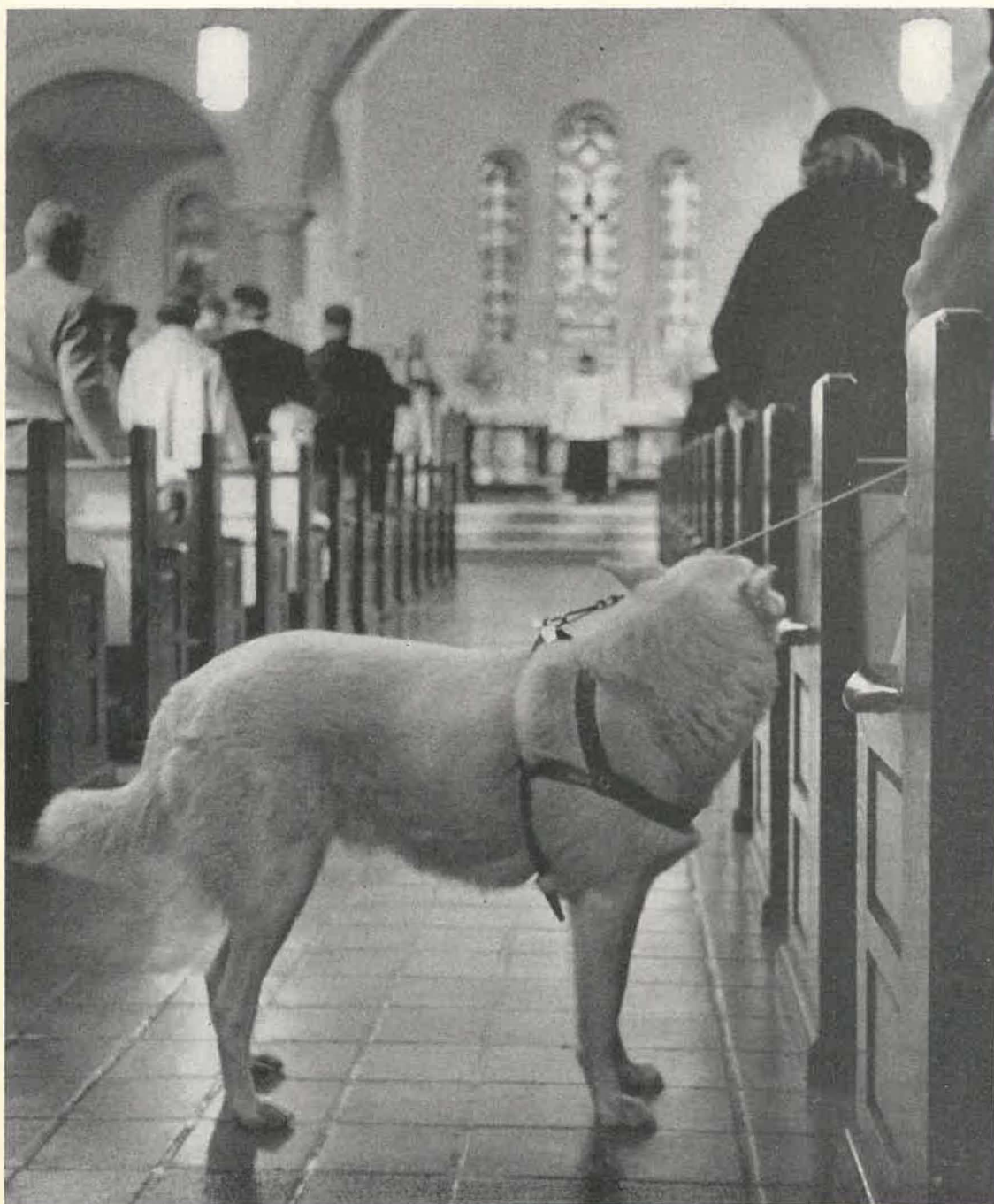


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Lambeth

Issues

See p. 10

When the animals went to church in Portsmouth, Va., not everyone thought it was a good idea — see p. 9.

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The Living CHURCH

Volume 136 Established 1878 Number 9

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

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Things To Come

March

2. Second Sunday in Lent
9. Third Sunday in Lent
14. North Texas convocation to 16.
16. Fourth Sunday in Lent
23. Passion Sunday
25. The Annunciation
30. Palm Sunday
31. Monday before Easter

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

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

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

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MAN POWER

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

An Imaginative Approach in Glencoe

Wanted: investors in a growth company! Type of investor: any male member of St. Elizabeth's. Company: Company of Christian Fellowship. Amount of Investment: one hour of your time Sunday at 8:00."

Those words began a notice of the October men's meeting at St. Elizabeth's, Glencoe, Illinois. A few weeks later, the next men's group notice began "Have you seen Robert Morris? One of Cook County's Ten Most Wanted Men. This man has a record dating back to 1949 — a record of achievement."

When a lawyer was invited to speak, the invitation went out in the form of a summons.

Gimmicks? Yes, but they have done much to stimulate attendance at parish men's group meetings. These "flyers" are sent out with the church news letter, telling men about the speaker's background and something of what he will talk about. Then on Saturday night (meetings are on Sunday) each man is called on the phone.

"We have tried to attract younger members," says layman Robert P. Bunge. "Thus far, our roster of speakers has been intriguing to them; teen-agers today are amazingly alert."

Here are four guideposts which layman Bunge and his colleagues have found helpful in planning meetings;

1. *Variety of Speakers:* This is of prime importance. Use men from many different fields — law, government, armed forces, etc. Avoid where possible speakers from similar backgrounds. A constant change of pace can give your program series "wings."

2. *Promotion:* Let your men know about these speakers — who they are, what they have done, what they will speak about. Keep your notices interesting. Pique interest. Phone call follow-ups on the mailed out notices can do wonders.

3. *Attendance:* Place responsibility for attendance on your members. Suggest that each bring a guest. If your programs are interesting, chances are, many will be glad to bring guests.

4. *Subject Matter:* "Make subjects timely or timeless," says Mr. Bunge. "Gauge the level and interest of your particular group."

The Discipline of Money

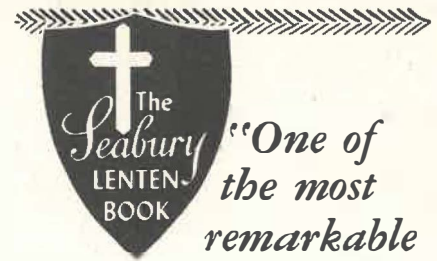
Did you know that 50 laymen giving up a dime a meal for Lent could raise enough money to roof a native-built church in the Philippines? (If interested in trying such a project, write for details to *Man Power*, c/o THE LIVING CHURCH.)

Did you know that \$3.00 given to KEEP, will buy 108 glasses of milk for Japanese children? (For information, write KEEP, 343 South Dearborn St., Chicago 4, Illinois.)

The other day, a charity for which I do volunteer work received as a contribution a check signed "Anonymous." After calling the bank on which the check was written, we learned that an unusual depositor there preferred to give contributions to worthwhile causes incognito and maintains an account in the name "anonymous" for just that purpose. Moral: should you receive an anonymous check, don't be too certain it is a prank. Our check from Mr. Anonymous totaled \$2,000!



Churchman Bunge



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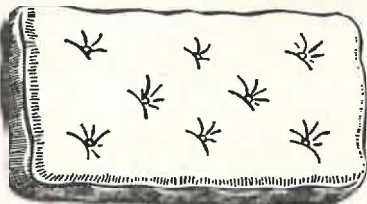
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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

A Uniform Notebook for Teachers

Every teacher works out some way of keeping records. But it is a great help if some standard method is established in the parish. Teachers who are neat and methodical invent their own schemes, and their books are frequently intricate and complete. Such persons need no outside help, yet will be willing to conform to a general plan to help the school. Most teachers, not trained in making plans, are glad for a simple working scheme. Using a basic plan, teachers can make wide personal variations, yet follow the standard sufficiently to have their notebooks examined by the supervisor or rector. This is an advantage if a teacher leaves or withdraws and another must take over the class. The records are clear.

There follows a scheme for standard teachers' and observers' notebooks which has been worked out in a typical parish, and which after three years is proving helpful. It serves the new style teaching, while encouraging users of the older ways to improve.

The same size notebooks are provided for all. After experimenting with the larger covers, it was found that teachers generally prefer a book which will go into a woman's purse or a man's pocket. The size used has pages $3\frac{1}{2} \times 6$ inches, side opening, six rings. These can be purchased at Woolworth's or any stationery store. They last for years. Covers of different colors help in identifying. Leader's name and class are on outside.

For Every Teacher

The following sections are arranged at the start of the term, with pages inserted where needed, but avoiding bulk. 1) *Session Outlines*, prepared by the teacher before each class period. This Sunday's lesson is first — just inside the cover, behind it is last Sunday's, and so on. Thereby ready reference can be made to recent sessions. When too many pages accumulate, older pages are removed, kept at home.

2) *Pupils' Individual Records*. There is a page for each, usually typed by the parish office at the start. Each page gives name, address, phone, age, school, grade, baptized, etc. A line "Special Interests" has space below it, and then "Physical" with room for brief notes. Near the bottom of page is "Home Situation," meaning parents, brothers and sisters, as well as conditions which should be remembered. All of these three areas will receive added notes as the year goes along. It is surprising how much more personal

ones teaching becomes as the actual situation of each child is fully realized.

3) *Memory Work*. Here are typed copies of everything that the class is expected to be learning, for ready reference in times of quick drill, and for noting which pupils have recited each item.

4) *Coming*. This is simply a few extra pages at the back where you scribble anything arising during class which must be thrown into the future. This will include things to bring, assignments to individuals, promises, plans, names to contact, and so on. Just a place for catching these matters, in the swift movement of the session, is a great convenience.

There is nothing else in the teacher's notebook. There is no attendance record, since this is kept in a form provided by the school, or (better) is taken quietly by the observer. The teacher carries his book back and forth between home and church, is equipped to contact, or pray for, any of his children during the week.

For Every Observer

The observer's book is the same size as the teacher's, but with only two sections. 1) *Pupils' Individual Records*, similar in outline to the teacher's, but here the observer, who can be busy with pencil all through the period, makes jottings of special remarks which have meaning, adding to the growing profile of each child. This requires extra pages after each individual page, as the year advances. 2) *Session Movement*. Here a blank page is started for each Sunday, and significant notes are made of what was happening in "group process." This is not a record of subject matter, but of response and progress toward some goal.

Teacher and observer must confer, if the true purpose of the teaching team is to be accomplished. Some manage to meet briefly following each session; others meet during the week. But for most teams this is impossible, and for them the following method works almost as well: The observer hands her book to the teacher at the close of the period, who takes it home to be read when preparing next Sunday's outline. Thus the teacher has a direct source of guidance, quite fresh, as to how the lesson progressed and individual pupils responded. The observer's book is returned at the start of each class.

The foregoing plan is not a complete solution of the problem of utilizing the observer, but it seems to get more results with average, busy people, than the ideal weekly conference.

BOOKS

No Patriotic Duty

HIGHWAYS, HEDGES, AND FACTORIES.
By **E. Moore Darling.** Longmans. Pp. 158. \$2.50.

The Rev. E. Moore Darling is canon missionary of the diocese of Coventry. He is a familiar and well loved figure in the English Midlands, known to those outside the Church, as well as to the faithful. Throughout the long years of his ministry he has been especially concerned about the impact of the Church of England on the vast multitude of the unchurched. It is his thesis that they can be won for Christ if it can be demonstrated to them that the clergy "care." This thesis is, in *Highways, Hedges, and Factories*, illustrated by many stories which display both humor and perception. Through them we catch a glimpse of the canon as a friendly and saintly person.

However, social and ecclesiastical conditions in England are so vastly different from those obtaining in the United States that this book has little relevance for us. We do not buy a telly on the hire-purchase plan, we get our TV on the installment plan.

R. B. GUTMANN

MINISTER'S FEDERAL INCOME TAX GUIDE 1958 Edition. By **David Alter**, Member of the New York Bar and partner in the firm of Squadron and Alter. With the Editors of *Pulpit Digest Magazine*. Channel Press, Inc., 159 Northern Blvd., Great Neck, N. Y. Pp. vi, 170. Paper, \$2.

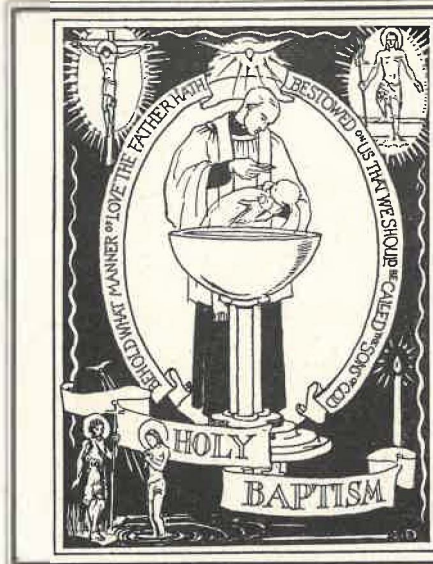
Anyone may so arrange his affairs that his taxes shall be the minimum permitted by law; he is not bound to choose that pattern which will produce the maximum revenue for the treasury; there is not even a patriotic duty to increase one's taxes."

Such reassuring words form the opening paragraph of the Preface to the *Minister's Federal Income Tax Guide* (1958 Edition), designed especially to help ministers of religion prepare their income tax return at a minimum of time, effort, worry, and money.

Of course, if one is most interested in the saving of money he will have to spend some time and effort going through this guide and noting all the areas in which for him a tax reduction is possible — and by law permissible. None the less, he will probably save himself many times the cost of this booklet, and not a little

Continued on p. 20

March 2, 1958



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The Collect for the Second Sunday in Lent



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The Living Church

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

**Second Sunday in Lent
March 2, 1958**

Fr. Corrigan Chooses Colorado Post

To the Rev. Daniel Corrigan, D.D., rector of St. Paul's-on-the-Hill, St. Paul, Minn., the busyness and the self-searching of a clergyman in the week before Lent were made much more difficult by his election as Suffragan Bishop of Colorado and diocesan Bishop of Quincy by conventions meeting simultaneously on February 12 [see last week's *LIVING CHURCH*].

Determined not to carry the problem over into Lent, Fr. Corrigan made quick trips to both Colorado and Quincy to meet diocesan leaders and discuss the situations each diocese faced. On the night of Shrove Tuesday he announced his decision.

He accepted the election in Colorado, subject to the consents of bishops and standing committees. He told *THE LIVING CHURCH* that he made his decision upon his conviction that his abilities and energies best matched the tasks which presented themselves to him in Colorado. He emphasized that his decision "in no sense reflects a critical judgment upon either of these dioceses," both of which had so trusted him, but only that it represents his estimate of his own capacities.

If Fr. Corrigan receives the consents of the Church, he will become suffragan to Bishop Minnis.



No diocese for him

March 2, 1958

Record Budget Adopted

**National Council Calls for \$7 Million in 1958,
\$9 Million Annually in Next Triennium**

by Nanci Lyman

Seabury House, site of National Council's annual meeting, was alive with discussions on monetary matters, the norm for the first National Council meeting of the year, as this is the time to approve the annual budget. February's meeting, however, brought to focus not only the 1958 budget but the triennial budget, a capital funds campaign, new housing for National Council's business operations, and a look at the possible successor to *Forth* magazine.

The February meeting saw the triennial budget consuming most of the daylight hours of the first day, as department heads presented their asking budgets for the years 1959-61, enumerated the reasons for the requested amounts, then heard pro and con discussions from the floor. The budgets were referred to the Finance Department for consideration and adjustments, since the total asking budget was more than \$500,000 over the total to be recommended to General Convention in October.

Proposed annual budget for triennium is \$9,645,000; the actual amount to be recommended was set at \$9 million. This meant, then, that an approximate six per cent reduction was sought by the Finance Department. Working until near midnight the first evening of the meeting, the Department members pared down the budget to \$9,083,563. A flat six per cent reduction was not made in all instances, however. The Department based decisions on the merits of each case.

The revised budget was approved on the meeting's second day by National Council and recommended to General Convention for approval.

Some departments felt a greater pinch than others. The Overseas Department, seeking a total of \$3,452,423.24 for each of the three years in the 1959-61 triennium, had its asking amount reduced by \$50,000 per annum. Bishop Bentley, director of the Department, looks upon the reduction, however, as "just a scratch . . . we won't bleed."

The Rev. William G. Wright, Home Department director, felt that the \$64,500 reduction of the \$2,484,936.90 asking total, leaves his Department in the same position as the others. Explaining that the reduction hits the advance projects proposed, Dr. Wright said that his Department was not cut in services but in operating costs.

On the other hand the greatest reduction from the asking budget was felt by the Department of Christian Education: \$135,931. The director, the Rev. Dr. David R. Hunter, expressed pleasure, however, that Council saw the necessity for increasing the annual budget for 1959-61 by what it did — \$109,000 per year.

The triennial final asking budget will be presented to the Program and Budget Committee of General Convention for approval, after being worked on and balanced by the Finance Department.

Bishop Sherrill pointed out to the Council, after the Finance Department chairman, P. Blair Lee, reported the department's recommendations, that department chairmen should approach the Program and Budget Committee at General Convention with full details on the work their respective departments could do if they had more money. The Presiding Bishop pointed out to the Council that the discussion on the triennial budget was the "most complete and worthwhile we've had in my 12 years here."

National Council approved a record operating budget for 1958: \$7,050,041. This represents an increase of almost \$176,000 over the 1957 budget, which itself was a record. The increased budget for this year is made possible in large part by a \$150,000 excess from the 1957 budget, which was appropriated for the 1958 budget.

The 1958 budget is allocated thus [in part]:

\$2,594,581, Overseas Department;
\$1,771,530, Home Department;
\$439,605, Christian Education Dept.

Continued on page 14

World Council to Study Religious Liberty

The 12-member Executive Committee of the World Council of Churches ended its five day meeting in London with an assurance that the Council's proposed religious study is to be "world-wide" and not restricted to "certain crisis areas."

The Executive Committee also:

✓ Voted to accept a suggestion by the Moscow Patriarchate for a meeting between representatives of the Russian Orthodox Church and the World Council early in August. The Russian Orthodox Church declined membership in the World Council when it was formed in 1948, but said that the decision was "for the present."

✓ Heard its general secretary describe relations with the churches in Eastern Germany as "the most difficult problem of the last few months." East German government has been refusing visas to Church members who wish to attend conferences in other countries.

✓ Recommended to Council's Central Committee that the Third Assembly of the World Council scheduled for 1960 be delayed one year to allow more time for consideration of details involved in merging the International Missionary Council and the World Council.

✓ Called on member Churches to urge their national governments to respond immediately and generously to the outstanding financial needs of the United Nations Relief and Works Agency, "tragically underscribed" by \$15,200,000.

✓ Discussed plans for a new \$750,000 headquarters building in Geneva.

Birthday Party

The 85th birthday of the Rt. Rev. Albert Sidney Thomas, retired Bishop of South Carolina, was reason enough to unite the two dioceses in South Carolina recently for dinner at the Fort Sumter Hotel in Charleston.

Over 300 persons attended. Bishop Thomas' recently published *A Historical Account of the Episcopal Church in South Carolina, 1820-1957* prompted the testimonial at this particular time.

Participating were Bishop Carruthers of South Carolina; Bishop Gravatt, retired, of Upper South Carolina, and Bishop Cole of Upper South Carolina.

Speakers included Gen. Mark W. Clark, president of the Citadel, (Bishop Thomas was first honor graduate in the class of 1892).

Bishop Thomas began his ministry in 1900, was consecrated in 1928, and retired in 1944. He has done considerable supply work since he retired.

Development Fund

The day after the testimonial dinner for Bishop Thomas, the diocese of Upper South Carolina put into action a \$360,000

Development Fund Campaign. Funds are needed to buy sites for new churches in growing areas and to help meet building costs in areas where members and potential members are not being served.



A book and an 85th birthday were cause for celebration. From left: Bishops Carruthers, Cole, Gravatt, Thomas.

Red Flag Over the Cradle?

Christians, Jews, and Moslems must find a way of "reconciling and jointly furthering each other's concerns" in the Holy Land, warned Rabbi Arthur Hertzberg of Englewood, N. J. He addressed the annual national conference of the American Christian Palestine Committee. RNS reports that Rabbi Hertzberg proposed a conference of the three religions to lessen religious tensions in the "cradle of their faiths." "Unless the major religions make peace with one another," he said, "there may soon be a red flag over all the Holy Places and there will be nothing left to differ about."

Honorary Canon

On January 19, 1958, the Rev. William J. Chase, St. James' Church, New York City, was named an Honorary Canon of Holy Trinity Cathedral in Port-au-Prince, Haiti, in recognition of his and his parish's active interest and support of the Church's work in Haiti.

In this position, he joins the Rev. Cornelius Trowbridge, chaplain at St. Luke's Hospital, New York City, and the Rev. René Vaillant, rector of St. Esprit Church, New York City, who have been honorary canons of Holy Trinity Cathedral for some time.

What to See in Egypt

One of the first Anglican priests into Egypt since the Suez crisis was the Rev. Charles Gray-Stack, LIVING CHURCH correspondent for Ireland.

He reports that Anglicans in Egypt are "very cut off since the Anglo-French madness over Suez," and appeals to American Churchpeople who visit Egypt to attend Anglican services while there. He suggests as points of interest in Cairo: Harpur Memorial Hospital which needs about

\$40,000 for rebuilding, the Society for the Propagation of Christian Knowledge headquarters (which prints literature in Arabic for the whole Middle East), and All Saints' Cathedral.

"Visitors to Egypt," says the Rev. Mr. Gray-Stack, "should not be so anxious to see the pyramids that they miss ancient Coptic Churches like that over the house in which the Holy Family lived for a time. In this church there were loop holes in the Iconostasis, so that the watchers could warn the priest and the doors be shut in face of a Moslem raid during the persecution."

Israel

The Rev. Mr. Gray-Stack visited Egypt on his return from Israel. He preached in St. Luke's, Haifa, to a congregation that included some Americans, and "by the help of the British Consul got across to the 'other side' to sing Christmas carols in Bethlehem." He observed, "sad as is the fate of the Arab Refugees out of Israel, such as those I saw in a Camp near Jericho, the refugees crowded into Nazareth from all parts of Israel are a specially dreadful case. They may not be so badly off but they are more hopeless. They belong already to the past."

Hi-Fi for Nazareth

The Nazareth Kindergarten has received a hi-fi set from the Sunday School of 'All Souls' Church, Okinawa Mission. The Rev. Peyton G. Craighill and some of the children from All Souls' presented the gift which was accepted by Canon William C. Heffner, principal of Nazareth Kindergarten.

Through the modest fees of the children Nazareth Kindergarten has become roughly fifty per cent independent, financially, since it began in June 1957. The National Council, through the Okinawa budget of the Overseas Department, provides the balance of the operating expenses. Through this school a new avenue of missionary opportunity has been opened for the Episcopal Church in the Naha area.



The Rev. Messrs. Craighill (left) and Heffner (center) with members of All Souls' and Nazareth Kindergartners.

Convention Reports

LOS ANGELES — GROWING FAST. The 63d annual convention of the diocese of Los Angeles voted to make St. Paul's Cathedral, Los Angeles, Calif., the third fully-constituted Episcopal Cathedral in the United States. The other two are the Cathedral of St. John the Divine in New York City and the Cathedral of St. Peter and St. Paul in Washington, D. C.

Convention also approved the proposal that an additional suffragan bishop be called, pending the approval of the general Church. A committee was appointed to consider the plan and report to the 1959 convention of the diocese.

An exploratory committee was appointed to study the long-range development of the San Diego area as a separate diocese and report at a future convention.

A special assessment was approved for capital needs of the Church in the widespread missionary expansion program in Southern California. Included will be conference centers on college campuses for the work of the Church and additional appropriations for youth camps.

Resolutions were passed condemning racial segregation and discrimination and against a proposed plan to tax church-sponsored and other nonprofit secondary schools in California.

Four laymen and one woman active in the Episcopal Church in Southern California were honored by the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, for outstanding service to the Church.

A budget of \$756,546 for 1958 was unanimously adopted.

The proposed budget, including a missionary budget of \$606,181 and a diocesan budget of \$150,365, is an increase of approximately \$50,000 over the budget for 1957.

ELECTIONS. General convention deputies: clergy, David de Scovil, Harold B. Robinson, F. C. Benson Belliss, Edward McNair; lay, Merton A. Albee, George Gibbs, William D. Campbell, Chester A. Rude.

Provincial Synod: clergy, Alexander Campbell, John Erickson, William A. Gilbert, George L. Pratt; lay, Carl Andersen, Elmo Coombs, James Leovy, George Maury.

Standing Committee: clergy, Kenneth W. Cary; lay, William J. Curren, Jr.

Executive Council: clergy, John Burt; lay, G. R. Myers, Reginald Spicer.

ANGLICAN CYCLE OF PRAYER

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

March

2. British Honduras, C. America
3. Bunbury, Australia
4. Calcutta, India and Pakistan
5. Caledonia, Canada
6. Calgary, Canada
7. California, U.S.A.
8. Canberra and Goulburn

March 2, 1958

HAITI. The annual convocation of the Missionary District of Haiti was presided over by the Rt. Rev. C. Alfred Voegeli. It was attended by all 18 of Haiti's active clergy and 57 lay delegates representing the diocese's 79 missions.

As part of the action taken by the convocation, two missions were reduced to the status of stations, while three stations were advanced to the status of missions.

Discussed during the meetings was the possibility of printing a Catechism both in French and in Creole. French is taught in the schools and is spoken by educated Haitians while Creole is spoken by the uneducated (about 90% of Haiti's population). None of the Church's teaching materials have been written in Creole to the present. It was decided that a French edition would be printed and that a Creole version would be mimeographed on an experimental basis.

ELECTION. General Convention: clergy, Pierre Thèvenot; lay, Muller Garnier.

ARKANSAS ELECTIONS: The following elections took place at the annual convention at Little Rock, Arkansas [L. C., February 2].

Treasurer, William Seiz; secretary, Theodore Devlin.

Standing Committee: clergy, Willis Augsburg; lay, Claude Senhausen.

Executive Council: clergy, William Willcox, Christoph Keller Jr.; lay, John Fugate, Walter Giller.

General Convention: clergy, Christoph Keller Jr., John Shoemaker, William Willcox, Charles Higgins; lay, Felix Green, Will Mitchell, William Seiz, Eugene Warren.

NEWS BRIEFS

FINALLY, A CROSS: Dr. Jon A. F. Gregg, Archbishop of Armagh and Primate of All Ireland, has been the only Anglican archbishop in Britain and North Ireland without an episcopal cross. This was remedied recently, with a collective gift from Irish Anglicans of a miniature reproduction of the famous Cross of Armagh which stood on a hill near Armagh from 1100 to 1813.

SIX PUBLISHERS FOR RSV: After 1962, five publishers will share in the publishing of the Revised Standard Version of the Holy Bible with the original publisher, Thomas Nelson and Sons of New York, according to RNS. Copyright is owned by NCC's Division of Christian Education, which gave Nelson a ten-year exclusive contract to publish it from its launching in 1952. Six million copies of the Bible, plus an additional 3,500,000 copies of the New Testament have been sold. New publishers beginning in 1962 will be William Collins & Sons of New York, A. J. Holman Co. of Philadelphia, Oxford University Press of New York and World Publishing Co. of Cleveland. A contract is being negotiated with Harper and Bros. of New York.

God Blessed the Animals

When the animals went to church in Portsmouth, Va., not everyone thought it was a good idea.

About 50 dogs, cats, and birds were brought to a Service for the Blessing of God's Animals, at Trinity Church, conducted by the rector, the Rev. C. Charles Vaché (see front cover.)

Mr. Vaché reports: "For several weeks before the service, after the first press releases, there was a fair amount of criticism. The newspapers used the word 'sanctuary,' in the way that most Protestants do, as referring to the church building, and several of the parishioners were indignant over their impression that the animals were to be taken up to the altar."

Actually the service was held in the nave of the church and the animals were brought to the chancel steps for blessing.

In his address, Mr. Vaché said that since God, in the Creation Story, blessed the animals there was little reason to believe he would refuse His blessing now in 1958. He noted that the covenant with Noah was also with all the creatures that were with him, and that Holy Writ indicates that God is at all times concerned with all his creation — animal, vegetable, and mineral.

The service commemorated St. Francis of Assisi. Prayers used were for the most part from the Book of Common Prayer, *Prayers New and Old*, and *Prayers for All Occasions*. Form of blessing used for individual pets: "May God so bless this pet of yours that your love of it may be to you a constant reminder of God's great love for you in Jesus Christ our Lord." Offering of \$150 went to the local Humane Society.

Mr. Vaché expects the blessing to become an annual event, as it has at Grace Church, Alexandria, Va., which supplied the form of service.

Some of the 150 persons who attended the service were skeptical when they arrived, but, according to Mr. Vaché, they were, at its conclusion, "impressed with its dignity and reverence."

ACU CYCLE OF PRAYER

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

March

2. St. Paul's, Angola, N. Y., the Rev. S. Atmore Caine, Plymouth Meeting, Pa.; St. Margarets, Chicago, Ill.
3. Church of St. John the Baptist, Dunkirk, N. Y.
4. St. Mary's Convent, Peekskill, N. Y.
5. Cook County Jail, Chicago, Ill.; Church of the Redeemer, Pelham, N. Y.; Emmanuel Church, Detroit, Mich.
6. St. Michael's, Orlando, Fla.
7. Oratory of St. Michael and St. Mary, Dennysville, Me.
8. All Saints', Galena Park, Texas; St. Thomas' House, Denton, Texas

At none of the previous Lambeth Conferences have the Bishops of the Anglican Communion faced questions more serious and important than those they will discuss when they assemble in the summer of 1958.

There has indeed been a continuous movement from the questions discussed at the first Conference, mainly domestic and technically ecclesiastical, to the wide concern with the critical affairs of the Church and the world which has marked the last three assemblies at Lambeth. It is specially fitting therefore that the whole Anglican Communion is being brought into the preparation for Lambeth by appropriate publicity, by the announcement after the meeting of the Consultative Body last summer of the main subjects to be discussed, and by the publication of some of the reports which will be circulated among the bishops. This is a welcome change from the careful privacy which surrounded the preparations for some of the previous Conferences.

Needless to say, the bishops go to Lambeth as responsible individuals and not as delegates. But their discussions should be assisted by the opportunity which they will have had in advance to sense the mind of their respective national Churches and Provinces on the subjects to be taken up.

Bible

In 1930 and again in 1948 the Lambeth Conference gave its discussions a solid intellectual and spiritual basis by opening with a theological topic. In 1930 this was the Christian doctrine of God, in 1948, the Christian doctrine of man. The similar topic proposed for 1958 is "The Holy Bible: Its Authority and Message." The purpose of these opening topics is not, of course, to engage the bishops in a systematic review of theology, but to relate their discussions to basic themes of special contemporary relevance. The authority of the Bible is such a theme in 1958. The revival of "Biblical theology" has affected all parts of the Church since 1930. There is a more biblical emphasis among Catholic theologians and a more biblical neo-Orthodoxy, whatever that may mean to different people, among Protestants.

The liturgical movement, Catholic



Latest news from Johannesburg (photo above was taken during race riots there), Little Rock, Kashmir, Hong Kong will affect the deliberations of the Bishops.

Lambeth Issues

By the Rev. E. R. Hardy

Professor of Church History, Berkeley Divinity School

or Evangelical, realizes that it must be a biblical movement as well. Less welcome to most Anglicans, there is a neo-Fundamentalism, which associates evangelistic enthusiasm with what most of us consider a rather wooden literalism in the interpretation of Holy Scripture. The pained reaction of some reviewers to Fr. Gabriel Hebert's recent book *Fundamentalism* showed that some accept the term for themselves, and further identify "Fundamentalist" and "Evangelical" so that criticism of the former is considered an attack on the latter. Surely this is not what so evangelical and biblical a Catholic as Fr. Gabriel intended. But it does show the current importance of the question, within Anglican circles as well as outside. In the United States I believe that neo-Fundamentalism is mainly outside the Episcopal Church, though not without its effect on it, but in England and also in Canada and Australia it is vigorously represented within our Communion. From time to time we do well to re-study our traditional appeal to the Bible "as containing all things necessary to salvation," and 1958 seems to be one of the times

when that enterprise is properly urged upon us.

Unity

From reflecting on the message of the Bible we must pass to consider the communication of that message to the modern world. Though this theme is not formally taken up, it may be considered as lying behind each of the remaining topics on the Lambeth Agenda. The second main area of discussion will be "Church Unity and the Church Universal," and under this:

- a) The Church and the whole Ecumenical Movement.
- b) Reunion Schemes proposed for Ceylon and for North India and Pakistan submitted by the Church of India, Pakistan, Burma, and Ceylon for consideration.
- c) Relations with particular Churches.

Anglican participation in the Ecumenical Movement is undoubted; but there are numerous questions of balance, emphasis, and method involved. Also undoubted is our desire to preserve friendly relations with such di-

**Careful privacy always surrounded
arrangements for the bishops' conferences.**

**This time the whole Anglican Communion
is in on the preparation.**

verse bodies as the Eastern Orthodox (and other Eastern) Churches, the Church of South India, the various Protestant denominations, and (so far as it allows it) with the Roman Catholic Church. There is the constant question of the degree of intercommunion, or admission to communion, possible with other Churches which are to a greater or less extent episcopally ordered. Full intercommunion does not seem possible with any Communion except the Old Catholic. But, as most theologians now hold that membership of the true Catholic Church is a concept that admits of degrees, so various degrees of fellowship are possible between the divided fragments of Christendom. Emphasis may, I hope, be placed on the degree of friendly relations possible where for one reason or another the question of sacramental fellowship does not at present arise, as with most Protestant and Eastern Churches, and with what the Conference of 1920 delicately called "the great Latin Church of the West."

Within our own Church life, many will find the reunion schemes proposed for Ceylon and for North India and Pakistan the most critical question to be discussed at the Conference. The South Indian reunion was carried through on the eve of the Conference of 1948, but this time the Anglican Episcopate is being invited to express its judgment in advance. There will be a difference in basic approach among the bishops present. Some will regard with distress any further withdrawals from the Anglican Communion. Others accept or even welcome the rapid formation of united Churches in the newly independent nations of Asia and Africa, and are only concerned that Anglicans should take their full contribution of Faith and Order into such bodies. Besides the schemes now referred to Lambeth there are others in contemplation for Nigeria and elsewhere. Among technical questions the most significant is the effort in Ceylon, and North India and Pakistan, to secure immediate unification of the ministry by a commissioning which will not be a reordination but will convey all nec-

essary sacramental power. The formula proposed for North India and Pakistan, where Methodist Bishops are involved, is

"Forasmuch as thou wast called and ordained within the . . . Church to the ministry of the Church of God, and art now called to the ministry of the Church of God within the Church of North India/Pakistan, mayest thou receive from God the power of the Holy Spirit to continue in thee His gifts, and in accordance with His will to bestow on thee grace, commission, and authority for the ministry of a presbyter (bishop) within this Church. . . ."

Is this "not a reordination" because Anglicans may take it as an ordination as priest or bishop in the Church of God of those not previously ordained to those offices, while others may consider it merely a recognition and fraternal blessing? Surely such an interpretation is the minimum which would make the ministry of the proposed united Churches acceptable at Anglican altars without the distinctions which have been drawn between episcopally ordained presbyters and others in South India. But one must ask, can a fruitful reunion within the Body of Christ be based on a deliberately planned ambiguity?

Anglican Progress

The third proposed group of topics relate to "Progress in the Anglican Communion." Here also there are three subdivisions. For "The Contemporary Missionary Appeal and Means of Advance" a memorandum has been prepared by Canon M. A. C. Warren, General Secretary of the Church Missionary Society, on *Missionary Commitments of the Anglican Communion* (S.P.C.K. 3/6), a valuable essay on missionary strategy (though in parts written in a style reminiscent of the productions of the Internal Revenue Service). Canon Warren is largely concerned with the effect on our missionary planning of upsurging nationalism in countries formerly colonial or dependent. American Churchmen may profit by some of his observations on matters of organization and policy — is it wiser, for instance, to follow the English

system of organizing canonically independent provinces (as recently in West Africa and Central Africa) where the Church still looks to its Mother Church for much leadership and support, or the American one of retaining foreign missionary bishops in the American House of Bishops? He suggests that our increasing interest in South America, rather than Asia or Africa, still reflects a tendency to channel missionary interest along the lines of national relations. How hard indeed does the imperial attitude die — Canon Warren himself produces the unhappy phrase "hand-picked nationals" when speaking of those who should be trained for theological leadership in the newly autonomous Churches. Here certainly are many questions of great importance to the bishops as to the Church at large.

The second topic, "The Book of Common Prayer," has two sections, on which valuable memoranda are already in circulation. Now that Prayer Book Revision is recently completed in South Africa, is in process in India, Canada, and (for the Communion Service at least) in Japan, and is being discussed in the United States, the principles involved call for discussion — especially since the Prayer Book is for us a statement of faith as well as a directory for public worship, which imposes some restraint on our treatment of it. The Liturgical Commission established in England in 1954 has produced a report on *Prayer Book Revision in the Church of England* (S.P.C.K. 4/6), which is of more than English interest, and a report from the Church of India, Pakistan, Burma, and Ceylon is also to be published. The question of "black-letter saints" or other additions to our strictly biblical calendar is surveyed in another valuable report, *The Commemoration of Saints and Heroes of the Faith in the Anglican Communion* (S.P.C.K. 6/). Liturgy is always of special interest to Anglicans, and doubtless this topic will have no difficulty in securing adequate attention from the Conference.

Nations and the Family

The third topic, "ministries (including supplementary ministries) and manpower" will bring in the discussion of the present or possible place of part-time ministries such as our American lay readers and perpetual deacons, the readers widely used in the Church of England, and the always pressing question of how best to mo-

bilize for the Church's work the diverse talents of Christian men (and women).

The final sections in the Lambeth Agenda call for a look out from the sanctuary into the world. The fourth division is "The Reconciling of Conflicts Between and Within Nations." This is left undefined at the moment, since who knows what, next summer, will be the latest news from Little Rock or Johannesburg, Kashmir or Hong Kong? And "The Family in Modern Society" will bring in a variety of questions of pastoral concern. Those who heard the Bishop of Johannesburg's speech on this topic at the Anglican Congress in Minneapolis three years ago will remember his emphasis that the parish is properly a family of families and not a gathering of separate individuals, today the problems raised by rapid social changes, overcrowding, racial or national discrimination, and other such issues either threaten the life of the Christian family or are aggravated by its breakdown. And this section will serve as the "Miscellaneous" heading necessary on any agenda, since we are told that "Divine Healing" and other matters may be discussed in relation to it.

No small number of important questions will confront the right reverend fathers who will convene at Canterbury and London for prayer and discussion this summer. Our support in study and prayer will help them greatly to draft wisely the decisions which they will commend to the various Anglican Churches. One wonders in closing this survey whether any common theme may be found, as "Fellowship" was for the Conference of 1920 and "Witness" for that of 1930; the diverse topics discussed in 1948 did not lend themselves to arrangement around such a central idea. I would venture to suggest that "Obedience" would be a desirable central thought for the Lambeth Conference of the present year. The opening theological question is not what we think about the Bible, but what God says to us through the diverse voices through which his Word comes to us. The further questions should mean, not what do we think best to do, but what is God's will for his Church and his world? Anglicans think easily and often about Christian fellowship. Christian obedience is a topic less familiar to us, and I would like to commend it to the thoughts of our Bishops as they prepare for Lambeth.

WHY LIVE?

Only one answer makes sense for Christians.

By the Rev. Frederick Ward Kates
Rector, St. Paul's, Baltimore, Md.

Keeper thine eye fixed on the end of life," advised Solon of Athens. But what is "the end of life"?

Answers to this question abound. The end of life, as we see it, is so to live, so to labor, so to suffer, and so to die, that at the finish of our soul's pilgrimage through time and eternity we shall be granted the vision of God. That this boon, which we esteem the highest good, may be ours, we accept life as a high-hearted adventure for growth in knowledge of God and things divine, and God's gift of life to us as our chance to win our souls.

This is to say that we believe the end of life is to achieve a character, such a character as will permit us to be granted the heavenly vision at the end of our days. To fashion a God-like character — that is the end of life. To become increasingly a man who can claim title to his destiny as a son of man — that is the purpose behind all the discipline of the years.

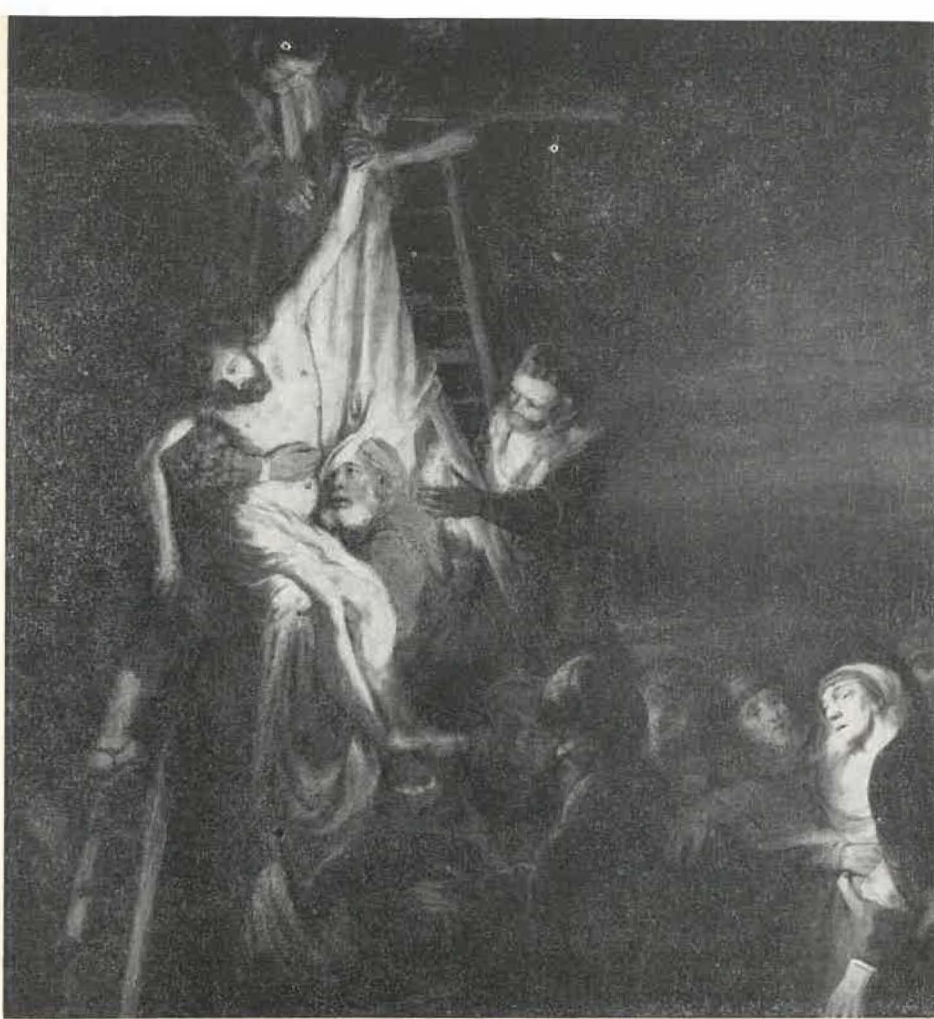
The end of life is not just to do something, it is to become something. Life affords us ample opportunity to do all manner of things, and it also affords us a superb chance to become something. That is the important thing, we believe, to become some-

thing, or, in other words, to achieve a character.

Most of us do too much and become too little. Most of us spend so much time doing good we find no time to be good. Most of us have not learned, or at least we have forgotten, that to be is infinitely higher than to do; that to be true is to perform a higher service than to teach and spread truth; that to be pure in heart brings us nearer to God, does more for our fellowmen, and bears a more excellent fruit, than a lifetime spent in helping others to be pure; that to be just is more excellent than to aid justice; that to be a Christian man makes more Christians than to preach the Gospel.

Plato tells us in words which he reports as coming from the lips of his master Socrates that "The end of life is to be like God, and the soul following God will be like Him."

If the end of life is to become like God and if such should be the aim of all our striving, then the purpose of life is clear. It is this: we are here on earth to grow, to increase day by day in mental power, in moral capacity, in spiritual vision and strength; and, the Christian would add, to grow



"Descent from the Cross," Rembrandt Van Ryn, National Gallery of Art

It is something to be able to laugh with God's laughter because we have first wept with His tears.

into the full stature of a new man in Christ. And if "the soul following God will be like Him," the use of life is clear: it is to take all that comes to us in the unfolding plan of our years and use it for the growth of our souls in the direction of becoming like God. By so doing our infinite reward draws near — the vision of God in His holiness and beauty.

If we acknowledge this as the end of life — becoming like God — and if "the soul following God will be like Him," then life makes sense, for judging by our experience of it everything works toward that end.

Just living our years makes us far finer, far stronger, and far gentler persons than we were. The things that happen to us in the course of the years make us humble, and quiet, and patient, and kind. Each day we speak more softly, and with eyes more kindly smiling because we grow more completely understanding. The obligations and responsibilities we are called to assume, the burden of suffering and sorrow we are compelled to carry, the heights of joy we climb and the beauty we see — these all make of us slowly through the years' new persons and

different persons, more like the persons God apparently intended us to be.

The years have a way of developing in us an understanding heart or what has been called an educated heart. Such a heart, such a spirit, and such a touch on life, is the fruit of years of living. In youthful years we are too eager, too strong, and too much in a hurry, to practice the amenities of the understanding heart, but the years, as they roll by, teach us to be kind. Very often, the years break us into gentleness and grind us into tolerance and love. But toward the end of life an understanding heart marks the man who by life and living has been wisely taught. Our hearts are educated just by living our years and by love, and beauty, and suffering, and pain. One of the great purposes of God, it seems, is to bring about the birth in us of understanding hearts. We know this, at least, that who has an understanding heart is like God and that the man who follows God and serves Him comes eventually to possess one.

Yes, it is something to have wept as we have wept and to have labored as we have wrought. It is something

to be able to laugh with God's laughter because we have first wept with His tears. It is something to have known "perilous ancient passions, strange and high" and to have journeyed through all our days loving life, all of it, and living it to the uttermost right to the end. It is something to have loved all good and beautiful things, God above all, and to have searched for them and to have adored them. It is no small thing to feel at the end of life that one has proved his manhood, "the proudest of all possessions to a man," that quality, Francis Parkman tells us, "which, strong in generous thought and high purpose, bears onward toward its goal knowing no fear but the fear of God; wise, prudent, calm, yet daring and hoping all things."

We have found that the years have a way of molding us into the persons that God evidently meant us to be. It is no small thing to have lived cheerfully and gallantly through our days, with all of the sweat and tears they have brought to our hand. It is no small thing, indeed, to have undergone with a good grace refinement by fire, to have experienced the methods life and God employ to shape us into the persons we evidently were meant to be. It is no small thing to look back upon the years which we have used to discover more about God and things divine and to note the transformation they have wrought in us. To do so is to find ourselves literally transfigured into the persons God all along has intended us to be.

St. Irenaeus, the Greek bishop of Lyons, France, in the second century, said: "The glory of God is a living man; and the life of man is the vision of God." It is no small thing, in truth, to have been all through one's years "a living man," to have proved one's self in the adventure of life a man, to have won one's soul, and to feel, toward the close of life, almost as wise as the stars, almost as old as the sky.

"The glory of God is a living man, and the life of man is the vision of God." The great use of life is during life to be in the fullest degree of which one is capable "a living man." The end of life for such a man is to know the life that never ends. The destiny of such a man is one day to behold with eyes from which all veils have been removed nothing less than the vision of God.

"In this belief I will to live and die."

— François Villon

National Council

Continued from page 7

\$117,096, Christian Social Relations Department;
\$360,980, Promotion Department;
\$400,000, Presiding Bishop's Fund for World Relief.

Serious consideration had been previously given to the matter of placing the National Council business headquarters in the Interchurch Center, now being built to house the National Council of Church headquarters and the boards and agencies of a number of its member Churches. The final decision, approved by Council, was to veto the idea.

The Committee on Housing the Business Operation of National Council pointed out that the present "281" should be eliminated as a site for a new structure, as the area was seen as too small, even with the addition of a next-door lot. It also eliminated the Tucker House site in Greenwich as a possibility, noting that it is in a high-cost area, it would be difficult to house an adequate staff, and that there would be a parking problem.

Renting three floors, as had been proposed, in the new Interchurch Center on Manhattan was recognized as "financially unsound" by the Committee. "In 10 years," the committee pointed out, "the rental charges at the Interchurch Center would approximate the total cost of a building project in mid-Manhattan."

The committee was asked to return to the April National Council meeting to make recommendations as to what might be done about purchasing a site in mid-Manhattan and erecting an office building to house National Council offices.

A recommendation was also made by the Housing Committee that "consideration be given to the proposal that a site be found in a suburban area of New York where staff and transportation and living accommodations might be adequate and economical."

From the floor came a recommendation that the Midwest be considered as a possible site for a new National Council headquarters as this might be a "lift for morale to be in the center of things." This was seen, however, as removing the Church from the center of activities — New York — where many of the headquarters of the other Churches in the NCC are centered.

Capital Funds

Noting that there are some areas in the Church with greater capital needs than others and with fewer resources to meet them, the newly appointed Capital Needs Committee proposed to the Council that a capital funds campaign for building and expansion, at home and abroad, be conducted in the next triennium to total, on a sliding scale, \$6 million by the end of 1961.

The work and recommendations of the committee were reported to Council by Bishop Jones of West Texas, who noted that the committee had been appointed by the House of Bishops in 1957 and asked to study the needs at home and overseas, and to make recommendations to General Convention.

Bishop Jones reported that the committee had determined that "actual expenditures for new buildings in the Church during the past 10 years shows that something in excess of \$262 million had been invested. Of this amount 'outside help' in the form of grants or loans has averaged from 10 to 12 per cent of the total cost. This percentage has provided strong leverage in obtaining the whole cost of capital improvements without which the job could not have been done." The Committee agreed that this "partnership principle" should continue.

Recommendations by the committee, which were approved by National Council and recommended in turn to General Convention, call for a campaign by the Church, above and beyond its regular operating budget, of \$6 million in the next three years. The committee pointed out, however, that it believes that the minimum additional amount actually needed is \$3 million a year. "However, as a practical matter," the committee reported, "in view of the many diocesan fund campaigns now under way and in view of the proposed launching of a new Church magazine, it is recommended that the capital needs budget be raised initially on a sliding scale as follows:

1959 — \$1,000,000

1960 — \$2,000,000

1961 — \$3,000,000."

One out of every 15 Churchmen is now reading a Church magazine, William E. Leidt, editor of *Forth*, told Council. The goal should be to reach every Churchman, he said. This comment served to pave the way for a discussion about a new Church magazine, which if approved by General Convention, would replace *Forth*. Mr. Leidt explained that the magazine would be a bi-weekly, appearing 24 times a year, with a full-color cover and color used regularly on the inside pages.

Editorially, the magazine will "very definitely be the mouthpiece of the Presiding Bishop and National Council," Mr. Leidt said. It will engage in "controversy and news" and will use all modern graphic means available.

Both John W. Reinhardt, Promotion Department director, and Peter Day, LIVING CHURCH editor, voiced the need for a new magazine, Mr. Reinhardt pointing out that the "death of *Episcopal Churchnews* [the last issue appeared in August, 1957] focuses attention on the great need and void. The matter of reaching the people is not being taken seriously enough." Mr. Day emphasized the state of Church press affairs, saying that the

"press situation is sick and something radical needs to be done."

Mr. Reinhardt said that, given approval by General Convention, the first of the 36-page magazines could come out in the spring of 1959. He saw the subscription cost as \$4 for an individual subscription, but \$2 per subscription if "every home in the parish" subscribed.

Cost of the proposed magazine would average \$250,000 for the first four-year period, Mr. Reinhardt said, with the cost decreasing from \$356,000 for the first year's issue to \$142,000 in the fourth year.

Bishop Jones of West Texas, chairman of the Promotion Department, said that "the exact organization" of the new magazine "had not been spelled out." National Council, after considerable discussion, asked that the matter be referred back to the Promotion Department for further consideration of the editorial content, aim, and organization of the magazine and report back to Council in April their findings. Council approved \$5,000 to the Department to be used for a professional opinion survey to determine what readers would want in the magazine.

Other Items

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, said that she and the Rev. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work, will explore the possibilities of creating a joint committee for the two groups. Mrs. Sherman also told Council that the United Thank Offering "was well in advance" of its 1958 goal.

Robert N. Fuller, president of Seabury Press, told Council that 1957 was a highly successful year for the Press, saying that the sales exceeded all others in the history of the Press. He pointed out that barring an effect of the present recession, the trend in sales is expected to continue.

Bishops Hallock of Milwaukee and Smith of Iowa reported to Council of a meeting with Bishop Horstick of Eau Claire during which the matter of continued aid to that diocese by National Council for missionary work was discussed. A declining population in the diocese has largely been responsible for accompanying decline in financial support. The Presiding Bishop was authorized by Council to send a letter to Bishop Horstick, pointing out that, while National Council was sympathetic, the diocese could qualify for National Council aid only if the Eau Claire Churchpeople respond on a 50-50 basis. Council said the diocese would receive the same help in 1958 as in previous years, but would not be given additional aid except on this matching basis.

For additional National Council News see next week's LIVING CHURCH.

The Living Church

EDITORIALS

A Church Magazine

We have followed with intense interest the discussions in the National Council about the possibilities for a new Episcopal Church magazine officially sponsored by the Church and intended for every Church family. We believe that the Church needs such a magazine, for many reasons, and not least because in these days of highly mobile population a strong tie is needed to assure that those who are Episcopalians in one city will still be Episcopalians in their next home.

Figures presented to the National Council at its February meeting indicated that some \$750,000 would be needed in the next triennium to start such a magazine, and that about \$150,000 a year would be needed annually thereafter. The figures were based on a magazine that would combine some of the aspects of *Forth* with some of the aspects of *Presbyterian Life*, and the total was large enough to give some Council members pause.

However, the reason for the indecisive response of the Council to the proposed magazine seemed to us not so much the amount it would cost as the very genuine concern of the Council members for a magazine that would be the right kind in content and approach and would not destroy the Church's existing journalistic resources.

One of the strong areas of Church journalism today is the diocesan magazines, with a combined circulation going into the hundreds of thousands. These play a vital role in the life of a Church that is episcopal—a Church of Bishops and dioceses. The Bishop is the link between the humblest communicant and the national Church. The diocesan magazine through which he reaches his people is, in many dioceses, one of his most effective means of rallying the Church not only to his own program but to an active part in the whole program of the Church.

Another strong element in the life of the Church as it is today is its independent magazines. They are not strong in circulation nor in financial resources. But they are strong in something that several National Council members emphasized as of major importance—in editorial independence and freedom from official ties. Just how the Church can put large subsidies into a magazine and yet leave it free to report and comment on Church life without fear or favor is a dilemma to which no satisfactory solution has yet been proposed.

A Church "house organ" is not what is wanted. A magazine that swamps other necessary publications

is not wanted either. While the National Council's endorsement is plainly needed for the launching of the magazine enterprise, some of the Council members felt that the Council itself should under no circumstances be its proprietor.

In our opinion, the problem has to be taken beyond the National Council to a representative group of Churchmen who are selected for their broad understanding of Church life and their specific talents in the field of journalism—secular and religious. The problem is not merely one of the national program of the Church but of the program of every diocese and parish and—even more vitally—the questions of theology, morality, and personal relationships that constitute the everyday concerns of ordinary Christian people. A great administrative and quasi-governmental agency like the National Council can only move so far in planning for such a magazine without giving the impression that its interest is primarily in the promotion of its own program. What is needed now is a review of the problems and the opportunities from the standpoint of those to whom the National Council is only a part of the picture.

Independence and impartiality cannot be added later. They have to be called into service now, at the very beginning of the planning. Only thus can a truly comprehensive approach be taken to the development of a magazine that is first-class in every respect and meets the needs of the whole Church.

Cut the Debt!

One of the major forgotten facts about the Episcopal Church is the size of its present indebtedness. At last General Convention the 1954 indebtedness of parishes, missions, dioceses and diocesan institutions in the Continental United States was reported at \$31 million. A reasonable allowance for the 21 jurisdictions not reporting at that time would bring the total to about \$40 million. Considering the amount of building that has been done since 1954, it seems likely that the amount of indebtedness is now substantially greater (jurisdictions which reported in both 1953 and 1954 showed a $\frac{1}{8}$ increase in indebtedness in the single year).

Of recent and unpleasant memory is the financial state of the Church in the 1930's, when it found itself burdened with a large debt incurred in the boom '20's. Collapse of the boom brought disaster, as debt charges estimated at \$1.4 million annually had to be met by people with drastically curtailed incomes. It is significant that missionary giving dropped by the same \$1.4 million between 1921 and the mid-thirties.

Heroic efforts by Churchmen to reduce the debt absorbed much of the time and giving capacity of Churchmen in the early 40's, and the debt was cut

from about \$23.5 million at the start of 1940 to about \$13 million at the start of 1944.

It was certainly easier to reduce debts in the war years than it is now, if only for the reason that church building was impossible on any large scale. Once the war was over, with a great increase of population and large-scale shifts of residence — particularly to the West coast and to suburbs — the building boom in the Church was launched, and indebtedness mounted again. It now has surpassed, apparently, the debt of the early 1930's.

It is true that a substantial part of the present debt is owed to ourselves. Organizations such as the Episcopal Church Foundation, the American Church Building Fund Commission, and numerous diocesan funds have advanced a significant proportion of our present debt. It is also true that our endowments and real property exceed our debts — but this is cold comfort, since a liquidated church is, regardless of the size of its bank account, no church at all.

Three great drawbacks are involved in the inflation of the credit of the Church. They are:

1. The interest on the debt drains away millions of dollars which could otherwise go to direct support of the Church's program, missionary work and alleviation of human suffering. Present debt charges must be close to \$2,000,000 a year.
2. There is a danger (how serious a one we leave to the economists to determine) of an economic decline and deflation, which would require the repaying of the debt with expensive dollars at just the time when the income of Churchpeople was cut. What this would mean in terms of hardship on individuals, interruption of Church activities, loss of Church properties and diversion of energies from the outgoing work of the Church, those who struggled with the same problem in the 1930's will remember all too well.
3. Failure to meet today's needs with today's giving may be necessary in some situations, but it is often only an evasion of responsibility. The tithing parish can normally live within its income, setting aside money for future needs. Expenditure beyond reserves can be held to a minimum and should be repaid according to a realistic plan that takes the possibility of changing economic conditions into account. It is the parish which fails to practice true Christian stewardship which is tempted by easy credit to unsound ventures into material plant expansion for which no spiritual or even economic base is solidly laid.

Under canon law, no parish or mission may mortgage any Church property without the written consent of the bishop and standing committee of the diocese. We urge upon these diocesan authorities the wisdom of a policy of strict scrutiny of all applications for such consent, with the firm and fixed intention of reducing the debt burden of the parishes and missions of the diocese. We urge also that diocesan

conventions use great restraint in launching into diocesan building campaigns for which the money is not available or clearly forthcoming in the very near future.

But it is at the parish level that the greatest restraint is needed. Almost any parish could justify a major expansion of its plant in the name of convenience, comfort or necessity.

We are not urging a miserly approach to church needs. Certainly we must be prepared to venture greatly in providing service to new or rapidly expanding communities. We need to be true missionaries in our budgeting, offering every means possible to the spread of Christ's Kingdom. We cannot fail to be responsive to human need.

But we also need to learn to deny ourselves comforts and aesthetic improvements until we are prepared to pay for them. There is absolutely no excuse for expanding the debt burden of the Church in a time when we are, as a group, prosperous beyond the dreams of any other generation or any other nation.

Our Front Yard

The state of the grounds of a parish church is a very impressive bit of evidence of the concern that parishioners feel for their Church.

An old or small church building may indicate either honest poverty or an abiding love for an old building rich in associations. It may be a sign of selfdenial in a missionary-minded congregation.

But badly kept grounds mean only one thing — neglect. Some of the most beautiful church grounds we have seen were made and kept beautiful entirely by the volunteer labor of parishioners in impoverished missions.

A vestry may well have to say this spring that its old church building must continue to stand for many years. But no vestry need say that the church grounds must be left untidy or unsightly.

In most parts of the country, vestry decisions affecting the appearance of the grounds should be taken up this month.

1. A cleanup should be undertaken as soon as possible. Winter has probably left a litter of leaves and wastepaper in the corners of the yard and under the shrubbery. This cleanup should be scheduled, whether it is to be done by the sexton, a day laborer, by a work crew of men of the parish or a group of young people. It should not be left as a chore for the rectory family.

2. Planting should be planned. This may be no more than a minimal reseeded of the lawn's thin places. Or it may involve extensive gardening or shrub and tree planting.

3. A plan for the maintenance of lawn and other plantings throughout the growing season should be drawn up and budgeted for.

searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Faith

Genesis 45:1-11; Isaiah 26:1-4; Psalm 31:1-8; Luke 23:44-46; Jude 3, 20-21; Hebrews 10:35-11:1.

St. Paul, in what is probably his most famous passage (I Cor. 13), tells us that there are three abiding qualities which mark the life of Christians: faith, hope and love (v.13). These are not, of course, qualities of New Testament men alone, but characterize the life of biblical man throughout the whole of the Scriptures. In the light of God's perfect revelation in Christ each of the three takes on a new depth and fullness of meaning, but the essential pattern of life which they describe is the same in all parts of the Bible.

The most basic of these qualities is that of faith, for where faith does not exist there cannot be hope, and love can be little more than a feeling of mutual attraction or the desperate clinging together of children lost in the dark. It is the quality which, above all others, distinguishes the life of the great men of the Bible from that of their pagan contemporaries or their only half-committed fellow-religionists.

It should be said at the outset that faith, in the Bible, always has two aspects: it means, on the one hand, *faith in God*, and, on the other, *faithfulness to duty*. The "faithful" man is one who believes whole-heartedly in the love and overruling purposes of God; but he is also one who can be trusted to carry through faithfully the tasks which are given him. Obviously, although these two aspects can be distinguished logically, they are in reality inseparable; the second is an outgrowth of the first. In so far as faithfulness is not mere native stubbornness, a man is faithful because he has faith in the ultimate meaningfulness of the things he is doing.

In Heb. 11:22 Joseph is singled out as one of the great heroes of faith, although the instance cited there seems rather trivial. In actual fact his whole life, as related in Gen. 37-50, is a saga of the triumph of faith. The word "saga" is used advisedly since the story, as it now stands, is probably more a construction of the imagination than literal history. But that is not important, for the story was composed, like the parables of Jesus and many other excellent tales since, to illustrate the *kind* of life which God would have men live. In spite of the ill-treatment Joseph received at the hands of his brothers and his fall from wealth into slavery, he is represented as never wavering in his conviction that God meant it all for good. Man's sense of the abso-

lute trustworthiness of God has nowhere been more beautifully expressed than in Gen. 45:1-11. (note esp. v. 7).

The passage from the Book of Isaiah (26:1-4) brings out another of the qualities which mark the life of faith: its serenity. Perfect trust brings "perfect peace (v.3)."

The prayers of Israel, like her other literature, breathe this sense of trust. Psalm 31 (vss. 1-8) is a typical example. The poet was evidently in serious trouble because of a plot laid by personal enemies (4). But he remained courageous and serene because of his faith in God. His prayer "Into thine hands I commit my spirit (5)" was to become an expression of faith for innumerable devout but troubled souls after him.

The devotional life of Jesus was set firmly within the pattern established by the Old Testament Scriptures, as is evidenced by His constant use of them; most impressively on the cross itself, where two verses from the Psalms (22:1; 31:5) are reported to have risen naturally to His lips. From the standpoint of His human consciousness the most striking characteristic of our Lord's mind was perhaps the strong sense that His destiny was in the hands of God and that He could safely trust it there, even though the pursuit of it would lead Him ultimately to disaster and death. The final victory of His faith was won in Gethsemane (Luke 22:42) and the last and most perfect expression of it was the repetition of the ancient prayer of His people as death drew near (Luke 23:44-46).

Since faith, in the biblical sense, is not merely a kind of natural emotional optimism but is based upon certain profound convictions about God and His work which can be put into words and communicated to others, it is possible to speak not only of "faith" but of "the faith": meaning by that the intellectual formulation of the grounds of faith in doctrines, creeds and confessions. Because "faith" must be grounded in "the faith" it is not hard to understand the insistence of the little Epistle of Jude upon the necessity of being committed to it and "contending earnestly" for it (Jude 3, 20-22). Without solid intellectual foundations, faith quickly degenerates into wishful-thinking or cheerful sentimentality.

This discussion is brought to a proper conclusion by a reading of the stirring appeal in Heb. 10:35-11:1, which ends with the classic definition of faith as a firm belief that one's life must be ordered by reference to the realities of the unseen world (11:1 RSV).

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ON a cold winter's day, the waiting room at Grand Central Station is home for a varied assortment of humanity. Some of the people there are waiting for trains, but a good many others have come from nowhere and are going nowhere.

ON THIS particular Sunday afternoon, I was catching up on some writing chores that I had not been able to finish before leaving the office on a trip to New York. One of the semi-permanent residents of Grand Central caught my attention, because he ticked as he strolled around the room. The ticking has nothing to do with the story. It was just an identifying mark that set him apart from other shabbily dressed men who winter in Grand Central, summer in the parks, and sleep on the subway.

AS I FINISHED the minutes of the annual meeting and began to write last week's "Sorts" the aroma of cigar smoke impinged on my consciousness. Next to me on the bench a portly, well-dressed traveler had lit up a cigar. His wife was sitting beside him. Across the way, an elderly woman who looked as if she might be one of the more permanent residents of Grand Central, watched the tableau.

AT the man's feet lay the cigar wrapper — one of the elegant kind that looks like a cedar tube with a little cap on the end. The cap had been replaced. One of the pleasures of having children is that they go through a cigar box age; although nobody in our family smokes cigars, we have our share of plain and fancy cigar boxes, and some of them used to have glass tubes in them in which I kept drill bits and such until one by one the tubes disappeared for junior chemistry or other uses.

THE THIN wooden tubes of the type that lay on the floor are not strong enough for any household re-use. Nevertheless, this was a handsome specimen of its class, and I resisted an impulse to pick it up.

AFTER a while, the portly gentleman and his wife arose and went off to catch their train. The man who ticked arrived on the scene a moment later and picked up the cigar tube. The thought occurred to me that he was wearing a pedometer in order to keep track of his mileage in Grand Central.

ACROSS THE AISLE, the woman who had also been eying the cigar tube

looked glumly at the man who had retrieved it. As he moved off, he opened it up and found that it was empty. He walked on to the other end of the waiting room and I could see him setting the tube carefully upon a shelf.

A WOMAN accompanied by two sub-teen girls came and sat on my bench in the place vacated by the cigar-smoker and his wife. The girls were being silly according to the privileges of their age group. "When my father dies, I'm going to be the queen," said one, with a flounce and a jounce. The other one giggled. The sally was so successful that the first girl tried it over again, with the same result.

THEY DARTED off to the other end of the waiting room. Soon they were back, and the princess was holding the cigar tube. "What's this?" they asked the woman who was with them. She gave them advice about not picking things up in public places. I waited for them to drop it in the exact spot where it had first met my eye, but things don't happen that neatly in the world of nature. They carried it back across the long waiting room to the spot where the ticking man had left it.

"WHEN my father dies, I'm going to be the queen," said the first girl. "Sorts" was finished, and not a moment too soon. I got up and wandered down to the place, a hundred feet or so away, where the cigar tube had been left. The shelf stood below an advertising contrivance that looked like a television screen. It was dedicated to commercials only, except that a sign promised to produce a "scrambled commercial" every now and then. If you could unscramble it, you would get a prize.

THE CIGAR TUBE glistened on the shelf. Two young men came along with two young women. One of the men saw the cigar tube, picked it up, looked inside, saw it was empty, and dropped it into a nearby trash can.

THE INHABITANTS of Grand Central continued to hibernate. Nothing happens in midtown New York on a winter Sunday afternoon. Looking at the scene, you might wish for the Revolution to break out, or for the Last Judgment to begin, if you are an impatient sort of person. Then again, you might just cock an eye at the small stirrings in the mass of congealed humanity and be content.

PETER DAY.

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LETTERS

When minds meet, they sometime collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

CSI

The mistake many of us are making in our evaluation of the Church of South India seems to be that many feel that their judgment is the same as our Lord. Further many feel that His judgment is only favorable toward long established "Catholic" communities. No matter how we evaluate the Church of South India, the fact remains that God has seen fit to unite men of different confessions. Is not this the work of the Holy Ghost? How could a loving Father choose to frown on such a union?

I myself am one who hopes that the proposals will be changed to include the suggestions made in your editorial of the 19th, but I hope and pray that we will realize that our judgment, no matter what it will be, will not unchurch anyone!

The Church has been called upon to make many decisions. We know through experience that the Holy Ghost guides in all our endeavors, and I wonder why now many feel that he will abandon us when this crucial matter arises. If we disagree with the outcome of our Churches' decision on the Church of South India, possibly it is because we are not the Holy Ghost.

ED CHANCE

Old Hickory, Tenn.

Group Dynamics

Having just emerged unscathed from the "dangerous" experience of a Parish Life Conference, with my "uniqueness" still intact, I would like to take issue with the Rev. John E. Skinner's appraisal [L. C., February 2] of the techniques and potential results he finds implicit in group dynamics.

God forbid that this vital exposure should serve but to fortify the standard of religiosity which plagues many a parish; or that I, as a member of the Body, should delight in more and more basket-weaving for the Lord! To the contrary, it seems to me that we were actively engaged this past weekend in stripping down the horny layers of a piety that often insulate us so horribly that we either fail to see or cease to see what this business of "Being" and "Belonging" and "Right and Wrong" are all about.

Process without content may well decay into mediocrity, but content without process is dead. Since Redemption is a given truth, there seems to be little danger of being carried away by any "hidden persuaders"; and I, for one, cannot feel that the National Council's Department of Christian Education falls into this category.

ARLINE HOWDON
(Mrs. Wm.)

Coconut Grove, Fla.

Species Mistaken

Why make a rabbit (Hare) of the noble rector (Earl Ray) of St. Michael's and All Angels, Anniston, Alab., when he is really a deer (Hart)? [L. C., February 16].

(Rev.) JOSEPH D. C. WILSON

Foley, Ala.

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BOOKS

Continued from page 5

in humbug and headaches, for David Alter and his collaborators have so arranged the *Guide* that one can go through it skipping those sections that do not apply to him, while at the same time it affords a step-by-step instruction in the actual making out of his return.

If you are a clergyman and have not yet filed your return for 1957, there should still be time for you to get a copy of this booklet and at least to run through the bold-face paragraphs to see that you haven't missed out on any possible saving to yourself — before the fateful April 15!

FRANCIS C. LIGHTBOURN

In Brief

TO KNOW GOD BETTER. Compiled by **Winfred Rhoades**. Harpers. Pp. viii, 210. \$2.95. Two hundred brief spiritual readings "in the popular page-a-day format of scripture, meditation, and prayer." Author is a well-known congregationalist minister and writer.

FORTY DAYS. Thoughts on St. Patrick's Breastplate. By **Leslie Kingsbury**. London: Mowbrays. New York: Morehouse-Gorham. Pp. 95. Paper, \$1.25. Forty daily readings based on the well-known verse from St. Patrick's Breastplate ("Christ be with me, Christ within me," etc. — see *Hymnal 1940*, No. 268).

THE NINETEENTH LETTER. A Spiritual Spring-time Book. By **Julian Carrow**. Lon-

don: Mowbrays. New York: Morehouse-Gorham. Pp. viii, 107. Paper, \$1.25. A book intended "as a Lenten reading book for the members of the not-so-faithful laity, and to provide a small means of spring-cleaning our minds during the fast, which is the spiritual spring-time of the Christian year."

A DAY WITH OUR LORD. A Meditation for Daily Life, drawn from the Scriptures by **Lev Gillet**. London: Mowbrays. New York: Morehouse-Gorham. Pp. iv, 28. Paper 40 cents. Primarily for "persons wishing to spend a day in recollection by themselves . . . either in solitude and silence, or . . . in the midst of the usual occupations . . . reading the relevant texts and applying them to the main actions . . . of the day."

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The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

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Shattuck School Faribault, Minnesota

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Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

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GO TO CHURCH DURING LENT

Continued from page 22

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

ORLANDO, FLA.

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

SARASOTA, FLA.

THE REDEEMER Cor. Gulf Stream & McAnsh Square
Sun: 7:30, 9, 11, 7; Wed, Thur, & HD 10; MP
daily 9; C Sat 7:30 & by appt

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

GLENCOE, ILL.

ST. ELISABETH'S 556 Vernon Avenue
Sun HC 8, 10, MP 9:45; HC Tues thru Sat 9, ex
Wed 7; HD 9; C Sat 4:30-5

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles & Saratoga Sts.
Rev. F. W. Kates, r; Rev. D. C. Streett
Sun: HC 8, MP or HC 11, EP & Ser by Downtown
Rectors 4:30; Wkdys: HC 11 Tues & Thurs & HD;
Wed 7:30; Noonday Preaching Mon thru Fri 12:20-
12:50 by visiting preachers

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol);
Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30;
Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7
(Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

OLD MARINERS' CHURCH Civic Center
Rev. E. B. Usher, r; Rev. J. A. Pelham
Sun 7:30, 8:30, 10; Daily 12:10; Thurs 8; HD 8

KALAMAZOO, MICH.

ST. LUKE'S 247 W. Lovell Street
Rev. Charles E. Bennison, r; Rev. Karl J. Bohmer, c;
Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

KANSAS CITY, MO.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11, 15, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

GLEN COVE, L.I., N. Y.

ST. PAUL'S 28 Highland Rd.
Rev. Lauriston Castleman, r
Sun 8, 9:15, 11; Thurs & HD 10

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

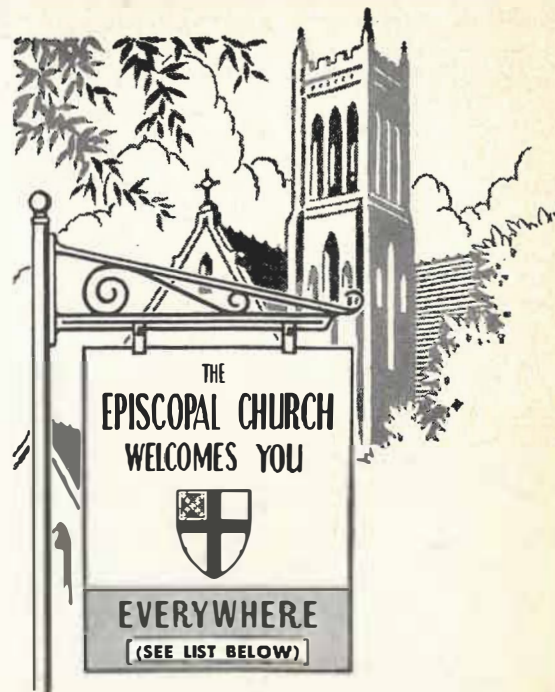
Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Middy Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

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



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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

SCARSDALE, N. Y.

ST. JAMES THE LESS Church Lane & Crone Rd.
Rev. George F. Kempell, Jr.
Sun HC 7:30, 8:30, MP 11; HC Tues & Fri 7;
Wed & Thurs 9:30

PHILADELPHIA, PA.

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

LYNCHBURG, VA.

GOOD SHEPHERD 1401 Wise St.
Sun: 11, all races welcome at all services and into
fellowship of congregation and organizations.

RICHMOND, VA.

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

PARIS, FRANCE

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

DAY after day, this pathetic mother and child pray for God to send back to them the husband and father who has strayed far from home. Surely the Almighty is moved by this plea . . . torn from the hearts of these suffering innocents abandoned by a drunkard.

Yet, the Bible says that the ways of the Lord are obscure. Perhaps Jimmy's father must be tested by the living Hell of Skid Row — to burn forever out of his body the thirst for oblivion that drink brings.

The Bowery Mission is part of God's plan for Jimmy's father, as it is for countless broken men. When the Skid Row derelicts come to us out of the fetid city night, we are waiting for them. We wash them, cleansing from them the filth and horror of despairing months in the streets. We clothe their thin bodies. We feed them, filling them with the warm, good food desperate men need. And we love them — with all our hearts. For these derelicts are men — to be loved as other men.

We are looking for Jimmy's father. When he finally comes to us, he will have started back on the road to the arms of his wife and child. The Bowery Mission will help him become a useful member of Society again, bearing his share of the world's responsibility. The journey through the Valley of Fear will have given him back his faith. He will have become born again, as Jesus told us that we must. This miracle is part of God's plan.

God needs your help *now* for the Bowery Mission. Its accomplishments are completely dependent on your Christian participation. The coupon below will bring your contribution to this most blessed of all work — the finding of the lost sheep and returning him to the fold. Send whatever you can afford. And please, do it as soon as possible. The need is great.

- \$ 50** will provide food and other assistance for 60 desolate men
- \$ 10** will give medical aid to five sick men
- \$ 5** will start one man back on the road to his family and loved ones

BOWERY MISSION AND YOUNG MEN'S HOME
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Yes, I am happy and proud to participate in the great Christian work of the Bowery Mission.
 I enclose my contribution of \$.....
 (Note: The Bowery Mission is a non-profit organization. Your contribution is deductible on your income tax return)

Name

Address

CityZone.....State.....

**Please, God,
 send
 Jimmy's daddy
 home**

