's names and addresses, and asked them whether they had a license to distribute literature. But when he found that a theological controversy was involved, he winced and decided not to stop the men from their work of disseminating Christian counsel.

Inside the Church, Bishop Burrill, the gospeler, was only one of many Anglicans present who had devoted their lives to bearing witness to the Catholicity of the Episcopal Church. Bishops, priests, and laypeople of all Church schools of thought were present. The celebrant was the Presiding Bishop, the epistoler was Bishop Street, and the rector, the Rev. H. Ralph Higgins, helped in the administration of Holy Communion. The Archbishop of Canterbury was present, sitting in the congregation in his cassock. The only other president of the World Council seen by this reporter was Bishop Oxnam, Methodist, of the United States. Two bishops of the Mar Thoma Church of Malabar received Communion. So did Dr. W. A. Visser 't Hooft, World Council general secretary; the Bishop of Chichester, chairman of the Central Committee; the Archbishop Mukerjee, Metropolitan of India, Pakistan, Burma and Ceylon; Archbishop Carrington of Quebec; Bishop Newbigin (ex-Presbyterian) of the Church of South India; Bishop Berggrav, the doughty Norwegian Lutheran who had borne witness to Christ against the Nazis, and some 600 others. A few Anglicans who had intended to receive did not do so because at the moment they were not in love and charity with the three men outside the church.

The service was strictly according to the use of the Book of Common Prayer. Only members of the Episcopal Church functioned in a ministerial capacity, in accordance with the Statement of the House of Bishops on Holy Communion

at responsible ecumenical gatherings. The hymns sung were "Fairest Lord Jesus," "Let all mortal flesh keep silence," and "When I survey the wondrous cross." The three officiating bishops wore rochet and chimere.

Somewhere, not far away, another Anglican service of Holy Communion was being held. A number of overseas Anglicans of Catholic persuasion attended this service, engaging thereby in an act of protest of even deeper spiritual import though less obvious upset than that of the three laymen outside St. Mark's.

Questioned by a reporter, Kenneth Michael Thorpe, one of the three and a communicant of the Church of our Saviour, Chicago, said that he was a member of the American Church Union, but that he and his friends were acting strictly as individuals, and that they had paid for the handbills themselves.

What was the issue which wounded the unity and the good name of Anglicanism so grievously at Evanston? Was it, as the earnest demonstrators put it, the violation of a rubric? Obviously, it was not, for these same laymen and Catholic Churchmen everywhere "violate" another rubric which, by its wording, seems to forbid reservation of the Blessed Sacrament! The Confirmation rubric is "violated" constantly in the armed forces, in hospitals and institutions, and in other circumstances where Christian charity necessitates the overruling of the written law.<sup>1</sup>

There were, perhaps, two issues, one related to the other. The first issue is the fear that Low Churchmen may use such services as a "precedent" for open communion on any and all occasions of ordinary parish life. On this, some Catholics believe that the ACU and those who agree with it have made a grievous mistake. It is regrettably a fact that precedents for open Communion are so numerous and of such long standing among Churchmen at the other end of the scale that whole dioceses currently practice it without consciousness of disobedience to the Prayer Book. The most effective argument against it from official sources in half a century is the statement of the House of Bishops limiting approval of open Communion to "gatherings for a responsible ecumenical purpose." If the object is to discourage the general practice of open Communion, the ACU would have been better advised to support the statement of the House.

The second issue is the real one, and to state it is by no means to settle it. Anglicans and Catholics agree that, while the Church is for all men, Holy

Communion is only for the Church. We agree that baptism is the doorway into the Church, and most of us agree that all who have been duly baptized have in some way become members of the Church. We agree further that the apostolic ministry is the divinely instituted Church order through which God intends the Gospel to be preached and the sacraments to be administered. We agree on that much broader and all-pervasive issue, the reliability of the historic Church throughout the ages as the teacher of doctrine, worship, and morals. But we do not agree on the problem of dealing with baptized Christians who, for reasons that seemed good to them but not to us, have abandoned the apostolic succession not only in terms of the physical succession of ordination but in terms of the succession in doctrine, discipline, and worship based on the belief that the continuing, visible Church is the body through which Christ works and to which He gave His promises.

Some of us regard the ecumenical movement as a great new fact in the life of the Holy Catholic Church, and it is fair to say that the more an individual knows about that movement, the more highly he is likely to regard its Christian validity. If those who by baptism are already members of the Church are also, by participation in the ecumenical movement, declaring their determination to listen to us and to explore with us the will of Christ for His Church; if the only stipulation they require of us or we require of them is that neither ask the other to be disloyal to the truth in Christ as each of us knows it; if the keystone of our common effort is our shared belief in Jesus Christ as God and Saviour; then, since Christ is one, His truth is one, and His will is one, the basis is being laid for humbly, yet confidently approaching the Father in expectation of His covenanted response to the faith and obedience of His people.

The Faith and the obedience are both imperfect. Characteristically, the Evangelical feels more confident in the realm of faith, the Catholic more confident in the realm of obedience. It would be a sacrilege to ask God in the Holy Communion to perform a magic trick to overrule the freedom of any man's will, even a will to disunity.

Our bishops, severally, and in council with their brother bishops, are charged by the Church with the maintenance of its discipline. Each of them at his consecration is solemnly charged: "Be to the flock of Christ a shepherd, not a wolf: feed them, devour them not. Hold up the weak, heal the sick, bind up the

TUNING IN: "The rubric which, by its wording, seems to forbid reservation of the Blessed Sacrament is that found on p. 84 of the Prayer Book: "If any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out

of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same." ¶ The Confirmation rubric is the one quoted in the handbills [see preceding page, col. 3].

broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline that you forget not mercy."

This discipline includes the administration of the rubric at the end of the Confirmation service, in the light of the greater issues that arise from the nature of the Church and of the Holy Communion. Bishops cannot change the Church's laws and rubrics without the concurrence of clergy and laity in the House of Deputies; but neither can they hand over to the clergy and laity the task of administering laws and rubrics as loving chief shepherds. Some Catholic Churchmen believe that the House of Bishops in general and Bishop Burrill in particular acted upon sound Catholic principles in connection with the open Communion service at the World Council of Churches, and that they did so not because it was a Communion "open" to the world but because it was the Communion of the Holy Catholic Church.

An obvious criticism of this point of view is the predictable fact that after the service, and after the meeting of the World Council, the delegates of the various Churches will return to their denominational responsibilities and go on very much as before. But it is also a predictable fact that sin will be committed by the members of any congregation between services. An excessive scrupulosity on this score led the Church in past ages to a great and grievous neglect of the Holy Communion on the ground that nobody was worthy to receive it. Sinners do go on sinning, and

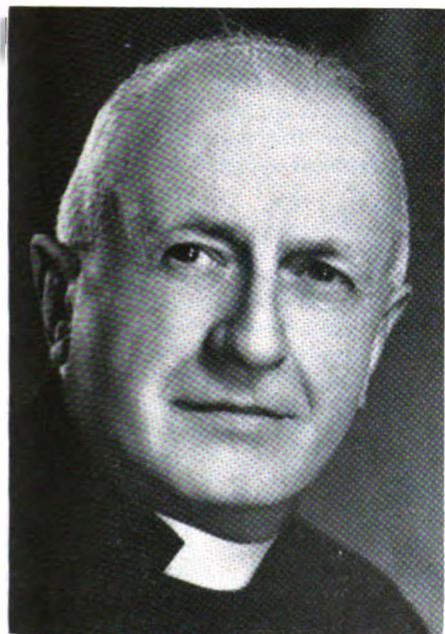
denominations do go their separate ways — but in each case, it is not quite the same as before. Sin and schism heal slowly, but they can be healed and will be healed; and the World Council of Churches is doing its part in the healing process.

This reporter has no regrets that Anglicanism did not show itself altogether gentle and ingratiating in the presence of the World Council of Churches. For the answers to these matters is not to be found in conforming to the world, but in bearing witness at any cost to the uncompromising demands of God.



ARCHBISHOP MICHAEL  
*Pastor for a million.*

RNS



BISHOP SHERRILL  
*Interchurch leader from Episcopal Church.*

## PRESIDIUM

### Six New Presidents

Six new presidents of the World Council of Churches were elected on August 25th.

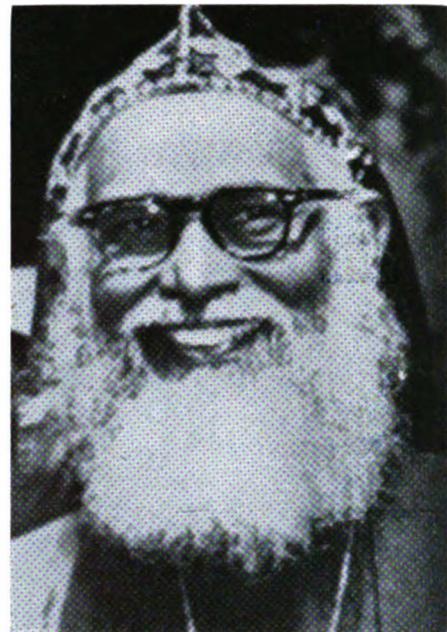
Elected from North America was the Most Rev. Henry Knox Sherrill, D.D., Presiding Bishop of the Episcopal Church.

Also chosen for the presidium was Archbishop Michael of the Greek Archdiocese of North and South America, with offices in New York.

The others elected were:

The Very Rev. John Baillie, renowned theologian and Principal of New College, University of Edinburgh, who is a member of the Church of Scotland.

Bishop F. K. Otto Dibelius, Bishop of the Evangelical Union Church of Berlin-Brandenburg, and president of the Evangelical Church in Germany, a federation



RNS  
METROPOLITAN J. MAR THOMA  
*White robes from Malabar.*

of Lutheran, Reformed and United Churches.

Bishop Sante Uberto Barbieri of Buenos Aires, Bishop in Argentina, Uruguay and Bolivia of the Central Conference of the Methodist Church (of the U.S.).

Mar Thoma Juhanon, Metropolitan of the Mar Thoma Syrian Church of Malabar, in South India.

In addition, the Bishop of Chichester, the Rt. Rev. G. K. A. Bell, was elected as an honorary president. A leading figure in the ecumenical movement for 35 years, Dr. Bell is the retiring chairman of the World Council's policy-making Central Committee.

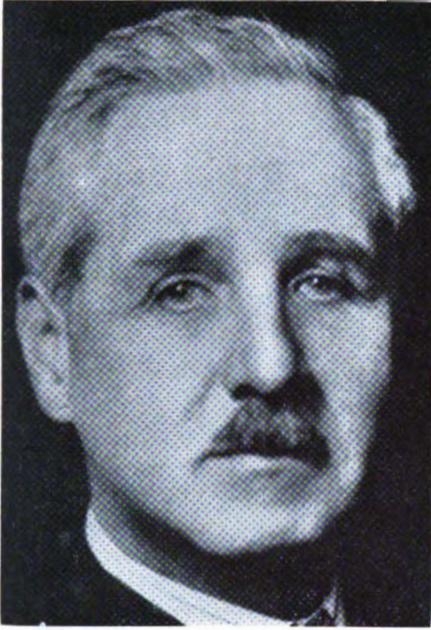
The six names were placed in nomination on Monday, August 23d, at a plenary session. When, after a constitutional 24-hour delay, the time for their election came up, action was deferred because of a last minute request by Dr. Martin Niemoeller of Germany that the nominating committee consider substituting a layman for one of the six presidential nominees.

It is understood that Dr. Niemoeller, together with several other German and Swiss delegates, favored the nomination of Dr. Reinhold von Thadden-Trieglaff, distinguished German layman, instead of Bishop Dibelius. A former landowner in East Prussia who was dispossessed in the upheavals of World War II, Dr. von Thadden now gives most of his time to the ecumenical movement.

Characteristic of ecumenical problems was the fact that opposition to a nomination came from within the delegation of which the nominee was a member.

TUNING IN: ¶Word ecumenical, which today refers to efforts to deepen the unity of Christians on a worldwide scale, seems to owe its current usage in this sense to Archbishop Söderblom of Upsala (d. 1931), who introduced it about the time

of World War I. Rome never accepted the term "ecumenical movement" (*motio ecumenica*) until 1950, but in Greek-speaking places the corresponding term (*oikoumenikē kinēsis*) has been widely used.



DR. BAILLIE  
*Chaplain for a queen.*

Church leaders who are highly regarded in other Churches often seem to be in need of fence-mending within their own.

Since Dr. von Thadden refused to serve and no other lay nominee seemed an obvious choice, the only result of Dr. Niemoeller's motion was a one-day delay in the election. On Wednesday, the original slate was elected by a nearly unanimous vote.

The Second Assembly paved the way for the nominations to the presidium when an earlier plenary session adopted a revision of the World Council's rules or by-laws which set the maximum number of presidents at six and also provided that a president shall be ineligible for immediate reelection when his term of office ends [L. C., August 29th].

The latter change was adopted after considerable debate and after defeat of a motion that would have eliminated the paragraph limiting the terms of the presidents. Only 52 delegates voted in favor of deletion, with 312 opposing the motion.

The nomination of six presidents also follows the precedent established at the First Assembly of the World Council at Amsterdam, the Netherlands, in 1948.

Since then, the Council has actually had nine presidents, as only three of those named at Amsterdam have served out their terms of office. The three, who now retire from office, are the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury; Dr. Marc Boegner, president of the Protestant Federation of France; and Methodist Bishop C. Bromley Oxnham, Washington, D.C.

Two of the original six presidents resigned and one died, while the successor to one of those who resigned also died, Miss Sarah Chakko of India. As her death occurred last February, her place on the presidium was not filled before the Second Assembly.

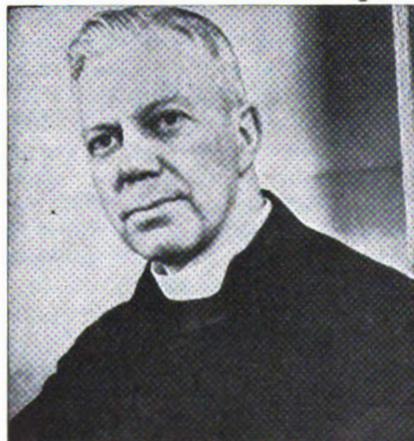
The other retiring presidents are Archbishop Athenagoras, Exarch for Central and Western Europe of the Ecumenical Patriarchate of Constantinople, and Bishop Eivind Berggrav of Oslo, former Primate of the Lutheran Church of Norway, both of whom were named by the Central Committee to fill vacancies that occurred between the First and Second Assemblies.

In proposing Dr. Bell as honorary president, Dr. J. Earl Moreland, president of Randolph-Macon College in Ashland, Va., who is chairman of the nominating committee and presented its report, paid warm tribute to the Bishop's "pioneering work" in the ecumenical movement.

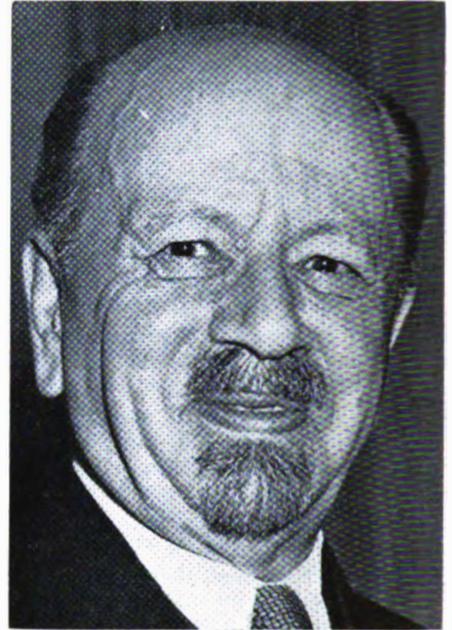
He said the committee "recommended strongly" that the Assembly decide that Dr. Bell be requested "to continue to serve the World Council by giving it the full benefit of his activity and counsel," and that he be invited to attend the Executive and Central Committee meetings "with full rights of participation."

Dr. Moreland recommended that a similar privilege be extended to Dr. John A. Mackay, president of Princeton Theological Seminary at Princeton, N. J., who is chairman of the International Missionary Council, an agency working in close cooperation with the World Council and co-sponsor with the World Council of the Commission of the Churches on International Affairs and the Secretariat for East Asia.

He also stated that it was the com-



DR. BELL  
*Honor for a pioneer.*



BISHOP DIBELIUS  
*Congregations in the Soviet Zone.*

mittee's understanding that Dr. John R. Mott should continue as an honorary president of the World Council, to which position he was elected in 1948 in "just recognition of his long and distinguished leadership in the worldwide movement of cooperation among the Churches."

Dr. Mott, now residing in Orlando, Fla., has been a visitor at the Second Assembly. He was a founder of the International Missionary Council and the World Student Christian Federation and was awarded the Nobel Peace Prize in 1948.

Known as the "elder statesman of Christianity," Dr. Mott devoted more than 60 years of his life to work in some 80 lands for the cause of Christ as embodied in the ecumenical movement.

Biographical sketches of the six:

The Most Rev. Henry Knox Sherrill has served as first president of the National Council of the Churches from 1950 to 1952, heading an organization serving 30 non-Roman Catholic communions and 10 interchurch agencies representing 35,000,000 members. He is now vice chairman of the NCC Committee on Policy and Strategy and chairman of its Committee on Maintenance of American Freedom. He was elected Presiding Bishop of the Episcopal Church in 1946. Most of his ministry before that was spent in Massachusetts, and he was elected Bishop of Massachusetts in 1930. He was an army chaplain from 1914 to 1917, and won the U.S. Medal of Merit.

The Most Rev. Archbishop Michael has served as archbishop of the Greek Orthodox Church of North and South America

TUNING IN: ¶Most Rev. is the title commonly given in the Anglican Communion to bishops of archiepiscopal rank, as being one degree higher than "Rt. Rev.," the customary designation for bishops, two degrees above "Very Rev." (used for

deacons), and three degrees higher than just plain "Rev.," the common form for priests and deacons. (A question not yet settled is whether theological students should be "Sub-Rev.," "Somewhat Rev.," or "Almost Rev.")

since 1949. As Archbishop, he is chief pastor of 1,000,000 Americans of Greek descent and one of the spiritual leaders of an estimated 5,000,000 communicants of all Eastern Orthodox Churches in the Western Hemisphere.

The Rev. Dr. John Baillie has been chaplain to Queen Elizabeth in Scotland since her coronation in 1952. For five years previously he was chaplain to the late King George VI. He is a widely known Scottish theologian, who since 1934 has held the chair of divinity at the University of Edinburgh.

Bishop Friedrich Karl Otto Dibelius is bishop of the Evangelical Union Church of Berlin-Brandenburg and most of the congregations he supervises are in the Soviet Zone of Germany. He is president of the Evangelical Church in Germany, and is considered by many the most incisive spokesman for the Christian faith in Germany today.

Bishop Sante Uberto Barbieri of Buenos Aires has been a bishop of the Central Conference of the Methodist Church in Argentina, Uruguay and Bolivia since 1949. Few Bishops of any Church have entered the literary field as extensively as Bishop Barbieri. He has published 25 books in Portuguese, Spanish and English and four more volumes await publication.

Mar Thoma Juhanon, Metropolitan of the Mar Thoma Syrian Church of Malabar, is one of the most colorful figures in the assemblies of the World Council of Churches. With his white robes, distinctive head dress, wooden pectoral cross, and long-flowing beard, Metropolitan Juhanon has been a delegate from Malabar at the First and Second Assemblies of the World Council. The Mar Thoma Syrian Church is in communion with the Anglican Church in Travancore and Cochin, but is autonomous, self-governing, self-supporting, and self-propagating.

CENTRAL COMMITTEE

Reflection

During the six-year interim between sessions of the General Assembly of the World Council of Churches, the oversight of the Council's affairs is in the hands of the 90-member central committee.

This important body is elected by the Assembly, and great care is taken to make it as representative as possible of the many different nations and strains of Church life to be found in the parent body. There are two Americans among the 11 Anglicans elected by the Evanston Assembly—Bishop Dun of Washington and Dr. Nathan M. Pusey, president of Harvard University. Canon W. W. Judd represents the Church of England in Canada. The Archbishop of Canter-

**TUNING IN:** ¶Eastern Orthodox Churches in Western Hemisphere: Albanian, Bulgarian, Carpatho-Russian, Greek, Romanian, Russian (three jurisdictions), Serbian, Syrian, and Ukrainian. ¶Confessional has somewhat the same meaning as



DR. FRY  
An open secret.

Orient, 11; Africa and Latin America, 7; Australia and New Zealand, 5. Both the geographical and the confessional distribution\* are designed to reflect the membership of the Council rather than the relative numbers of Christendom as a whole.

It is an open secret that the new chairman of the committee is to be the Rev. Dr. Franklin C. Fry, United Lutheran, of the U.S.A.

OPERATION

300 Typewriters

It will take six-and-a-half tons of mimeographing paper to put out the reports and other documents distributed to delegates, visitors, and the press during the second Assembly of the World Council of Churches in Evanston, Ill.

Approximately 300 typewriters, 12 mimeographs, three modern collating machines and a mountain of other office equipment will be used in the various offices scattered over the wide campus of Northwestern University.

In addition to 20 busses, which will shuttle regularly back and forth between the buildings during the sessions of the Assembly, 24 cars, lent by the Ford Corporation, are used by the delegates and staff to get from place to place.

A 40-line telephone board has been set up for specific use of the Assembly and, in addition, 70 paid phones have been hooked up for the 400 reporters from the United States and foreign newspapers, news agencies, magazines and church publications, covering the Assembly. Western Union has installed 16 teletype machines for swift transmission of copy to dailies and wire services.

A staff of about 350 workers are serving the Assembly. Some 20% of the staff, mostly volunteer, are from a number of foreign countries. The rest represent almost all American denominations cooperating in the World Council.

An international group of 75 stewards and an American group of 50 aides have volunteered to help delegates and visitors solve problems connected with housing and meals on the campus, as well as to distribute documents, place chairs for meetings and do other such jobs.

All Assembly participants and their wives or husbands, except accredited visitors, are housed on the campus and are fed cafeteria style in three halls of the university. About 100,000 meals will be served in the course of the Assembly. For the accredited visitors rooms have been secured in private Evanston homes.

A group of 40 linguists are busy

bury, the Bishop of Malmesbury, Mrs. Kathleen Bliss, and Canon S. L. Green-slade represent the Church of England. Bishop De Mel represents the Church of India, Pakistan, Burma, and Ceylon; Dr. Enkichi Kan, the Holy Catholic Church of Japan; Archbishop Mowll of Sydney, the Church of England in Australia; Bishop Warren of Christchurch, the Church of the Province of New Zealand.

In addition, the Bishop of Chichester, Dr. G. K. A. Bell, retiring chairman of the central committee, was elected an honorary president of the World Council and invited to sit in with both the central committee and the executive committee with full privileges of participation.

Anglicans rank fourth among confessions represented on the committee. In order of numbers, they are:

Lutheran	18
Reformed	17
Orthodox	12
Anglicans	11
Methodist	10
United	7
Baptist	5
Congregational	3
Coptic	2

—and one each of Ethiopian, Disciples, Old Catholic (Archbishop Rinkel of Utrecht), Orthodox Syrian, and Salvation Army.

Geographically, the distribution runs: North America, 22; Continental Europe, 22; British Isles, 11; Greece, Constantinople, and the Middle East, 12;

denominational, but not quite, since it refers more to type of theological outlook than to clear-cut denominational classification. Thus Dutch Reformed Church and Presbyterian Church of Scotland are both Calvinistic but are two distinct bodies.

not only in translating documents and prepared speeches into the three official languages of the Assembly (English, German, and French), but also in simultaneous translating during the sessions.

The budget of the Assembly is \$385,000, according to William K. Du Val, who admits that his official title is a bit lengthy, namely, Administrative Assistant to the American Executive Secretary in Charge of the World Council of Churches Second Assembly. However, Mr. Du Val added, the actual costs would run into hundreds of thousands, if various corporations had not donated much of the equipment and service.

## MAIN THEME

By CLIFFORD P. MOREHOUSE

### Hope Without Joy

"Christ, the Hope of the World" — this is the main theme of the Second Assembly of the World Council of Churches, and there is unanimous agreement on its importance. But when it comes to the theological interpretation of the theme, delegates have put in many weary hours of debate, and were still far from agreement as the Assembly entered its second week.

Point of departure for the discussion was the 50 page report of the advisory committee, prepared by some 25 of the leading theologians of World Council member Churches over a three-year period. This was introduced at the first plenary session at Evanston, Ill., August 15th, with two notable addresses by Professors Edmund Schlink of Germany, rector of Heidelberg University, and Robert S. Calhoun of the United States, a professor of theology at Yale. Thereafter the Assembly delegates were divided into 15 groups of approximately 50 each, for detailed discussion. The findings of these groups were brought together by a committee consisting of the chairman and secretaries of the 15 groups, under chairmanship of Bishop Hanns Lilje of Hannover, Germany.

At a plenary session August 25th, Bishop Lilje brought in this report, in which the preliminary paper was analyzed and certain omissions and criticisms were contained.

"Our major criticisms of the report," said Bishop Lilje's committee, "relate not to its substance but to its mode of expression; not to what is said, but what is not said. Most evident in our agreement is the almost unanimous finding that the report lacks the note of joyous affirmation and radiant expectancy which should mark a statement of the Christian hope."

Accompanying this statement were three proposed resolutions:

(1) To forward to the Churches the report of the Advisory Commission for

study, "inviting the Churches to share with one another through World Council channels the results of this study as an important part of their ecumenical conversation"; (2) to receive and adopt the accompanying statement of the main theme coordination group, and to send it to the Churches as a companion document; and (3) that the staff prepare a precis of important points raised and views expressed at the Evanston Assembly, this precis also to be sent to the member Churches.

The first resolution was adopted without debate. When it came to the second resolution, however, the whole statement on the main theme came under debate, and it was immediately apparent that the Assembly was far from agreed on this.

The Eastern Orthodox, in a statement prepared by Professor Georges Florovsky and read by Archbishop Michael, declared their general agreement with



RAS

DR. SCHLINK

*We do not preach to save the world.*

the report of the Advisory Commission, but presented certain reservations of their own, and stated that the Orthodox would not vote on the resolution approving the transmission of the statement and accompanying material to the Churches.

Debate then began on the statement presented by Bishop Lilje, and continued throughout the two-hour afternoon plenary session. During the dinner recess, Bishop Lilje's committee rewrote its statement to take account of the major criticisms; but at the close of the two-hour evening debate on this revised version, the Assembly appeared to be no closer to agreement. A number of speakers agreed with the Bishop of Durham, who called for total rejection of the

statement; others offered various amendments.

When the Archbishop of Canterbury, presiding, adjourned this second debate, it was with the recognition of Dr. Franklin Clark Fry, of the United Lutheran Church, whose proposals were adopted, for restricting further debate to full delegates, and to the discussion of specific amendments at any session in which the matter was further debated.

### Here or Hereafter?

Perhaps the best way to present the conflicting views, leading to this apparent impasse in the Assembly, is to go back to the original adoption of the main theme, and to trace its history through the deliberations of the Advisory Commission, leading to the report which was presented to the Assembly for its consideration. In the light of that background, the Assembly debates, first in the 15 groups and then in the plenary sessions dealing with the subject, may be summarized.

Three years ago I reported from Clarens, Switzerland, the difficulties that were involved in the very selection of the topic for the main theme of the Evanston Assembly. At that time the Central Committee had before it a theological document on the proposed theme: "The Crucified Christ, Hope of the World." There were those that would have changed it to "The Crucified and Risen Lord, Hope of the World." A happy solution was the selection of the present phrase: "Christ, the Hope of the World."

The differences were more than verbal, and they continue, even after agreement on a "form of sound words." Basically, they revolve about the question of eschatology, which is so fundamental a postulate of the thinking of continental theologians, and which has until recently had little place in the viewpoint of American Protestants. In short, the theme boils down to the question: "Is the basis of Christian hope to be found in this world, or only in the world to come?"

To this the average instructed Anglican Churchman would probably reply: Both. Christ is our hope in this world, and also our goal in the world beyond. We believe in a second coming of Christ, as affirmed in the Creed; but we recall our Lord's word that it is not for us to know "the times or the seasons." Meanwhile, we are inclined to agree with the New England cobbler who, told that the world was about to come to an end, went on with his task, observing: "If the Lord is coming to judge me, I'd like Him to find me at work."

But theologians cannot dismiss the question so easily, and they have spent some three years in the drafting and

revision of the document submitted to the Assembly in Evanston.

With the formulation of the theme as "Christ, the Hope of the World," the Advisory Commission went to work to revise its basic document. This was done at meetings in 1952 and 1953, so the text of its report to the Evanston Assembly was actually the third draft. Consisting of 130 numbered paragraphs, this report endeavored to set forth the theme under four general headings: Christ Our Hope, Christ and His People, Christ and the World, and the Sum of the Matter. In its final pre-Assembly form it was adopted at a meeting of 20 of its 32 members,\* and was submitted to the Assembly for its study and disposition.

The report starts forthrightly enough: "God summons the Church of Jesus Christ today to speak plainly about hope. Jesus Christ is our hope. In all humility and boldness we are bound to tell the good news of the hope given to us in Him."

Whether the other 129 paragraphs lived up to the promise of speaking plainly yet with both humility and boldness was widely questioned by delegates when the report was released. Some felt that its plainness was vitiated by the depth of its theological imagery, its humility beclouded by its air of pontifical dogmatism, and its boldness marred by the gingerly manner in which it dealt with such questions as democratic and scientific humanism.

### Mildness for Marxism

The way in which the report dealt with the question of Marxism was, however, some advance on the Amsterdam "plague-on-both-your-houses" approach. Marxism was described as "at once a philosophy of history, a practical programme, and, for many of its adherents, a powerful secular religion alive with hope."

As a philosophy of history, the report found Marxism inadequate, for in it "happiness, justice, and love are no longer possible; and man in the class struggle is no longer truly man. Not individuals merely, but history itself is thus corrupted."

As a practical program, the report

\*The members (those present at the final meeting, at which the report was adopted, are in italic) were: Prof. H. S. Aliiviatos, Miss Leila Anderson, Prof. C. G. Bacta, Prof. John Baillie, Prof. Karl Barth, Dr. Kathleen Bliss, Prof. Emil Brunner, Prof. Robert L. Calhoun, Pres. Edgar M. Carlson, Rev. Ozzen Chadwick, Prof. V. E. Devadutt, Prof. Paul Devanandan, Prof. C. H. Dodd, Mr. T. S. Eliot, Prof. G. Florosky, Prof. J. L. Hromadka, Prof. H. Kraemer, Pres. John A. Mackay, Prof. Donald Mackinnon, Dr. Charles Malik, Prof. Roger Mehl, Mr. Francis P. Miller, Prof. Paul Mincar, Dean Walter Mueller, Bishop J. E. L. Newbigin, Prof. Reinhold Niebuhr, Rev. D. T. Niles, Prof. Edmund Schlink, Prof. G. F. Thomas, Pres. H. P. Van Dusen, Prof. H. Vogel, Prof. Gustav Wingren.

recognized the attractions of Marxism for the multitudes:

"It goes without saying that the demand for economic and social justice is one that all Christians must affirm, without vindictiveness or partisanship, but without compromise. Moreover, the Church and every Christian must acknowledge their full share of guilt for ineffectual preaching and practice of equity that has helped to open the way for Communist attacks.

"There is need also to recognize the powerful attraction of the confident Marxist reading of history, and the promise that the end of conflict and alienation is near. The Christian understanding of history and its fulfillment has not often been presented in our time with nearly so much persuasiveness and force."

But, having handed this bouquet to Communism, the report went on to deplore "the means employed by Communist leaders to seize and hold power in the name of the proletariat, and the explicit teaching that any means required



DR. CALHOUN

*The American way is not the Kingdom.*

to break the power of class enemies are justified."

Finally, as a secular religion, the report pointed out "the illusions by which the Marxist creed itself is vitiated":

"First, the denial of God and the rejection of His sovereignty over all human history opens the way to the idolizing of the party or the economic system. Second, the Marxist belief in the capacity of proletarian man to lead human history to its consummation, to be the Messiah of the new age, is belied by the facts of human nature as we know it. Third, the belief that mere stripping away of economic disabilities can abolish the strife and self-seeking that have marked all human history finds no support in actual Marxist behavior."

Mild conclusion: "The Christian doc-

trine of man's nature and destiny stands on more realistic ground."

### The Sum of the Matter

Closing the report are five long paragraphs that purport to be "the sum of the matter," but that actually, to the reader earnestly striving to find out what it is all about, seem to becloud the subject more than they clarify it. The final paragraph, so far from making a clear statement of Christ as the Hope of the World, asks four long and involved questions, summarized in a fifth: "Is it a confessing rather than a denying Church?" Finally:

"It does not lie with us who in this message to our Christian congregations address the whole world, to answer this question for them; but we may and must say to them that this is most certainly the question which is directed to them through our message. And further we must say that they have not understood our message aright unless and until they have understood our question (as we would wish to understand it for themselves) as an occasion for repentance, for conversion and for faith, and a challenge to a new beginning.

"And further still, we must say that their and our only proper answer to this question can consist only in the prayer that God the Father, the Son and the Holy Ghost may have mercy upon the Church in all lands, making it through His word to be the Church of hope and thus His tabernacle among men. And finally, we must say that whenever a Christian congregation answers this question and lives in and through this prayer, the Church of hope is already present and at work—the people of God who, in order that we might proclaim His mighty acts, has called us out of darkness into His marvellous light."

Just try that one on your Woman's Auxiliary — or on the local ministerial association! To me — and I have genuinely tried to understand it — it sounds more like a candidate for the Department of Utter Confusion than a clarion call to the Church to rejoice in Christ as the Hope of the World.

### Two Tunes

If the report itself were not sufficiently abstruse, greater obscurity was shed upon it by the two introductory addresses at the first plenary session of the Evanston Assembly. These were by Professors Edmund Schlink of Heidelberg and Robert L. Calhoun of Yale, presenting in general the German and American views of the theme. Both of these papers were brilliant theological dissertations, but it may be questioned whether they actually helped to clarify the matter for the average delegate.

Dr. Schlink said, "If we expect Christ to insure this world so that men may continue undisturbed their pursuit of

liberty, may carry on their business, and seek an improvement in their standard of living, then Christ is not the hope of the world. . . . The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation."

"Christ is the hope of the world because He calls men out of the world," he said. "Christ is the hope of the world insofar as the world no longer remains the world, but is transformed through repentance and faith."

Yet because of his hope in Christ the Christian must accept "responsibility for the just ordering of society," Prof. Schlink added. "The Christian has no right to remain aloof from the struggle between political programs and secular hopes. "But," he said, "the Christian is freed from Utopianism by his expectation of the Lord's coming," and can therefore "bear the witness of sobriety, of cool-headedness." At the same time Christians must "renounce the privileges we so easily take for granted."

"We do not preach the Gospel in order that the world may be preserved," Prof. Schlink insisted. "Rather we accept our responsibility for the preservation of the world in order that many may be saved through the Gospel. God preserves this world in order that through the Gospel salvation may be offered."

Prof. Schlink spoke in German, and translations of his speech in English and French, the other two official languages of the Assembly, were given simultaneously through an earphone system. This was also the case in all other addresses at plenary sessions, and in the major section meetings.

Admitting widespread disagreement among Christians as to the meaning of their hope, Prof. Calhoun said, "Our concern is not to obscure or to obliterate differences but to set them in clearer, truer light, so that each of us may learn from his neighbors, and our differences, purged of arrogance and error, may come to enrich, not to violate, the unity we affirm."

In speaking of hope, he said:

"The fundamental reality is God, his Kingdom and his righteousness, ever-present and ever-coming to judge and to bless his creatures. He is our Hope, because in Jesus Christ He has come down in the midst of earthly history, taken our cross upon His shoulders and our wounds into His heart, met death and hell face to face for our sake, and filled the human scene with a vast new light in which we men are judged and blessed as never before. He is our Hope because in Jesus Christ, died and risen, He gives us promise of strength to endure the stress of earthly battle, and of life with Him beyond earthly bounds."

In America, Prof. Calhoun explained, Christian hope has largely centered on "life here and now." Theology has been

"concerned less with the structure of Biblical and traditional doctrines, and more with the task of redressing injustice in the . . . social and political scene. . . .

"It is perilously easy for us to identify God's promises with the peculiarly American way of life: to suppose that the kingdom of God is, at least in principle, our republican form of government, the economic system we call free enterprise, the social and cultural heritage we cherish."

At a subsequent press conference, Professors Schlink and Calhoun said that their views were not actually contradictory, but dealt with the subject from different points of view. "In effect my paper begins where Professor Calhoun's ends," said Professor Schlink. But one American delegate summarized his impressions with this impromptu verse:

"From Doctor Schlink I tend to shrink,  
But Bob Calhoun sings more my tune."

### On the Path, a Neighbor

Thus thrown into the midst of the Assembly at its very beginning, the debate on the main theme was continued for a week in 15 groups of about 50 members each, into which the Assembly was divided. It was decided at the outset that it would be neither desirable nor possible to attempt to rewrite the report on the main theme. Rather it was decided that this should be received as a committee report, and that the coordinating committee, under the chairmanship of Bishop Hanns Lilje of Hanover, Germany, should prepare a preface and commentary, based on the group discussions.

Meanwhile each group held four extended sessions to debate the main theme, in what one Anglican bishop described as "thrilling differences of opinion." Some of the discussions were summarized:

In one group an American layman who had been active in political life attacked the view which had just been presented by a German pastor. He said he rebelled against the idea of making our hope contingent on something in the future—the second coming of Christ. He said he has seen the results of that belief in the activities of some groups in this country. Those who believe that, he said, give up this world as hopeless and do not do anything to change it. They are basically immoral, he said.

The German pastor replied that Germans, too, were familiar with that abuse of the belief in a future hope. For him, he said, the future hope gives dynamic for living in the present, and prevents one from losing hope when efforts for human betterment are set back by evil occurrences such as concentration camps and threats of atomic destruction.

Dr. Martin Niemoller, president of

the Evangelical Church of Hesse-Nassau, said the link between hope and action is in the neighbor in whom Christ crosses our path repeatedly, and it is here that our hope is realized.

A Greek Orthodox priest told about a picture one sees in his Church upon leaving it. It is the picture of the Second Coming. This, he said, reminds us as we go out into the world that we are to do our task with a view of eternity.

A Scotchman stressed the need of the Church for visible signs of hope in the present life—signs which will be means of communication to non-believers. These signs, such as serenity, brotherly love, would be evident in the action and obedience of the Christian individual and community to bear witness to their faith.

Among the numerous criticisms of the report on the main theme was that made by an Asiatic scientist who said the section on false hopes deals with scientific humanism in a negative way and appears to be discrediting science and devotion to truth. Others also felt that humanism was too sharply attacked, and pointed out that there is a Christian humanism.

Several criticisms came from Asiatic delegates that the report does not speak clearly to people of other religions.

Others expressed discontent with the way the "false hope" of Communism is handled. Some feel that the document does not grapple with the real challenge that Communism presents, nor is it sufficiently clear that some of the dynamic movements challenging us today are the result of the Churches failing to be fully obedient in years past.

A German delegate stressed a concern to show the divergence between Christian and Communist hopes for the world. He said that the Communists are willing to sacrifice everything and everybody for the sake of their cause.

Our hope in Christ, he said, is clearly to be distinguished from any man-made hope which is willing to sacrifice any human being for the sake of that hope.

In discussing the relation of ultimate hope to evangelistic zeal, one group noted its importance in the missionary movement that caused Christianity to spread throughout the world. The ultimate hope, one discussion leader pointed out, gives a perspective so that one can work vigorously in the present even though one sees no immediate results.

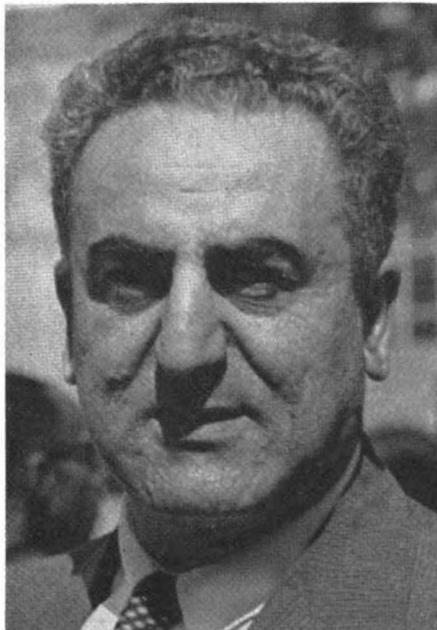
Some say you can't speak to Communists, he continued. Some say that Communists are the sons of the devil and there is no hope for them. This is fallacious. There are no hopeless cases for God. It would not be impossible for God to make Malenkov an instrument for His purposes.

Near the end of the second week of the Assembly delegates had still not reached an agreement.

# The Mind and Soul of Asia and Africa

By Dr. Charles Malik

*In the struggle between the free world and the Communist world, a third world remains an uncommitted but deeply concerned spectator—the “underdeveloped” peoples of Asia and Africa whose impoverished masses see ideological struggles from the standpoint of their own needs and aspirations. Dr. Charles Malik, permanent representative of Lebanon in the United Nations, addressed the General Assembly of the World Council of Churches on the Christian significance of the problems of this third world, and an abridged text of his remarks is reproduced here. At the same session, August 18th, the Rev. P. K. Dagadu, general secretary of the Christian Council of the Gold Coast, Africa, warned that the bloodthirsty Mau Mau movement represented a bitterness against Western arrogance that is shared by great numbers of Africans, and that Christianity seems too often to be the servant of a Western policy of “divide and rule.”*



Rev. Fred W. Putnam

DR. MALIK  
*Something providing hope.*

## I

IN CONSIDERING the problems of Asia and Africa especially in relation to the Christian Church, I speak as a member of the Greek Orthodox Church, and tend to see things from that perspective. It seems it is not yet entirely forbidden, nor is it altogether indecent, to view the world as a Christian, namely, as standing together with the world inexorably under the sign of the cross of Jesus Christ, even the only-begotten Son of God, Who for us men and for our salvation came down from heaven and was incarnate of the Virgin Mary, who was crucified by us men under Pontius Pilate just outside Jerusalem. Who certainly rose from the dead on the third day and ascended into heaven where He sits on the right hand of the Father, and Who most certainly shall come again in glory to judge the quick and the dead.

We are called upon in this assembly to put aside all human cleverness and fear, in fact all natural or social distinctions, and, in the fellowship of the Spirit, to reaffirm, just like guileless chil-

dren, the wonderful Faith of our fathers. We do not here speak as doctors, or farmers, or business men, or professors, or theologians, or diplomats, or officials of this or that organization, nor do we speak as members of this or that profession or nation or class or race or sect or movement or party or philosophical school of thought, much as every one of these distinctions has upon each one of us its own proper claims and enjoys in its own right a real and valid domain of truth. We speak rather on a much deeper plane than all this; in fact on the deepest plane we know, namely, on the plane of our knowledge of Jesus Christ.

On this plane we acknowledge we are not only not self-sufficient, not only limited creatures, not only creatures of the living and true God on whom we depend every minute, but fallen and sinful creatures, not just rebellious against this or that good and right thing, but rebellious by nature, not just mortal with a scientifically calculated probability of so many more years still to live, but spiritually dying every minute and

physically liable to die any minute, perhaps even this very one.

On this plane of sin and death which encompasses us all, and indeed the whole of mankind, we also acknowledge with tears of rapture the victory and power, the glory and forgiveness of Jesus Christ, Who renews us by His grace every day.

It is then on the plane of forgiven sinners, with equal emphasis on the sin which is wholly ours and on the forgiveness which is wholly Christ's, that we dare speak. On this plane, than which nothing is more ultimate, we can speak in freedom and without reservation, for how can there be any reservation when one is face to face with the Cross, where “the mystery, which was kept secret since the world began,” is completely revealed, even to the innermost secrets of our own petty hearts?

It is permitted to each one of us, whatever might be his vocation in life, to ascend to the hill of the Cross and to view the world from there. And if there is anything more refreshing, more exhilarating, more releasing, more humbling, more new and creative, than what we see in the blazing light of the Cross, even for what we otherwise do in life, I confess I do not know it. Nay, there can be no such thing.

## II

Asia and Africa are rising. They desire the full enjoyment of their natural rights. The Asian and African will is taken into account in world councils today more than ever before. You are not only dealing with the vast majority of the human race and with incalculable natural resources: you are dealing with ancient cultures proud of their achievements, jealous for their spiritual values, and becoming increasingly conscious not only of their latent inner strength but of how much the West has owed them. Where would the West be without Greece, Egypt, Asia Minor, Mesopotamia, the Near East in general, Persia, India: Where would the Western Church be without the tears and sufferings of the saints in North Africa, in Alexandria, in Jerusalem, in Antioch, in Ephesus, namely, in that great arc of the southern and eastern Mediterranean which constitutes the meeting-place of Asia and Africa and in those days also of Europe? The rise of the East is in part the affirmation of the original base of the West.

The Church can and should rejoice in this phenomenon. How much the East owes its rise to the direct and indirect activity of the Church, both to the faithful witness of whatever remained of the Church in the East and to the dynamic witness of the Western Church and its manifold missionary impact, is a tale still to be told in all its pathos and depth. Christ has been at work all along, in ways past our com-

prehension, to bring about the rise of the East. It is impossible for Christians not to pray for and bless every genuine attempt at dignity and independence, every craving for freedom and equality, every desire on the part of the peoples of Asia and Africa to exploit their resources for their own benefit and to realize their potentialities to the full. These are as much the children of God, "created in His own image," as anybody else, and Christ died as much for them as for you and me.

The challenge of Asia and Africa, so far as their present fundamental revolution is concerned, is for the Christian conscience, in all sympathy and love, to understand and be concerned about their political, economic, social and spiritual needs. Wherever people can rule themselves, even if imperfectly—and who amongst us can cast a stone at imperfect government abroad?—they have every right to do so. Wherever there is unjust foreign exploitation of natural and human resources, it should cease, and people should be trained in the theory and technique of mastering and turning to good use the riches of the earth.

The great stirrings for social justice, for the elimination of discrimination and misery, for the liberation of the eternally depressed and dispossessed, for conferring some dignity upon millions of human beings who are only human by name; all this certainly reflects the will of Christ. Whoever misses the bus with respect to fundamental social change is certainly going to be left by the wayside, and therefore nothing is more necessary for Christians than to make sure they understand the social forces at work, and to try to help them in their truly formidable tasks, with all the moral and intellectual resources at their command, resources which we ultimately derive from the compassion of Christ and the righteousness of God. . . .

Asia and Africa will develop their own social and political forms. These will not be the same as those known in the West. The place and mode of existence of the individual, of the family, of the corporate organization, of government and law, and of the production and possession of wealth, all these will vary considerably from Western norms. Asia and Africa demand that they enjoy the necessary freedom to develop their own institutions and values, namely, to be themselves. . . . Every culture will freely develop its own genius as much as possible and as best it can, subject obviously only to four conditions:

- (1) that no culture or nation encroach upon another;
- (2) that therefore they all voluntarily enter into some universal juridical order;
- (3) that there be free interchange of ideas and goods among them; and
- (4) that the enjoyment of a certain indispensable minimum of fundamental

human rights be guaranteed within each of them. . . .

Foremost among the freedoms to be ensured in all cultures is freedom of thought and conscience, namely, that no arbitrary, external, social, or political impediment be placed before man in his sincere quest after the truth. The freedom needed is not the questionable freedom of being, but the genuine freedom of becoming. It is a mockery of man, of truth, and of God, if after much suffering a man sees in freedom more light and still he cannot open the window to let it in.

### III

For all their intricacy, the political, social and economic problems of Asia and Africa are nothing compared to the



Rev. Fred W. Putnam

MR. DAGADU  
*The African is bitter.*

intellectual and spiritual problems. For we can already see with some assurance that if people do not yet completely rule themselves, they will sooner or later; if people are not yet fully able to exploit their own resources, they are on the way of doing so; and if social discrimination and injustice still prevail, the one pronounced temper of the age is precisely to attack them. In these fields we can see ahead, albeit more or less dimly.

But what is going to happen to the mind and soul of Asia and Africa, that is the question. Nor is it true that once people have achieved their political independence, once they have attained economic plenty, and once they have brought about social justice, the spirit then will take care of itself. This is the greatest fallacy of the present age, that the mind,

the spirit, the soul of man, the fundamental bent of his will, is derivative from, subordinate to, a function of, his economic and social existence. . . . If in its theory of man Communism commits this radical fallacy, then nothing is more ridiculous than the sight of those who say they wish to "fight Communism" and then turn around to concentrate on the economic and social alone; for by thus denying the original efficacy and independence of mind and soul they reveal that, so far as the theory of man is concerned, they are at bottom Communistic themselves. . . .

The real challenge of Asia and Africa is of an intellectual and spiritual order. Concerning the question of multiplicity of cultures there arises the baffling problem of the truth of culture, even beyond the minimum common requirements necessary to ensure the dignity of man. Is there such a thing as a scale of cultures? If there is, what is the principle of this scale and how may it be justified? Is it enough for a thing to have occurred to be true? Even on the plane of sheer happening, sheer existence, is there such a thing as a false event? Is falsehood—historically, culturally, spiritually—something positive, real? What is falsehood? Who is to judge these things?

These are neither simple nor unimportant questions. They are of the essence of every intercultural situation. The best minds would have to wrestle with them, alike in the East and in the West. Let us however, beware lest we approach them without first being utterly shattered ourselves at the foot of the Cross. It is only there that there is some chance that we become ashamed of our cultural pride. It is only there that we learn unmistakably what to say and what not to say. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Pride not only darkens and distorts one's judgment; it produces in others a revulsion against the truth. If no culture can learn under the spirit of pride, it does not follow that truth is overpowering under the spirit of meekness. Man in his pride may rebel before meekness as much as before pride. What is needed then, is God's absolute patience and faithfulness, and a little childlike trust on our part that only if we love enough and care enough and think enough and suffer enough, we shall know a little more, and God will take care of the rest.

### IV

Without science and technology Asia and Africa cannot develop themselves. But neither the one continent nor the other can be said today to be the home of science and technology. These disciplines flourish in Europe and in the two offshoots of Europe—America and the Soviet Union. It follows that for their

own development Asia and Africa must ultimately depend upon one or more of these three homes of science. It will be decades, and in some cases centuries, and in some cases perhaps never, before Asia and Africa can liberate themselves from this scientific dependence. . . .

Nations and cultures seek complete self sufficiency even in scientific matters because of the ultimate facts of power, pride, and fear. For science means power, and there is no guarantee that those who possess it will not exploit and enslave those who do not, although the latter, if they possessed it themselves, would most certainly not prove more virtuous. Only then, as people feel they belong to a larger whole which they trust and which they can call their own, only as relations of confidence and justice are established between peoples, only as adequate curbs, both legal and moral, are developed against the corruptions of pride and power, will Asia and Africa accept their scientific dependence upon Europe and its offshoots as a final fact.

But all these are spiritual conditions belonging ultimately to the province of God, and Christians, magnifying the Lord with Mary because:

"He hath showed strength with his arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, And exalted them of low degree. He hath filled the hungry with good things; And the rich He hath sent empty away."

Christians, I say, magnifying the Lord with Mary and obeying His commandment to love Him with all their hearts and to love their neighbors as themselves, will, if any people can, bring about precisely those conditions of trust and objective justice which will enable the peoples of Asia and Africa to put up with scientific and technological inequality without fear.

But since the children of men, it seems, are not going to be remade tomorrow, despite the presence of the Church in their midst, neither the West is going to reveal to the East its scientific secrets without a price, nor is the East going to acquiesce in a position of permanent scientific inferiority vis à vis the West. And this situation is simply big with tensions and problems for the future.

## V

The importance of liberal education, of the cultivation of intellectual virtue for its own sake, for Asia and Africa is not sufficiently appreciated by Christians. The immediate challenges of politics, of economics, of social relations, of the cultural patterns, of the scientific needs, have arrested the attention more. . . . Thousands of Asian and African students come every year to Western centers of learning where they are practically never required to go through and

participate in the great banquet of being which is liberal education. They go back proficient in this or that technique, but with hardly any knowledge of the deepest things the Western world really has to offer, and with even less critical appreciation of the deepest values of their own culture. Then consider the lonesomeness of creative thinkers in the East. They receive very little if any encouragement, very little trust, practically no love and understanding at all. They hardly know each other. They thus live without stimulation, without fellowship, without communion. No wonder they rebel to the high heavens in their lonesomeness.

The mind of Asia and Africa demands original and independent attention. The aim should not be to propagandize this mind or to win it to a particular cause, whether political or religious. If the intention is to indoctrinate it with a view to using it, even if for the best of causes, it will rebel. In any event, such intention is not the way of the Christian. The aim should be to cultivate the highest intellectual virtue, in freedom and in equality. Only thus do we treat others in all humility as ends in themselves and therefore as our peers.

History, literature, philosophy, theoretical excellence, the refinement of sensibility, creative art, the issues of life and death, the art of debate and discussion, the appreciation of quality and excellence and being, the whole range of the humanities wherein the mind can enjoy, in freedom, the wonderful ecstasy of vision, wherein man becomes himself and therefore tragically understands his essential limitations — is there any doubt that the way of peace and truth is to cultivate these things in and for Asia and Africa? This natural order of the mind can cut across all cultural and religious differences, for surely if man is created in the image and likeness of God and if all nations have come forth out of one blood, then there must exist a fundamental unity of human nature, including the mind of man, no matter how concealed and potential this unity might be and despite man's sin and rebellion.

The possibilities of liberal education and of humane culture strike me as not having been touched, so far as Asia and Africa are concerned.

## VI

Western secular leadership has failed the world intellectually and spiritually. It is too encumbered with "problems" and with the consideration of means. If it be said that it is not its office to lead in these realms, then I answer: let those whose office this is come forward and speak. Let them articulate the long-awaited message and carry it in mighty works beyond the confines of their study. For it is a fact that for the most part only spiritless secularism reaches the world.

In their demand for a message, a liv-

ing message dealing with the final things, Asia and Africa pose their greatest challenge. This is the test at once of our faith, of our hope and of our charity. For if we really believe, if we really hope, and if we really love, then God's will will be done on earth. . . .

Partnership and fellowship on as deep a plane as possible, and where possible, on the deepest plane: these are the demands of Asia and Africa.

Communism can never be opposed in Asia and Africa by a mere negation. The cultural and racial continuities between the Communist world and Asia and Africa, and the cultural and racial discontinuities between Asia and Africa and the Christian world, these two things are too great and too mutually reinforcing, for Communism to be swept back only by negation. At the present rate of spiritual impotence, with the protective covering of the hydrogen bomb, it is only a matter of time before the whole of Asia and Africa, and maybe even Europe, will be engulfed by Communism.

What is desperately needed, besides the highest political wisdom, is a ringing positive message, one of reality, of truth and of hope. Communism exposes the inadequacy, if not indeed the bankruptcy, of the Western-imperialistic and the smug-Christian approach of the past. Something infinitely more humble, more profound, more positively outreaching, something touching the hearts of men, touching their need for fellowship and understanding and love, for being included and being trusted, something providing them with real hope, hope for themselves and their children, hope in this life as well as in the next, something of this order is needed. This Something is Jesus Christ, the Risen Lord.

The missionary movement must be intensified. The Eastern Churches must be loved and helped. For who knows what tasks Christ will still ask, and may even now be asking, of the Orthodox Church? The spiritually rich must come down and carry the Cross. And there should be faith in the sufficiency of the simple story of the Gospel, without the embellishments of dialectics and philosophy.

The two patron saints of Africa and Asia are clearly Augustine and Chrysostom. For it was the Bishop of Hippo who salvaged for the West all that he could salvage when Rome was going to pieces, and it was the Bishop of Antioch and Patriarch of Constantinople who founded the liturgy of the Orthodox Church. In invoking these two patrons in closing I will ask you to put aside everything you are reading, including the literature of this Assembly, and read the *City of God* and other writings of these ancient fathers if you really want to understand what is happening in the world today. . . .

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# Silence

## A Meditation

By CHRISTINE HEFFNER

*The Lord is in His holy temple. Let all the earth keep silence before him.*

The Lord is in His holy house, and I, I come to pray.

At mine own leisure, I here return, to praise perhaps, to thank if I remember, and to ask, always to ask. To ask His Presence now, who would not stop my worldly concerns another time to know Him there. To ask His Grace in peace and calm repose, who did not ask it when temptation beckoned. To ask His mercy, who have not shown mercy; forgiveness, who have not forgiven; comfort, who have not reached out to



comfort. His Joy I ask, who have not renounced one pleasure of the world, the flesh.

The Lord is in His temple, and He lets me find Him here. How strange that I should feel so much at home, so welcome here, who have done so little to belong.

The Lord is in His holy temple, and all is quiet, calm, serene therein. The earth keeps silence, listening, waiting for His voice, His word. His creatures hush to listen, and hearing, they obey His will for them.

But I?

This rebel heart, this self-proud brain keep clamoring at me. All the earth keeps silence for His voice, and my heart chatters nervously, or pleads in whining self-petition, or closes up its ears and goes to sleep, noisy even in its sloth.

The earth keeps silence, and this mind keeps questioning, impertinently exploring so far beyond its depth, above its place, keeps dragging back the busy world into this sanctuary, occupied with triviality even in the very Gate of Heaven.

\* \* \*

*O heart be still,* attentive for His voice. Keep wide your doors that He may enter in. Cast out all else that clutters up the precious space. Receive Him! wholly, fully, eagerly.

*O mind be still,* hush all thy senseless clamor. Dismiss the gnat-like cares and passing fantasies. Listen in hushed ex-

pectancy that not a word be lost nor misconstrued. Shut out the sound to attend thy God!

*O will be still,* give up thyself, unclasp the grasping hands, relax, surrender. Give thyself up to Him, be nevermore my own, be His! Be His!

\* \* \*

Then only, in the silence, shall I know at last a peaceful heart, a sound mind, and the joy of Heaven.

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**COLORADO**

**Organist Retirement**

Dr. Frederick Boothroyd, organist and choirmaster of Grace Church, Colorado Springs, Colo., for 25 years, has retired and is moving with his 10-year-old daughter to California. Grace Church ranks among the top for Church music in the region.

Dr. Boothroyd, a former member of the faculty at Colorado College, was the drive behind the organization of the Colorado Springs Symphony Orchestra, whose first full concert was presented in 1933. The orchestra is now a civic enterprise with a minimum of four concerts yearly with nationally known musicians as guest stars.

Replacing Dr. Boothroyd will be Dr. Julius Baird of Calvary Church, Pittsburgh, Pa., who will also be conductor of the Colorado Springs Symphony Orchestra.

**NEW YORK**

**Ownership for 249 Years**

Property on the lower West Side of New York City that has been owned by the Trinity Church Corporation for 249 years has been bought from Trinity by Campbell C. Groel, Jr., president of Port Warehouses, Inc. On the property are four five-story buildings.

The plot contains 21,000 square feet, and is within the area known as King's Farm. It was granted in 1705 to Trinity Church by patent. Port Warehouses, Inc., uses more than 250,000 square feet of space in the section for general import and export storage.

**KANSAS**

**All in One Car**

An area-wide meeting with Bishop Yashiro, Presiding Bishop of the Nippon Seikokwai, was held recently at St. Michael and All Angels Parish at Mission, Kans. Bishop Yashiro had just come from the Anglican Congress in Minneapolis.

Accompanying the Bishop were some of the delegates who attended the Congress from Japan. They were Miss Mariko Kobayashi, Ikuta Ku, professor at St. Michael's International School and leader of GFS and young people; the Rev. Juzo (Paul) Ogasawara, delegate from the diocese of Mid-Japan; Miss Yoko Kuyama, student at Dennison College; Mr. Kentaro Amano, lay delegate from the diocese of North Kwanto; James Yashiro, Bishop Yashiro's son, now studying at Kenyon College; and

Mr. Owishi, student friend of James Yashiro.

In an address at the meeting, Bishop Yashiro said, "I know that when we return to our homeland our Lord Jesus Christ will be standing at the seashore to welcome us."

Speaking to the Church in this country the Bishop said:

"We need your support, your financial help, your missionaries—but more than these we need your intercessions—not only for Japan but for the whole Anglican Communion."

The entire group traveled in one car—an old Chevrolet. The Bishop insisted on leaving immediately after the meeting to drive on to Denver and from there to the West Coast where he was scheduled to preach in San Francisco.

**MICHIGAN**

**Modern Tithe**

"A Report on the Progress of Tithing," a flip-chart designed for use before vestries, has been introduced by the department of promotion of the diocese of Michigan. It marks the half-way point in a seven-year program of tithing education. The results of the program have helped to nearly double the diocesan budget during the past five years.

The program, known as the "Modern Tithe," asks that the individual pledge 5% of his income, after taxes, to the Church and 5% to secular charities. To promote the program, "Tithing Commissions" have replaced the Every Member Canvass committees in many parishes and missions. The commissions operate on an all-year-round basis, to educate the people to tithing, rather than as money-raisers for a once-a-year campaign.

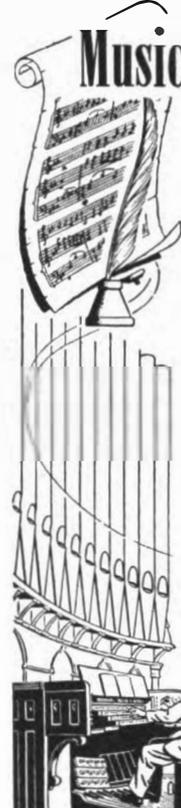
To aid in tithing education and to help with the mechanics of conducting a tithing canvass, the department of promotion has produced, over the years, six leaflets, a sound movie, a film strip, the flip-chart, and is now at work on two new leaflets.

**IOWA**

**Renaissance Program**

A century-old parish, Grace Church, Cedar Rapids, Iowa, has begun a renaissance program which will rebuild the east wall, provide school and social facilities, and expand the church. Built in 1851, the downtown parish ministers to many transients as well as local residents. Although some \$12,000 has been assembled for the project, another \$50,000 will be required to complete the work.

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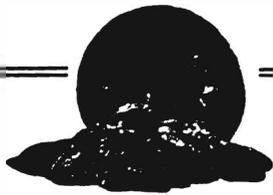
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**DEATHS**

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

**John B. Brown, Priest**

The Rev. John Belton Brown, retired in 1938, died August 5th at his home in Washington, N. C. He was 82 years old.

He spent most of his ministry in North Carolina, during which time he served St. Thomas', Ayden; St. Paul's, Washington; St. Jude's, Aurora; St. Stephen's Mission, Haddocks Cross Roads; St. Mary's, Belhaven; and St. Ann's, Roper. Outside of North Carolina he served St. Mark's, Bracey, Va.; St. James', Ocala, Fla.; St. Mary's, La Crosse, Va.; and Ascension, Palmer Springs, Va.

Survivors include his widow, Rhona Robinson Boyd Brown, and two children.

**Benjamin E. Chapman, Priest**

The Rev. Benjamin Edgar Chapman, honorary canon of St. Michael's Cathedral, Boise, Idaho, died August 11th at the age of 76.

Ordained in 1909, Mr. Chapman served his first few years in Kansas, and the last 38 in the diocese of Chicago. He retired in 1947, and moved to Boise to make his home.

Survivors include his wife, Mary Leftwich Chapman; a daughter, Irene Booton, Maquon, Ill.; a brother, the Rev. A. A. Chapman, Oroville, Calif.; three sisters, Leatha Anther, Hamburg, Iowa, Nellie A. Davis, Drain, Ore., and Dorothy Blackington, Detroit, Mich.; two grandsons; and one granddaughter.

**Blanche Peter Fosbroke**

Blanche Peter Fosbroke, wife of the Very Rev. Hughell E. W. Fosbroke, dean emeritus of the General Theological Seminary of New York, died August 14th in the Charlotte Hungerford Hospital in Torrington, Conn. She was 76 years old. Since the retirement of Dean Fosbroke in 1947, they had lived in Winchester Center, Conn.

**Margaret Emily Jones Trimble**

Margaret Emily Jones Trimble, a long time member of Emmanuel Church, Baltimore, Md., died July 8th at the age of 88.

She was the widow of the late Dr. I. Ridgeway Trimble.

Surviving are three of six children, Dr. I. Ridgeway Trimble, Jr., a vestryman of Emmanuel Church in Baltimore; the Rev. David Churchman Trimble, rector of St. Luke's Church, Prescott, Ariz.; and William C. Trimble, U. S. Minister to Brazil and a former vestryman; ten grandchildren; and three great grandchildren.

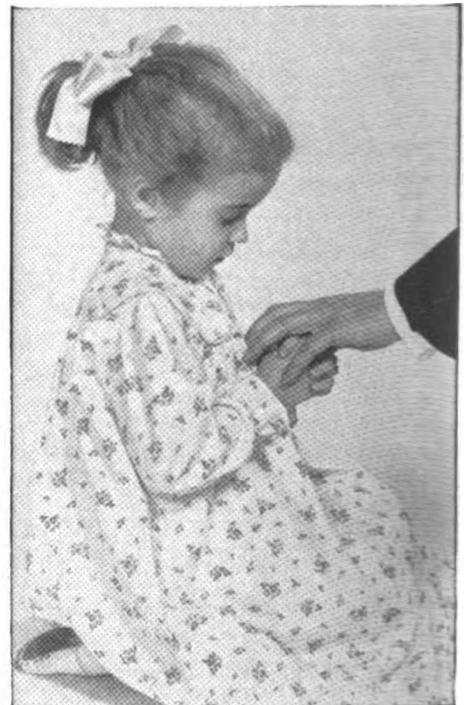
in his hand

*Wrap the big hand around the little hand . . . for now begins a little heart's journey into prayer . . . the guide is Dad, the goal is a security not even he can provide.*

*But the pattern is security, and it is Dad's privilege to supply his part of it for the little hearts in his care. In this binding, enclosing love life finds its finest answer.*

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# CHANGES

## Ordinations

### Priests

**Southwestern Virginia**—By Bishop Marmion: The Rev. **Joseph Albert Dunaway**, on July 21st, at St. Thomas' Church, Abingdon, Va., where he will be rector. Presenter, the Rev. Roddey Reid, Jr.; preacher, the Rev. Paul Chaplin. Address: Box 154, Abingdon.

### Deacons

**Lexington**—By Bishop Moody: **William Henry Ralston, Jr.**, on June 27th, at St. Mary's, Middleborough, Ky.; presenter, the Rev. R. W. Estill; preacher, the Bishop; to be fellow and tutor at GTS.

**Louisiana**—By Bishop Jones, on June 30th, at Christ Church Cathedral, New Orleans: **Joseph Nathaniel Cathcart**, who will enter GTS in the fall; **Richard Wadsworth Wilson**, who will be in charge of St. David's, Rayville; and **James E. Marshall**, who will be curate of Grace Church, Monroe, La. All three of the young men came from St. Andrew's Parish, New Orleans, and were presented by the Rev. R. H. Manning; preacher, the Rev. Bonnell Spencer, OHC.

By Bishop Jones: **George Franklin Wharton, III**, on July 2, at St. John's Church, Thibodaux; presenter, the Rev. S. S. Clayton; preacher, the Rev. J. M. Allin; to be in charge of St. John's and also of the church in Napoleonville; address: 718 Jackson, Thibodaux.

**Massachusetts**—By Bishop Nash: **W. Thomas Engram**, June 19th, Cathedral Church of St. Paul, Boston; presenter, the Rev. O. L. Mason; preacher, the Rev. S. W. Hale; to be assistant of St. Stephen's Memorial Church, Lynn, Mass.; ad-

dress: 57 Ashland St. (The ordinand was one of a group of nine ordained at this service.)

**Minnesota**—By Bishop Keeler: **Eugene Arthur Monick, Jr.**, June 19th, St. Clement's Church, St. Paul, Minn.; presenter, the Rev. G. F. Lewis; preacher, Canon F. D. Henderson; to be Marquis Memorial fellow at Christ Church, Cranbrook, Bloomfield Hills, Mich.

By Bishop Keeler, June 20th, St. Paul's Church, Duluth: **Everett R. Hall**, presented by the Rev. O. W. McGinnis; to be vicar of Christ Church, Crookston, and churches at Mentor and Thief River Falls; address: 115½ E. Second St., Crookston. **John Herbert MacNaughton**, presented by the Rev. Mr. McGinnis; to be in charge of Holy Trinity Church, International Falls, Minn., and St. Peter's, Warroad; address: 1020 Eighth St., International Falls. Preacher, Canon F. D. Henderson.

[The Minnesota reports were received individually; it is possible that other deacons were ordained at the same services. We are happy to print all notices of ordinations which we receive.]

**Missouri**—By Bishop Lichtenberger: **Jack Chapman White**, June 12th, at the Church of the Ascension, St. Louis, where he will be curate; he will also serve Trinity Church, St. Louis; presenter, the Rev. A. M. MacMillan; preacher, the Rev. A. E. Walmsley; address: 850 Good-fellow Blvd., St. Louis 12.

**Montana**—By Bishop Mallett of Northern Indiana: **Douglas Eugene Beauchamp**, May 20th, Nashotah House Chapel; presenter, the Rev. Vincent Butler; to be curate of St. John's, Butte, Mont.; address: Box 495.

**North Carolina**—By Bishop Penick: **Urban Tigner Holmes, III**, June 26th, Chapel Hill, N. C.; presenter by the Rev. A. S. Lawrence, the Rev. D. W. Yates; preacher, the Rev. L. B. Sherman; to be curate of St. Luke's Parish, Salisbury, N. C.; address: 929 S. Church St.

By Bishop Baker, Coadjutor: **Joseph Allison Hayworth**, July 15th; at St. Mary's Church, High Point, N. C.; presenter, the Rev. William Price; preacher, the Rev. Thomas Smyth; to be in charge of St. Thomas' Church, Sanford, N. C.; address: Box 233, Sanford (649 Spring Lane).

**Pennsylvania**—By Bishop Armstrong, Suffragan: **Joseph Newton Leo, Jr.**, June 12th, at St. Mary's Memorial Church, Wayne, Pa.; presenter and preacher, the Rev. C. E. Greene; to be curate of the Memorial Church of the Good Shepherd, Philadelphia 29.

**South Florida**—By Bishop Bram, Suffragan: **H. Benton Ellis**, June 29th, at St. Peter's, St. Petersburg; presenter, the Rev. James Duncan; preacher, the Rev. Charles Langlands; to be vicar of Grace Church, Port Orange, Fla.; address: Box 502.

**Southern Ohio**—By Bishop Hobson: **John Alexander Greely**, June 18th, at Trinity Church, Troy, Ohio; presenter, the Rev. George Workman; preacher, the Rev. John Albert; to be Protestant chaplain of Toledo State Hospital; address: 319 Wayne St., Maumee, Ohio.

**Texas**—By Bishop Quin, at Christ Church Cathedral, Houston, recently: **Robert Alexander Willke**. By Bishop Hines, Coadjutor, in Austin, Tex., recently: **James Hudson**.

By Bishop Quin: **Francis Parke Smith, Jr.**, July 30th, at Christ Church Cathedral; presenter, the Very Rev. G. M. Blandy; preacher, the Very Rev. J. M. Richardson; to be in charge of Christ Church, Eagle Lake, Tex.; address: Box 366.

**Upper South Carolina**—By Bishop Cole: **Clyde Lambert Ireland**, on June 10th, at St. Martin's-in-the-Fields, Columbia, S. C.; presenter, the Rev. W. A. Thompson; preacher, the Rev. C. F. Allison, to be in charge of All Saints', Clinton, S. C., and churches at Laurens and Newberry; address: 6 B, King Apts., Box 382, Clinton.

**Vermont**—By Bishop Van Dyck: **Allan House O'Neill**, on May 30th, at Christ Church, Montpelier, Vt.; presenter, the Rev. Albert Anderson; preacher, the Rev. Dr. M. H. Shepherd, Jr.; to be assistant of Christ Church, Springfield, Ohio; address: 525 N. W. Henberg Ave.

## Changes of Address

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### EDUCATIONAL AID

A LIMITED AMOUNT of financial assistance is available for men studying for Holy Orders, residing in New York State and meeting qualifications. Write: The Society for the Promotion of Religion and Learning, the Rev. Paul C. Weed, Jr., Secretary of Education, 477 Hudson St., New York 14, N. Y.

### LIBRARIES

**MARGARET PEABODY** Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

**LINEN FOR THE CHURCH:** Beautiful qualities imported by us from Ireland. Linen Tape, Transfers, Vestment Patterns, Plexiglas squares. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**CATHEDRAL STUDIO:** Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

**ALTAR LINENS:** Exquisite qualities of Irish Church linens by the yard. Linen girde Crochet Thread. Transfer patterns. Plexiglas Pall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### PICTURES

**RELIGIOUS Pictures and Rewards.** St. Philip's Society, West Stockbridge, Mass.

### POSITIONS OFFERED

**WOULD A PRIEST** of the Church be interested in vacationing on Long Island and conducting Services on the last three Sundays of September? An unusual opportunity. Reply Box H-146, The Living Church, Milwaukee 2, Wis.

**WANTED:** Senior assistant for parish of 2000 communicants in north east. Central Churchmanship. Full Ministry of pastoral calling, preaching, sharing in three services of Holy Communion each Sunday, four on the first Sunday, large Church school, offers opportunity for work. Salary \$3600 plus six room apartment with all utilities, and car allowance. Reply Box P-147, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

## CHANGES

should be addressed to Box 597, Winter Park. This includes mail for **Bishop Louttit of South Florida; Bishop Bram, Suffragan;** the Rev. William L. Hargrave, executive secretary; Mr. Norman H. Bunting, treasurer; Mr. Felton Sargent, secretary to the Bishop; The Palm Branch; as well as mail for the diocese.

The Rev. **Harold D. Avery**, curate of St. Thomas' Church, 2000 Highland Ave., Rochester 18, N. Y., and chaplain of St. Mary's Hospital, Rochester, has had a change of residence from 109 Bobrich Dr. to 758 Harvard St., Rochester 10.

The Rev. **Theodore M. Burleson**, who had been serving as assistant of St. Andrew's Church, Kansas City, Mo., was critically injured and disabled in an automobile accident on July 13th. On August 5th he submitted to the beginning of much surgery and will be in the hospital for about one or two more months. Address: 3613 Wayne St., Kansas City, Mo.

The Rev. **Denmere John King**, who recently became rector of Trinity Church, Watertown, S. Dak., may be addressed at Box 623, Watertown.

The Rev. **Henry P. Krusen**, who will be archdeacon of Western New York, may after September 7th be addressed at 100 Highland Ave., Buffalo 9.

The Rev. **Richard Allen Lewis**, rector of St. Andrew's Church, Breckenridge, Tex., and chairman of the Town and Country Council of the diocese of Dallas, formerly addressed at Box 969, Breckenridge, is now resident in the new rectory at 109 N. Easton, with office address at 1006 E. Elm, Breckenridge.

The Rev. **Francis C. Lightbourn**, Assistant Editor of The Living Church, formerly addressed at 1031 N. 21st St., Milwaukee, Wis., should now be addressed at 2521 N. Downer Ave., Milwaukee, Wis.

The Rev. **James N. Purman**, who is serving Christ Church, Richmond, Ky., formerly addressed at 241 Delmar, Lexington, may now be addressed at 105 Mildred Court, Richmond, Ky.

The Rev. **Arthur P. Stembridge**, priest of the diocese of Los Angeles, formerly addressed in Kinsley, Kans., and in Los Angeles, may now be addressed at 6 Encino Dr., Oak View, Calif.

The Rev. **Canon Frederick J. Stevens**, chaplain of the Bishop's School, La Jolla, Calif., and president of the standing committee of the diocese of Los Angeles, formerly addressed in San Diego, has moved to Rancho Santa Fe. Mail should now be addressed to Box 846, Rancho Santa Fe, Calif.

The Rev. **Harvard Wilbur**, who is serving St. Christopher's Church, Cheyenne, Wyo., formerly addressed at 1216 W. Pershing St., may now be addressed at 604 E. Twenty-Third St.

The Rev. **William G. Workman**, assistant of Christ Church, Lexington, Ky., formerly addressed at 124 S. Hanover St., may now be addressed at 442 Kingsway Dr.

### Armed Forces

Chaplain (1st Lieut.) **Robert P. Holdt**, formerly at Ladd Air Force Base, Alaska, is now addressed at Box 59, Moody AFB, Valdosta, Ga.

Chaplain (1st Lieut.) **Benjamin Wilson Nevitt**, formerly at Lackland Air Force Base, San Antonio, Tex., has been transferred to the U.S. 3d Air Force, England. Mailing address: 2901 Allison St., Mt. Rainier, Md.

### Appointments Accepted

The Rev. **Harwood C. Bowman, Jr.**, formerly rector of St. Paul's Church, Kittanning, Pa., is now rector of the Church of Our Saviour, Washington.

The Rev. **Allen Farris Bray, III**, formerly rector of St. John's Parish, Accokeek, Md., will be assistant chaplain of Trinity College, Hartford, Conn.

The Rev. **William A. Chamberlain, Jr.**, formerly assistant of Trinity Memorial Church, Warren, Pa., vicar of churches at Kinzua and Youngville, and non-Roman chaplain at Warren State Hospital (mental cases), will on September 8th become an assistant of St. Gabriel's Church, Hollis, L. I., N. Y. Residence: 196-94 Woodhull Ave., Hollis 23.

The Rev. **Robert Martin Collins**, formerly rector of the Church of Our Saviour, Camden, N. J., is now rector of Christ Church, Elizabeth, N. J. Address: 1064 E. Jersey Ave.

The Rev. **Detrich B. Cordes**, formerly rector of St. Paul's Church, Norwalk, Ohio, and Zion Church, Monroeville, will on September 15th become rector of St. Martin's, Chagrin Falls, Ohio.

The Rev. **G. Rowell Crocker**, formerly rector of St. Martin's Church, New Bedford, Mass., has for some time been rector of Immanuel Church, Ansonia, Conn. Address: 45 Jackson St.

The Rev. **Howard D. Daugherty, Jr.**, who was ordained deacon in June, is now in charge of the new mission at the Greater Pittsburgh Airport and is also assistant in the diocesan offices. Address: 325 Oliver Ave., Pittsburgh 22.

The Rev. **George B. Dayson**, who was formerly in charge of St. Gabriel's Church, Rutherfordton, N. C., is now serving St. Joseph's Church, Fayetteville, N. C.

The Rev. **Charles Joseph Dobbins**, who was recently ordained to the priesthood, will serve

## CLASSIFIED

### POSITIONS WANTED

**WIDOWED CHURCHWOMAN** desires position as housemother Church Institution or Home. Experienced. Can plain sew. Some nurse's training. Reply Box D-142, The Living Church, Milwaukee 2, Wis.

### RETREATS

**HOLY CROSS RETREATS:** For Seminarians at the House of the Redeemer, New York City September 13th to 17th. Write Sister-in-Charge, C.S.M., 7 East 95th Street, New York 28.

For Seminarians, at Holy Cross September 6th to 10th.

For Priests, at Holy Cross September 13th to 17th. Notify Guestmaster, O.H.C., West Park, New York. (All retreats begin Monday 6 P.M., and end after Friday breakfast.)

### WANTED

**COMPLETE CHURCH FURNISHINGS** including pipe organ, pews. Give price and condition. Reply Box E-126, The Living Church, Milwaukee 2, Wis.

**THE REV. FRANK T. HALLETT**, 300 Hope St., Providence 6, R. I., desires answers to the following questions: When did the We at beginning of the Nicene Creed change to I? What was the word Holy omitted in the English Version? What basic and fundamental changes ought to be made in the Holy Communion in the Book of Common Prayer? Do you know of anyone who reads his Greek New Testament regularly? What bibliographies of essential books for the parson are there? Who preaches sermons according to the interpretation of the parables as explained by Charles W. F. Smith? Who will explain how a Christian of today could be happy with his religion in the Christian Community of Corinth of 1900 years ago? What is the best book describing the life of the Church in New Testament times? What is the best method of reclaiming back-sliders? Who has a list of similar questions?

### CLASSIFIED ADVERTISING RATES

- (A) 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH  
407 East Michigan Street, Milwaukee 2, Wis.

# CHANGES

Trinity Church, Port Neches, Tex. He formerly served the Church of the Advent, Beaumont, Tex.

The Rev. George C. Fle'd, Jr., formerly in charge of churches in Creswell and Columbia, N. C., will on October 1st become rector of St. John's Church, Petersburg, Va. Address: 842 W. Washington St.

The Rev. Floyd Finch, Jr., who is in charge of St. Andrew's Church, Bessemer City, N. C., is now also in charge of the congregation which is being organized in Kings Mountain, N. C.

The Rev. Theodore C. Foster, who formerly served Gethsemane Church, Appleton, Minn., is now serving St. George's Church, Lusk, Wyo.

The Rev. Thomas F. Frisby, formerly rector of Grace Church, Defiance, Ohio, is now rector of the Church of the Good Shepherd, Allegan, Mich.

The Rev. Laurence H. Hall, who has been senior canon of Trinity Cathedral, Cleveland, will on October 1st become rector of St. Paul's Church, East Cleveland. Address: 15837 Euclid Ave., East Cleveland 12.

The Rev. John B. Haverland, formerly assistant of the Church of St. Mark's-on-the-Mesa, Albuquerque, N. Mex., is now assistant of St. Paul's Church, Oakland, Calif. Address: 114 Montecito Ave., Oakland 10, Calif.

The Rev. Mortimer G. Hitt, formerly rector of St. Peter's Church, Pittsburg, Kans., is now vicar of St. Mary's Church, Auburndale, L. I. Address: 42-14 190th St., Flushing 58.

The Rev. Boyd Roberts Howerth, formerly rector of St. Mark's Church, Gastonia, N. C., will on September 15th become rector of St. Mark's, Richmond, Va.

The Rev. John C. Hughes, who was ordained deacon in June, is now in charge of Trinity Church, Cochocton, Ohio. Address: 112 S. Seventh St.

The Rev. Iver G. Lawrence, formerly curate of All Saints' Church, Chicago, is now in charge of Trinity Church, Chicago, and is chaplain of the Illinois Institute of Technology. Address: 125 E. Twenty-Sixth St., Chicago 16.

The Rev. Albert Paris Leary, who was ordained deacon in June, is now assistant of St. George's, Schenectady, N. Y. Address: 30 N. Ferry St.

The Rev. Robert E. Lengler, formerly rector of Gethsemane Church, Sherrill, N. Y., in charge of Trinity Church, Canastota, is now rector of Trinity Church, Seneca Falls, N. Y., in charge of St. Stephen's, Romulus.

The Rev. Standish MacIntosh, formerly rector of St. Mark's Church, Aberdeen, S. Dak., is now rector of All Saints' Church, Oakville, Conn. Address: 262 Main St.

The Rev. John D. McCarty, formerly rector of Trinity Parish, Three Rivers, Mich., is now working at the Unit of Research, 600 Haven St., Evanston, Ill. Address: 1127 Elmwood Ave., Evanston.

The Rev. Glen E. McCutcheon, formerly curate of St. James' Church, South Bend, Ind., will be curate of St. Luke's Church, Evanston, Ill. Address: 1200 Forest.

The Rev. Michael G. Mayer, formerly fellow and tutor at GTS, is now chaplain of St. Mary's Hospital for Children, Bayside, L. I. Address: 29-01 216th St., Bayside 60, N. Y. He will continue to lecture at the seminary.

The Rev. Eldred D. Murdoch, formerly dean of boys at the St. Francis Boys' Home, Salina, Kans., is now chaplain of University House, University of North Dakota, and is in charge of religious education at St. Paul's Church, Grand Forks. Address: University Station, Grand Forks, N. Dak.

The Rev. J. Phillip Nordeck, formerly master of religious studies at the Cathedral Choir School, Cathedral Heights, New York, is now chaplain of St. Peter's School, Peekskill, N. Y.

The Rev. Robert E. H. Peeples, formerly vicar of St. Paul's Church, Jesup, Ga., is now vicar of Trinity Church, Statesboro, Ga., and Epiphany Church, Sylvania, and chaplain to Episcopal Church students at Georgia Teachers' College. He continues as editor of the Church in Georgia, official diocesan organ. Address: Groover St., Statesboro, Ga.

The Rev. E. Edward M. Philipson, formerly rector of Emmanuel Church, Emporium, Pa., and vicar of St. Joseph's, Port Allegany, will on September 6th become rector of St. Matthew's Church, Sunbury, Pa. Address: 133 Arch St.

The Rev. Sherrill B. Smith, Sr., formerly in charge of St. Mark's Mission, Mystic, Conn., is now the rector of that church. The mission at Noank continues to be served from Mystic. Address: 7 Pearl St., Mystic.

The Rev. David C. Streett II, vicar of St. Philip's Chapel, Cumberland, Md., is now also vicar of the Chapel of the Holy Cross, Cumberland. Address: 517 Williams St.

The Rev. Peter J. Surrey, who has been serving the Church of England in Canada, is now curate of St. Peter's Church, 621 Belmont Ave., Chicago, 14.

The Rev. George A. Tocher, formerly of Margaret Hall School, Versailles, Ky., and the Sparta mission field of the diocese of Newark, served St. Alban's Church, Philadelphia, during August.

The Rev. William T. Walker, formerly vicar of St. Ann's Mission, Old Lyme, Conn., is now rector

of Grace Church, Newington, Conn. Address: 1271 Main St.

The Rev. William G. Worman, formerly rector of St. Paul's Church, East Cleveland, Ohio, will on September 15th become assistant professor of practical theology at Bexley Hall, Gambler, Ohio.

## Receptions

The Rev. Marcel Alfarano, a former Roman Catholic priest, was received into the Episcopal Church on August 1st by Bishop Washburn of Newark. To be missionary to the Puerto Ricans of the diocese; address: 268 Second St., Jersey City 2, N. J.

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

### Save the Children Federation

Previously acknowledged .....	\$ 247.00
Anonymous, San Diego, Calif. ....	20.00
G. W. B. ....	8.00
	\$ 275.00

### Bishop Cooper and Korea

Previously acknowledged .....	\$ 712.90
Thank Offering, Swansea, Mass. ....	3.00
	\$ 715.90

## The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

Previously acknowledged .....	\$8,451.33
W. D. P., Martinsburg .....	7.00
\$5 each from: R. E. K., Glenside; W. D., Rosedale; E. R. M. P., Baltimore; Anonymous, Westport; H.B.F., Torrington .....	25.00
	\$8,483.33



THE  
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**EVERYWHERE**  
(SEE LIST BELOW)

## ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

### WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

### WASHINGTON, D. C. (Cont.)

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

### FORT LAUDERDALE, FLA.

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

### MIAMI, FLA.

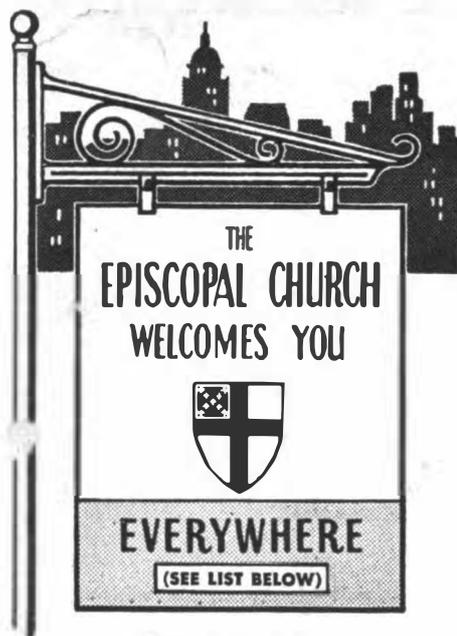
ST. STEPHEN'S 3439 Main Hwy.  
Rev. W. O. Hanner, W. J. Bruninga  
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

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

(Continued on page 24)

**LOS ANGELES, CALIF.**  
MARY OF THE ANGELS 4510 Finley Avenue  
James Jordan, r; Rev. Neal Dodd, r-em  
Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
Sat 4:30 & 7:30 & by appt

**SAN FRANCISCO, CALIF.**  
FRANCIS' San Fernando Way  
Edward M. Pennell, Jr., D.D.  
Masses: 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15



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THE  
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### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

### ATLANTA, GA.

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

### CHICAGO, ILL.

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

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

### EVANSTON, ILL.

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

### FORT WAYNE, IND.

**TRINITY** W. Berry at Fulton  
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.  
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

### LEXINGTON, KY.

**KENTUCKY THEOLOGICAL SEMINARY**  
Chapel Services: Good Shepherd: Main St. & Bell Ct.  
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

### WATERVILLE, MAINE

**ST. MARK'S** Center St., nr. Post Office Sq.  
Sun 7:30, HC 11, HC & MP Alternate Sundays

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fann, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

### BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

### KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes St., Downtown  
Rev. Charles T. Cooper  
Sun Masses: 7:30, 9, 11

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hobschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,  
Wed 10:30

**TRINITY** Euclid and Washington  
Rev. A. E. Walmsley, Rev. A. M. Mac Millan  
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

### RIDGEWOOD, N. J.

**CHRIST CHURCH** Rev. A. J. Miller, r  
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD  
9:30 HC; C by appt

### SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. J. J. English, c  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30  
ex Fri 9:30

### ALBANY, N. Y.

**CATHEDRAL OF ALL SAINTS'**  
Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also  
Wed 12:05

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

### NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th & Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;  
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed, & Cho HC  
8:45 HD); MP 8:30; Ev 5. The daily offices are  
Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Re-  
citals Fri 12:10; Church open daily for prayer

**CALVARY** Rev. G. C. Beckhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Panny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. MARY THE VIRGIN** Rev. Gries Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30  
(Wed) 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;  
Sat 2-3, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roalf H. Brooks, S.T.D., r  
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11

### THE PARISH OF TRINITY CHURCH

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

### NEW YORK, N. Y. (Cont.)

**ST. LUKE'S CHAPEL** 487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myer,  
292 Henry St. (at Scammell)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP

**ST. CHRISTOPHER'S CHAPEL**  
48 Henry Street  
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

### UTICA, N. Y.

**GRACE**  
Rev. Stanley P. Locust, r; Rev. Roger P. Rishel,  
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC W  
Thurs, Fri & HD

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily  
ex Mon 10, C Sat 7:30 to 8:30

### OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. W.  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 10

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-4

### PITTSBURGH, PA.

**ASCENSION** Ellsworth & Nevill  
Rev. A. Dixon Rollit, r  
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spiritua  
Healing; Wed 7 HC; Thurs 7:30 College Student  
HC; Fri 9 HC

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Sun 10  
& by appt

### MIDLAND, TEXAS

**TRINITY** Rev. George Mornell  
1412 West Illinois Ave.  
Sun 8, 9:30, 11

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Graysen & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

### SALT LAKE CITY, UTAH

**ST. MARK'S CATHEDRAL** 231 East First South  
Very Rev. Richard W. Rowland, dean; Rev. Elvin R.  
Gallagher, ass't.  
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho Eu  
1 S); Weekday Eu Wed 7; Thurs & HD 10:30.  
C by appt

### BELLOWS FALLS, VERMONT

**IMMANUEL** Rev. Robert S. Kerr,  
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC  
Fri 9 HC

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC

### VANCOUVER, CANADA

**ST. JAMES'** Gore Ave. & E. Cordova  
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily  
HC 7:30, Thurs 9:30; C Sat 5 & 7

### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

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