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November 15, 1959

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page 16:
Count Down
for
Christianity

pages 12 & 18:
The Quiz
Show Tragedy

Lillian Kaplan

Sights for Bright Eyes
[page 17]

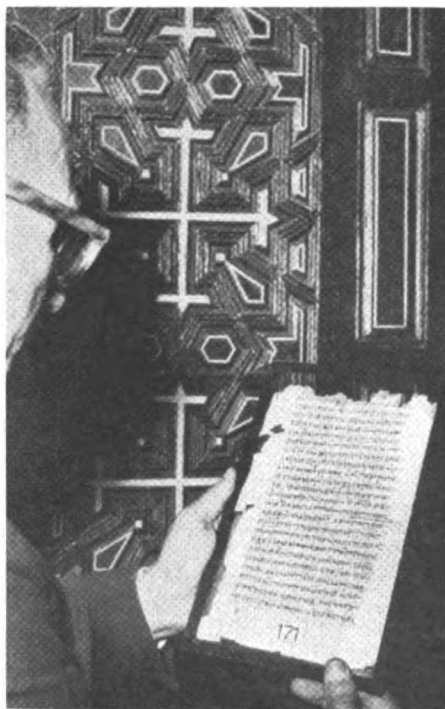


Drawn from the Sand

THE GOSPEL ACCORDING TO THOMAS.
Coptic Text Established and Translated by **A. Guillaumont, H.-Ch. Puech, G. Quispel, W. Till,** and Yassah Abd al Masih. Harpers. Pp. 62. \$2.

A discovery that seems likely to create a stir comparable to that of the Dead Sea Scrolls is the remains of an ancient Coptic library found in 1945 near Nag Hamadi in Upper Egypt. This consists of 49 works contained in 13 leather-bound papyrus volumes, preserved through the centuries in the dry sands on the site of what appears to have been a thriving Gnostic community.

One of these works — *The Gospel According to Thomas* — has been hailed by scholars as an archaeological discovery



An obviously important document*

of the first rank. A fragment of this work is now available to the general reader, as well as to the student and specialist, in *The Gospel According to Thomas*, as edited and translated by A. Guillaumont, H.-Ch. Puech, G. Quispel, and others. This consists of 114 *logia* or "sayings" of Jesus, including a number either heretofore unknown or now presented in a different version. This fragment is now released pending publication in the near

future of a complete critical edition of the entire "Gospel."

The present edition consists of a brief introduction, the Coptic text and English translation on facing pages, and a guide to scriptural parallels and echoes. Every so often, in the English translation, a Greek word appears in parentheses. By glancing across to the Coptic text one can find there the Greek word, for Coptic is a language with a large admixture of Greek terms, its alphabet also being based on the Greek alphabet.

This is obviously a most important document, and it will be a great advantage for students and the public to have access to a portion of it in this convenient form. I suspect, however, that its value will lie more in clarifying our knowledge of second-century Gnosticism than in throwing light directly upon the teaching of Christ Himself and its transmission in the canonical Gospels. Many of the sayings are of an extremely fantastic nature and have about them a decidedly Gnostic flavor. It is very hard to think of them as coming from the historical Jesus of Nazareth, if the Synoptic portrait is substantially faithful. Here are two examples:

"The disciples said to Jesus: We know that thou wilt go away from us. Who is it that shall be great over us? Jesus said unto them: Whenever you have come, you will go to James the righteous for whose sake heaven and earth came into being" (Log. 12).

"Simon Peter said to them: Let Mary go out from among us, because women are not worthy of the Life. Jesus said: See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven" (Log. 114).

This reviewer is happy to find his own initial impression of the general character of this "Gospel" shared by G. W. H. Lampe, who, in the *London Church Times* of October 9th, writes:

"We are left with the strong probability that much of this 'Gospel' consists of sayings which are either Gnostic in origin or are biblical reminiscences given a Gnostic coloring. There are also a number of garbled and embroidered versions of sayings which occur in a purer form in our canonical Gospels. There may possibly, but this is very doubtful, be a few which deserve to be seriously considered as possible additions to our scanty stock of genuine sayings of Jesus outside the Gospels."

Again, this is not to say that this document is not without tremendous importance. Every scrap of evidence of this kind will in some way or other add to our knowledge of Christian origins. One thus awaits with eagerness the publication of the complete text of the Gospel of Thomas.

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*Dr. Pahor Labib, director of the Coptic museum in Old Cairo, is shown examining one of the fragile papyrus pages found in the ancient Coptic library near Nag Hamadi.



LETTERS

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

Convert Limitation

Your report of the National Council debate on "convert limitation" in Latin America [L.C., October 25th] was a real eye-opener. Thank God for the Bishop of Michigan. My Canterbury cap is off to him for his usual logic. Either the Episcopal Church believes it is the Church or it does not, but the National Council ought to be convinced!

Of course Episcopalians do not stand around Sunday mornings in front of other



people's churches actively proselytizing, but to state that we should repel faithful members of other Christian communities is really unthinkable. Many a parish confirmation

class contains sincere adult converts who have found their former religious traditions inadequate no matter how great a personal effort they made.

That the Overseas Department feels justified in the generalization that "this Church has no desire to win converts from Roman Catholicism" is amazing in that it betrays and undermines the Church's mission to offer the unchanged Gospel to all men. It is not for the Overseas Department to determine who shall or shall not respond.

(Rev.) EDMUND W. OLIFIERS JR.
Vicar, St. Boniface's Church
Lindenhurst, N. Y.

A Church by Any Other Name

The Rev. Palmer Campbell [L.C., September 20th] refers to my "perplexity" [L.C., August 2d] as to why the American Church called itself the Protestant Episcopal Church. I have no perplexity about the "why," but with the fact that the name is a stumbling block to new and prospective converts in missionary areas who have been taught to think of the Anglican Communion as part of the Holy Catholic Church. Sects which originated in America are now operating in New Guinea and elsewhere, and are telling people that they may just as well join their sects because Anglicans are really Protestants as shown by the name of the American Church!

There have been many attempts to get rid of the word "Protestant" from the coronation oath. The reigning monarch of the United Kingdom is required by law to preserve the status both of the Church of Scot-

land which is Protestant and Presbyterian, and of the Church of England which is Reformed but Catholic. In any case, Parliament alone determines the form of the oath. In the Church [of England's] official documents — the Prayer Book and the Ordinal — the reference is always to "The Church," "The Church of God," or "The Holy Catholic Church."

The average person is concerned only with the Faith of the Church as set forth in her official teaching, and not with what Parliament requires of the Head of the United Kingdom.

My plea is simply for the removal from the [American] Church's official documents of a word which is subject to so much misunderstanding and misinterpretation.

(Rev.) A. T. B. HAINES
Rector, Church of All Saints
Gordonvale, Queensland
Australia

The English monarchs promise the State to "maintain the Protestant Reformed Religion as established by law" [L.C., October 25th], but they also accept from the Church (represented by the Archbishop of Canterbury) a ring "in token of defense of the Catholic faith."

HERBERT MAINWARING
Wollaston, Mass.

We are Protestant (adjective), but it does not follow that we are Protestants (substantive). Ours is not an "Episcopal Protestant Church" but rather "The Protestant Episcopal Church." The title does not make our

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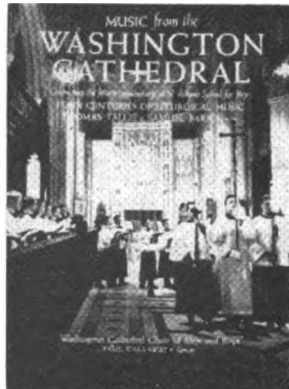
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"Episcopal" stresses our Catholic heritage of the first or apostolic century: "Protestant," our Evangelical recovery in the sixteenth or reformational century. It would, therefore, be to our advantage, from the standpoint of our Catholicism and Evangelicalism, if our title were to read: "The Evangelical Catholic Church in . . ."

In 1780, when "Protestant Episcopal" was nationally adopted, "Protestant" meant "non-Roman"; "Episcopal" meant "Catholic." Now, in 1959, in popular parlance, "Protestant" signifies "non-Catholic"; and "Catholic" signifies "Roman." Hence, it is understandable that some Episcopalians would hesitate to call themselves "Catholics," for we are clearly not Roman; likewise, it is understandable that other Episcopalians would prefer not to call themselves "Protestant," for we are not non-Catholics. If our Church were to call herself "The Protestant Catholic Church in . . .," we would have an amusing and confusing time: we would be the non-Catholic Roman Church! And this is precisely what we are not; we are the non-Roman Catholic Church indigenous to this country.

It is obvious that as members of an Episcopal Church we are Episcopalians: no one questions this point. We stand for the episcopate or bishopric as existent in some form or other "from the Apostles' time." Most Protestant Episcopalians now commonly refer to themselves as just plain Episcopalians. The simplest and most unambiguous title would appear to be just this: "The Episcopal Church in . . ." But many object that the word *Episcopal* unduly emphasizes one single element of our Catholicism; namely, episcopacy.

Any title one might suggest will find opposition somewhere!

J. PHILLIP PULLIAM, JR.
Lay Reader, St. Mark's Church
Richmond, Va.

The Introvert

That article by Peter Day [L.C., November 1st] entitled "The Introvert" is a superb statement of the essential goals of parish life. It is interesting, clear, and challenging.

(Rev.) ROBERT E. MERRY
Church of the Nativity
Crafton, Pittsburgh, Pa.

The Presbyterian Preacher

I see [L.C., October 18th] that the Bishop of Ohio let a Presbyterian minister preach the sermon at the ordination as a priest of a former Presbyterian minister. The article in your paper furnishing this information did not refer to the rubric preceding "The Form and Manner of Ordering Priests" on page 536 of the Prayer Book [see also, L.C., November 1st].

EDWARD N. PERKINS
New York City

I wish to know how a Presbyterian minister can honestly have preached the type of sermon on the subject *ordered* by the rubric (P.B., p. 536) and can have been at rest with his conscience.

ROBERT L. ZACHER
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THINGS TO COME

November

15. Twenty-fifth Sunday after Trinity
Day of Prayer for People and Church of South Africa, sponsored by Episcopal Churchmen for South Africa
16. Liturgical Conference of the Southwest, San Antonio, Texas, to 18th.
22. Sunday next before Advent
26. Thanksgiving Day
29. First Sunday in Advent
30. St. Andrew

December

2. General Board meeting, National Council of Churches, Detroit, to 3d.
6. Second Sunday in Advent
8. National Council meeting, Milwaukee, Wis., to 10th
Friends of the WCC, annual meeting, New York, N. Y.
Executive Committee, U.S. Conference for WCC, annual meeting, New York, N. Y.

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

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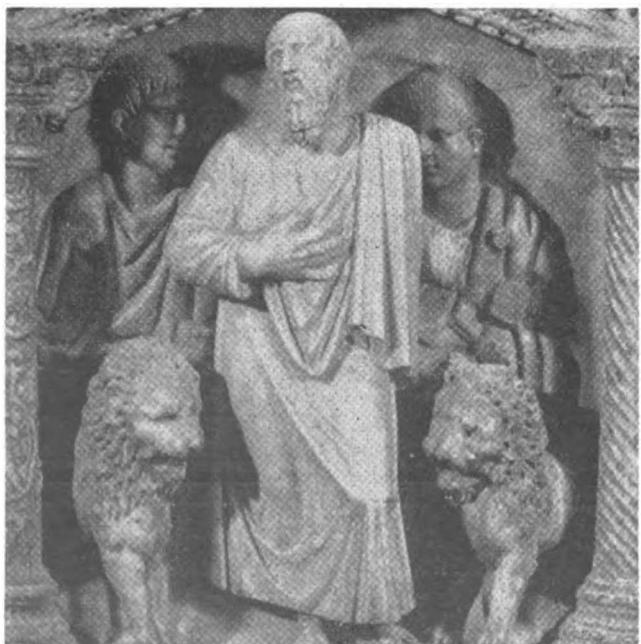
Job and his calamities

RNS

November, ushered in by the feast of All Saints and the commemoration of All Souls, is traditionally the month of the dead. We publish, therefore, in this issue a prayer for the dying which has come down to us in a fourth-century manuscript.

Commenting upon this prayer, A. E. Welsford says: "As it stands, this prayer is no doubt later than the second century, but there is good reason to believe that similar prayers were used from the earliest times. . . ." (p. 170, *Life in the Early Church A.D. 33-313*. Seabury Press. Prayer and comment reprinted by permission.)

The use exhibited in this prayer of Old Testament imagery was common in early Christian times. Accordingly we show three scenes depicted on the fourth-century sarcophagus of Junius Bassus, prefect of Rome, who died about A.D. 359, having been baptized on his death bed.



Daniel saved from the lions

RNS

Lord, deliver his soul, as thou didst deliver
 Enoch and Elijah from the death common to mankind,
 Noah from the deluge,
 Abraham from the city of Ur of the Chaldees,
 Job from his calamities,
 Isaac from being sacrificed by the hand of his father
 Abraham,
 Lot from Sodom and from fire,
 Moses from the hand of Pharaoh, king of Egypt,
 Daniel from the lions' den,
 The three children from the fire of the furnace and from the
 hand of the wicked king,
 Susanna from an imaginary crime,
 David from the hand of Saul and the hand of Goliath,
 Peter and Paul from prison,
 And as thou didst deliver the blesséd Thecla, thy virgin and
 martyr, from atrocious torments, so deign to receive the
 soul of thy servant, so that he may rejoice with thee in
 heavenly bliss.

The Living Church

Twenty-fifth Sunday after Trinity
November 15, 1959

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

CHICAGO

The Effects of Exhaustion

The doctors' diagnosis was that Bishop Burrill of Chicago had returned to work too soon. Upon their recommendation he has returned to the University of Kansas Medical Center. In September, after suffering chest pains throughout the summer, the bishop underwent exhaustive tests at the Center [L.C., October 4th].

Although the tests were all negative, the doctors have urged an extended rest to combat "the effects of exhaustion resulting from too intensive an effort over a rather long period."

In a recent letter to the clergy of the diocese Bishop Burrill writes:

"I am glad to report that I am feeling better and stronger each succeeding day. It is, of course, a source of regret that I shall have to miss the events of the next few weeks. It was a real joy to be back at 65 E. Huron [the diocesan office] for a few days [early in October] and to see how well things were going, especially the plans for the opening of the [diocese's 125th] anniversary year. . . . I ask you all to continue to carry on during this interval of my absence with your usual vigor.

"In your every member canvasses I urge you to emphasize tithing and the importance of evangelism, and I hope you and your vestry will make every effort to pledge the full amount of your minimum asking. Our missionary growth in 1960 will depend on the generous dedication of each congregation.

"I miss you all and look forward to, my return to my duties. Remember me in your prayers as I do all of you constantly in mine."

Cathedral Outpost

by MARION Q. WIEGMAN

More than 150 clergy and laymen crowded into All Saints' Chapel of the Episcopal Church Loop Center in downtown Chicago for the dedication service at 12:10 p.m. November 3d. Another 200 passersby stopped on their lunch hour to peer in the windows of the converted storefront building at 211 West Madison street, or to listen for a moment to the singing of "The Son of God goes forth to war."

The dedication of the chapel and Loop Center by Bishop Street, suffragan of Chicago, marks the beginning of the first work to be officially undertaken by the diocese of Chicago in the city's downtown



Bishop Burrill

"I miss you all and look forward to my return."

business center, and occurred as the diocese's 125th anniversary observances were getting underway.

It is a work that grew spontaneously out of the enthusiasm of a group of laymen and women who were determined that the longtime dream of Chicago Churchmen for a Loop chapel should become a reality.

The center is strategically located in an area where the pedestrian population density is estimated to be one of the highest in Chicago.

The first floor is devoted to chapel, sacristy, reading room, and library. On the second floor are offices and a conference room. The reading room, which fronts on the Madison street side, is staffed by a volunteer corps of lay people and is open every weekday from 7:30 a.m. to 5:15 p.m.

The chapel, which seats 64, is separated from the library by an open wooden grille, and the altar is visible from the street. Daily services of Holy Communion are being conducted at 12:10 p.m. Monday through Friday, with the Rev. E. Gerald Liebrecht, serving as priest-in-charge until the appointment of a full time chaplain.

The chapel, Bishop Burrill of Chicago, explained to the diocesan council, is not a mission and will have no congregation.

Its place in the structure of the diocese, he said, is that of "an outpost of the cathedral."

Stuart Ullmann, chairman of the diocesan department of lay action, in a brief address at the dedication said:

"If there is a ministry of the laity it is largely in this difficult area of Church-world relationships. We know that the Church does not exist on behalf of itself, but on behalf of the world. Our failure to live up to our commission is at the root of our concern and discontent. We must reconcile two basically different views of life, but we are called to maintain a decisive loyalty to one Master.

"It is precisely into this situation that the center and chapel have come into being.

"A lay ministry cannot be carried out by isolated Christians. Spiritual power comes when the Church is gathered. This center and chapel will be a place where the Church can gather, and whatever happens here will strengthen our lives of service.

"We have all tried to bring our worship into our work. We should probably start the other way round — by first offering our work to God. We should never presume to know what part of our lives will best suit His purposes. That part we fail to offer which we may think of as secular, non-religious, or simply business may be just the part He can use best. If we offer ourselves and our work to God in trust, He gives our work back to us to do for Him and there is no longer any contradiction between work and worship — our work becomes our worship.

"This may be the key to Church-world relationships. This is the significance of this center and altar in the working world of downtown Chicago."

INTERCHURCH

No Grape Juice at Mills

A Methodist minister was ordained to the priesthood of the Episcopal Church on November 1st with the understanding that he would continue to be a Methodist minister under the discipline of the Methodist Church. The Rev. George Hedley, chaplain of Mills College, Oakland, Calif., was confirmed and ordained deacon on October 30th, two days before Bishop Pike of California ordained him priest in the chapel of Mills College.

In its statement on the ordination, the diocese of California said:

"The immediate purpose of this ordination, which was consented to by the standing com-

mittee . . . is to implement more fully the ecumenical ministry of Dr. Hedley as official chaplain at Mills College. A larger purpose is to impress on the local scene the basis of Church unity underlying the integration of the ministries contemplated . . . in Ceylon, North India, and Pakistan."

In a very lengthy (about 4,000 words) memorandum to the clergy of his diocese, Bishop Pike defended the ordination as being permitted by Canon 36 of the Canons of General Convention. A lawyer in secular life, the bishop marshalled his brief in legal language.

He emphasized that Dr. Hedley met all requirements, including the following:

(1) He holds the historic faith as contained in the Apostles' and Nicene Creeds, and, says Bishop Pike, goes "beyond the minimum in various regards, including the matter of episcopacy, the view held toward the Real Presence [of Christ in the Eucharist], the centrality of the Eucharist, etc."

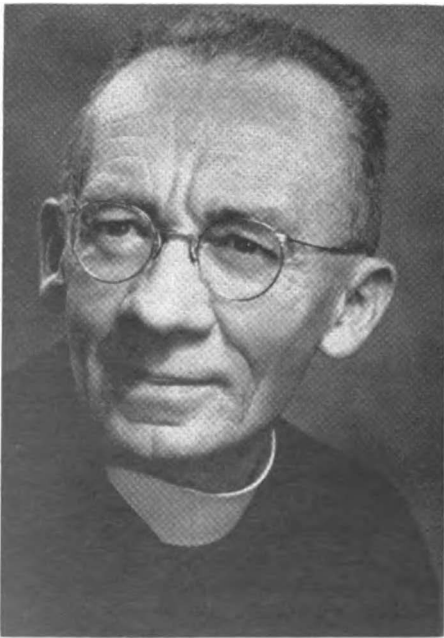
(2) He has agreed not to admit the unbaptized to the Eucharist.

(3) For some years he has encouraged confirmation and bishops have gone to the chapel at Mills to confirm students.

On the requirement of Canon 36 for an undertaking concerning the celebration of the Holy Communion, Bishop Pike writes:

"The ordinand must undertake to always use bread and wine (the ordinand does not care for grape juice and has never used it at Mills). He must include in the service certain specified factors. In fact the ordinand has all along been using the Book of Common Prayer, except for the addition of the *Benedictus qui venit* following the *Sanctus* (there will be no change in this practice for the Canon does not permit me in his case to forbid this illegal addition)."

The ordination was carried out with the consent of the bishop of the San Francisco area of the Methodist Church, and in the



Dr. Hedley
Methodist minister in priest's orders.

presence of his representative.

Bishop Pike emphasized that Dr. Hedley was not becoming a priest of the Episcopal Church, but he said, "I trust that he will be given the warmth and fellowship, which, happily, many of you give other priests in Catholic Orders."

PUBLIC AFFAIRS

And All Good Learning Flourish and Abound

As New Jersey voters prepared to go to the polls to vote on a \$66,800,000 bond issue to expand facilities of state-supported colleges, Bishop Banyard of New Jersey issued a memorandum on the position of the diocese, in favor of the issue.

When the ballots were counted up the voters had indicated they wanted the bonds, and a reliable New Jersey source says the bishop's statement probably helped.

The statement, which went to all rectors, vicars, and college chaplains in the diocese, said:

"Last May the annual diocesan convention passed a resolution in favor of the adoption of the bond issue to promote higher education in the State of New Jersey.

"I emphasize the official nature of this position because the Church cannot maintain an aloof position in regard to education. In our formularies we pray 'that knowledge may be increased among us, and all good learning flourish and abound' (Prayer Book, page 42). This commits us to a positive position unless we would deny that the rule of prayer is the rule of belief, and unless we hold that knowledge and good learning are not available in state institutions of higher education.

"Statistics concerning the need for adequate facilities to receive the additional thousands who will be entitled to a college education are readily available and have not been challenged. Some objection has been publicized that the burden of financing may fall unfairly on property owners or other special groups. We can find no substantiation for such objections, and while the Church has no competence as a Church to espouse or condemn particular methods of financing where its legitimate interests are not affected, we can point out the fairness of the proposed method is not a matter of partisan politics. Indeed the politically non-partisan approach to this issue is a clear indication that higher education in New Jersey is not at the mercy of politics.

"There are only three alternatives:

- "(1) Do nothing.
- "(2) Urge private colleges to expand at their own expense.
- "(3) Provide state support to private colleges to expand.

"In regard to #1: To fail to increase the spread of knowledge, to fail to provide training in the disciplines of the professions and callings which serve society, to fail to stimulate the pursuit of truth, is to fail God as the source of all truth and knowledge.

"In regard to #2: Where higher education is available only or predominantly either through the state or through private institutions the evils of monopoly are sure to de-



Bishop Banyard
The Church cannot be aloof about education.

velop. Private colleges are a necessity not a luxury. . . . But we have no right to compel individuals to seek higher education only or primarily in institutions which are privately supported and have an emphasis naturally in accord with their source of support.

"In regard to #3: The dangers inherent in urging state support of private colleges is so obvious that it is disturbing that any serious suggestions would be made in favor of this. The value of the private college rests upon its independence. Church related colleges, for example, have an obligation to provide the emphasis of the Church's teachings to the knowledge that is imparted, and as Churchmen we should be reluctant to have that emphasis modified by considerations that inevitably exist when support is received from sources outside the Church. Whatever safeguards private colleges might erect to preserve their independence when receiving state support, if such could be done, would, on the other hand, put the state in the position of supporting the emphases of the Church or whatever private group controlled the college. This would violate those very constitutional principles which, in separating Church, or private belief, from state support, have made our freedom precious.

"To sum up, our Church favors the College Bond Issue because it fills the urgent need for higher education and because the Church has no fear of higher education provided by the state in which all citizens have a voice."

Study Seminary Needs

A request to National Council to finance a study of projected capital needs for the Church's seminaries was voted by the executive committee of the Joint Commission on Theological Education. The capital needs under consideration are for increasing current operating income to support development of the seminaries, for buildings and endowments, and for increased faculties.

This request was authorized at a meet-

ing of the Joint Commission during the 1955-1958 triennium and the action of the committee was simply to implement that request.

The committee considered the disposition of the income from the Conant Fund, a fund held by the national Church, the income from which is disbursed annually at the direction of the Joint Commission on Theological Education. It was decided to refer the matter to the full Commission in order that it may be determined how best to use the income from this fund.

It was reported to the executive committee that a special committee appointed two years ago to revise the Bibliography of Theological Studies had completed its work. Authorized publication of the new Bibliography.

A report on the enrollment at the 11 seminaries was received by the committee, and it was noted the total number of students enrolled for 1959-1960 is 1,152 whereas the capacity of these seminaries is 1,282. The report also indicated that enrollment in the Church's seminaries is not increasing in proportion to the increased enrollment in the colleges and universities of the country.

The executive committee met at the General Theological Seminary. Bishop Stokes of Massachusetts presided. The committee welcomed Dr. Richard G. Stone, president of St. Mary's Junior College, Raleigh, N. C., as one of its canonical members. Dr. Stone had served for several years as one of the coöpted mem-

bers of the committee, but he was recently appointed as a canonical member to succeed Mr. E. Townsend Look who had declined reappointment to the Commission. In attendance for the first time as newly-appointed coöpted lay members of the committee were Dr. Wilber G. Katz of the diocese of Chicago and Mr. John W. Sanborn of the diocese of Western New York.

A meeting of the full Joint Commission on Theological Education will be held at Seabury House, Greenwich, Conn., on January 14-16, 1960.

THE MISSION

Thousands of Prayer Books

From Idaho to Pago Pago, missionaries who did not have enough money to buy all the Bibles and Prayer Books they needed are using books supplied by the Bible and Common Prayer Book Society of the Episcopal Church. The books went to bishops and other clergy, to schools, hospitals, and military bases, to camps and prisons. One Prayer Book went to an inmate at Cook County Jail.

In the annual report of the distribution for the year ended September 30th, the Rev. Roelif H. Brooks, president of the society, says that 12,172 Prayer Books and 2,214 Bibles were sent to 60 dioceses, 14 missionary districts (half U.S. and half overseas), and four foreign countries.

However, he adds:

"The demands upon the society for books

during the past year were far in excess of its own funds, and those received from contributions in support of our work. It was therefore necessary, with great regret, to reduce our donations in many cases in order to serve all."

Dr. Brooks urges the "continued coöperation and generous financial aid" of Churchpeople, without which "the society cannot function."

NEW ZEALAND

A Rugby Decision

Officials of all Churches in New Zealand, including the Anglican, are among signers of a petition protesting a New Zealand Rugby Union decision to exclude Maori players from a national team to tour South Africa in 1960. The Maori are an indigenous people of New Zealand.

Maori players previously have been prominent members of New Zealand teams touring other countries. The decision to exclude them from the group going to South Africa has been attacked as acceptance of South Africa's apartheid laws.

[RNS]

UGANDA

New Bishop

The Rev. Canon Erica Sabiti is to be the new bishop in Uganda. He will be consecrated in May. At present he is working in England with the Bishop of Bradford.

B R I E F S

THE AMBASSADOR FROM GHANA: The new ambassador to the U.S., from Ghana, W. M. Q. Halm, is an active Churchman and a member of the council of Holy Trinity Cathedral, Accra, Ghana. He has indicated to the Very Rev. Francis B. Sayre, Jr., the dean of the Washington Cathedral, that he will make the cathedral his church home while in the U.S. Since he plans to attend the 11 a.m. service regularly a stall with his name plate on it has been set aside in the choir.

AN APPROVED HERITAGE: Representatives of the American Unitarian Association and the Universalist Church of America officially approved the merger of their two denominations as the Unitarian Universalist Association at a joint session in Syracuse, N. Y. In a surprise last-minute move, the Universalists and the Unitarians, in separate sessions, approved a compromise constitutional amendment which contained a disputed statement of purpose for the new denomination. In its final form, it reads: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and love to man." At

the joint session delegates had defeated an amendment mentioning Jesus and the Judeo-Christian tradition which had been inserted in the new Church's constitution by a 12-member merger commission which drafted the union document. [RNS]

PRAISE FOR A CITY MANAGER: The Florida Council of Churches at a meeting on October 28th passed a resolution commending the City Manager of Miami for his forthright stand in desegregating recreational facilities. The Rev. Canon William L. Hargrave, executive secretary of the diocese of South Florida, was elected president of the council at the same meeting.

ANAGRAM FOR A SOCIABLE CHURCH: Somebody at St. Alban's Parish, Washington, D. C., was playing anagrams recently, and came up with this light and smart discovery: "episcopal" with the letters scrambled spells "pepsi-cola."

BISHOP OUT-VOTED: In spite of a strong plea from Bishop Donegan of New York, voters in the city turned down an amendment to the state constitution permitting New York City to borrow \$50,000,000 a

year in the next decade above its debt limit to finance school construction. [For different results in New Jersey, see p. 10.]

FOR GUTS, £1000: Bishop of Southwark has called for "young men with sufficient guts" to choose to be vicars in depressed south-east London. At the same time he told lay representatives of parishes he would not let them have curates unless they paid their vicar properly — "at least £1000 a year" [about \$2,820].

FIRE: Church property valued at \$18,166,000 was destroyed by fires during the past year, according to figures compiled by the National Fire Protection Association's headquarters in Boston, Mass. There was a total of 4,200 fires in churches in the United States, an increase of 1,100 over the previous year. Total dollar losses showed a decrease of about \$2,500,000, the association said. Defective heating systems caused the majority of fires. Incendiaries played a large part in the loss also, more so than in other types of buildings, the study revealed. Faulty electrical wiring was the third largest cause of fires.

"The major problem in church fires is delayed discovery," the association said.

Inducement?

The ecumenical council summoned by Pope John XXIII last January will not be held until the end of 1962 or the beginning of 1963, instead of late in 1960 or early in 1961, as originally anticipated.

This was announced at a press conference in Rome by Domenico Cardinal Tardini, Vatican Secretary of State, who heads the special committee set up to prepare the council at which Roman bishops from all over the world will be present. He said that the work of preparing the council could not be accomplished for at least three years.

Cardinal Tardini said the agenda of the council is still undecided, but suggestions ranging from new dogmas to condemnations of modern heresies have come from some 1,600 cardinals, archbishops, bishops, and religious superiors around the world.

Cardinal Tardini said the council is being summoned for the development of the faith, the renovation of Christian morals, and the adoption of certain new ecclesiastical disciplines, and other measures demanded by modern times.

He said this spectacle of "truth and charity" should be an inducement to the separated Christian Churches to seek union with Rome.

The cardinal said the council will be an "internal affair" of the Roman Catholic Church and thus any "giving and taking" with Protestant negotiators in an effort to unite Christendom will necessarily be precluded.

Cardinal Tardini added that Pope John's "loving nature" would guarantee a warm welcome to observers of other Churches who might want to come to Rome for the council.

He said that although these observers will not be permitted to address the council, they will be treated with delicacy and care to ensure that the gulf now separating Christians is not further widened. In addition, he said, at least part of the council's secret documents will be made available to the observers. [RNS]

PROVINCES

Money Voted for Placement Service

The synod of the Province of New England voted a budget item to cover part of the expense of a personnel information service directed by the Rt. Rev. W. Appleton Lawrence, retired bishop of Western Massachusetts. The personnel service, which had been endorsed by the province at an earlier synod, aims to help bishops and vestries with the filling of vacancies and placement of clergy.

Synod heard reports from its representative to National Council, Bishop Gray

of Connecticut, who spoke about the reorganization of the National Council; from the Rev. Robert Curry, headmaster of Lenox School, a provincial school; and from the Rev. Harry H. Jones, executive secretary of the Province of New England, and director of its field training program for theological students.

Lenox School is believed to be the fastest growing preparatory school in the east, having raised its enrollment from 80 in 1951 to 230 in the current academic year. Synod voted to have a committee representing each diocese to work with the board of trustees of Lenox to raise money for a school chapel. A fund drive for the school is in its third year.

Synod workshop leaders and topics:

Donald H. Dunham, administrative vice president of Church Life Insurance Corporation, "Group life insurance and group medical insurance plans."

Bishop Lawrence, "Personnel Information Service of the Province of New England."

Mrs. Richard T. Loring, "The meaning to province, diocese, and parish of reorganization of women's work."

The Rev. Dana F. Kennedy of the National Council, "Communication in New England."

Hervey E. Stetson, diocese of Connecticut, "Stewardship and Tithing Plans."

The Rev. Arthur Walmsley of the national Division of Christian Citizenship spoke to synod about evangelism in an urban culture and called upon the Church to converse with businessmen, political leaders, labor leaders, and professional men as to the relevance of Christianity to present day living.

Reelected as president was Bishop Hall of New Hampshire, and, as vice president, Bishop Loring of Maine.

CUBA

A Smaller Crop

Business as usual — but not quite. This is the situation in Cuba described by the Very Rev. E. Pinkney Wroth in a letter to St. Alban's Parish, Washington, D. C.

St. Alban's, where Dean Wroth visited last summer, has adopted him as its missionary, and he is listed as such on the parish staff. Upon his return to Holy Trinity Cathedral, where he is the dean, he wrote:

"I guess you could compare our job here to that of harvesters in the fields, although it seems that our crops will be smaller this year. Many of our Anglo-American congregation* have left Cuba recently and not as many as usual have arrived to take their places. It does seem, however, that the Cuban people are enjoying their new government and some degree of prosperity. Such items as textiles, clothing, food, and consumer products of various kinds have had increased sales. Big business is still running scared, and financial circles seem mighty depressed. Our children are all back in school.

*The cathedral has three congregations: English, Spanish, and West Indian.

"All of us here in Havana seem to be working harder than ever before and making much more of an effort to do what we can for our Cuban brothers. We realize we are on the spot and we love this country and its people, and yet still feel that as United States citizens we do have a good reason for being here."

RACE RELATIONS

Prayer and Protest

by JEAN MARIA LA GUARDIA

An appeal for prayers for the Church and people of South Africa contained in a pamphlet distributed throughout the United States by the Episcopal Churchmen for South Africa has been termed "the nearest thing to blasphemy" he had seen, by the South African Minister of Affairs.

The minister, Mr. E. H. Louw, made the remark to Arthur Classen of the *Cape Times*, in an interview at the United Nations.

Episcopal Churchmen for South Africa is an interracial group of lay people who believe that all races and nations are one family in Christ. Its board of clergy advisors is made up of four New York City clergy: the Rev. Messrs. William A. Wendt, curate of St. Christopher's Chapel; the Rev. C. S. Lauder, rector of All Souls'; the Rev. James A. Gusweller, rector of St. Matthew's and St. Timothy's; and the Rev. Canon J. W. Pyle, canon pastor of the New York Cathedral.

In the interview, Mr. Louw charged that ECSA is working in coöperation with the African National Congress, which he called "a subversive organization, several of whose leaders are listed Communists" and with the Leftist wing of the Liberal Party in South Africa.

The ECSA prayer sheet referred to by Mr. Louw was sent out in connection with the recent U.S. tour of the Archbishop of Capetown, Dr. Joost de Blank, and asks all Churchmen to join with ECSA on its Day of Prayer, Sunday, November 15th. The sheet contains this prayer, which ECSA will use on that day:

"Almighty God, our Heavenly Father, we pray for the indwelling of thy Holy Spirit in the Church of South Africa. Give them, we beseech thee, an understanding of thy will. Strengthen their hearts and minds so that they may ever be a great witness to thy love and reconciliation in these times of great stress. Endue them with the constancy of thy Holy Spirit, that they may never lose sight of thy love and mercy for all mankind. In Jesus Christ's name we pray. Amen.

The prayer sheets ask that Churchpeople pray for:

the archbishop, the bishops, the clergy, and the laypeople of the Church of the Province of South Africa; all the people of the Union of South Africa; those who are putting Christian love into action in a real way; those who are suffering bodily harm, mental

torment, and spiritual deprivation because of unjust laws and the blindness of others; the Prime Minister and the other rulers of South Africa, that they do justly, love mercy, and walk humbly with their God; those who are stunted by hatred, that their hearts may be changed; the African families torn apart; those on trial for treason; the people of South West Africa, of Bechuanaland, Swaziland, and Basutoland; all people everywhere who are striving for love across racial lines.

Broadcast the Facts

Dr. Joost de Blank, Archbishop of Capetown, has defended himself against recent charges that his many overseas tours were designed to stir up trouble against his adopted country, South Africa. At a press conference held upon his return from a lecture tour of the United States and Great Britain, he said:

"The situation in South Africa has become too grave to be regarded merely as a domestic affair. . . . What happens in South Africa affects, for good or ill, the whole of the African continent, and . . . the entire world.

"I categorically deny that I said anything in America or Britain that I had not previously said in South Africa. The essential purpose of my journey was to give expression to the new relationship between my Church and the Dutch Reformed Church in South Africa, following their significant ecumenical meeting last June.

"Resolutions at that meeting have brought the two Churches together in their resistance to discriminatory legislation. Now all the South African Churches and all Christian opinion is united against policies maintaining white domination.

"This significant fact needs to be broadcast around the world. The hostility and suspicion of the rest of the world toward South Africa would disappear overnight if the Union government would demonstrate its goodwill by signing a declaration of human rights, rescinding the church clause prohibiting whites and natives from worshipping together, granting permission for all races to travel abroad freely, particularly for study, and abandoning the attempt to make women carry passes or reference books." [RNS]

GERMANY

Allegiance to Whom?

The management of the Evangelical Church of Berlin-Brandenburg has formally disassociated itself from a statement by Bishop Otto Dibelius (chairman of the Council of the Evangelical Church in Germany) in which he denied that Christians owe allegiance in the biblical sense to the East German Republic or any other totalitarian state.

The Church leaders' views were announced in an official statement after discussions at which Bishop Dibelius himself presided. The statement said that while "many misunderstandings were cleared up," the discussions did not succeed "in overcoming the basic differences" between the bishop and other Church leaders.[EPS]

AMERICAN CHURCH UNION

Catholic Manifesto

The national council of the American Church Union has issued a statement appraising the ACU's past work and defining policy for the future. The full text appears below.

The ACU has announced the reelection of Mr. Spencer Ervin as its president for 1959-60, and the election of these vice presidents:

The Rt. Rev. Robert E. Campbell, OHC, and Rev. Frs. Granville Williams, SSJE, William R.D. Turkington, OHC; the Rev. Fr. Joseph, OSF; the Rev. Mother, Order of St. Anne, Arlington Heights, Mass.; the Rev. Mother, Teachers of the Children of God, Maycroft, Sag Harbor, L. I., N. Y.; Mrs. Frederick Dent Sharp, Dennysville, Maine; Lt. Gen. Milton C. Baker, USA, retired; Vice Admiral Ephraim R. McLean, Jr., USN, retired.

The Rev. Canon Albert J. duBois will continue as general secretary, and Mr. Charles Kapps is treasurer.

This is the statement which was issued by the council:

*Text: APPRAISAL & MANIFESTO
"THE ACU COMES OF AGE"*

"1959 marks the centenary of the work of the Church Union within the Anglican Communion and the same year marks the close of the first decade of an expanded program of service to the Episcopal Church on the part of the American branch of the Union.* The activity and witness of the Church Union had its origin in that Oxford Movement which marked the serious effort to bring about a return to an understanding use of the heritage of Catholic Faith and Order in the Church of England and the Anglican Communion.

"Those who are identified in this present day with the work and witness of the Catholic Revival rejoice in the contribution which the Oxford Movement has made to the life of the Church. In 1832 the Church of England seemed to all intents and purposes to be little more than a British museum piece and the headmaster of Rugby, Dr. Arnold, could say without being seriously challenged: 'The Church of England as it now stands no human power can save.' It was the German scholar Heiler, studying the work of the Oxford Movement as an impartial observer, who said 70 years later: 'The Oxford Movement has changed the heart and face of the Anglican Communion.'

"Venerable fathers of the Oxford Movement fought the battle of the Faith in their age and bequeathed their heritage of Orthodoxy to us. They are our teachers in theology, our models in piety, and, we trust, our intercessors before the Throne of God. The magnificent witness of the great Tractarians, men of God like Keble and Pusey, aroused the Church of England from her slumbers and led her into a new apprehension of the true character of the Church. The Canadian scholar, E. L. H. Taylor, says: 'Looking back today every party within our Communion

*The centenary is that of the Church Union in England. The ACU was organized in 1936, and Canon duBois became its full time executive in 1950. The editors.



John Keble. Without the tractarians there might not now be an Anglican Church.

thanks God for the work and witness these great divines made and gave. Had they remained disloyal to the vision they saw, it is doubtful today there would have been an Anglican Church left on earth' (*His Dominion*, August, 1959).

"On the part of those who are happy to be identified with the Catholic Revival and with the organized work of the Church Union as an effective instrument for furthering the aims and ideals of that Revival, the American Church Union program is supported as a means of furthering loyalty to that saving doctrine of which St. Paul spoke to Timothy when he said: 'Hold fast to sound doctrine, for in so doing you will save your own soul and the souls of them that hear you.' Our primary concern is the saving and perfecting of souls which is so frequently referred to in the Book of Common Prayer. In this work we rejoice that the purpose of the Catholic Revival in the Anglican Communion and the Episcopal Church has been the presentation of the Christian Faith and Life in its fullness — a fullness which combines things old and new and leaves room for further progress under the guidance of God's Holy Spirit, the Spirit of Truth.

THE NEXT DECADE

"At the beginning of the second decade of an expanded Church Union program in the United States we are confronted with problems of far reaching importance. The movement for the reunion of Christendom continues, and we thank God for the renewed desire for unity. In the midst of the modern 'Ecumenical Movement' there are voices telling us that the vocation of Anglicans is to lose their identity and merge into some type of amorphous Protestant denominationalism. There are other voices stoutly maintaining that the great contribution of Anglicans within the Ecumenical Movement is the defense of Catholic Faith and Order. Bold witness to the Scriptural 'Faith once delivered to the Saints' will be the aim of the American Church Union in this next decade.

OUR FAITH IN THE EPISCOPAL CHURCH

"As members of the American Church Union

ion we reaffirm our conviction that the Episcopal Church and the Anglican Communion are true parts of the One, Holy, Catholic, and Apostolic Church of Jesus Christ; we bear witness to the fact that the Episcopal Church conforms to and prescribes the traditional Catholic System in its fundamental elements, Faith, Ministry, Sacraments, and Worship, and that its liturgy, performed by clergy in the Apostolic Succession as to Order and Faith, contains all the essentials of a valid Eucharistic Rite. Therefore, inasmuch as the accidents of history within the American Episcopal Church have brought about a situation where Catholic Truth is not everywhere taught, known, or practised (and that in spite of our official commitments to this Faith), we of the American Church Union are resolved to redouble our efforts, and place primary emphasis on teaching both within and without the structure of the Church. We deplore the divisions in common speech whereby some parishes within the Episcopal Church are referred to as being 'Catholic' as

if others were not. We are convinced that all the parishes of the Episcopal Church are Catholic, all priests of the Episcopal Church are Catholic priests, and all members of the Church are Catholic Churchmen. By this we are not using the term 'Catholic' in the limited sense in which it is frequently applied to that part of the Church known as the Holy Roman Church. We are thinking of the Catholic foundations of the Anglican Communion as described by the bishops of that Communion assembled at Lambeth Palace in London in 1867 where they described the Anglican Communion as a family of Catholic Churches bound together by a common loyalty to the historic Faith of the Holy Catholic Church as taught by the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils.

OUR BISHOPS

"We desire and intend to give true and canonical obedience to ecclesiastical author-

ity freely constituted and synodically administered. We are prepared to accept the Godly admonitions of our bishops. However, the history of the Catholic Revival has shown clearly human weakness to the extent that in our day many now rise up to call blessed what, in the past, had been bitterly opposed.

"We are not prepared to accept arbitrary decisions, orders, or actions contrary to our primary duty and obligation of maintaining and defending Orthodox Faith. We believe that the Canon of St. Vincent (*quod ubique, quod semper, et quod ab omnibus*-always, everywhere, and by everyone) as applied by the Anglican Reformers is still a dependable standard by which to judge individual actions and standards, including even those of bishops. We are still impressed by the same St. Vincent's counsel: 'Where one part is corrupted with heresies then prefer the world before the one part; but if the greatest part be infected, then prefer antiquity.'

"Believing that the Church is One, we pray

Continued on page 22

***FAUST* in a grey flannel suit**

The temptations



were Mephistophelean

by Bill Andrews

There is a sense in which the whole quiz-show scandal is a dirty, nasty business of tricksters caught stealing and paraded to punishment in the town square.

But there is another way to look at the situation — a more useful way. The rise and fall of the quiz shows and of the reputations of those involved in them has much of the quality of an old-fashioned allegorical drama of good and evil. It is not so much a Greek drama of helpless men caught in the grip of a relentless destiny as it is a 20th century *Doctor Faustus* dramatically over-simplifying the moral choices before man.

Way back in the ante-bellum days of sightless radio, quiz shows became moderately popular. We can remember hanging with something approaching breathlessness as contestants who had already won \$32 were debating whether to risk their winnings by going for the \$64 question. Interest in this type of show was

strong enough to add the phrase, \$64 question, to the American lexicon.

In retrospect, all this seems almost bucolic. Frankly ignorant little people like you and me wrestled to identify popular tunes and the author of *Oliver Twist*. It occurred to many that some of the contestants seemed chosen for their colorful quality, but after all \$64 was a very modest fee to pay for talent.

After the war, radio acquired eyes, a nation's home habits were revolutionized by television, and we had inflation. A sum of \$64 was no longer impressive — but the producers of shows and their advertisers realized that the sight of a man or woman wrestling with a question worth much money could be powerful drama. So quiz shows multiplied, and the competition for audience attention sent the rewards soaring into the fiscal stratosphere. A \$61,000 question replaced the \$64 one, and even that \$61,000 became a name, not a ceiling on the rewards offered.

Back in the old days, we had worried with a sailor on a quiz show who had a chance to win enough to pay for a mildly hilarious New York weekend. Now we worried with contestants who were facing a chance to become (if only it weren't for the income tax) independently wealthy.

If the rewards were to be multiplied, so must the erudition of the contestants. Drama demanded that great mental acrobatics precede the showering of multi-thousand-dollar bounty, and the mental acrobatics must not be made to look too easy. As the stage acrobats had long ago learned to fail a couple of times before they successfully completed their climactic feats, so the quiz contestants had to produce the illusion of great struggle before they burst forth with the answer that would win them fame and fortune.

The people who were putting their money into the production of television shows had merchandise to sell, and they demanded shows that would hold audiences captive and at the mercy of the slick-sell commercials. The producers and directors of the shows were men and women who had developed great proficiency at capturing audiences.

Both groups were after one thing — money. To make money, they were prepared to spend money, and the sums that looked so astronomical when listed as prizes did not, actually, make the quiz shows particularly expensive to produce.

This is the setting. This is the alien world to which you and I do not feel we belong, about which we know little and care little.

Our hearts were with the contestants. Each man or woman stumbling onto the floodlighted stage or sweating in the isolation booth was you and I, and through them we became part of the drama of the little person confronted with terrifying obstacles, struggling through to triumph.

But the sellers of merchandise and the producers of their medicine shows were by no means willing to leave to chance the fate of their large investments. Suppose the popular contestant was defeated? Or, worse, suppose the contestant answered the question for \$100,000 with a bored yawn, and a muttered, "Oh yes, Anne Boleyn was married to Henry VIII about January 25, 1533. The marriage was made public the following Easter, and Archbishop Cramner pronounced it valid on May 28th. Any fool knows that!"

So the contestants had to be managed, prepared, helped. For some, perhaps, the process of temptation was very simple. The question, "You want to make money, don't you?" would be enough in some cases. The opportunity to achieve fame would attract others.

But there were other actors in this allegorical drama who, perhaps like you and me, needed more subtle persuasion to damnation. There are now on the record some of the temptations offered to one of the actors, Charles Van Doren.

This intelligent and attractive young man bears a family name distinguished in letters. He was a \$4,200 a year instructor at Columbia University. He came to the show, he still insists, believing that he could be a creditable and financially successful contestant on his own ability. He asserts that he was distressed to discover that he was to be given questions and answers in advance to memorize, that he was to be coached

in acting to build up suspense. He does not claim that he was immune to the attractions of money and fame, but he does say that additional temptations were set in his way.

There is colossal irony in the argument, which he reports as having great influence on his decision to cheat, that if he, the scholar and educator, won great sums of money, this fact would enhance the public's appreciation of the intellectual life, teachers, and education. So a respectable reason for lying was offered him, in addition to crudely self-serving reasons.

The temptations were truly Mephistophelean. They ring not only with echoes of the temptation of Faust, but also with echoes of the temptation of Christ. The Devil is always plausible.

Once committed to the policy of deception, the road of the aided contestant quickly led past all limits of self-deception. Inevitably, a disgruntled contestant complained, questions were asked. Charles Van Doren answered the questions — answered them on the air and before a grand jury. His answers had a convincing ring, and fan mail poured in affirming the faith of his listeners in him.

Tragically, for Charles Van Doren and for those who trusted him, the answers were lies. The showmanship deceit had now led him to simple falsehood and perjury, serving no end except self-protection, and not serving that end well.

The agony of these days of retribution and exposure is great, because in this last act, as in the great moments of sweating suspense in the isolation booth, we can see ourselves as sharers of the life of the Faust in a grey flannel suit — sharers in the fruits of his deal with demoniac forces, and sharers in his damnation.

For to each of us come times — many times — when the pressures of the worldly standards of success and gain lead us to seek rationalizations which permit us to profit by short-cutting morality. They come in dealings with our employers and our subordinates, with the man we sell our house to and the grocer with whom we trade. It is a phenomenon not unknown, God pity us, in the wrangles for position and influence in the Church.

Again and again, the Devil propounds the proposition that our interest is so obviously right and good that we may shade the truth, distort the facts, act false roles, and abuse the confidence of those that trust us.

In the last act of the Faustian quiz show tragedy is a God-given reminder that all success built on lies, all self-serving and cause-serving based on fraud, is destructive of the soul and destructive of the very ends we seek to serve.



The Paths To Remarriage

Should the marriage canons remain ambiguous?

by the Rev. Edward B. Guerry, S.T.M.

The Rev. Mr. Guerry is rector of St. James' Church, James Island, and St. John's Parish, John's Island and Wadmalaw Island, S. C. He was a deputy to the 1949 and 1958 General Conventions.



Church Photo Contest

Should the chance of remarriage for divorcees depend on domicile and a bishop's attitude?

Events in the House of Deputies at the 1958 General Convention clearly revealed an increasing discontent with the ambiguous canon¹ on the remarriage of divorced persons by the Episcopal Church. Bishop Bayne has said as much.²

In 1946, the ambiguity was written into Canon 18, Section 2 (b), in these words:

" . . . when any of the facts³ set forth in Canon 17, Section 2, Clause (b), are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority."

The application of nullity, according to ancient canon law, signifies a judgment by a competent court to the effect that no marriage bond was ever created because of the existence of an impediment *ab initio*.⁴

In 1949, the special committee of the House of Bishops on procedure under marriage legislation, however, approved the fallacious doctrine of "extended nullity" or "latent impediments." They said:

"But as a matter of fact there is no ambiguity here. The Canon recognizes two points of view as legitimate: one, that if one or more of the impediments existed before marriage, no marital bond was created; the other, that if one of the impediments arises after marriage, the marital bond is broken."

This committee was composed of only three bishops: the late Bishop Davis of Western New York; Bishop Tucker (now retired) of Ohio, and the late Bishop Gardner of New Jersey: Bishop Gardner dissented, "affirming that only one point of view, that of the Doctrine of Nullity, should be in the Canon." (Journal of the General Convention, 1949, pp. 439-440. See also *Annotated Constitution and Canons* by White and Dykman, pp. 386-387.)

On the first day of the 1958 General Convention in Miami Beach, the author of this article and ten⁵ other deputies

¹ Canon 18, Sec. 2 (b).

² THE LIVING CHURCH, November 9, 1958.

³ The list of canonical impediments to marriage.

⁴ This Church does not solemnize the marriage of divorced persons, and also forbids her members to remarry after divorce (Canon 17, Sec. 6). A bishop is authorized, however, to admit persons who have remarried after divorce to Holy Baptism, Confirmation, and Holy Communion in accordance with his godly judgment (Canon 16, Sec. 3 (a).)

⁵ The Rev. Messrs. T. S. Tisdale, Wm. S. Stoney, and L. C. Magee of South Carolina; B. Allston Moore and J. R. S. Snowski, M.D., of South Carolina; Dr. Edward McCrady of Tennessee; the Rev. Don Frank Fenn, D.D., of Maryland; Clifford P. Morehouse of New York; the Ven. Canon H. J. Stretch of Long Island; S. D. Mitchell of Upper South Carolina.

They also introduced a resolution reaffirming the Lambeth resolutions of 1958 on marriage and divorce, but this resolution was tabled without any real consideration of its merits.

introduced this amendment to Canon 18, Sec. 2 (b) to eliminate the ambiguity:

"Resolved, the House of Bishops concurring, that the second sentence of Canon 18, Sec. 2, Clause (b), be amended to read as follows:

"The Bishop or Ecclesiastical Authority shall take care that his or its judgment is based upon and conforms to the doctrine of this Church as set forth in The Form of Solemnization of Matrimony in the Book of Common Prayer; but when any impediments set forth in Canon 17, Section 2, Clause (b), are proved by satisfactory evidence, including a copy of the Civil Court's decree and record, if practical, to have existed before the marriage which has been annulled or dissolved by a Civil Court of competent jurisdiction, thus manifestly establishing that no marriage bond as the same is recognized by this Church has ever existed in the case, the same may be declared by proper authority."

These 11 deputies signed this statement which accompanied the foregoing Resolution:

"Ever since 1946, Canon 18, Section 2 (b), has contained a very serious ambiguity which has resulted in a dangerous diversity of interpretation; e.g., 'Thirty-eight bishops replying to the questionnaire said that they use the nullity principle exclusively in making their judgments, twenty-one admit causes arising after the first marriage, and seventeen use both approaches' (L.C., March 17, 1957).

"We believe that the deliberate acquiescence in or approval of such an ambiguity in Canon Law is inexcusable. Therefore, we are proposing this Amendment to clarify the Canon and bring it into harmony with the Constitution of our Church; i.e., The Form of Solemnization of Matrimony in the Book of Common Prayer.

"We have also substituted the teaching of the Prayer Book for the rather involved and dubious definition of marriage which is now in this Section."

On the seventh day, Mr. Jackson Dykman presented the favorable majority report of the Committee⁶ on Canons:

"We believe there should be no Canon susceptible of different construction in the several Dioceses and Districts so that marital status may depend on domicile and the position toward permanency of the marriage bond of the Bishops at a particular time.

"As stated in the Report of the Joint Commission on Marriage and Divorce to the General Convention of 1931, which proposed a Canon recognizing only nullity *ab initio*, such was already the law of this Church (*Journal*, 1931, p. 470 et seq.).

"In spite of the fact that the purpose of Canon Law is to lead men to salvation, a report of a Committee of the House of Bishops (*Journal*, 1949, pp. 439-40) recognizes that under the present Canon the paths chosen by the Bishop may differ according to domicile and his conscience.

"The Form of Solemnization of Matrimony contained in the Book of Common

Prayer is part of the Canon Law of this Church.

"The words 'For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful' coupled with the promise to love, comfort, honor and keep in sickness and in health; and forsaking all others keep only to the one so long as both shall live and the latter declaration, 'to have and to hold from this day forward for better, for worse, for richer, for poorer, in sickness and in health,



to love and to cherish, till death us do part' are completely inconsistent with a dissolution of the marriage bond by anything occurring later.

"Thus it is a violation of God's holy ordinance as so explicitly set forth to recognize any such possibility.

"We question the constitutionality of any Canon repugnant to the Form of Solemnization of Matrimony as contained in the Book of Common Prayer which has been adopted other than as provided in Article X of the Constitution for alteration of that Book.

"The Amendment proposed by the Deputy from South Carolina accords with the ancient Canon Law as so explicitly set forth in the Book of Common Prayer and preserves the dignity of the Church which certainly is not enhanced by different interpretations of the same Canon in different Dioceses and Districts, a situation we deplore."

A minority⁷ report was also presented:

"While we recognize that no Canon that can be designed to cover problems in the marriage field will be regarded as perfect, we dislike to put the Church in the position of having to expand the doctrine of nullity to the absurd lengths which we are convinced would result as a practical matter if the proposed amendment were adopted.

"We feel that every member of the House should carefully read the Report of the Joint Commission on Holy Matrimony to this Convention, particularly the Appendix prepared by Bishop Bayne and approved by the Joint Commission, which reads as follows:

"It is, perhaps, unfair to generalize. Yet, it would be agreed by the great majority of the bishops who administer the discipline of the Church, that the present Canons, imperfect as they are, do permit a positive and redemptive approach to the heavy problems of marriage and divorce in our society; that

they do permit approximate justice to be done without corroding our witness to Christian standards; and that, perhaps most important of all, they permit the accumulation of a store of experience which will, in due course, enrich and purify our moral theology in this area. This last is, perhaps, the most important function of any canonical legislation."

"We are in complete sympathy with this position and opposed to the adoption of the Rev. Mr. Guerry's nullity amendment."

Since a minority of the Committee were in favor of "extended nullity," it is hard to understand what they mean by these words: "to expand the doctrine of nullity."

On the ninth day, after considerable debate, the adoption⁸ of the majority report was lost by a vote of:

Clerical: Ayes, 31; Noes, 39; Divided, 5.

Lay: Ayes, 23; Noes, 49; Divided, 8.

In 1949 the House of Deputies turned down two attempts to eliminate the ambiguity of 1946. Likewise, an effort to liberalize further the Canon was defeated in 1949, and again in 1955. In 1952, the Joint Commission on Holy Matrimony recommended that no changes in the marriage canons be made. They reported that, as a result of questionnaires which were sent to bishops and chancellors, "a certain variety of opinion exists as to the propriety of assuming that defects of personality apparently arising only after marriage have been latent at the time of marriage, so that impediments may be said to have existed which establish the marriage as null and void *ab initio*. There seems to be little demand for altering the present language of the Canon in spite of its possible ambiguity." No amendments to Canon 18 were proposed in either House in 1952.

In 1955, the Joint Commission reported that no substantial amendments to Canon 17 and 18 were needed. However, a proposal to repeal Canon 18, and another one to delete Canon 17, Sec. 6, were offered in the House of Deputies, but the Committee on Canons substituted for these their own resolution to liberalize further Canon 18, Sec. 2 (b); the Committee's resolution was tabled.⁹

If there was "little demand" in 1952, according to the opinion of the Joint Commission, for altering the ambiguous language of Canon 18, Sec. 2 (b), it had certainly developed into such a widespread one in 1958 that one is justified in saying that the tide of opinion, as represented by the House of Deputies, has turned. The vote by orders last year in the House of Deputies is strong evidence of this even though the majority report was not adopted; it also shows that great opposition to the ambiguity of 1946 now exists throughout the Church.

⁶The Rev. J. W. Robertson of Northern Michigan; the Rev. Canon W. H. Stowe, S.T.D., of New Jersey; the Rev. Sherwood S. Clayton of Louisiana; the Very Rev. H. S. Kennedy, D.D., of Chicago; Mr. J. A. Dykman, D.C.L., of Long Island; B. A. Moore of South Carolina; and H. T. Foulkes, LL.D., of Milwaukee.

⁷The Rev. J. F. Sant, D.D., of Missouri; the Hon. J. W. Ford, LL.D., of Ohio; P. Adams of California; W. S. Dakin of Western Massachusetts; M. Hay of Pittsburgh; R. D. Neely of Nebraska.

⁸Journal of the General Convention, 1958, pp. 194-6.

⁹For these references: Journals of the General Convention, 1949, pp. 165-175; 1952, pp. 391 ff.; 1955, pp. 380-382; 1955, pp. 154-156.

The Fall in Space

**There may be other Christians in the universe.
There may be fallen beings out there, like ourselves,
or there may be creatures who do not need redeeming**

by the Rev. J. V. Langmead Casserley

Many people seem to suppose that the new exploration of the Universe with all its exciting possibilities, on the threshold of which we now appear to stand, must inevitably raise new and exceedingly grave problems for Christian thought.

On the one hand, if outer space contains no spiritual and personal beings in any way resembling ourselves the question is raised for what purpose and to what end has the Creator created the world of outer space? Are we really to believe that only in this tiny planet has God created with any ultimate purpose in mind — that elsewhere the universe contains nothing but a riot of creativity indulged in for its own sake, a vast illustration of what might be called the principle of divine prodigality? This might at least be preferable to what used to be called in the 18th century the law of the divine parsimony, as though God were like a thrifty housewife, never expending any portion of His infinite riches except with a careful, cautious purpose in mind.

On the other hand, if we discover that at least on some of the planets beings analogous to ourselves do exist, then the question may be asked in what way the Incarnation and Redemption may apply to them? If they need an Incarnation and Redemption of their own then is the Christian declaration that there is but one incarnate Lord, our Redeemer, falsified?

In either case we can no longer suppose something which perhaps we never should have supposed in the first place, that earth-man alone is the object of the divine love, the embodiment of the divine purpose, and the recipient of the divine favor.

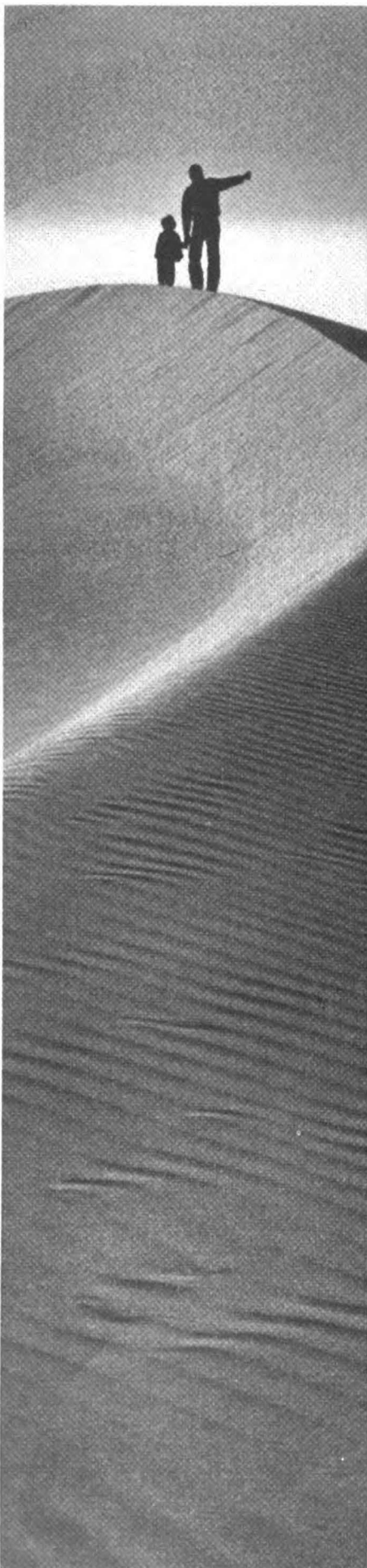
On the whole the balance of such evidence as is available at the present moment would appear to suggest that other portions of the universe are probably not inhabited by beings in any way resembling ourselves. In all probability beings with personality, spirituality, and mental processes resembling our own would have to resemble us closely in the physical sense also, and it would appear doubtful whether there could be such beings existing in very different types of environment (This

point has been very clearly and forcefully argued in the first chapter of Dr. E. L. Mascall's recent book *The Importance of Being Human*, Columbia University Press). If this should turn out to be so then we should be bound to conclude that the earth really has a unique and exceptional character after all. For here on this tiny planet, which in one sense is contained by the vast universe, there is possible a kind of intellectual activity which promises in another sense to contain the universe. This would mean that the earth, although not the physical center of the universe, would be nevertheless its mental and spiritual center. We must face the fact that this may very well be true, although the evidence at present at our disposal is far too small and limited to permit us to assert that it is certainly true.

Of course, there is another possibility altogether. God may have other purposes, perhaps an infinity of them, beside that peculiar purpose of which we are the embodiment, and which fulfils itself in the creation of personal spiritual beings. Some of these purposes we may be able to guess at. For example, totally uninhabited parts of the universe may nevertheless be places of extraordinary aesthetic beauty, and we ourselves as we explore the mysteries of space are able more and more to appreciate and enter into the sheer intellectual delight of contemplating a system of infinite complexity and ramifications. In other words, if God the lover of persons and justice fulfills His purposes finally on earth, God the artist and God the intellectual may fulfill these purposes primarily elsewhere. But it may well be that the purpose of God in creating other parts of the Universe are so completely beyond our earthbound ken that we can neither perceive nor imagine nor conceive them in any way at all. After all, if the purposes of God really are infinite, it must inevitably be true that most of them are and will probably remain unknown to us.

But let us suppose that there are in fact personal and spiritual beings strikingly resembling ourselves in other parts of the universe. If such beings exist the most

Continued on page 19



RNS

Did God create like a thrifty housewife?

Three Faces

In the minds of the editors of this magazine is an image of three faces.

The first face is that of a barely-mature man, clean-shaven, cassock-clad, the tan he picked up during last summer's vacation beginning to soften into a classroom pallor. His face is pointed toward a blackboard on which a professor is scrawling an outline of dogmatic theology.

What does this young theological student see when his eyes probe past the blackboard and past the limits of time present, to look far ahead in distance and far ahead in time?

The second face we see is that of a very young and beautiful woman, dressed in white, kneeling at the gate in an altar rail, her hand bound to the hand of her beloved by a priest's stole. Her face looks toward a flower-bedecked altar, blazing with candles. What does she see beyond the altar in the hazy future of space and time?

The third face is that of a baby in the crook of a priest's arm. The baby's eyes, which have but lately learned to follow moving things, look uncomprehendingly on water in a font, on sunlit windows, on a cross dangling upon a surplice's front. What is the view beyond these present things, the expanding view awaiting the infant-brain's development to comprehension and a measure of understanding?

Three faces look ahead, past whatever limits are set by mental effort, emotional excitement, and infantile unawareness. They look ahead to a ministry, a marriage, a life.

With the future of all three, the Church is deeply involved by duty and love.

Designed for Profit?

We have to ask ourselves whether our seminarian is profiting in mind and spirit by that outline his professor is writing on the blackboard. Will next week's lecture and next month's examination and next summer's field work be so designed as to make him a better man and a more useful servant of the Lord?

It is already too late, in this man's case, to question whether he was rightly guided to seek a seminary education. But we can look ahead to a not-too-distant day when five groups and individuals will be asked to judge whether or not he should become a clergyman. He must judge for himself first, must seek to know whether he is inwardly moved and truly called to the ministry of the Church. A board of examining chaplains must determine whether his learning is adequate. A parish vestry must vouch for his character and reputation, a standing committee or committee of advice must recommend him, and a bishop must ordain him, before he can begin to work.

It is a fair and reasonable question whether this process of education and selection, as now followed in the Church, does in fact work well to send the right men into the ministry well trained, or whether the process is, in whole or in part, beside the point.

This is a question to which we of THE LIVING CHURCH do not know the answer now. We propose to try to find that answer in the months ahead, and we hope to be able to share with you many insights of able students of the subject, to the end that "a due supply of persons fitted to serve God in the ministry" may be forthcoming.

A Bride's Questions

Let us turn back to our bride at the altar rail. The glowing joy of the moment will in no very distant time be turned to perplexity and anxiety as she faces many of the problems of wife and mother. What is, for her, the purpose of the new life on which she embarks under a new name? What is her duty to and responsibility for the man who takes her arm in the recessional? How many children will she bear him, and should this be her decision? How shall she, in the years ahead, balance between the demands of stern justice and the demands of tender love in the rearing of her children? How shall she make the transition from child to woman in the community, and make for herself a life of meaningful service?

In their fullness, these questions are humanly unanswerable. But in part and within limits, her Church must seek to help her find the way to partial answers that are reasonable and serviceable. Here, again, there are answers which the living Church must seek; THE LIVING CHURCH will try to share in the finding. God willing, we will have much to say about the Christian family in the months and years ahead.

Finally, what of the baby? The priest who holds him moves a finger in a sign of the cross upon the infant's forehead, commissioning him "Christ's faithful soldier and servant unto his life's end," praying that he may "not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil."

This is a tremendous assignment to give a baby. To give it, without following up with a lifetime of teaching, intercession, nurture, guidance, and meaningful help would be criminal.

The trade names given to the processes involved — Christian education, Christian social relations, devotion, worship, sacraments, counsel — too easily come to have a cold and institutional ring. They are, we must never forget, total commitments of the Church to the welfare of the children she calls to Christ's service.

How should the Church discharge this responsibility to the recruits in the army of God?

This question — which is really almost all the possible questions before the Church wrapped up into one — needs eternally reconsidered answers. We are going to seek them and share them with you in the 1960s that loom so close to us.

THE LIVING CHURCH is not a plant manufac-

turing ideas out of the mental cloth of its editors. It is essentially a clearing house, where the ideas of the whole Church may be assembled, presented and distributed to those who need them in their work.

We will make the best use of the practical journalistic techniques in gathering and presenting these ideas. We will pester the best brains of the Church, urging them to articulate their thinking for you.

But not even these best brains (and certainly not

the brains of the staff of this magazine) are adequate to the task of enlightening a Church on her great issues.

We are going to do some praying for the guidance of God in doing this work. We earnestly and urgently request your intercessions on our behalf for the same end.

The seminarian, the bride, and the baby need answers. Please help us find them!

sorts and conditions

THE PROBLEM that lies behind the great quiz show debacle is a rather simple moral problem which becomes complicated only when you try to draw borderlines around it. It is the problem of "something for nothing," of too large a reward for too little work. Basically, the moral issue here is much the same as the issue involved in gambling.

THE OPPORTUNITY of receiving wildly improbable rewards for happening to know a bit of trivial information generates almost automatically the prudent approach of doing that little bit of corrupt arranging which places these rewards on a genuine economic basis.

IF THE MAN who pretends to be lucky is merely working as an accomplished entertainer, then, although his pay is high, there is at least a little justice in high pay for a high performance. The "fixing" of a quiz show makes it a little bit more honest than an unfixed quiz show. An unfixed show fits in with conventionalized moral codes — anybody, one might say, has a right to be lucky. But it does not fit in with a truly moral view of economic activity, which asserts that economic rewards ought to be the result of sound planning, foresight, and hard work.

THE PROFOUNDER immorality lay in the concept that we were watching something good happen when we saw somebody winning a huge sum of money by accident.

TELEVISION has its special problems. The cameras cannot always be around when the news is happening. The industry sometimes has to make its own news. It even has to put on its own golf tournaments. In "This is Your Life," it stages a surprise party, the genuineness of which was attested by Lowell Thomas' recent refusal to cooperate when his life was the one before the camera's eye.

THE BIG-MONEY quiz shows appeared to be a slice of real life, a moment of watching something really exciting happening to real people. Now it turns out that the life was all too real, full of moral compromises and contrived posturings. The principals, in some cases at least, were primarily actors just like the two gunslingers who shoot it out in the westerns.

BUT, regrettably, this is largely true of most of the straight news on television and a good deal of it in the newspapers. When the governor signs a document, he is probably just scribbling his name on a piece of scratch paper. When the movie star clinches with her boyfriend at the dock, the chances are that this is the third clinch for the benefit of the photographers. Sometimes, we have published in **THE LIVING CHURCH** pictures of the laying on of hands at a consecration which were obviously taken after the service was over.

PROBABLY the majority of newspaper pictures with more than one person and less than a crowd as the subject are posed pictures, with the photographer serving as the master of ceremonies who tells the people where to stand and what to do.

THESE INNOCENT improvements on life in pictorial coverage stand on an altogether different moral level from the fixing of a TV quiz show. The contrivance, the artificiality itself is not the real issue. I don't mind a bit when canned laughter helps me to enjoy my favorite comedian. I am glad, rather than sorry, when the photographer makes the president and the man he is greeting stand close together for the sake of a better picture.

THE DIFFERENCE seems to me to lie in the fact that the big-money shows were really immoral in the first place, just because big money was involved for very little effort. The "fix-

ing" was wrong because it made something false appear to be true, whereas the innocent fixing helps to tell the truth about something that really is true.

PEOPLE are not entitled to something for nothing, and they don't very often get something for nothing. The effort involved in trying to get it, if a large number of people made systematic efforts along these lines, would probably impoverish nearly all of them.

THUS, the only thing that excused this type of show was the claim that it really did represent somebody's good fortune, that lucky things like this really did happen to people and might happen to you. Now that the tinsel is tarnished and muddled, that excuse is gone. The original lie is revealed to be a lie — which should have been obvious in the first place.

BETTING on the horses or on the roulette wheel is another way of exchanging valueless values in such a way as to cause somebody to win a lot of money every now and then.

WHEN THE STAKES get too high, every such game is a bad game, whether it be an honest one or a crooked one. It is not always easy to say just when the game has crossed the borderline from pastime to guilty passion: I would not defend the Puritanism which says that a penny-ante poker game is immoral. But when the results of the game are economically important, then at least one of the important danger signals is up.

PETER DAY

ANGLICAN CYCLE OF PRAYER

November

15. Tasmania
16. Tennessee, U.S.A.
17. Texas, U.S.A.
18. Tohoku, Japan
19. Tokyo, Japan
20. Toronto, Canada
21. Trinidad, West Indies

SPACE

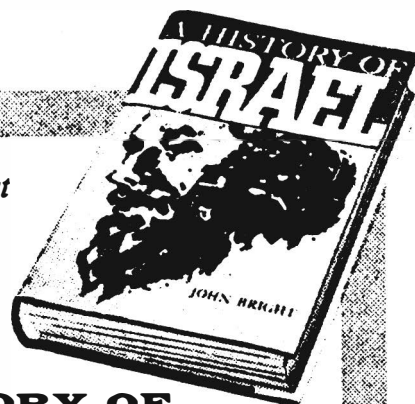
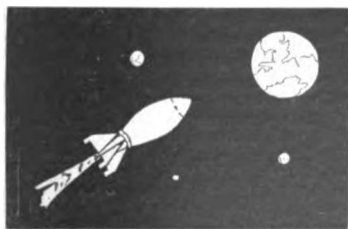
Continued from page 16

fascinating possibility is that they will turn out to be unfallen creatures, living a life of terrestrial perfection. If we were ever able to know such beings, clearly their significance for theology would be incalculable. The Redemption they would certainly not need, but would anything like what we know as the Incarnation have occurred? This would give us some chance of answering at last the old theological conundrum: "Is the Redemption the sole purpose of the Incarnation, or would the Incarnation have occurred even if man had never sinned?" Again, the existence of unfallen beings with a finite personality resembling our own would refute those philosophical theologians who seem to suppose, like Dr. Tillich, that finite personal creatures, wherever they exist, must be in the fallen condition.

The second possibility is that fallen creatures like ourselves will be discovered in outer space and that on examination we shall find that something like the Incarnation and the Redemption has occurred in their history also, no doubt as completely identified with the conditions of their existence as our Incarnation and Redemption are fused with our own. In this case we shall have to say that there is indeed but one Redeemer and one Incarnate Lord, and that God has visited all his people in the manner appropriate to their condition.

The third possibility is that we shall find outer space indeed inhabited by fallen creatures closely resembling ourselves but that the Incarnation and the Redemption are entirely unknown to them. Then indeed we should be reminded of the New Testament notion that the Incarnate Lord, our Redeemer, is not only Lover and Lord of men but a cosmic figure, the Lord of the entire universe also, and the earthly Church would have to bear a burden of missionary responsibility of a size of which it has never previously dreamed, bringing with it no doubt practical and theological problems of staggering immensity.

The interesting thing about all this is that we still do not know which of these several possibilities confronts us. What at least we can say for certain is that, however it turns out to be, there will be no insoluble problem for Christian thought, though there may well be immense new tasks and burden of responsibility for Christian men and women and the Christian Church to shoulder and bear as manfully as they may.



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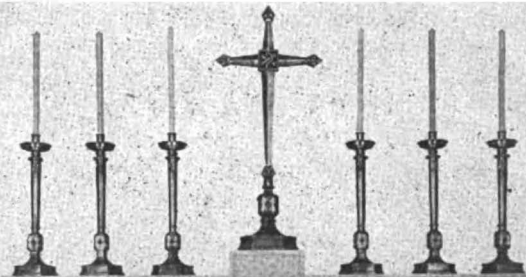
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Diary of a Vestryman

Nobody's Fool

(fiction)

by Bill Andrews

November 12, 1959. Our second vestry meeting with the new rector was a smoothly handled, thoroughly amiable session.

Fr. Carter is a good presiding officer — unexcited, businesslike, but with a lively sense of humor. But, as he pointed out, the smooth functioning of the meeting is a tribute to his predecessor, Fr. Jones.

"Believe me, gentlemen," Fr. Carter said at one point, "I can appreciate a well-planned meeting. In my small-town parish, things were pretty harum-scarum, and I often had to drive the vestry instead of preside at it. You've developed a good division of labor, and you and the other lay people have taken on your share of the job very well. I think I'm going to like St. Martha's."

None of us mentioned the fact that the reform in the organization of St. Martha's vestry and the beginning of anything like adequate lay participation in the work was the product of thinking and action of the last year. But we glowed over the deserved compliment to Fr. Jones. The plan under which we operate had been proposed by him early in his ministry in Oakburg — and it had taken about seven years to get it adopted.

Fr. Carter asked us, if we thought the lay readers were ready to do more work, and we assured him they were. Up to the present, we have been limited to serving the outlying mission at the Lee Corners schoolhouse and conducting a Sunday Evening Prayer service at St. Martha's.

Fr. Carter then said, "Your every member canvass committee has presented an excellent program for this year's canvass. I have no improvements to suggest. This is a layman's job, and you have, I think, planned it well. But there is another side to the canvass which is my business.

"I want the canvass prayed for in the church daily. The canvass can't start until a week from Sunday, but the praying can start now. So I propose to announce to the congregation this Sunday that, beginning Monday, there will be a daily service of Morning Prayer and the Eucharist and a daily service of Evening Prayer. I want the lay readers to take the evening service, and I'll supply selected closing prayers for the canvass and other work of the parish. Do you think we can get the men to do this?"

We assured him we could, and we settled on Harry Hunting as the man to line up the schedule.

I asked, "Father, do you mean this just for the canvass period? Or shall we keep it going till Christmas?"

He said, "We'll keep it going from now on. When the canvass is over, there will be other things to pray about. I believe that this parish has grown to a point that will allow it to undertake tasks that are beyond any of our capacities, and that the great need is for a strengthened prayer life. There are eight licensed lay readers in the parish — and I have reason to know that there are other men ready to undertake training. We can have a steady round of services in St. Martha's without burdening any of you."

Harry said, "What about you, Father? A daily Communion service without a curate is a heavy load. What about our taking over at the Morning Prayer service?"

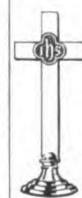
"A step at a time, Harry," the rector replied. "I'll welcome lay reader help at matins — but first let's see if we can make the evening service work."

McGee and I walked home together after the meeting, and I commented on Fr. Carter's agreeable way of fitting into our parish organization and program.

McGee seemed to be measuring his words when he replied, seemed anxious to phrase his reply with precision. He said,

"Don't misunderstand me. I think we have blundered into a remarkably good choice. I think that in desperation we took the first presentable man who came

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along, and it is the mercy of God that he seems intelligent and likeable. But I say he is going to need every bit of intelligence and diplomacy he can muster before he ends his work here."

I asked, "Why?"
 McGee went on, "Did you watch him work tonight? He hasn't made any policy speeches, but his conduct tonight was a clear giveaway on his strategic thinking. He has made up his mind to give us our head, we laymen. The canvass is in our laps, not his. He's going to keep it that way. I bet that when budget comes up, we'll set it, and that we'll get precious little guidance from him. I think we, not he, will be running the office. I think the mid-week organizations will run themselves or die. He'll sit back, smile, and say, 'You have a good program; make it work.'

"But notice the other side of the coin. He's moved into this parish with a minimum of noise about churchmanship, a minimum of changes in the outward form of the services. But he has already defined his churchmanship for me — he has given a crystal-clear definition. We are in for plenty of Catholic worship and evangelical preaching. We are going to get both served up hot, I think.

"Our new priest is nobody's fool and nobody's doormat. He has assessed our need as an intensification of worship and prayer life. He's going to work for that end, and it's going to be up to us to administer the plant and the organizational and financial structure."

I protested, "But isn't that just the way it should be? Priest at the altar; the people running the plant?"

McGee sighed, "Yes, that's the way it should be. But do you think the people are going to like it? Look, when Mrs. Lobarth comes to him to decide which pattern should be chosen for the new parish hall drapes, she isn't going to like his brush off, which is what she'll get. Or will you like it when he shows a profound indifference to the needs of the heating system? Or will I like it when he tells me to find the money to pay for whatever he may need to do his work?"

"You don't know the old parishioners as I do. I tell you that he's going to find people growling because he tries to raise the level of their spiritual lives. I can just hear any of a dozen of them saying, 'Humph. We never had a daily service before, and we were good enough Christians. This is a lot of high-Church nonsense!'

"I'm for him — all the way. But don't fool yourself into thinking that any era of sweetness and light has descended. I have a hunch there are wars ahead that will make past troubles seem minor."

I would be inclined to dismiss Mac's plaint as alarmist, except for the fact that he has almost always been right on previous occasions when he made predictions about St. Martha's.

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ACU

Continued from page 12

daily through our American Church Union Cycle of Prayer for the reunion of Christendom and long for the restoration of visible communion between all who profess and possess the Apostolic Faith, are fortified by the Apostolic Sacraments, appeal to the same Scriptures, and possess the same Apostolic Ministry — not only in the technical sense of enjoying Apostolic Succession but in continued loyalty to the One, Holy, Catholic, and Apostolic Faith.

THE HOLY ROMAN CHURCH

"While we recognize that, in the West, there has been attached to the Holy See of Rome from ancient times a Primacy of Honor, we believe that many claims of the Roman Pontiffs, past and present, which have not received the consent of the whole Church (e.g. supremacy over General Councils of the Church, immediate jurisdiction in every diocese of Christendom, infallibility in *ex cathedra* determinations of faith and morals) do not possess ecumenical authority. We pray for visible unity with the Roman Catholic Church as well as with all communities of Christian peoples.

OUR PROTESTANT BROTHERS

"We regard our Protestant brethren as fellow workers in the building up of the Kingdom of God, and in repelling attacks on Christian faith and morale; we rejoice in the blessing that has attended their ministries and we pray for their acknowledgement with us of the whole Catholic Faith. It is our firm conviction that in all movements looking toward the reunion of Christendom the principles of the Chicago-Lambeth Quadrilateral, interpreted in their historic sense, must be the rule and guide.

THE UNITY OF THE HOLY CATHOLIC CHURCH

"In the conviction that unity should begin within our own ranks we enter this second decade of the expanded American Church Union program and the third decade of the life and work of the Church Union in the United States with a desire to do everything we can to strengthen the bonds of fraternity which unite us with all our brethren in the world-wide Anglican Communion as well as with our brothers in the Holy Roman Church, the Eastern Orthodox Churches, the Old Catholic Churches, the Polish National Catholic Church, and the Philippine Independent Catholic Church.

"While maintaining with the earlier leaders of the Catholic Revival in the Anglican Communion that the Catholic Tradition represents the true mind of the Episcopal Church in the United States of America it is our aim, as it was theirs, to persuade and not to coerce and to keep the unity of spirit in the bond of peace.

"Conscious of our shortcomings we renew our consecration to the service of God with the prayer that our work may be to the advancement of His Kingdom and the Glory of His Holy Name and we invite our fellow Churchmen to assist in the development of the Church Union as an effective instrument for the unifying of the Episcopal Church on the basis of that Catholic Faith of the ages which is preserved for us in the Book of Common Prayer and in our Tradition — all for the conversion of souls to Jesus Christ and for the extension of His Kingdom."

PEOPLE and places

Appointments Accepted

The Rev. J. C. Michael Allen, formerly priest in charge of Grace Church, Manhattan, New York City, is now rector of St. Mark's in the Bowery, Manhattan, New York City.

The Rev. Mr. Allen is the eleventh rector of historic St. Mark's, which was built 160 years ago on the site of the old Peter Stuyvesant Chapel.

The Rev. Jack O. Bird, formerly curate at Christ Church, Springfield, Ohio, is now organist and choirmaster at Trinity Church, Tulsa, Okla. Address: 501 S. Cincinnati Ave.

The Rev. Mr. Bird recently studied at the Royal College of Church Music in England.

The Rev. Duncan Buchanan, deacon of the diocese of Natal in the Church of the Province of South Africa, is now assistant at St. Stephen's Church, Delawanna, Clifton, N. J. Address: 424 W. Twentieth St., New York 11.

The Rev. Frank M. Butler, formerly rector of the Church of the Redeemer, Sarasota, Fla., is now rector of St. David's by the Sea, Cocoa Beach, Fla. Address: Box 26.

The Rev. John W. Downing, formerly assistant at St. Peter's Church, Carson City, Nev., has for some time been vicar of Coventry Cross Church, Minden, Nev., and St. Paul's, Virginia City. Address: Box 193, Minden.

The Rev. Roger H. Greene, formerly vicar of Holy Innocents' Church, Key West, Fla., is now vicar of All Saints' Church, Tarpon Springs, Fla. Address: 403 Riverside Dr.

The Rev. Dr. Walter G. J. Hards, formerly canon of the Cathedral Church of the Incarnation, Baltimore, Md., will on December 1 become rector of St. David's Church, Baltimore. Address: 4704 Roland Ave., Baltimore 10.

The Rev. Benjamin Harrison, formerly vicar of St. Matthew's Church, Mexico, Mo., will on December 1 become assistant at St. Luke's Church, Dallas, Texas. Address: 5923 Royal Lane.

St. Luke's is nearing completion of its new building, which is contemporary in design.

The Rev. Henry W. Havens, Jr., formerly rector of Grace Church, Canton, Miss., is now rector of St. John's Church, Halifax, Va.

The Rev. H. Ward Jackson, formerly assistant rector of Christ Church, Lexington, Ky., will on December 6 become rector of the Church of the Ascension, Frankfort, Ky. He will continue to serve as diocesan chairman of Christian education and to teach Christian education at the Episcopal Theological Seminary in Kentucky.

The Rev. Richard T. Lambert, formerly rector of St. Matthew's Church, Fairbanks, Alaska, is now rector of Trinity Church by the Cove, Naples, Fla. Address: 523 Gallon Dr.

The Rev. James P. Mathews, formerly rector of St. Paul's Church, Bantam, Conn., is now rector of Grace Church, Middletown, N. Y. Address: 36 Highland Ave.

The Rev. Arnold F. Moulton, formerly assistant

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.

November

15. Trinity, Michigan City, Ind.
16. St. Andrew's, Paris, Ill.
17. Church of the Ascension and St. Agnes, Washington, D. C.; Christ Church Cathedral, New Orleans, La.
18. St. Columba's, Middletown, R. I.
19. Church of the Good Shepherd, East Chicago, Ind.; St. Paul's, Shigawake, Quebec, Canada
20. St. John's, Athol, Mass.
21. Church of the Resurrection, New York, N. Y.

at Fulford Parish, York, England, is now assistant at All Saints' Church, Denver, Colo. Address: 2222 W. Thirty-Second Ave., Denver 11.

The Rev. Thomas G. Phillips, formerly assistant at St. James' Church, Birmingham, Mich., is now rector of St. Mark's Church, Barrington Hills, Ill. Address: 337 Ridge Rd.

The Rev. Frank MacD. Spindler, formerly curate at the Church of St. Michael and All Angels, Baltimore, Md., is now associate rector.

The Rev. Raymond W. Storie, formerly assistant at St. Andrew's Church, Tampa, Fla., is now vicar of the Church of the Messiah, Winter Garden, Fla. Address: Box 1144.

The Rev. Adam S. Tannous, formerly curate at Christ Church, Reading, Pa., is now rector of Calvary Church, Wilkes-Barre, Pa. Address: 365 N. Main St.

The Rev. James C. Welsh, formerly assistant at St. Andrew's Church, Fort Thomas, Ky., and vicar of All Saints', Cold Spring, is now rector of Grace Church, Hartland, Wis. Address: 153 E. Capitol Dr., Hartland.

The Rev. Bertram White, formerly vicar of St. George's Church, Milford, Mich., has been appointed to the newly created post of director of Christian stewardship in the diocese of Michigan.

The Rev. J. Saxton Wolfe, Jr., formerly vicar of the Church of the Good Shepherd, Punta Gorda, Fla., is now vicar of St. Hilary's Church, Fort Myers, Fla.

Resignations

The Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, N. Y., is retiring from the active ministry. Address after December 1: 1260 Riverbreeze Blvd., Ormond Beach, Fla.

The Rev. Archie J. Cochrane has given up his work as priest in charge of St. Andrew's Church, 590 Bloomfield Ave., Bloomfield, Conn., in order to devote full time to his work as priest in charge of Old St. Andrew's Church, North Bloomfield. The Rev. Mr. Cochrane commented:

"The revival of this grand old parish is most heartwarming to all of us who have worked with it during these later years. The records show that there were 900 communicants here over a century ago. . . . The parish fell off to a very few, less than a dozen, in fact, and was operated only in the summer. Apparently the people left the farms and mills and went to the city or to the West.

"But now we are becoming a suburb as the growing population of this area finds homes in our vicinity. Once again the pews are full on

Sunday; a new parish house was completed two years ago and it is now full of church school children. We have a full schedule of services, guilds, and all regular parish activities."

The Rev. Mr. Cochrane enclosed a copy of a leaflet published during the restoration program of the church several years ago, showing "the beautiful and worshipful atmosphere of the old building, which has somehow or other withstood all sorts of hazards during these many years" and is now serving the parish with every bit of space they can find in it.

The Rev. Robert Bonner Echols, for the past six years vicar of St. David's Church, Shelton, Wash., and warden of the conference center of the diocese of Olympia, retired from the active ministry on October 15.

Before going to Olympia, the Rev. Mr. Echols was for 11 years rector of historic St. John's Church, Richmond, Va. As president of Richmond's ministers' association he helped to reorganize that body on an interracial basis, with a membership of about 300 clergymen.

Mr. and Mrs. Echols may be addressed at 4437 Rainier Ave., Olympia, Wash.

The Rev. Albert H. Head, rector of All Saints' Church, Williamsport, Pa., has retired. Address: 1109 Allen St., Fairview Park, Montoursville, Pa.

Changes of Address

The Rev. M. C. Moynihan, formerly curate at St. Martin's Church, Lebanon, Ore., will study for one year at CDSP. Address: Nina Manor, Apt. 33, 1739 Francisco St., Berkeley 3, Calif.

Armed Forces

Chaplain (Comdr.) Lynde E. May, III, USNR, formerly addressed c/o FPO, New York, is now senior chaplain at the Naval Auxiliary Air Station, Kingsville, Texas. He recently spent 30 days' leave at his home in Chatham, Cape Cod, Mass.

Chaplain John C. Ruback, Jr., formerly addressed at APO 29, New York, may now be addressed at the Post Chapel, Fort Sill, Okla.

Births

The Rev. George R. Dawson and Mrs. Dawson, of St. John's Church, Ramsey, N. J., recently announced the birth of a son.

The Rev. Field W. Hobbs and Mrs. Hobbs, of St. Mark's Church, Teaneck, N. J., announced the birth of a daughter on September 19.

DEATHS

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

The Rev. Roy Spencer Rawson, resident priest associate of the Order of the Holy Cross and retired business manager of Holy Cross Press, died October 21st,



in Benedicton Hospital, Kingston, N. Y. Fr. Rawson was 69.

He was born in St. Louis, Mo. Fr. Rawson had been in the publishing business before studying for the ministry at Seabury Divinity School in Minnesota and General Theological Seminary. He was priested in 1923, and served St. Stephen's Church, St. Louis, from 1923 to 1948. From 1948 until 1955, when he went to Holy Cross Press, Fr. Rawson was rector of Grace Church, Menomonee, Wis.

Charles Smith Whitney, warden and vestryman of St. Paul's Church, Milwaukee, Wis., for many years, died in Paris, France, October 25th, at the age of 66.

Mr. Whitney was a partner in the firm of Ammann & Whitney, of New York City, international consulting engineers. He helped devise the theory which utilizes reinforced concrete in long-span and thin-shell structures. He was a specialist in city planning, design, and construction of municipal structures.

As head of St. Paul's Forest Home cemetery committee, he was responsible for many improvements at the cemetery. He was a generous benefactor to his parish and the diocese of Milwaukee. Mr. Whitney maintained legal residence in Milwaukee. He was an adviser to the National Settlement Association.

Survivors include his wife, Gertrude; a son, Charles A.; and a daughter, Lillian.

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HD 8:30; C Sat 5-6

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 10 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
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 (Children's), 11, MP 8:30,
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

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

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Corre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, & 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

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

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

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

DETROIT, MICH.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (G 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r

Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

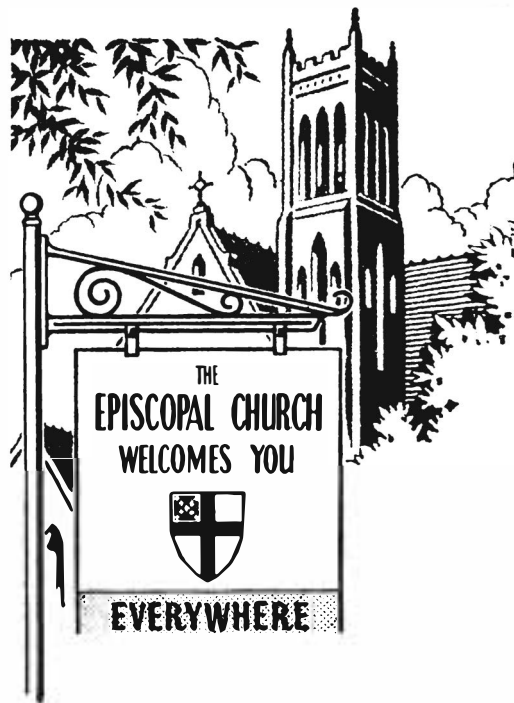
5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway

Sun Mass 8:30 & 11 (Sol); Daily (ex Mon) 7:30;
C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9



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

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; 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, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, 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, S.T.D., v; Rev. Merrill O.
Young, p-in-c

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

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. 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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

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

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

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