

The Living Church

August 7, 1955

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The Living Church

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

EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lighthourne
MANAGING EDITOR: Jean Drysdale
NEWS EDITOR: Martha Prince
ASSOCIATE EDITORS: Elizabeth McCracken,
 Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
CREDIT MANAGER: Mary Mueller
BUSINESS MANAGER: Warren J. Debus
SALES MANAGER: C. W. Burekhardt
CIRCULATION MANAGER: Leon A. Saenger

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Things to Come

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August

- 7. Ninth Sunday after Trinity.
- 19. California Regional Conference, Brotherhood of St. Andrew, Santa Barbara, Calif., to 21st.
- 14. Tenth Sunday after Trinity.
- 21. Eleventh Sunday after Trinity.
- 24. St. Bartholomew.
- 26. Conference for Junior Advisors, Brotherhood of St. Andrew, Lakeside, Conn. to 28th.
- 28. Twelfth Sunday after Trinity.
- 30. Annual meeting, Episcopal Pacifist Fellowship, Seabury House, to September 2d.

September

- 3. National Council meeting, Honolulu, Hawaii.
- 4. Thirteenth Sunday after Trinity.
 The General Convention of the Church, Honolulu, Hawaii, to 15th.
 Triennial Meeting of the Woman's Auxiliary, Honolulu, Hawaii, to 15th.
- 11. Fourteenth Sunday after Trinity.

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The Living Church

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"KITTY, DO YOU MIND BEING POOR?"

THE 9-year-olds were merrily hiking back to the big, green campus of "Mont Lawn." They had been up on the mountain for a cookout, rowdy, lovable youngsters from the city slums, eyes wide with wonder at the beauty and bigness of God's outdoors.

In the friendly freedom of "Mont Lawn," the Christian Herald Children's Home in the country, they shouted their way up the hill and then down again.

But suddenly there was silence. The boys drew together, looked down. As they looked, their eyes softened and the tough-little-rough-boy tightness at the corners of their mouths disappeared in gentle smiles.

For they had found three abandoned kittens.

When the boys understood that the kittens had no home, nowhere to go, they impulsively gathered them up to bring to the protection of the "Nature House." As they walked—carefully, now—they talked quietly.

One youngster looked up from his squirming burden and asked the counselor, "Do you think these kittens mind being poor?" Then the child put his head down and said with all the deep, sad feeling of a little boy who has never before had anything or anyone to love or any possession to call his own: "I mind it!"

But the poverty of things is not the greatest poverty of the slums. There is a poverty of spirit, of faith, of dreams—and these are worse. Even a very little boy minds being poor! He minds the hot, boxlike tenement existence. He minds the sordidness, profanity, filth and wretchedness of the slums. He minds the ugliness of slum life.

And he minds them most after he has seen life at its friendly wholesome best at "Mont Lawn"! His high dreams and tall new ambitions go back to the city with him, never to be quenched. Now he knows there is a fresh, clean, compassionate way to live.

This summer, you can give a child the unforgettable inspiration of green pastures, still waters, blue-skies, loving care. Just \$15 will help to provide for a boy or girl at "Mont Lawn" for two wonder-filled weeks. Your gift, much or little, helps to transform a child's life.

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Talks With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



A New Job: The Observer

THE new way of teaching calls upon us to notice what actually happens during each class session, and to plan our later lessons accordingly. The new texts of the Seabury Series make a great point of this, but teachers of any course may learn to apply this new teaching skill, and profit by it.

There are two ways of observing a class period and taking notes about it: It may be done by the teacher immediately after the class, when every word and action is still vivid in his mind; or it may be done by an assistant, who sits unobtrusively in the class room, and takes notes of everything that happens.

Lacking the extra person, a teacher using the first method (his own observer and scribe) must start from the very first meeting with his pupils and practice the making of the quick summary of what happened. A convenient and well planned note-book is necessary. There are two forms: You may give one page to a period, dating it, and jotting down hastily all that you think important, thereby creating an historical summary, week by week, of the progress of the group. From this you will plan succeeding periods, and, as you thumb through your notes from time to time, you will begin to see growth in some children, flight and baffling new problems in others.

Or, you may decide to set up your notebook with a page for every pupil, and in making your weekly summary will go through every page, noting anything significant that was contributed or done by each one. There need be little more than a phrase, dated. Thus: Jane — Seemed overly nervous and excited about something at home. Henry — not so domineering today. Charles — asked an original question for first time.

If you can have your own observer — the ideal method — the notes can be taken while the session is in progress, and the whole phrases can be caught. This is a new and very special skill, but it can be learned with practice. The following are some points to guide observers.

To get started, try to note just what happened. This will be a simple description of personal activities and words, and any characteristic action of any pupil. It will also include brief description of what the class did, and of steps taken toward the teacher's goal.

The second stage is interpretation. Why did he say that? What is the probable significance of this child's changed attitude or question? This is not judgment so much as an effort to catch significant points which may point to the real problem and needs of the child. In all this, the observer is not to note the subject matter, but the *process*. That is to say, he should try to detect the undercurrents revealed by the conversation and actions of the group.

The observer will soon become well informed on the subject and aim of the course, although he is not responsible for the teaching. The children soon accept him (or her) as part of their experience. Some observers remain silent and take notes steadily. Others enter into moments of the session, and even direct portions of the activity. But they are deeply involved in the teaching, and companionship with the class teacher leads to steady growth in both, and better teaching, week by week.

How does one enlist an observer? Any intelligent and spiritually minded person will do, even with little experience, but mature in age and outlook. Many teachers report that they have secured a friend. This is a happy arrangement because the two can more readily get together and discuss progress each week.

Some parishes are finding observers by asking people who seem likely material for teachers, but who lack confidence and experience. This work as observer plunges them immediately in the full tide of teaching, without the chance of making mistakes. As the year advances, some observers may be shifted to other classes, for reasons of congeniality or to give them training under different skilled teachers.

The observer is expected to be present every Sunday. Knowing the pupils intimately (and they the observer), he can without loss act as a substitute on any Sunday. A few observers may even make such progress that they may take over the teacher's job, and the teacher may be retired or shifted to another class. This gives flexibility to the teaching staff, never a class without a teacher. And it seems to be the only way yet discovered to give training to new teachers on the job.

If you are asked to be a class observer, accept gladly. It may be the start of a whole new career.

Evening Communion

As an old layman brought up in the so-called "Low Church," converted in middle age to the so-called "High Church," and having served my parish and diocese for a good many years, I am distressed at the controversy over evening Communion and intercommunion. Distressed because the whole controversy seems to lack understanding and charity for its basis and lies largely in two different conceptions of the nature of Holy Communion, the result being that while we use the same terms we do not mean the same thing.

The Low Churchman or Protestant is likely to look upon the sacrament of Communion as a memorial, quoting our Lord's words of institution and the definition of a sacrament in the Book of Common Prayer. While the Catholic accepts all that, he adds a great deal more, the belief in the Real Presence. Being no theologian, I can only illustrate this belief, very imperfectly, in material terms of every day life and trust that I do not give offense.

The Catholic believes that, when our Lord said "This is my Body . . . This is my Blood," He meant just that. When the elements are consecrated by a duly ordained priest of His Church, they are His spiritual Body and Blood no matter what that priest or anyone else believes. This objective presence has been likened to beef-steak which is a real and powerfully nourishing food. But it is quite possible that, if the recipient were in an unhealthy state, beef-steak could be very detrimental. It is therefore most important to the Catholic that the recipient be in the proper state to assimilate this spiritual food, for he remembers St. Paul's admonition: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body" — all of which to the Catholic confirms his belief in the Real Presence and the necessity of guarding the sacrament and the recipient.

If a communicant partakes of the sacrament the first thing in the morning before he has eaten, he is much more likely to have his mind concentrated on the importance of that act and his fitness for reception, than the man who has had a hearty meal and his mind diverted by meeting friends and in these days reading the morning paper.

It is not a question of "God's grace being more effective before noon than afternoon," as the Rev. Mr. Watkins asks [L. C., June 12th], but it is, I believe, a well known fact that anyone can concentrate on a problem in the early morning more effectively than later in the day; and the Catholic believes that proper preparation for communion needs concentration and therefore the early Church did for their sakes, "question the quality and fitness of the receivers" and in the effort to protect them inaugurated a custom that has been found sound for well over 1000 years.

Mr. Watkins quotes our Lord's command, "Feed my sheep," and then says, "Don't quibble, feed them—morning, after-

(Continued on page 29)

AS USUAL, the fish won the contest of wits with your columnist last week, except for a few overeager specimens that practically jumped into the boat. Around our lake, we all agree that "they" have been cutting the weeds too much, or "they" have seined the lake too often, or "they" go yachting around in speedboats too much.

MY PERSONAL theory is that "they" improve the shore lines too much in front of cottages. Well-kept shores, edged with stone or concrete, deprive the fry of hiding places and alter the relationship between large and small forms of aquatic life. THE LIVING CHURCH makes no extra charge for this advice on conservation.

SPEAKING of such things, I wonder what the thistle butterflies, the lovely painted ladies, are going to eat when the vacant lots are all gone. Can't some scientist become a double benefactor to the human race by training painted lady caterpillars to switch to dandelions?

MANY species of butterflies are single-minded botanists, laying their eggs only on one kind of plant. Talking them into changing their ways is no easy matter. Not only would the caterpillars have to learn to eat the new plant, but the adults would have to learn to lay their eggs on it. Which shows you what the Church is up against when it sets out to produce successive generations of well-educated Christians.

THE CHURCH'S effort to retrain parents and children for Christian living in today's world is the subject of an article in this issue. Although such an adaptation seems to be almost as hard as re-educating the thistle butterfly, Christianity has managed to cope with new situations and problems for nearly 20 centuries.

NERVOUS DREAD, anxiety, is the leading characteristic of the civilization of today. We worry about whether the Russians are going to atomize us, or whether the teen-ager down the street will do it. We worry about our neighbor's opinion of us. We worry about whether our kind of Churchmanship is going to survive, as if we thought God's success depended on us.

HERE is a new worry for anybody tired of the old ones: If you bring your child up *not* to be a worrier, he may become a psychopath, unconcerned about the distinction between right and wrong. So said a psychiatrist in a recent news report, advocating judicious spankings for small children and appropriate non-physical punishments for bigger ones.

SO WE improve our shorelines, reeducate our insects, and wind up with new problems.

BEING STILL in a vacation mood, I conclude that the thing that is really wrong with the human race is the idea that "everything depends on me." Toynbee has remarked that to the Orient, Communism and Capitalism seem very much the same thing, a matter of conferences and blue-prints and schedules and quotas and goals and accomplishments, all passionately pursued that shorelines may change, insects may be educated, and two tractors may sprout where only one grew before. Western civilization has a date with destiny, and destiny had better be on time if it does not want to miss the train.

MY SECOND million dollars will be spent on a lake deprived of motorboats, with crumbling natural shores, and with plenty of thistles for the painted lady caterpillars and nettles for the red admirals and the angle-wings. Tractors and concrete will not be allowed to invade it.

IN THE MEANTIME, however, I plan to enjoy the benefits of civilization, and to join enthusiastically in its great pretense that "everything depends on me." Civilization would be a good joke, if people didn't take it so seriously, thereby turning it at times into a rather grim practical joke.

TO MEASURE a man's worth by his horsepower is obviously a comical thing to do. Yet we do it to ourselves, and falling behind in the race for possessions and economic significance is a personal tragedy to any of us. Our "last full measure of devotion" is called forth in the cause of Kleenex or Teenie Weenie Peas—good causes both among the many units of America's productive effort. Such are the things we live for, and such are the things we die for. In one Milwaukee industry, three presidents have been taken off in rapid succession by untimely heart attacks. And, in our competitive world, woe unto that man who does not take his work seriously enough.

IF YOU go to a retreat once in a while you will probably be a better, longer-lasting business man. O happy result of retreats! Perhaps somebody had better spend his *first* million dollars on that lake.

THE TRICK for the Christian, I suppose, is to play the economic game as if his life depended on it, and yet to remember always that it is only a game and that inevitably the time will come when he must withdraw from the table. Whether he walks away or is carried out, he will then face a new world in which horsepower is no longer the measure of value. As a Christian, he has known all along where the real issues of life lay and is not taken by surprise to discover that the true significance of the caterpillar is not in his weed-eating but his wings.

PETER DAY

EPISCOPATE

West Texas Suffragan

The Rev. Richard Earl Dicus, who was until recently rector of the Church of the Redeemer, Eagle Pass, Tex., was consecrated as the first Suffragan of West Texas on July 22d.

The service took place at the Church of the Good Shepherd, Corpus Christi, Tex., with Bishop Jones of West Texas as consecrator. Bishop Mitchell, retired Bishop of Arizona, and Bishop Mitchell of Arkansas served as co-consecrators. The new Bishop was ordained by the retired Bishop Mitchell, but served under both of his co-consecrators, who are brothers.

Preacher was Bishop Hines, Coadjutor of Texas; presenting bishops, Bishops Quin of Texas and Stoney of New Mexico and Southwest Texas; attending presbyters, the Very Rev. Cotesworth P. Lewis, dean of Trinity Cathedral, Little Rock, Ark., and the Rev. Charles H. Douglass.

Bishop Dicus, who is 44 years old, will assist Bishop Jones in a diocese that has increased in membership from 9,780 in 1942 to almost 24,000 at the present time. The diocese covers an area about 35 times as large as that of the diocese of Washington, although the population of the two areas is approximately the same.

The new Bishop devoted much of his early ministry to work among communicants of Latin-American descent. He is married to the former Mildred Dawson of Phoenix, Ariz.; they have two children.

Texas Consecration

The consecration of the Rev. Dr. Frederick Percy Goddard as Suffragan Bishop of Texas was scheduled for August 6th. It was to be held in Christ Church Cathedral, Houston, Tex., at 10 a.m.

Bishop Quin of Texas was to be consecrator, with Bishop Jones of West Texas and Bishop Hines, Coadjutor of Texas, as co-consecrators. Presenting bishops were to be Bishop Kellogg, Coadjutor of Minnesota, and Bishop Harte, Suffragan of Dallas.

Others expected to participate were

Bishop Carruthers of South Carolina, preacher; Bishop Mason of Dallas, litanist; and the Rev. Thomas W. Summers and the Very Rev. Dr. J. Milton



BISHOP DICUS: *First suffragan.*

Richardson, dean of Christ Church Cathedral, attending presbyters.

The Rev. Dr. Goddard has been rector of St. John's Church, Marlin, Tex., since 1927.

Shirts and Shorts

By the Rev. FRANCIS C. LIGHTBOURN

Anyone strolling about Nashotah House's[†] charming lake-side campus at Nashotah, Wis., on July 20th (temperature in mid-nineties!) would have seen sun-tanned bishops* unliturgically clad in sports shirts and Bermuda shorts relaxedly sitting at class or gathered on the lawn enjoying one another's company in small groups.

These bishops—16 in all from various

*Bishops attending: Armstrong (Suffragan, Pennsylvania), Brady (Coadjutor, Fond du Lac), Bram (Suffragan, South Florida), Hall (New Hampshire), Hallock (Milwaukee), Kellogg (Coadjutor, Minnesota), Loring (Maine), Marmion (Southwestern Virginia), Marmion (Kentucky), Minnis (Colorado), Murray (Suffragan, Alabama), Noland (Suffragan, Louisiana), Powell (Oklahoma), Sherman (Suffragan, Long Island), Stokes (Coadjutor, Massachusetts), Walter (San Joaquin), and Street (Suffragan, Chicago.)

parts of the country and representing every stripe of churchmanship — were there, one might almost say, to learn how to get along with each other. More specifically, they were members of a conference on the relationship of group dynamics to Christian theology.

Group dynamics, a comparatively recent discipline, is the systematic study of how people behave and react when they meet in groups for discussion and planning. Group dynamics has to do with the forces which, under such circumstances, make for integration or disintegration as the case may be. Its usefulness to anyone working with people is therefore obvious.

More particularly, group dynamics is of especial importance to the Episcopal Church because the National Council's new Sunday school courses [see page 10] are based upon its principles and make use of its techniques.

By the end of the summer some 500 clergy of the Episcopal Church will have been trained in the relationship of group dynamics to the life of the Church. This means that some in many dioceses had even before 1955 been group-dynamized. It is not surprising, therefore, that the bishops themselves, like the Athenians of Acts 17, began to ask "what this new doctrine . . . is" and decided, moreover, to "come and see."

The conference was under the auspices of the Department of Christian Education of the Church's National Council. It began on July 10th and concluded on July 22d. The Rev. Dr. David R. Hunter, Director of the National Council's Department of Christian Education, led the conference and was assisted by a staff of eight clergymen.†

The laboratory conference, the first for bishops, was one of five scheduled by the Church's National Council for the current summer. The other four conferences were for clergy and directors of Christian education. The first was conducted in Washington, D. C., in June. One for deacons and younger clergy was conducted at Nashotah just before the arrival of the bishops. A fourth labora-

†On the staff: Rev. Bradford Hastings of Minneapolis, Rev. Charles D. Kean of Washington, D. C., the Rev. William S. Lea of Knoxville, Tenn., Bishop Marmion of Kentucky, Rev. John B. Midworth of Greenwich, Conn., the Rev. Cornelius C. Tarplee of Lynchburg, Va., the Rev. H. Neville Tinker of Greenwich, Conn., and Rev. Peyton R. Williams of Norfolk, Va.

TUNING IN: ¶Nashotah House is a theological seminary of the Episcopal Church, located near the village of Nashotah, Wis., about an hour's ride from Milwaukee. It began as a missionary outpost in the early 1840's, soon after Jackson

Kemper was consecrated Bishop of the Northwest in 1835. The Red Chapel — a frame building erected in 1843 and for nearly 20 years used for daily services — still stands as a historic monument to those pioneer days.

tory conference was conducted at the University of the South, Sewanee, Tenn. at the time the bishops were meeting at Nashotah. The fifth was scheduled for August at the Church Divinity School of the Pacific in Berkeley, Calif.

The conference began each day with Morning Prayer and Holy Communion. The bishops met again after breakfast in two training groups. Purpose of these was to provide opportunity in which awareness of the forces active in all group life might develop through actual personal involvement. Theory sessions followed. Here the general principles of group dynamics were explained and illustrated.

In the afternoon practice groups offered opportunities for drill and application. These group experiences, together with the evening sessions, related the insights gained in theory sessions and other laboratory experiences to "back home situations" in which the skills of group dynamics could be applied.

GEN. CONVENTION

Unity

Three of the joint commissions of the General Convention¹ that will report to the meeting of the Convention to be held in Honolulu in September deal with closely related topics. These are (1) the Joint Commission on Assistance to the Eastern Orthodox Churches, (2) the Joint Commission on Ecumenical Relations, and (3) the Joint Commission on Approaches to Unity. They are known for short as the Eastern Orthodox Commission, the Ecumenical Commission, and the Unity Commission.

General Convention debate in this field will probably be liveliest over recommendations of the Ecumenical Commission for study of the Church of South India (see second section below).

The Eastern Orthodox Commission has to do mostly, as its full name suggests, with material assistance to a group of Churches with which the Anglican Communion is traditionally friendly. This is brought out in that Commission's report, which shows \$163,490 to have been transmitted to Eastern Orthodox Churches and Church institutions in various parts of the world for the years 1952, 1953, and 1954.

"Such assistance," the Commission adds, "comes from the National Council budget item for World Relief and Church Cooperation or from the undesignated portions of the Good Friday Offering.

"All requests for aid presented to our Church by Eastern Orthodox Churches, whether they pass through the World



AT NASHOTAH HOUSE: Bishops* . . . relaxing at class.

Council or otherwise, are referred to the Joint Commission for study and recommendation."

This aid, however, goes mostly to Orthodox Churches in Church institutions uprooted from their natural territories and planted in other countries—as in Western Europe for example. Most of the national Churches depend, except in emergency, on their own means.

The work, however, of allocating monetary aid naturally broadens out into wider fraternal relations and is in turn sustained by these. The Chairman of the Commission, Bishop Scaife of Western New York, "is closely in touch with the Orthodox in the USA," and the Secretary, Paul B. Anderson, who is a leading authority on present day Eastern Orthodoxy, "has annually visited ruling authorities in the Orthodox Churches in Western Europe, Greece, and Istanbul."

The Commission makes it a practice to send gift subscriptions to four Church magazines to Orthodox Patriarchs.

Our Task

In the Report of the Ecumenical Commission the concluding section is summed up in the terse statement, "The ecumenical

*Seated (clockwise, from left): Bishop Marmon (Southwestern Virginia); Rev. Peyton R. Williams (Norfolk, Va.); Bishops Kellogg (coadjutor, Minnesota), Noland (suffragan, Louisiana), Sherman (suffragan, Long Island), Street (suffragan, Chicago), Brady (coadjutor, Fond du Lac), Hall (New Hampshire). Standing: Dr. Hunter.

menical movement will never come fully alive until it is local." This leads to a statement of the Presiding Bishop, made when he assumed the position of one of the six presidents of the World Council of Churches:

"At present the greatest difficulty of the ecumenical movement is the fact that it is primarily among leaders of the Church; it hasn't yet sufficiently reached the great mass of clergy and lay people in all our Churches. There lies our task."

It is evidently in order to meet this gravely felt need that the Commission will recommend for adoption a resolution on the subject:

"WHEREAS, The Lambeth Conferences from 1920 through 1928 have expressed great interest in and concern for the Church of South India; and

"WHEREAS, The Anglican Congress at Minneapolis in 1954 suggested 'that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion, of the situation as it is developing in the Church of South India'; and whereas the Protestant Episcopal Church in the USA has not emphasized the subject at diocesan and parish levels; therefore, be it

Resolved, The House of . . . concurring, that the entire Church be asked to study the Church of South India during the next triennium, and that the Joint Commission on Ecumenical Relations of the General Convention be charged with the responsibility of producing a study

TUNING IN: ¶A Joint Commission of General Convention is a commission that includes members of both houses of that body — the House of Bishops and the House of Deputies (presbyters and laity). As a commission (rather than a com-

mittee), it also includes members chosen at large. A committee, on the other hand, is made up entirely of members of the Convention, whether it be a committee of both houses (Joint Committee) or a committee of either house alone.

outline, to get out informative literature, and to implement this project at its next series of provincial meetings on Ecumenical Relations, keeping the Church informed through the Ecumenical Bulletin, and the Church Press, national, diocesan, and parochial; and further, be it

Resolved, The House of . . . concurring, that the Ceylon and the North India schemes of reunion now under consideration be included in this study."

Another resolution, to be presented by the Commission, asks

"that the Presiding Bishop . . . be asked to appoint a special delegation of not more than five persons, including at least one bishop, one priest, and one lay person, to visit the Church of South India and to present, if possible, their findings to the Joint Commission on Ecumenical Relations at its annual meeting in 1957 for an evaluation which in turn would be reported to the next General Convention."

Other sections of the Report comment upon the alertness of the Commission's Executive Committee and Special *ad hoc* committees in keeping the Church informed on all ecumenical matters of interest to it; survey the ecumenical scene on the home front, chiefly in relation to the National Council of Churches; and report upon the Episcopal Church's place in the World Council of Churches.

Intercommunion

The major effort of the Unity Commission during the triennium has been "in exploration of the significance and nature of Intercommunion." It is in this area that the Commission for the past nine years has understood its mandate from General Convention to lie. "The Commission," the Report continues,

"has understood Intercommunion to refer primarily to an official agreement between independent self-governing Churches which would permit intercelebration, and believes that such an arrangement would permit two separate Churches to live and grow together in such a way as eventually to make merger a living process rather than an administrative accomplishment."

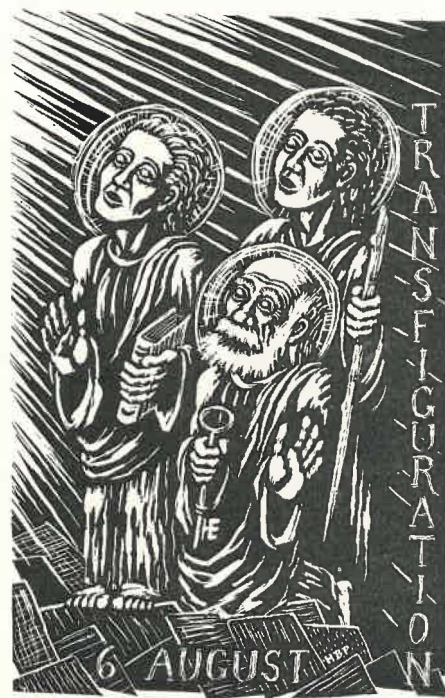
The Commission notes that, with the emergence of such "new regional Churches" as that of South India and similar unions in process of formation in North India and Ceylon, "the problem of Intercommunion has now a new dimension, since these new Churches have connections with several traditions at the same time — and intercommunion with such a Church involves recognizing that it has a similar arrangement with bodies with which we are not yet in intercommunion ourselves."

The Commission "has no formal proposal to present to the General Conven-

tion at this session"; but, as a result of thinking along the lines indicated, it has been exploring the possibility of intercommunion with the Methodists, based, among other things, upon Episcopal Church bishops (or bishops of Churches in communion with the Episcopal Church) taking part in the consecration of future Methodist bishops.

This scheme, however, is at present only in the discussion stage. Before it could be completed, there would have to be consultation with the Lambeth Conference, as well as action by General Convention.

The Commission, of which Bishop Keeler of Minnesota is chairman, will present one resolution—to the effect that it "be continued, and that it be directed to continue negotiations with the Methodist Church and the Presbyterian Church in the United States of America, and to initiate or further such conversations with representatives of such other Christian bodies as in its judgment may lead to closer fellowship with them. . . ."



SPEAKERS

Far Eastern Bishops

The Rt. Rev. John C. S. Daly, newly-appointed Anglican Bishop in Korea, will visit America during October, and Bishop Nakamura of Tohoku will come here after General Convention.

Itineraries for them are now being arranged by Mrs. William Witherspoon through the Speakers' Bureau of the National Council, 281 Fourth Ave., New York.

BUSINESS

Meditation

A department store in Charlotte, N. C., J. B. Ivey & Company, has opened a meditation room on its mezzanine for the use of its staff and customers.

Focal point of the room is a rose window of imported stained glass. Below the window is an altar with open Bible and brass candlesticks. Carpeting and walls are a soft shade of gray, while the altar, the four pews, and the prie-dieu are painted in Colonial white.

SEAMEN

A Friend Mistreated

During the summer months the Rev. Dr. James Healey of the staff of the Seamen's Church Institute of New York plans to visit seamen's hostels in the principal ports of Europe, address the 99th annual meeting of the British Church Missions to Seamen, and speak in various English churches in their behalf.

His agenda included also a meeting in Brussels of delegates from seamen's agencies all over the world in order to consider establishing a world-wide council of such agencies.

The long-planned voyage to Europe marked Dr. Healey's 40th anniversary as a chaplain to merchant seamen. He took off from New York by plane, however, because the June 22d sailing of the *Queen Mary* was cancelled during the British seamen's strike. His wife and eight-year-old granddaughter, who were to accompany him, had to delay their crossing.

WOMEN

Professional Workers

About 40 women professionally engaged in Christian education will go to Estes Park, Colo., the first week in August for a meeting of their Association of Professional Women Church Workers. The meeting will be held in place of a gathering at General Convention this year.

Leaders will be the Rev. Rollin Fairbanks and the Rev. Dr. Robert Rodenmayer, professors of pastoral theology at the Episcopal Theological School and the Church Divinity School of the Pacific, respectively.

Mrs. Harold Kelleran of Washington, D. C., is president of the organization.

TUNING IN: Illustration on this page shows Peter, James, and John at the Transfiguration of our Lord, observed in the Church's calendar on August 6th (day before date of this issue). St. Peter holds one of the apostolic keys (see St. Mat-

thew 16:19); St. John is beside him, with a book, symbolizing the Gospel; while St. James is behind the two, bearing his own symbol, the pilgrim's staff. The rays of light come from our Lord, who "was transfigured before them" (St. Mark 9:2).

SOUTH AFRICA

No Passport

Stephen Ramasodi, Negro South African boy who received a scholarship from Kent School, Kent, Conn. [L.C. July 31st] has been denied a passport by the South African government. An information officer of the Native Affairs Department said the passport was denied because "experience has shown that to uproot a boy of that age completely from his surroundings would be dangerous to his whole future." He said that colonial natives had difficulties in adapting themselves to school life in England, and many failed their examinations.

The Rev. Trevor Huddleston, one of Stephen's sponsors, replied "the whole decision in a matter of this kind should lie with the parents, not with the state."

ENGLAND

Rare Unanimity

The validity of ordinations performed by Bishops of the Church of South India was recognized by the Convocations of Canterbury and York of the Church of England in recent concurrent resolutions which constitute official action by the Church of England.

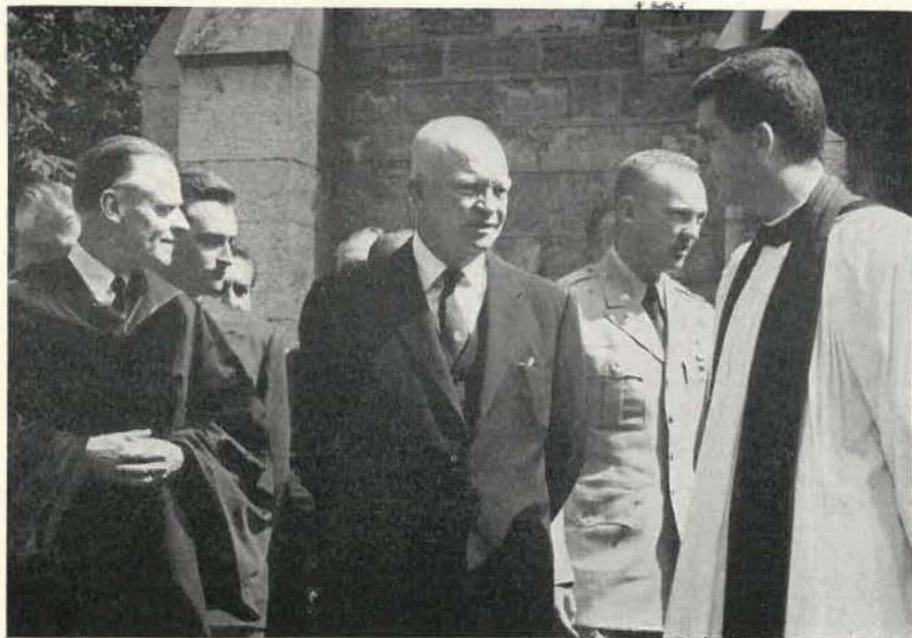
Bishops and episcopally ordained priests of the South India Church, a union of Anglicans and Methodists with a previously united body consisting of Congregationalists, Presbyterians, and Reformed Church members, will be permitted to celebrate Holy Communion at Anglican altars while in England, if they undertake not to officiate in England in churches with which the Church of England is not in communion.

Non-episcopally ordained ministers of the Church of South India will be permitted to preach, but not to perform sacramental ministrations.

The convocations also approved temporary access of communicants of one Church to Holy Communion in the other. (The resolutions were published in *THE LIVING CHURCH* of July 10th in more detail.)

Although some opposition materialized from the Catholic side after the meeting, *THE LIVING CHURCH*'s London correspondent, the Rev. C. B. Mortlock, reported:

"Instead of the full dress debate which had been expected, the proposals met with no opposition and were carried in an atmosphere of rare unanimity. The opposition from both extremes was disarmed by the unanimity of the two joint committees which had issued a united report. The Rev. Michael Bruce, for example, who has for a long time been a principal protagonist of the Anglo-Catholic point of



AMERICAN CHURCH, GENEVA: Left to right, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, President Eisenhower, Major John Eisenhower, the Rev. Gerald B. O'Grady, Jr., rector, at the July 17th service, where prayers for peace were offered.

view, was a member of the Canterbury Committee, which also included leading Evangelicals and Fr. Riley, lately secretary of the Church Union."

It was pointed out that the resolutions made no statement about the status or theological position of the Church of South India as such, but only about specific relationships of members of one Church with the other.

Time magazine reported in its July 25th issue that a group of priests headed by the clergy of the Church of the Annunciation in London had predicted serious consequences as a result of the action taken. On the other hand, the London *Church Times* gave editorial approval to the Convocation resolutions, saying:

"When the tensions of the Church's comprehensiveness are remembered, tensions which have shown themselves in the anxious and often impassioned debate of recent months over relations with the Church of South India, it must be appreciated that the Report, now accepted by the Convocations, is indeed the child of that careful moderation which preserves the balance in the Church of England.

"Anxious Catholics, both in the committees themselves and in the wider membership of the Convocations, have been persuaded to go further in making concessions than their inclinations would have suggested. Fervent advocates of full Communion with the Church of South India have had to be content with far less than their desires. It was a notable feature of this week's debates that any attempts to disturb this balance failed completely."

The *Church Times* expressed concern over some matters — permitting clergy

whose orders have not been recognized to preach; the admission of unconfirmed persons as communicants; the difficulties involved in permitting the use of English churches for the celebration of the South India Liturgy—but noted that "in actual practice none of the concessions now granted is likely to be used at all extensively."

The *Church Times* registered a strong warning against regarding the actions as implying that the Church of South India set the pattern for reunion in England:

"There is already apparent in some quarters a disposition to draw an entirely wrong inference from the Church's extension of the hand of friendship to the Church of South India. It is the inference that what the Convocations really intended is that the pattern of reunion in South India is an exemplar which ought soon to be copied in England.

"We are satisfied that the Convocations intend nothing of the kind. Any attempt to proceed here on the lines made familiar by the Church of South India would mean an outright attack on the integrity of the Church, which the majority of the clergy and laity of England would feel bound in conscience to resist utterly.

"The Church of South India is, thank God, obviously growing steadily in Catholicity. But it is no sort of exemplar for the reunion which the whole Church prays to see one day in England. . . .

"In so far as this week's decisions of the Convocations are a practical expression of [Christian] charity, and at the same time a recognition of the reality of still continuing differences, we welcome them, and we pray that they may be found indeed to be in accordance with God's holy will."

REVOLUTION IN THE SUNDAY SCHOOL

By Peter Day

Editor of *The Living Church*



RNS

A REVOLUTION in Sunday school materials has burst upon the Episcopal Church — and not one revolution only, but a whole series of related explosions.

When it is time for history to be made, history always seems to find a voice. In this case it was the voice of Lewis Bliss Whittemore, Bishop of Western Michigan, who ten years ago in his address to his annual diocesan convention on January 15, 1946, threw down the gauntlet to the Church. Here is what he said:

"We are not only accepting religious illiteracy for our children, we have at the present time no serious intention of doing anything about it. By and large our Church Sunday schools are a disgrace. They get little support from the congregations, financial or otherwise. . . .

"Our National Council has been a failure as far as giving us strong leadership in this field is concerned. It has a shadowy 'Division' of Christian Education but the Council members go to New York for other things. An executive secretary makes a perfunctory report after a very hurried Department meeting, all under a sense of hurry and strain. Nothing comes of it. The National Council has no policy beyond hiring an executive secretary."

In his historic address, published in *THE LIVING CHURCH* of February 24, 1946, Bishop Whittemore asserted that the Church was currently "all worked up about the wrong things. . . . The Episcopal Church needs to get excited about a whole new set of issues and to leave some others to the junk pile of history." He urged that the negotiations for unity with the Presbyterian Church in the USA, which had led through much wrangling to an impasse, be dropped. He described "the so-called High-Church-Low-Church controversy" as "a sterile issue." He went on to say:

"We must face the fact that today the Church, on the national scene at least, is neurotic if not schizophrenic. It is turned in on itself and its own morbidity. It is introvert, not extrovert. Using another figure, it is at 'dead center.' With all the capacity in the world to make an enormous contribution, it loses itself in its own shadows. It gets itself into ridiculous situations like this Presbyterian impasse. It makes feeble effort after feeble effort like a man of confirmed irresolution who still tries to make resolutions.

"Hence come our crusades and our forward movements which do not truly go forward. When one thing fails, it starts another to take its place but still leaves the first thing in operation, eking out a mournful existence, the ghost of some former enthusiasm. Isolated groups trying to save the Church dot the landscape and deluge us with their literature. Nervous, irresolute, afraid to speak its own mind in its own Convention, it still prides itself about this and that, points to the great men who have been its members, and yet is half aware of its own nakedness."

The real issue with which the Church ought to be concerning itself, the Bishop pointed out, was Christian education. And what made his address historic was that exactly the right moment had come for a reconstruction of the Church's educational system.

Downward Trend

For 10 years the Sunday schools had been declining, following a downward trend in the birthrate and a corresponding decrease in baptisms. In 1933, there were 510,000 Sunday school pupils; by 1943 there were only 388,000 — a decrease of over 20%.

An upturn, however, had begun. In 1944 there were 394,000 children in Sunday school. By 1946, the year of Bishop Whittemore's address, the figure crept over the 400,000 mark, and knowledgeable Churchpeople could see that the endless procession of wartime babies would soon overflow into sacristies and rectories and any other available space as the rising birthrate overtaxed the existing classrooms of almost every parish. The 1946 baby crop, when it became old enough for Sunday school, pushed the total to more than 600,000, and the present number of children under instruction is probably over 700,000.

During the 1930's, Christian education had suffered a decline not only in numbers but in Churchpeople's estimation. When the National Council was first formed, in 1919, it was intended to be a merger of three hitherto independent agencies — a missionary society, an educational board, and a social service commission — into a whole in which each area would be of equal importance. By the time 1946 had rolled around, however, the educational effort of the Church had been reduced to a subsidiary of the Home Missions Department. The Christian Nurture Series, the great achievement of the Church in Christian Education, had been relinquished to a private publisher. When this series began, in 1916, it was the newest and best in the land, but by 1940, despite successive revisions, it was as out of date as a 1916 automobile. A devoted executive with little assistance, the Rev. D. A. McGregor, was almost single-handedly holding the fort for a national educational program of the Church. College work, youth work, laymen's and women's programs were all looked upon as aspects of "evangelism" rather than "education."

Part of the trouble in the 1940's could be traced to the declining birthrate, part to the great Depression with its severe economic effects upon the Church. But some of it could also be traced to the "neurotic" preoccupation of the Church with its Churchmanship differences, as Bishop Whittemore pointed out in his address. Not a few Churchpeople thought that it would be impos-

Revamping the Church's Sunday school materials was the assignment; but what use would new materials be without revamped parents, teachers, clergy, and parishes?

sible to prepare new Sunday school materials acceptable to both "High Church" and "Low Church" parishes. Three schools of thought, the Catholic, the Liberal, and the Evangelical, each claimed to represent the true interpretation of the Church's formularies; and spokesmen for the several positions were not at all slow to state publicly that those of another way of thinking were "disloyal."

Bases of Agreement

Because of this internal distrust, the Episcopal Church was far behind other religious bodies in meeting the demand of the upcoming generation for new Church school materials. Up-to-date courses prepared by the Presbyterians, Congregationalists, and others had begun to find their way into Episcopal Church Sunday schools for lack of any comparable Anglican material.

Bishop Whittemore declared:

"[The Church's first task] should be to study what should be taught in our Sunday schools through high school as a minimum of instruction for an informed Churchman. If any say that the Church could never agree about such a corpus of material, my reply would be that that is precisely what I would like to see proved. My belief is that there is a much greater area of agreement in this Church than the alarmists give us credit for.

"I can think of no better project than for the theologians of all schools to sit down to such a task. One trouble with the Church has been that it has dwelt on that which seems to divide. This would show how far we are united."



BISHOP WHITTEMORE: *History's voice.*

Other objectives set forth in this historic address included:

✓ An official curriculum for the Church. It would not be compulsory but it would have official backing.

✓ Bringing college work, youth work, and other educational activities into coordination with the Church's educational program.

✓ Developing a program of teacher training.

✓ Establishing a publishing house owned and operated by the Church.

✓ An adequate educational budget and staff.

A year before his historic convention address, Bishop Whittemore and others, especially Bishop Carpenter of Alabama, had spurred the House of Bishops to adopt a strong resolution calling the attention of the National Council to "the Church's current failure properly to instruct the people in her essential teachings," and making specific suggestions for improvement.

The reaction of the National Council to the Bishops' resolution, as recorded in *THE LIVING CHURCH* of the period, was revealing. One speaker said: "I think some people, particularly clergymen, take to sniping as the easiest way. They snipe at the Division instead of doing some good hard work themselves." Another said, "The abolition of criticism would not come by any change of method under the sun." Another said, "I doubt if the criticism is widespread." Another said, "Our problem is insoluble."

The Council took no action on the Bishops' resolution; it was not until the Church public in general had been aroused by Bishop Whittemore's address of the following year that the inertia of a decade was broken.

When the 1946 General Convention met, in Philadelphia, there was a growing movement to find some way of implementing Bishop Whittemore's proposals. It was a little difficult to figure out exactly what the Convention should do, however, and the great issue that consumed the energies of the Bishops and Deputies was still the question of merger with the Presbyterian Church in the USA, which received a decisive setback when Convention refused to endorse a proposal on the subject even for study.

One point of Bishop Whittemore's program that did not meet with acceptance was a proposal that Christian education be made the concern of a special board separate from the National

Council. Instead, elections of new Council members were made with the definite concept of strengthening the Council's interest and competence in the educational field. About \$20,000 was added to the Budget for curriculum development—a sum of money that doubled the Division's funds at the time, but would hardly be noticed in the \$350,000 present-day Budget of the Department of Christian Education, of which \$101,500 is earmarked for curriculum development.

Then the Convention went home and left in the hands of the new Presiding Bishop — Bishop Sherrill — and the National Council the two tasks of convincing the Church that it did have an agreed body of Christian knowledge to teach and of devising plans to teach it.

Expedients in the 1940's

While some were demanding that the Church produce educational materials, others were doing something about it. Long the leading publisher of Church school materials, the Morehouse-Gorham Company had worked with the National Department of Christian Education as far back as 1916 when the company was still named the Young Churchman Company, and the Department was still the General Board of Religious Education. Together, they developed the Christian Nurture Series with the Department as editor and the company as publisher. Later, about 1940, the official sponsorship was discontinued because it was impossible for the Department to keep up with the necessary tasks of revision, and for a number of years the series continued as a service of the private company.

Recognizing the necessity of a new approach to the Sunday school curriculum, The Morehouse-Gorham Company began on its own an extensive revision of this series in the 1940's, spending thousands of dollars on the preliminary work. When, however, it appeared that the national Church was about to tackle curriculum development, the work was halted.

Another private publisher who made a profound impress on the Sunday school materials of the Church was the H. M. Jacobs Company of Philadelphia, which continues to publish lesson materials and the *Episcopal Church Sunday School Magazine* in conjunction therewith up to the present.

The lack of official materials and the obsolescence of the once great Christian Nurture Series led to a number of significant developments under private or local Church auspices. The Rev. Earl Ray Hart, D.D., of Louisville, began the Cloister Series in the early 1940's, in conjunction with the Cloister Press, of which he was proprietor. The series was turned over to the Morehouse-Gorham Company in 1947, and was con-



Blackstone



Blackstone

MOREHOUSE-GORHAM OFFICERS: *Left to right, L. H. Morehouse, H. C. Barlow, C. P. Morehouse. They helped Christian education survive in the 40's, thrive in 50's (see page 19).*

tinued by them. Some of these courses will be allowed to go out of print; others are in process of revision.

The Pastoral Series, also published by Morehouse-Gorham began in the 1930's under the editorship of the Rev. Robert S. Chalmers of Baltimore. In its present form, the material has been largely rewritten, since all Church school texts go through a constant process of revision to meet new trends and conditions.

One of the most significant independent efforts to meet the Church's educational needs in the 1940's was the St. James Lessons, developed in St. James' Church, New York City, under the rectorship of the Rev. Horace W. B. Donegan, now Bishop of New York, and the editorship of the Rev. Dr. Bernard Iddings Bell. This series is still published by St. James Lessons, Inc.

Also used widely outside its own area, as well as within it is a Sunday school series produced by the diocese of Pittsburgh.

Adding to the variety of educational materials in use in the Episcopal Church in the 1940's was material of excellent quality but different ecclesiastical orientation published by official boards of the Presbyterian, Congregationalist, and Methodist Churches. Some parishes also used the strongly Evangelical materials published interdenominationally by David C. Cook and Standard Publishing Company. Many parishes "rolled their own" curriculum out of selections from all these materials and still others.

Looking over the chaotic scene, those interested in the education of the Church's children could only say, "Let us pray for the whole state of Christ's Church!"

The Church's Teaching

One of the first tasks Bishop Sherrill set himself as Presiding Bishop in early 1947 was to find the man to answer the clamorous need of the Church for a new approach to the problem of Christian education. Though of Liberal Evangelical background himself, he chose a man of undoubted Catholic orientation—the

Rev. John Heuss — to tackle the job.

Fr. Heuss had come to national Church attention as the rector of fast-growing St. Matthew's Church, Evanston, Ill., and through work in numerous diocesan, provincial, and national commissions and committees. The General Convention of 1946 had elected him a member of the National Council as one of those interested in pressing for a stronger Department of Christian Education. Now Bishop Sherrill asked him to implement that interest by resigning from the Council, resigning from his parish, and devoting five years to full-time management of the Church's educational enterprise.

Starting with little more than a desk and a desire, Fr. Heuss called together a widely representative group to work with him, under the National Council instead of independently as Bishop Whittemore had proposed. The Council had raised the status of Christian Education from that of a "Division," which is a subsidiary group, to a "Department," which is a major group reporting directly to the Council.

"What does the Episcopal Church teach?" was the first question Fr. Heuss and his Department asked themselves. And as soon as the question was asked, it became obvious that the answer had to be given on the adult level before it could be answered at the children's level.

Does the Episcopal Church have one Faith or two or three? Is there an agreed body of Christian truth which we ourselves believe and which we therefore desire to impart to our children? Catholics, Liberals, Evangelicals considered this question, not in abstract terms, but in terms of particular teachings of the Church — about the Bible, the ministry, the sacraments, the Church's worship, Church history.

Thus was born the "Church's Teaching Series" — a set of books written in adult terms for adults, covering all the main subjects that a Christian ought to know about his Church.

First subject tackled was the Bible. The Rev. Robert C. Dentan, Old

Testament professor at the Berkeley Divinity School, New Haven, Conn. (he is now at General Theological Seminary), was selected to answer for the whole Church the question: "What does the Episcopal Church believe and teach about the Holy Scriptures?" His manuscript, when completed, was mimeographed and sent out to Churchpeople of all schools of thought for comments, criticisms, and suggestions. Did it represent the best thinking of Catholics on the subject? Of Liberals? Of Evangelicals? Was something said that should not be said, or left unsaid that should be said?

When comments were in, revisions were made and the manuscript was sent out again; this process was repeated until a real consensus was arrived at, and the book, *The Holy Scriptures*, was ready for publication. It immediately became a best-seller, and by now over 100,000 copies have been sold. Thus was Bishop Whittemore's bold prophecy fulfilled: "My belief is that there is a much greater area of agreement in this Church than the alarmists give us credit for."

Characteristically, the Church had failed to elect Bishop Whittemore to the National Council in 1946. The bishops were a little worried lest he insist that the Council think about nothing but Christian Education. However, the Midwest Province had the right to elect a member to the National Council the following year, and it promptly chose the Bishop of Western Michigan. He continued as the province's representative for the full six years allowed by canon, giving strong leadership in the development of the Department of Christian Education.

Consensus of Doctrine, Worship

Succeeding volumes in the Church's Teaching Series have continued the process of bringing to light a consensus among sensible people of all Church schools of thought about the fundamental doctrines and practices of the Church.

The second subject tackled was Church History, with the Rev. Dr. Powel Mills Dawley as author of *Chapters in Church History*.

The Faith of the Church was written in collaboration by two authors: The Rev. W. Norman Pittenger and the Very Rev. James A. Pike. It set forth the theological beliefs of the Church and demonstrated once again that the Church was not as divided as it might seem.

After this, the discovery of consensus was no longer a surprise. Dr. Massey Shepherd's *Worship of the Church* was promptly accepted by Churchpeople in general. Dr. Dawley's *The Episcopal Church and Its Work*, describing the heritage, structure, and activities of the Church, has been added this year.

Still to be published is a volume on Christian living, covering the subject of moral theology and Christian ethics.

The mystery of the existence of a consensus at the very moment that the Church appears to be torn between extremes is well worth the study of a sociologist. The fact is that all dioceses



REV. JOHN HEUSS: *Starting with a desk and a desire.*

and most parishes contain extremes of Churchmanship about as wide as those that are to be found on the national scene. But when the group is small enough for its members to know each other, they find that they have a much broader area of agreement than they thought they had; when the opinions of one side are considered with sympathy and charity by the other, it is usually possible for both sides to work together. And it is commonly found that the idea of Anglo-Catholicism held by a Liberal, or vice-versa, is a caricature of the actual beliefs of Liberals or Anglo-Catholics.

Where Does Education Begin?

During World War II, many thousands of the Church's young men and women, products of the Sunday schools of the 1930's, went into military service. Hundreds of the clergy volunteered to serve as chaplains to the armed forces, with a special interest in providing ministrations to personnel of their own Church.

The chaplains were deeply shocked, however, to discover that the young Churchpeople had retained practically nothing of what they had been taught in Sunday school. Few of them came to the sacraments on their own initiative; few seemed to know or care much about their religion. One hundred chaplains joined in signing a statement saying:

"We are appalled at the indifference of the American people to Christ and their ignorance of Christianity's basic teachings about God and man. . . . We are alarmed at the degree to which the young men and women of our own Church, as we meet them in the armed forces, are uninstructed in the faith and unaware of its devotional, moral, and social implications. . . ."

They pledged themselves to try to bring about a reorganization of the Church to make the central objective "the imparting to our people of definite knowledge of what Christianity is and what in action the truths of the Gospel are."

The obvious and contented spiritual illiteracy of Churchpeople generally, not only in the armed forces but in parishes and missions everywhere, was one of the fundamental problems facing the new Department of Christian Education. How could the many hours of Sunday school, the acres upon acres of textbooks and pamphlets and educational aids of the past generation have resulted in such a total failure to impart knowledge? New Sunday school materials were needed, but the old ones were not as bad as all that.

Far more important than the materials themselves was the desire to learn — the recognition that religion is important, that the Church is important, that Christ is important, that God is important.

Accordingly, Dr. Heuss and his co-workers decided almost from the start that the production of Sunday school materials was not the first item on the Department's agenda. This decision, plus the unavoidable delays involved in finding the right personnel, making false starts, producing, testing, revising, etc., is responsible for the fact that the first courses of the Seabury Series did not get into production until eight years after the reconstitution of the Department.

Marriage and Family

Where does education begin? Not with children, but with adults. Children whose parents knew little and cared less about the Church could not be expected to take very seriously the patient efforts of devoted teachers, in half-hour sessions on Sunday morning, to give them theological ideas that the world they knew regarded as quite unimportant. Accordingly, the first courses produced by the Department were adult education courses. The first was produced in January, 1949, on the subject of *Successful Marriage and the Christian Family*.

At the General Convention of 1949, Dr. Heuss told a joint session of the Bishops and Deputies:

"This building requires a great deal more than a new Church school curriculum. It demands far more than a few adult study courses. It requires building up an educational work which touches the

lives of our members from before birth until death. It must be an educational work which is aimed at the clergy as well as the lay people. It must be so large and so compelling as to arouse the inspired interest of the whole Church. It must be so thorough that it penetrates into the home of every family of the Church. It will be an educational work that provides for parents, children, youth, the young adult, the mature, and the old. It will speak to every age group and [enter] into every phase of modern living. It will bring religion into life and life into our religion."

He told the Convention what had been done by way of preparation for the Church's Teaching Series which, "properly adapted to the age-level understanding of children, will constitute the content of the new curriculum."

Thoughtful Approach

Questions the Department still had to answer, Dr. Heuss said, were: "What is a child like? How is he different from an adult? How does he learn? What are his peculiar religious capacities? How is his Christian life conditioned by his home, his school, and his community? What can the parish do to help him live organically into the Christian experience?"

At this point, the Department's staff numbered eight persons. Its total budget was \$124,352. The Convention enthusiastically approved the Department's request for a nearly tripled budget of \$341,500 and for an increase of staff to 25 persons.

An indication of the scope of the Department's interests is provided by the names of the Divisions into which these workers were to be organized: Children's Division; Youth Division; Adult Division; Division of Audio-Visual Education; Division of Preparatory Schools (which was also to concern itself with parochial schools); Division of Camps and Conferences.

As of today, the Department has added a separate Division of Curriculum Development, and the Department's total budget has been upped to \$350,000 per year, of which \$295,000 comes from the National Council Budget and \$55,000 from special funds.

Redeeming the Parishes

If educating children depends on their having dedicated Christian parents, and if such parents must live in a parish that is a living example of the Redeemed Community that the Church is intended to be, something has to happen to make people be that kind of people and to make parishes be that kind of parishes. Carrying forward this fundamental requirement of Christian education was one of the main tasks of the Rev. David R. Hunter [See article by Dr. Hunter on page 21], when he took over the reins of the Department in 1952. Dr.



Something has to happen to make people be that kind of people and to make parishes be that kind of parishes.

Heuss had accepted a call to the rectorship of Trinity Parish, New York, after completing his five years in the National Council post.

Parish Life Conferences

The words "Parish Life Conference," when used in the Episcopal Church today, arouse a response something like the words "Angela Thirkell" in a social gathering. Thirkell fans are a select group of "insiders" whose enthusiasms induce a response of bewilderment not unmingled with irritation from non-Thirkellites. And so it is with those who have attended one of the parish life conferences sponsored by the Department of Christian Education.

"This is it," they say, and they gather to exchange enthusiasms and meet periodically for sessions to increase their proficiency in whatever it is that parish life conferences develop. Those of the clergy who have not yet joined the select circle begin to worry about what new heresies might be hatched in these excited lay sessions. How can laymen, so ignorant, so untaught, possibly know enough about Christianity to discuss it with each other in the absence of a priest?

Is the parish life movement something like Baha'i? Or more like Judo? Alarming anecdotes come forth about the Bible as seen through the eyes of Bill Smith, the paint salesman, who only joined the Episcopal Church last April; or the sacraments as interpreted by John Jones, the lawyer who has long been the least informed parishioner in the Episcopal Church. Vague intimations are astir that

a good many things about the parish need to be changed.

Who is Susan Peters, anyway? Trying to solve her problems seems to have become the concern of half the parish. The rector doesn't remember anyone by that name. Did one of the parish-life aficionados say that she was an actress?^{**}

The esoteric enthusiasm of the parish-lifers, their increased cheerfulness and composure, their strong esprit de corps probably are very much like the impression the early Christians gave to their contemporaries. Suddenly, those who have not been to a parish life conference see how logical it must have been to martyr the early Christians.

Terminology

Besides all this, there is the lingo: "Acceptance," "rejection," "group dynamics," "relationship theology." Where are such terms to be found in the writings of Augustine or Aquinas?

The parish life conferences are the Department's prescription for what Dr. Heuss described as "an educational work which touches the lives of our members from before birth until death. . . . [bringing] religion into life and life into our religion." The techniques of group dynamics are used to show laypeople what an intensely practical and personal thing religion is to them, to inspire them with the vision of the parish as the main resource of human beings for happy, disciplined, purposeful lives.

The idea that religious education re-

^{**}Who Susan Peters really was, in case you don't know, is told in the Seabury parents' manual, *Families in the Church*.

quires a new kind of people and a new kind of parish life does not by any means go unchallenged. Two priests, the Rev. Frank L. Carruthers and the Rev. Alan H. Tongue, rector and assistant, respectively, of St. George's Church, Newburgh, N. Y., in a memorandum commenting on the Department's program have said:

"We are reminded of the story* of the man who feared that his year-old grandson would suffer from sunburn, so he went to a well known children's store and asked for a big straw hat in the one-year size. He was greeted almost with scorn and offered all kinds of substitutes and play suits and toddler's equipment. He tried a great department store and fared no better, then yet another and another. He was offered everything from Davy Crockett hats to space helmets, but his sales resistance was great, and he turned sadly away murmuring, 'All I wanted was a big straw hat in the one-year size.'

"Our Church school teachers (a concerned group if ever there was one) have been deeply concerned about the problem of imparting spiritual truth to the children of the Church. They have waited patiently for years for some real Sunday-by-Sunday helps in teaching how to be good Christians and good Churchmen.

"But what are they offered? — a new theology of education, a new methodology requiring a different kind of teacher, the reeducation of teachers, the reeduca-

tion of clergy, parishes revamped and remodeled, a religious revival in the Episcopal Church, and with the warning that unless all this is done, the new Church school material will be of no value — the



*Doesn't it come as a great surprise
That there's no straw hat in the
year-old size?*

child's head must still go unprotected and all the while, all we have been asking for is 'a big straw hat in the one-year size.'

Periodicals representing different schools of Churchmanship have expressed, from their distinct points of view, concern about the possible changes in Church ways inherent in the parish life conferences.

The *ACU News*, organ of the American Church Union, said:

"The presupposition of the whole movement seems to be that the parishes are failing in their true task, and have been doing so until this movement came along. However, if the parishes are not now properly employed in fulfilling their true purpose, then the Bishops should see to it that the parish clergy mend their ways. It is certainly most undesirable to attempt to force the hand of the parish clergy by means of the laity even if it be for an immediate good end."

The *Protestant Episcopal Standard*, organ of the Episcopal Evangelical Fellowship, said:

"Our uneasiness about the Church and Christian education is not basically about materials. Rather it roots in the fact that too many people talk and write as if they assume that Christ and the Holy Spirit have abdicated in favor of the Department of Christian Education; that proper preparation, as directed by the Department, will guarantee the Holy Spirit's doing what we want Him to do."

Thus easily is forgotten the testimony of the 100 chaplains, one of whom is now the editor of *ACU News*:

"We are alarmed at the degree to which

the young men and women of our own Church, as we meet them in the armed forces, are uninstructed in the faith and unaware of its devotional, moral, and social implications. For this deplorable situation, we believe that we of the clergy are largely responsible."

Thus easily is demonstrated the accuracy of Bishop Whittemore's diagnosis:

"With all the capacity in the world to make an enormous contribution, the Church loses itself in its own shadows. . . . It makes feeble effort after feeble effort like a man of confirmed irresolution who still tries to make resolutions. Hence come our crusades and our forward movements which do not truly go forward. . . . Nervous, irresolute, afraid to speak its own mind in its own Convention, it still prides itself about this and that, points to the great men who have been its members, and yet is half aware of its own nakedness."

The ACU fears that the Department has chosen the wrong channel for the work of the Holy Spirit; the EEF apparently fears lest we should think that the Holy Spirit works through any official channels.

Teacher Training

Beginning in fall, 1953, the Department had held parish life conferences in three-quarters of the dioceses and districts of the Church by early 1955. The emphasis is on married couples, particularly in the younger age group, and dioceses and parishes are encouraged to develop their own leadership for additional parish life conferences "or other means of wakening and deepening the spiritual life" of their people. Sunday school teachers are especially urged to attend the conferences so that they may "relate their Church school teaching to the redemptive life of the parish."

In addition, teacher training is made available through workshops in which almost every diocesan department of Christian education has participated. These are followed by parish workshops, designed to run from four to eight evenings, with leadership supplied by teachers who have attended the regional meetings.

Materials for use in these workshops include *This is My Family*, a training syllabus; *Preparing Teachers of Grades 1, 4, and 7*, a leader's guide for regional training institutes; a teacher training record, consisting of samples from actual classes; and *Church School Teacher's Workshop*, a pamphlet for use in the parish by the teachers who have attended the regional meeting.

The Department of Christian Education does not put forward its program of parish life conferences as "generally necessary to salvation." There are other ways in which individuals and parishes can deepen and extend their spiritual life. But the Department is quite frank to say that, unless the parish is actually

* A FATHER DOES HIS BEST

Said I to Lord & Taylor:
"Hot are the summer skies,
And my son Joe would like to go
In a big straw hat in the year-old size.
Have you got such a thing, for summer skies,
A nice straw hat in the year-old size?"
Said Lord & Taylor: "No."

Said I to Saks-Fifth Avenue:
"The sunshine hurts Joe's eyes;
He used to nap in a small white cap,
But a big straw hat in the year-old size
Would keep the sunshine out of his eyes.
Have you got such a thing in the year-old size?"
Said Saks-Fifth Avenue: "No."

Said I to Best & Company:
"I think it might be wise
When noons are red to cover Joe's head
With a big straw hat in the year-old size.
Can you sell me one, if you think it's wise,
A big straw hat in the year-old size?"
Said Best & Company: "No."

Said I to the infant's mother:
"It comes as a great surprise
That our son Joe may never go
In a big straw hat in the year-old size.
We had no trouble with his other supplies,
His Pyrex bottles, his spoon for eating,
His year-old pot and his year-old sheeting,
His feeding bib of heavy material
To catch the spray from the flying cereal,
Rompers to match the color of his eyes
In the year-old size;
These things were bought with the greatest ease,
The stores were willing and able to please,
His bands and his year-old shirts all fit,
His crew-neck sweater and his Arnold-Knit,
I bought him a bear and a rubber cat,
Yet now, when he needs a big straw hat,
I don't know where to go.
Doesn't it come as a great surprise
That there's no straw hat in the year-old size
To keep the sun from the little lad's eyes?"
Said the infant's mother: "No."

— E. B. W.

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moving forward in the things of God, it ought not to waste its money on the Seabury Series.

Four Necessary Conditions

The Department has listed four "necessary conditions" so important that parishes and missions are not encouraged to use the Seabury Series if the conditions have not been fulfilled. They are as follows:

"1. It is necessary that there be an ever-widening group of individuals within the congregation which is genuinely concerned about the redemptive task of the parish—the life-changing impact of the Gospel on the lives of the people.

"2. Family worship in the Church on Sunday is another condition. . . . This is necessary to the religious life of the home, and it is also a significant factor in the Christian education of both the children and their parents.

"3. A weekly class of parents and godparents is the third condition. . . . Learning is as important for adults as for children.

"4. The religious and educational preparation of teachers is the fourth condition. Their relationship with the source of power must be strengthened and they must be introduced adequately to the purpose and methods of the new courses."

The Department also urges two "desirable conditions": First, a 50-minute Church school class period, since a shorter period is inadequate for an effective teaching job; second, the use of a "classroom observer" in addition to the teacher [see page 4].

Though these conditions are set forth in connection with the Seabury Series, the Department's own material, they would appear on a moment's reflection to be the basic conditions for the use of any material at all. A four-year old child could learn Sanskrit or Chinese if it was spoken in the home; but a teenager's Christianity will be as clumsy and unnatural as high school French unless the language of Christian Faith is a living medium for his family. The vocabulary of religion will constantly slip away from him and the simplest doctrines will seem like incomprehensible puzzles, just like the vocabulary and syntax of a foreign language.

There are exceptional pupils, of course, who learn the Faith under the most adverse conditions; the Church has been living on its exceptions for a generation or more.

Seabury Press

October, 1951, saw the achievement of an objective stated by Bishop Whittemore in his 1946 address and reaffirmed by Dr. Heuss in his report to the 1949 General Convention—the establishment of a publishing house owned and operated by the Episcopal Church. Named Seabury Press after the first American Bishop, it was set up as a separate cor-

poration closely associated with the Department of Christian Education.

Called to serve as manager was Leon McCauley, head of the Bible department of Oxford University Press. Mr. McCauley had entered the religious publishing field some years before as an employee of THE LIVING CHURCH and



LEON MCCAULEY: *Seabury's manager.*

had extensive experience in both editorial and sales work. For a time, in addition to serving as director of advertising and promotion of THE LIVING CHURCH (then published by the Morehouse-Gorham Company), he had been in charge of book production for Morehouse-Gorham.

Starting with three study guides for the Department of Christian Education, Seabury Press quickly entered into the field of publishing quality Prayer Books and Hymnals, produced the books in the Church's Teaching Series, and added an expanding list of general books on Church subjects.

Financed partially by loans from official Church sources and in substantial part by gifts and loans of interested laymen, the press is expected to be a self-sustaining operation and will not be subsidized by contributions from the general Church Budget.

The backbone of Seabury Press's operations will be the curriculum materials prepared by the Department of Christian Education. With the publication of the first three Church school courses in May, 1955, the Press enters upon full-scale operation for the first time.

As a result of the demand for the Seabury Series throughout the Church, the press reported recently, bound stock of four titles was exhausted by June 17th. Immediate steps were taken to catch up with the continuing stream of orders. The three courses add up to seven publications, including a parents' manual, *Families in the Church*, which is designed to cover all three grades.

The first printing of the latest book in the Church's Teaching Series, *The Episcopal Church and its Work*, was also sold out within a week of its publication on June 9th. The second printing is already under way, and it is estimated that the book will reach 25,000 homes within six months.

Though serving as the production arm of the Department of Christian Education in the curriculum field, Seabury Press aims to provide a well rounded publishing enterprise to the Church, including books and printed materials of all types. It is also doing a substantial retail business in Church supplies. The Seabury Series is sold exclusively through the Seabury Press and is not available through the Church book stores.

The Seabury Series

What of the new courses—the Seabury Series? Are they orthodox? Of course they are. Are they pedagogically sound? Naturally. To ask the question is like asking whether the latest model of General Motors or Ford is any good.

Virtually every modern automobile has a hood far too big for what is under it, a false bosom, so to speak. Most cars have too much speed, not enough safety. Their body design is determined by the current taste.

But they are all designed to give the customer the utmost in automobile that can be packed in for his dollars, accepting the limitations placed upon the product by the customer himself.

So it is with the Seabury Series. It is not something dreamed up in the study of a theorist. Every course has been "engineered" to produce important theological, emotional, and spiritual results dictated by the capacity of a particular age group as determined by objective studies. All have been tested in pilot Sunday schools of assorted sizes. It can be expected that widespread use will bring out many valuable criticisms and suggestions for improvement. But 85% of the criticisms will probably represent misapprehensions of the critic rather than weaknesses of the material.

In the general discussion of Sunday school materials, the question, "What about content?" is a vital one. Partly this is an echo of the controversies in secular education over the relative merits of classical and progressive educational philosophies. Partly it is a reflection of the anxieties of different schools of Churchmanship lest educational materials incline a child toward another school of Churchmanship. But most of all it is a recognition of the fact that the typical Sunday school teacher of the past generation knew so little of religion that unless the textbook of every course covered the whole ground, the teacher was certain to blurt out some horrible heresy in class discussion.

Progressive Techniques

The Seabury Series goes the whole way toward an acceptance of the educational techniques generally called "progressive." Actually, it goes a little further than the whole way. It changes the "class" into a club. There is no schedule of subjects to cover Sunday by Sunday. Rather, discussion is expected to range freely, with the Bible, the Prayer Book, the Hymnal, the Church Year, the Ten Commandments presented as resources for meeting the personal situations of the children.

The purpose of the Seabury Series is not to present the body of Church



LOVE FOR THE UNFORTUNATE: from *Seabury's More than Words*.

knowledge in "sugar-coated" form. The purpose, rather, is to foster the development of a certain religion within the child, namely the Christian religion; and to show him that the Church, in its worship, its sacraments, its Bible, its Creed, its theology, its ministry, has answers for his deepest needs. Religious knowledge as such is presented only as it is relevant to those needs.

This is a truly radical departure from the Sunday school materials of the past. They were based on the idea that the needs of a child (except for occasional crises to be met by parent or priest) were inconsequential fancies of the moment, and that the child needed to be packed with formulas and stories that would be ready to spring out from the back of his head when, at some future date, he might need them. But the children frustrated this procedure by losing the baggage long before they needed it, as a theologically illiterate generation has all too plainly proved.

The object of the series is not to present theology under the guise of "play."

Where play is used, it has rather a diagnostic or therapeutic purpose, to bring out things that are hard to express directly in words. The object is to guide the children in a relaxed but completely serious discussion of their place in a universe where God, Christ, and Church are great and meaningful facts.

Is it education? If the word be defined in its usual sense, the Seabury Series concentrates much more on what both precedes and follows education. It covers a wider area of experience in a more personal way. If it must be compared with something in the secular world, the Seabury Series has more in common with social group work than it has with school. Its object is to produce, not theologians, but Christians.

Christian Themes

In order to be a Christian, it is necessary to know quite a bit of theology. This is the discovery made by the pupils for themselves as they go along.

Course 1, for the six-year-old, keeps things in very concrete terms of pictures and stories, and interprets the great themes of God's forgiving love, of justification and sanctification, in terms of the human models supplied by parent and teacher. Of course, this requires of parents and teachers that they be adequate parables in their own lives, which is not always easy.

Controversy will definitely rage over some of the concepts expressed in the course. When Tish spends the change from an errand and lies about it, many a thoughtful parent as well as many a theologian will wonder whether some concept of restitution or punishment ought not to have been introduced by mother as well as the note of all-accepting forgiveness.

An elaborate doctrine of the Incarnation is not needed by a six-year-old, but if he can conceive of God at all in other than human terms, he can think of Jesus as something more than "a glorified man." (*The Church is My Home, Too*, p. 23.) Where teachers err in trying to teach a six-year-old about the Trinity and the Incarnation is not in stating the doctrine, but in attempting to explain that which cannot be fully explained even to a 40-year-old. "This is a mystery and I don't understand it all, either," has to be said some day, and it might as well be said to a six-year-old.

The objective of the three *Tish and Mike* books and of the teacher's manual, *The Church is My Home, Too*, however, is, as the title of the latter indicates, "to create a deep conviction, from experience, that the Church is his [the child's] home, too." It is on the basis of this experience that the child in the later grades grows in understanding the deeper implications of his religion—if, that is, religion has a deeper implica-

tion than the fact that God's Church is everyman's home.

Materials for the fourth-grade course consist of a teacher's manual, *Right or Wrong?*, and a pupil's reader, *God's Family*. The pupil's book consists of two parts — one the experiences of a modern boy transported via a dream into the dangerous but joyful day-to-day existence of the early Church; the second, a biblical survey showing how the Old Covenant prepared the way for the New.

Main Objectives

The nine-year-old's concern with right and wrong, fair and unfair, is the basic point of departure for the class sessions, which have four main objectives (*Right or Wrong*, p. 18):

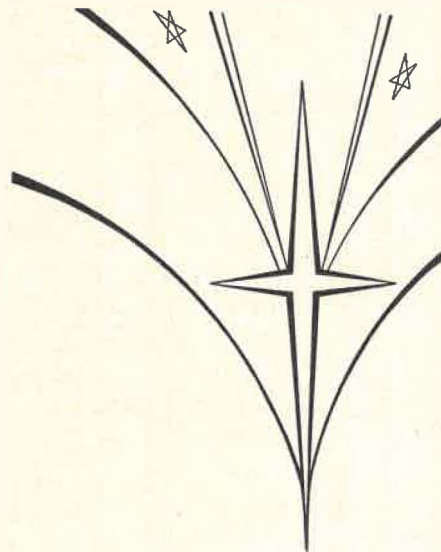
"1. That your children shall be free to examine the meaning of right and wrong, the demands of conscience, and standards of behavior.

"2. That in their class they shall experience trust and confidence, understanding and acceptance, a Christian environment.

"3. That the resources of the Christian Gospel be brought to bear on their discussion experiences, and concerns.

"4. That your children shall come to appreciate the lore of the people of God in terms of their constant struggle with right and wrong, their struggle with God's purposes, and their own wilful lives, and God's action on man's behalf."

The teacher's manual emphasizes the growing importance of what "might be called the content objective—the necessity of communicating to the class and witnessing to our faith and our heritage



THE GLORY OF THE LORD HAS RISEN UPON YOU: from *Seabury's Right or Wrong?*

as given to us in the Bible, the Prayer Book, the Hymnal, and other resources."

It is emphasized that content and relationship cannot be separated. "Content is never taught without an experience of relationship—with the teacher and sometimes with other pupils—and relationship should not exist without

content, which interprets it. The two go hand and hand in the classroom."

The course seeks to develop the fourth-grader's concept of the general plan and purpose of the Bible and to acclimate him to the Church's greatest means of setting forth its teachings — the Christian Year.

"Why Should I?"

As with the first and fourth grades, the title of the 7th-grade teacher's manual sums up the special emphasis of the course: in this case, "*Why Should I?*" Why should I go to church? Why should I believe? Why should I obey?

The pupil's book, *More Than Words*, is a theological dictionary at the junior high-school level, defining and explaining 100 Church words. It is believed that the 12-year-old is ready to reason about his faith and his religious obligations, and interested in definitions and terms.

In class, as shown in 17 class records excerpted in the teacher's manual, the emphasis is still on a technique more like that of social group work than like that of formal education. This means that the approach is not for the teacher to say, "You should believe, because. . ." "You should obey because. . ." "You should go to church because. . ." but rather, in guided discussion, to bring out and resolve the doubts and questionings of the pupil so that in the end he will say for himself, "I believe because. . ." "I should obey because. . ." "I will go to church because. . ."

At this age level, where the intellectual element, the element of "content" looms large, appears the clearest contrast between what is usually called education and the Christian Education Department's concept of the function of the Sunday school.

What is Church school for? To impart facts to people who are already thoroughly convinced and persuaded Christians? Or to convince and persuade people that they should be Christians? Rightly or wrongly, the Seabury Series assumes that at every age, from infancy upward, this task of persuasion, of securing and nurturing an inner conviction, is the all-important objective; the task is not just to learn the Creed, but to believe it; not just to know the Bible, but to see it as the revelation of God's purpose; not just to go through the forms of the Prayer Book and the Church year, but to experience the redemptive living which they are designed to express.

Retention

Rightly or wrongly, the Department of Christian Education thinks that a whole generation went through Sunday school without "catching" Christianity. The result was that, though this generation had been patiently exposed to all

the Church's fundamental facts, doctrines, and practices, it did not retain them.

Secular education — reading, writing, arithmetic, natural and social science — all these concerns of the weekday schools lead to results in terms of retention of subject matter, not just because of the educational techniques employed, but because of the *faith* of parent, teacher, and child that they are meaningful parts of a meaningful way of life, or civilization, in which the mastery of these things leads to the attainment of personal goals.

A great many things are true besides the things taught in school. Such things can be taught to those who find a special relevance in them — Egyptian archaeology, the algebra of qualities, the Cornish language, the similarities and difference between streetcar transfers in different cities, the batting averages of baseball players since 1900. But, if they were taught in the public schools, they would not be retained because neither parent nor teacher nor pupil would see much relevance in them.

The Christian Faith, as held and taught in the Episcopal Church, is not one of the basic assumptions of American culture. If it is to become real to children — or to adults — the Church must recapture its sense of being a culture, a civilization of its own, in the world but not of it.

To aid in this rediscovery is, as the Department sees it, the main task of Christian education. Therefore, it proposes:

✓ That the parish be recalled to the task of serving as a redemptive fellowship — as indicated in the experience of the parish life conferences.

✓ That family worship in the Church on Sunday be made the central activity of parish life.

✓ That parents, Godparents, and teachers constantly renew their religious knowledge and conviction, so that they may pass it on to others.

✓ That Christian living here and now become the main business of the Church school.

These are the things which, in the opinion of the Department of Christian Education, must happen if Christianity is to be imparted to the children of the Church.

Who Is The Boss?

Who is the boss in Christian education? Who decides what shall be taught, and when, and where, and how, and by whom?

The boss is the rector of each parish; these responsibilities belong to him as part of his "spiritual jurisdiction." The Bible and the Prayer Book, including the Creeds and the Offices of Instruction, provide norms for his teaching, and for his adherence to these he is

accountable to his bishop. But other things — theological textbooks, courses, educational philosophy, diocesan and national departments, assistant rectors, directors of religious education, and Sunday school superintendents — these are resources which he may use or not use as his judgment dictates.

Most of the 7,912 parishes and missions of the Episcopal Church have Sunday schools. The 1955 *Episcopal Church Annual*, reporting this number of churches, noted that there were 75,861 Church school teachers and 678,935 pupils. This would suggest that the average Sunday school has about 9½ teachers and 86 pupils. Another indication that the average Sunday school is a good-sized institution, capable of division into a complete set of age-grade classes, is found in a recent sampling taken by the national Department of Christian Education. According to this survey, 53% of Sunday schools have an enrolment between 51 and 200; 25% have more than 200, while 22% enroll 50 or less. Of this group, schools with less than 25 pupils only amount to about 7% of the total, which would be an infinitesimal fraction of the children under Church instruction. (Enrolment has continued to go up, of course, since these figures were collected.)

Directors of Religious Education

Resources to assist the parish clergy in meeting their all-important educational responsibility are various. In many parishes, an assistant priest gives the greater share of his time to the Sunday school. Specially trained parish directors of religious education are becoming more numerous every year. Virtually every diocese has a department of Christian education, usually headed (on an unpaid basis) by a parish priest who is recognized as a capable educator in his own parish. And no less than 41 dioceses have a paid director of Christian education, with professional training and competence in the field. Two noteworthy educational institutions—Windham House, New York City, and St. Margaret's House, Berkeley, Calif. — are largely responsible for the supply of skilled women workers.

Evaluation of materials, teacher training, consultation, contact with national trends, and other resources are supplied to the parish clergy by these diocesan directors, who fill one of the most strategic roles in the whole educational picture of the Church.

Interim Curriculum

The boss of Christian education, the parish priest, when he sets out to select next year's Church school courses, has before him first of all the "interim curriculum" approved by the national Department of Christian Education. This year it will include the first three

courses of the Seabury Series (more will be added year by year until the series is complete). In addition, the "interim curriculum" includes courses from other sources which, in the opinion of the Department, are relatively sound in content and method and are among the best courses available.

The "interim curriculum" has been provided as a service of the Department since 1952. It has included pre-nursery ("cradle") materials developed by five dioceses; and nursery, kindergarten, primary, junior, junior high, senior high, and adult materials from many sources.

Among these are official Methodist, Presbyterian, Baptist, Congregationalist, and interdenominational sources, as well as private publishers serving the Episcopal Church. Each year, the proportion of Seabury Press material grows.

Other Sources

Another important resource of the parish priest is the Christian Truth and Life series published by the Church of England in Canada as its official Church school curriculum. Material prepared especially for the Episcopal Church which the rector evaluates with the help of his parish staff and the diocesan director also includes the St. James lessons, the Pittsburgh and Jacobs material, and the Cloister and Pastoral series published by the Morehouse-Gorham Company, as well as certain special Seabury and Morehouse items not included in any series. Courses published in England by Mowbrays and Faith Press, and imported by Morehouse-Gorham, also have some use, particularly in Anglo-Catholic parishes.

A few clergy include in their scrutiny the strongly Evangelical materials used by David C. Cook and Standard Publishing Company. Some find it possible to make limited use of Roman Catholic materials distinguished by the positiveness and lucidity of their sacramental teaching.

Last, but by no means least, there is a resource which currently provides the answer for a very large proportion of the total — the Episcopal Church Fellowship Series, with seven courses ready for this fall and others in preparation. This series, also a product of the Morehouse-Gorham Company, is the company's response to the need of the Church for a curriculum shaped to meet the needs of the Church in the present day.

Church Fellowship Series

The story of Morehouse-Gorham and the story of Christian education are inseparably intertwined. In 1870, Linden H. Morehouse, a Milwaukee commission merchant, began to publish a monthly periodical for the children of All Saints' Cathedral, of which he was a vestryman and Sunday school superintendent. The magazine, named the *Young*

Churchman, soon became a weekly and was soon in demand in other parishes. Seven years later, Mr. Morehouse added another periodical for the younger children, entitled the *Shepherd's Arms*.

By 1884, the Morehouse family was no longer able to keep up a vocation plus an avocation. The avocation won, and the dedication of the Morehouses to the



From Morehouse-Gorham's
Jesus, Our Friend.

full-time service of the Church became a fact of history. The Young Churchman Company was incorporated, with the Bishops of Milwaukee and Fond du Lac joining with Mr. Morehouse as the original incorporators. Books and Church supplies as well as Sunday school materials were made available to the Church public by the new corporation, including some Church classics which are still in print. Today, the company is the Church's largest purveyor of books and supplies, with stores in New York, Chicago, and San Francisco, and a sales volume of over \$1,000,000 a year. The present officers of the company are Linden H. Morehouse, president; Clifford P. Morehouse, vice-president and secretary; and Harold C. Barlow, treasurer and assistant secretary. The two Morehouses, cousins, are grandsons of the founder of the company.

Christian Nurture Series

The Morehouse name became linked with the national Church's official curriculum materials, as previously noted, in 1916, when the company entered into a contract with the General Board of Religious Education for the publication of the Christian Nurture Series. About 1920, the *Young Churchman* itself took a hand in the Church's missionary enterprise, when one issue per month was set aside for a young people's missionary magazine edited at Church headquarters.

The decline of the Christian Nurture

Series has already been recorded on previous pages. Work on the Episcopal Church Fellowship Series actually began during the war years, 1941-1945, when preliminary drafts of the courses were prepared and sent out to educational experts for criticism. Some of the art work for kindergarten and primary courses was also done at this time. However, wartime conditions made it impossible to publish any of these courses.

After the 1946 decision of the national Church to start upon its own curriculum, the Morehouse-Gorham Company offered to turn over to the Department of Christian Education the drafts and art work that had been done on its new curriculum, and in which it had a substantial investment. Officers of the company went over this material in some detail with the curriculum committee of the Department. However, the Department decided that it had a mandate from the Church to start afresh, without reference to any existing material. Consequently, for four years the company marked time on its new materials, meanwhile helping to keep existing Churchly materials available in the Christian Nurture, Pastoral, and Cloister Series and producing workbooks and other individual items.

However, it appeared (1) that the new curriculum would not be complete for some time to come; (2) there was still demand for material with a well-defined lesson structure, covering a certain area of subject matter week by week. Accordingly, the decision was made to publish the new series, designed to be strong and definite in Church teaching, and at the same time to help the Church school pupil to find the answer to his personal needs in the Church's fellowship.

Coöperation of Experts

Major Church school materials of today are not arm-chair products. They are shaped, tested, and re-tested in actual teaching experience, reviewed by experts, and rewritten before they are offered to the general public. Once upon a time, courses used to carry the name of an individual author. Nowadays, they are the products of many minds, not least the minds of the pupils themselves. Accordingly, neither the Seabury Series nor the Episcopal Church Fellowship Series emphasizes the names of individual authors as much as older series used to do.

The first two courses in the Episcopal Church Fellowship Series were published in 1953 and three more were added in 1954. The series is available not only from the publishers but from many other retail outlets. While detailed sales figures are hard to compile, it is a safe guess that the ECFS alone was used by some 114,000 pupils last year, or about one-third of the pupils enrolled in the grades for which courses were available.

For the fall of 1955, The Episcopal Church Fellowship Series will offer seven courses:

Course N	God Loves Me	Nursery
Course A	Our Heavenly Father	Kindergarten
Course 1	We Trust God	Primary
Course 2	Jesus our Friend	Primary
Course 5	Living the Christian Year	Junior
Course 6	Preparing for Confirmation*	Junior
Course 7	The Prince of Life	Junior High

Still in preparation are another kindergarten course (course B) and courses 3, 4, 8, and 9, together with a teacher training course. The schedule calls for completion of the entire series by 1957, and for revisions of existing courses as needed.

The courses are selected for completion in such a way as to make it possible for an entire Church school to use the series, having different grades use the same material until the whole series is published.

New Course 2

Course 2, new this year, carries out the theme, "Jesus, Our Friend" with a teacher's manual, a reader for pupils and parents, and handwork sheets designed for the use of crayons and scissors. Picture cards, "Something to Take Home," are supplied, one for each Sunday, carrying out the successive lesson themes. The year's objectives are three:

- "1. To inspire the children to desire to accept our Lord's gracious invitation and to guide them along pathways which will take them into His presence. We want them to feel that our Lord can be their Friend and Companion all through life.
- "2. To show our Lord as the kind of Person a little child can love and trust.
- "3. To try to provide ways and suggest means by which they can express their love for Him."

As in the other courses in the ECFS, there is a discussion of the typical development characteristics of children at this age, together with comments about classroom facilities and methods.

The weekly story in the pupil's reader is a simplified version of the one told by the teacher in class on Sunday. The parent is asked to get the child to look up the story in the reader, and to help him read it.

In this course, a strong effort is made to involve parents in the educational process. They are told:

"Your example and interest are most important. Grace at meals [a suggested form is supplied], consistent Church attendance, active family participation in the

*Since many of the pupils in Course 6 are confirmed during the year, the title of this course will be changed in the first revision to something like *Because we are Churchmen*. The pupil's book is entitled *Stories for Young Churchmen*.

life of the Church—all of these make for a happy Christian family. The Church and its activities will be important to the child if they are important to his parents.

"We want our children to grow up as active followers of Jesus Christ and His Way of Life. The home and the Church must work closely together to bring this about."

Junior High Course

Course 7, designed primarily for the seventh grade but suitable also for eight or nine, is the first of three junior high



Morehouse's Prince of Life
(The Story of Christ).

school courses to be published in the series. The theme, "The Prince of Life," is carried out by a teacher's manual, a textbook, and worksheets. The pupil's text is subtitled, "The Story of Christ for Young People," and includes a 237-page life of Christ, followed by a glossary of unfamiliar terms. The pupil is referred to the Bible in references at the end of each chapter.

Again, the teacher's manual includes analysis of the age-group, together with suggestions as to how to prepare a pre-session outline and a post-session analysis. The objectives of each weekly session are sketched out, together with a suggested method of procedure involving the use of the text, worksheets, and background material. Periodic tests are provided as a check on the pupil's progress and the teacher's success in accomplishing the course's objectives.

The two objectives of Course 7 are:

- "1. To help your pupils find in Jesus, 'the Way, the Truth, and the Life.'
- "2. To arouse in them the desire to walk in His way, to live by His truth, and to share in His life as members of His family, the Church. . . . Your primary aim is not to impart facts, but to show your pupils a way of life."

Which to Use?

It is possible to draw sharp contrasts between the Seabury Series and the Episcopal Church Fellowship Series. In the former, continuity is supplied by the group; the class is a family within the parish family within the larger Church family, exploring together the implications of the Church's doctrine and practice for themselves. In the latter, continuity is supplied by the course; the class meets together to explore a pre-determined area of Church doctrine and

practice, attempting to learn what its implications are for themselves.

In either case, however, the objective is the same—to achieve a meeting between Christian people and Christian truth. From the standpoint of the teacher, the first few weeks under the Seabury Series would be the hardest; once the class got rolling, it would carry its own momentum. The Church Fellowship Series would probably get off to a smoother start, but would run into dead spots from time to time when subject matter refused to "come alive" in a particular week.

For those distrustful of such terms as "relationship theology," "acceptance," and "rejection," the Morehouse material does not launch into these modern efforts to explain the Catholic doctrines of justification and sanctification. For those, however, who think that the work of the Holy Ghost in the Church has been a great area of neglect for many centuries, "relationship theology" offers a rationale that gives promise of rescuing important doctrines from neglect.

On the other hand, the Episcopal Church Fellowship Series is, like the Seabury Series, modern in its approach to the child, is scaled to the needs and interests and capacities of his age, and in fact benefits from the work of the Department of Christian Education in many ways.

The Department's "Church's Teaching" books provide a basic resource of both curricula. Both series attempt to lead the child into a more vital use and understanding of the Bible, Prayer Book, Hymnal, and Church year.

Parent Participation

The Seabury Series attempts to involve the parents deeply in the educative process for children of every age level, and to have classes for the parents themselves. The Morehouse series may be more realistic in expecting a lower level of parent participation, with maximum intensity in the younger grades.

This realism is pointed up by a sentence in the ECFS Course 7 Teacher's Manual: "Make calls at [the children's] homes where possible, and invite the parents to attend Church school classes or worship services from time to time." After all, there are many "Sunday school families" in which the child is the only member who has any Episcopal Church affiliation whatever.

Realism also characterizes the ECFS in its comments to the teacher on Churchmanship:

"Be sure that your teaching and the practices you inculcate in your pupils are in accordance with the customs of your parish. There is a wide variety of custom in the Episcopal Church, and there is wide latitude even within parishes. Your task as a teacher is not to change the practices of your parish church, but to teach your

pupils loyalty to the whole Church, in accordance with the customs of this parish, and with understanding and tolerance of others. When in doubt on any point, consult the rector."

The ECFS courses are packed with the know-how of 85 years' experience in Church school materials. The illustrations are designed to please not only the child, but clergy, teachers, and parents. Doctrinal and sacramental subjects hew to established methods of interpretation—they are not necessarily more orthodox, but they seem more orthodox than the bold ventures of the Seabury material into fresh statements of old truths. There would never be a crisis in the parish over statements in the ECFS material. The Seabury material, on the other hand, proceeds on the assumption that there must be a rebirth of belief, even if accompanied by crises, and welcomes impassioned discussions within the redemptive fellowship.

Choice of Goods

Two leading brands of Church school materials are before the Church at the present time, together with several others

that are by no means to be ignored. Which one should a particular parish—your parish—use? Advice is available from many sources, but, as in buying an automobile, advice can only go so far. The Seabury Series uncompromisingly demands a growing involvement of the whole parish in a redemptive adventure. The Episcopal Church Fellowship Series is readier to "accept" parishes "where they are," if one may borrow a concept advocated by Seabury for relations between people.

The choice of a Ford, Chevrolet, or Plymouth, is up to the individual. Then there are others for whom one of the less widely sold brands is the ideal thing. There is nothing absolute about any Sunday school course. It is a piece of equipment chosen on the basis of the parish's understanding of its own function, the priest's understanding of his function, the teacher's understanding of his or her function. Each parish should use the material with which it believes it can get the best results. In either case, in any case, the material is first-rate of its kind.

In 1945, the Church was in woeful

straits, not only in regard to its Sunday school material but in regard to its own morale. Today, with the Church's Teaching Series, the Church knows what its message is and speaks it with an unequivocal voice. With two major choices of curriculum materials, one nearing completion with seven courses, the other well under way with three; with more specialized materials for those who prefer them; with a remarkable development of parish and diocesan directors of Christian education; with a growing body of parents and teachers determined to convey the joy of life in the redemptive fellowship of the Church; with a Churchwide dedication of both time and means to the work of Christian education; with expanding educational plants in almost every parish; with the number of children under instruction about the same as the total number of communicants in 1900—with all these things, the Episcopal Church can look back on a decade of unprecedented achievement, and can look forward to a generation that knows its faith and will be ready to bear witness to it.

History has indeed been made.

Can Teachers Use The Seabury Series?

By the Rev. David R. Hunter, Ed. D.

Director, Department of Christian Education, National Council

CAN teachers in Episcopal Church Sunday schools use the new courses? There is only one answer to this question. They can—but they may not. There is nothing to prevent them from using the new materials if they have any right to be teaching at all and if they have any desire to pursue the objectives of the Seabury Series. These are important "ifs" but they are not formidable and they exclude no one in any final sense who has a sound mind.

Who has the right to teach in the life of the Church? Certainly not alone people of a certain level of academic training. In fact, neither a high school education nor a college degree in itself carries with it the right to be a Christian teacher. Formal education is a great boon to teaching but there is probably scarcely a parish that has not witnessed true Christian teaching at the hands of a consecrated person who knew little formal academic training. Not even a string of doctor's degrees provides any guarantee that a person can teach.

Nor is it necessary for a person to have a considerable knowledge of child development and the psychology of human personality to be able to lead children into the mysteries and warmth of the redeeming fellowship of the Church.

To some people such technical and specialized knowledge can be invaluable and can open the doors to great vistas of understanding, while the same knowledge can leave others cold and skeptical. Certainly those who build Christian education courses must be familiar with this knowledge and pass some of it along to teachers through the courses, but many a teacher has been an effective lay minister to his pupils without ever having verbalized the age level needs of a nine-year-old as distinct from those of a six-year-old.

It is not even essential that a teacher shall have mastered in systematic fashion the theology of our faith and its sources in the Bible and Church history. A teacher cannot do his work if he does not have some of this knowledge firmly planted within him, but to have mastered the whole gamut is far from essential. If it were, would any of us ever qualify? In this area of preparation what is required is not complete mastery of the knowledge, but the accessibility of the knowledge. The teacher must know where it can be found. The course material for the teacher readily make it possible for him to turn to the Bible, the Prayer Book and other sources. Here is to be seen the place and function of the



DR. HUNTER: *They can, but may not.*

six volumes of the Church's Teaching as a part of The Seabury Series.

It is, in fact, no rare thing for real Christian teaching to take place at the hands of a person whose natural gifts are only average and perhaps somewhat less than the norm. The Lord's work does not wait to be accomplished by people of unusual intelligence, quick insight, and agile perception. Praise ye the Lord whenever such join our company (also prepare to have your troubles), for they can become the prophetic, goading, guiding factor in our work together.

(Continued on page 32)

The Family Service



RNS

Where the Gospel is proclaimed, the sacraments administered, and God's gifts shared

By the Rev. Randolph C. Miller, D.D.

Professor of Christian Education, Yale Divinity School

SEVERAL letters have come to my desk with the following question: "I started a family worship service last year, and it increased attendance 40%. How can I rearrange my time schedule to take care of the increase?" The crowded church, the use of all available space for classrooms, and the need for double sessions are indications that family worship meets a fundamental need. The church's ministry to the family-as-a-unit is opening a new field in education, worship, and pastoral relations.

The *Seabury Series*, with three courses appearing in the fall of 1955 for grades 1, 4, and 7, assumes family worship as part of the curriculum. Many parishes are facing for the first time the problems involved in rearranging the Sunday morning schedule in order to minister to families. Here are some answers to the most important questions:

(1) Who goes to the family service?

The whole family goes. It is for everybody, including babies in arms or buggies, boys and girls, young people, parents, and grandparents. Everyone may not stay all the way through, but they all start the service together. Local conditions, customs, and space will determine when certain age-groups may leave.

Some parishes assume that families begin with the first or fourth grade, but let us not confuse this form of discrimination with a genuine family service.

(2) What time is the service held?

Early enough to permit time for a genuine service and an adequate class period. One good arrangement when there is no overcrowding or need for duplicate services is to start at 9:15 A.M. The service lasts until 9:45 or 9:50, and then everyone is in class from 9:50 to 10:45. The period for worship is long enough to allow an unhurried use of the traditional services as adapted (see below), as well as for a 50-minute class period, which is the minimum for use of the *Seabury Series*.

(3) What follows the family service?

Classes for everyone. When the children go to their classes, so do the parents. This is really the heart of the program, for until the parents understand what is being accomplished through the total program they are unable to provide the assistance that is needed. The parents' class asks two fundamental questions: (1) What is the meaning of the Gospel to me as a parent? (2) How can I be a mediator of the Gospel to my children where they are? *The Church's Teaching Series* plus the *Seabury Series* parents' manual provide a starting point for such a class, and selected parents are being trained to teach such classes in a creative way.

Of course, because the whole parish is a family, most congregations have classes for adults who are not parents. Bible

classes and other forms of adult study groups (as distinct from parents with their special needs) operate within the system.

(4) How is the family service modified to meet the needs of all?

In most parishes, the service of Morning Prayer is adapted to the specific congregation. One of the most popular modifications runs as follows:

Processional Hymn with Junior Choir
Opening Sentences
Lord's Prayer
Versicles

Venite (during the Venite the children in nursery and kindergarten go to their classes — also pre-nursery)

Psalm

Lesson or Lessons (see below)

Hymn or Jubilate

Creed and Prayers (carefully selected and limited to four or five collects)

Announcements

Hymn (deleted if time schedule is limited)

Sermonette or story (see below)

Birthday Offering and Offering

Recessional Hymn

Benediction (followed by silent prayer and then to classes)

The success of this service depends on the relevance of selections, the tempo of the service, and the reverence of the adults. If it drags or gets too long, normal children will become restless. But it must keep the structure of Morning

Prayer, so that they know it is the same service.

(5) What lessons are read from the Bible?

It is possible to follow the lectionary by selecting the most appropriate of the four to six lessons or the Epistle or Gospel for the day, although special selections are often used. Care must be taken to find the point of relevance and to indicate it before the reading begins. Many ministers have found that a modern translation, especially the Smith-Goodspeed *Complete Bible*, the *Revised Standard Version* or Phillips' New Testament, communicate to the children and parents more effectively than the King James version.

(6) What kind of sermon should be preached?

The purpose of the sermonette or story is to proclaim the Gospel so that it will be heard. Exposition of the Bible lesson often lacks relevance, although some preachers-to-children do it effectively. Modern stories about real-life children, in which the plot parallels the Bible story, are often much more suitable. Imagination, humor, the light touch, and real sympathy with the children's problems are essential, but entertainment is never a substitute for proclaiming the good news of Christ. The parents, especially fathers, respond to the Gospel as proclaimed to children.

Most preachers need examples to get them started. Raimundo deOvies' *The Church and the Children* (Morehouse-Gorham) is the best example I know. Older books, such as W. Russell Bowie's *The Children's Year*, are good. Kenneth B. Welles' *Children's Sermons* (Westminster) approaches the deOvies' style. There are several good books by Alice Geer Kelsey and Alice A. Bays. Jerry Walker's *Five-Minute Stories from the Bible* (Abingdon) shows how to combine imagination and Biblical insight.

Parents respond to children's sermons, and the parents' class offers a chance for adult exposition. The best means of establishing *rappor*t is to establish by name the characters about whom most of the stories are told. They can change in age, so that high school problems as well as nursery difficulties may be treated in terms of the Gospel at work in daily life, but they have to stay in character.

The informality of the family service provides an opportunity for questions, quizzes, and contests. Occasionally, the children may be told that they may stop listening, because the next point is for the parents! Once in a while, the Bible lesson may be re-read with errors, and the children will catch every mistake!

(7) Which hymns do we sing?

The family service should work with a small repertoire of about 60 hymns. They should provide a balance between the classical hymns of the Church and the best of the children's hymns. One of

the best systems is to use a hymn for three Sundays, rotating a new hymn into the system each week. The processional hymn, when used for three weeks, may be learned previously by the non-readers (nursery through second grade) in their classes, or at least they may learn the opening stanza or the refrain so that they participate in their portion of the service. Hymns should be selected for the meaning of their words as well as for their tunes, and stories about them may often be used. A hymn such as Jan Struther's "We thank you, Lord of heaven" (No. 313) has great significance as an expression of thanksgiving. *The Hymnal 1940* is rich in its adult hymns suitable to families. Bland Tucker's "Our Father, by whose Name all fatherhood is known" (No. 504) should be the "theme song" of family worship!

(8) When should we have communion?

Some congregations have Holy Communion at every family service, often starting at 9 A.M. Others have it only once or twice a year. The most common practice is to have it once a month (on a Sunday when the 11 A.M. service is Morning Prayer). Everyone stays through the ante-communion, story, and offering. Nursery and kindergarten are dismissed at this point, and parishes vary in their customs of dismissing up to a certain grade or all who are not confirmed. One common practice is to let those above the third grade remain. When the congregation goes to the altar, those who are not confirmed are asked to keep their hands behind them or across their chests and the priest places his hand on their heads as he administers to the others. Sometimes this custom is used for primary children as well. There is no agreed upon manner of modifying this service, and the 35-minute limit puts a premium on careful timing, for the 50-

placed at the side of the steps. Once everyone accepts the fact that babies may cry to the glory of God, there is no problem of reverence. Adults, especially parents, are willing to be baptized at this service. After the Baptism comes the offering and usual closing of the service. This service may be held as often as once a month, taking the place of Morning Prayer.

(10) What use do teachers make of the family service in class?

Children and their parents often come from the family service full of questions about the experience they have just had. These questions are the self-starters for the class session. Usually the topic leads into the planned lesson for the day, but there is good reason to spend a few minutes relating the experience of worship to the daily lives of the pupils no matter what the planned lesson may be. This is as true of the parents' class as it is of the others. Teachers are helped when they receive in advance the hymns and lessons for the coming month at a teachers' meeting.

All of this experience and discussion is shared in the home. No parent has to ask what happened in Church school! The members of the family have in common their experience of worship, and they naturally share what happened in their classes as an extension of their worship.

(11) What does this do to the 11 o'clock service?

In most cases it makes little difference. Some parents and children stay through the whole morning, and for others a baby-sitting set-up is provided so parents may attend. But the family service is *Church!* The Gospel has been proclaimed, the sacraments have been administered, and the family has shared in God's gifts as they are mediated at its own level! What normally happens is

The members of the family have in common their experience of worship

minute class period remains essential on communion Sundays.

(9) When do we have baptisms?

Baptisms should always be part of a public service of worship. At 11 A.M., crying babies are not always welcome (especially at the parish of St. Millstone-by-the-Pond), but at the family service Baptism is always a great event. Everyone stays! The nursery and kindergarten children are placed where they can see the Baptism take place. The service begins with the processional hymn, and is followed immediately by the story or sermonette, and then is sung Hymn 186 ("Blessed Jesus, here are we"). The service may be read from the chancel steps, and a portable font may be

that the 9:15 A.M. service shows a gain in attendance, chiefly from parents who would not or could not come at 11 A.M. anyway. A new congregation is born without hurting the other one. They come together for many combination services at Thanksgiving, Christmas, and Easter, and they share in the fellowship of the congregation through family nights and other activities. The congregation itself becomes a true family of God.

When the *Seabury Series* speaks of the congregation as a redemptive and sustaining community of the Holy Spirit, it is translated into an organization adapted to the needs of the local parish in ways such as suggested above.

The Rebirth of Christian Education

UNQUESTIONABLY, the news event of the decade in the Episcopal Church is the rebirth of Christian Education, described in an article in this issue. The beginning of publication of the Seabury Series marks the culmination of years of work and planning. Though the story centers in the remarkable program of the Church's Department of Christian Education, every parish has a part in it, and other individuals and agencies have made important contributions. Some of these have been covered in the story, but others have necessarily been only lightly touched on or omitted. There is just too much to tell, even for a long article.

Answering the question, "Who is the boss in Christian education," the article points out that the boss is the rector in each parish. This is true of education at the parish level, but the real boss of the education of any particular child is that child's parents. No one else can relieve them of this responsibility, which is their natural right and duty. School,

and other recent years, the approach of General Convention has been widely heralded with anxiety and controversy. In 1955, nobody seems to be really worried about General Convention at all.

The return of children to central importance in the Church's worship and activities has, perhaps, matured us all, given us a new and better understanding of "what Christianity is and what in action the truths of the Gospel are," (to recall the objective set forth in the historic statement signed by 100 chaplains in 1945).

May God enlighten with His wisdom those who teach and those who learn, that rejoicing in His truth, they may worship and serve Him from generation to generation through Jesus Christ our Lord.

Becoming What We Are

THE DEPARTMENT of Christian Education has carried the Church a long way forward toward "becoming [in Dom Gregory Dix's phrase] what it is" — the Body of Christ, the Fellowship of the Holy Ghost, the Redeemed and Redeeming Community.

In doing so, the Department has made extensive use of a way of thinking that is currently called "relationship theology," taking the human experience of "acceptance" and "rejection" as a means of interpreting the divine action which St. Paul called "justification," a word which in St. Paul's time was also borrowed from human experience.

This emphasis of the Department is related also to modern studies of the psychology of groups which have helped to recall present-day Americans from an individualism so extreme that most of us have not realized to what extent we are what we are because of the group we are in. Anglicanism's persisting emphasis upon the classical doctrine of the Church has helped to preserve our sense of the corporateness of the Christian community; but even Anglicans have had to rediscover that group relationships are a reality in the natural order as well as in the things of the spirit.

The Church, in other words, is not the only "body" there is; social bodies of other kinds are also living entities and have a powerful influence on the life of their members. The Church is the body of Christ. Therefore, in the words of I Peter, it is



RNS

The reawakening of parents to the importance of Christian education has brought about spectacular changes.

Sunday school, and all other means of education are fundamentally only assistants to the parents in discharging this duty.

It was the reawakening of parents to the importance of Christian education that brought about the spectacular changes of the past ten years. The Church has responded magnificently to their need, and in doing so seems to have lifted itself out of a condition of ineffectiveness and low morale. In 1946, 1949,

“a chosen race, a royal priesthood, a holy nation, God’s own people” — and therefore, to a degree, its members are “aliens and exiles” in the secular world.

This understanding of the group that is the Church lays, in our opinion, the groundwork for a revived understanding of the work of the Holy Spirit which will ultimately correct a weakness of Western theology that goes back many centuries.

In this connection, however, we cannot help wishing that the Department had been bolder in acting upon a result of modern Christian scholarship that is as assured as any discovery in the realms of biblical criticism or ancient archeology — the discovery that *the* act of worship of the Church is the Holy Eucharist. To have the worship of the parish family centered upon Morning Prayer — and almost inevitably upon a trimmed-down, “adapted” form of Morning Prayer — seems to us to weaken the whole effort to recreate in the Church a consciousness of its real nature as the people of God.

The Department apparently cannot quite bring itself to an all-out acceptance of the parish Communion as the weekly assembly of God’s people to spread forth before the Father Christ’s mighty acts of Redemption and to receive sacramentally that Life in which we have life. Lacking this principle, it always keeps the hammer poised over the nail, but never quite drives it home.

“Relationship theology” demands a strong sacramental emphasis, lest Churchpeople should get confused and think that their relationship is primarily with each other rather than with God through Christ in His Church. The material explaining the meaning of Baptism and Holy Communion in the Seabury Series is quite adequate — in some paragraphs, inspired; what is missing is a realization that the weekly Family Eucharist is a “condition” or at least a “desirable condition” of the reoriented parish.

The Department maintains an official neutrality on the subject in its published material, suggesting orders for both Morning Prayer and Holy Communion. The individual parish can, of course, make up the lack by choosing the latter. Thereby, it will present a “High Church” face while the neighboring parish presents a “Low Church” face by using the former. Under these conditions, the redemptive fellowship would appear to stop short at the parish boundary.

The thought that, as Dr. Miller’s article suggests, we must expect Morning Prayer at the Family Service in most parishes on all Sundays of the month except one, is indeed a depressing cultural lag. Why not allow this system to continue at 11 o’clock for those who feel they must continue to have “High Morning Prayer,” but bring the children up right?

God has, we know, been patient with the Episcopal Church all these years, and there is a fair chance that He will continue to be patient with us. But if

Christian education is indeed to be, not just a way to keep the children occupied on Sunday but an adventure in redemptive fellowship, it must begin at the font and be centered at the altar where week by week the nature and mission of the Church are proclaimed and renewed as Christ Himself ordained that they should be.

The Church and the Churches

WHAT will General Convention do about relations with other Churches and the ecumenical movement? Pretty much what it has done before, if the reports of the three Commissions concerned with this subject are a safe guide (see page 7). The continuing interest of Church leadership in the problems of relationships with the Church of South India, a united Church containing four formerly Anglican dioceses, is expressed in the reports of two Commissions, one of which makes certain recommendations for action.

For those who do not think that denominational mergers have much to do with the cause of Christian unity, the Church of South India presents a difficult problem. It serves, perhaps, as an example of the ways in which repairing some cracks in Christendom tends to open others; but it also presents an inescapable claim for consideration on its own merits — as a body of Christian ministers and Christian people who must be dealt with generously and lovingly.

The Convocations of the Church of England, following in general the point of view of the Lambeth Conference, have adopted with remarkable unanimity a report providing that episcopally ordained clergy of the Church of South India may, while they are in England, officiate in Anglican Churches if for the duration of their stay they promise not to officiate in non-Anglican Churches. Such priests must also conform to the provisions of the Colonial Clergy Act, which requires in some cases subscription of a “Declaration of Assent” to Anglican formularies.

Other provisions of the Convocation action have been reported in our news columns. This particular one is cited as an example of the difficulties of partial and local approaches to the unity question. Two clergy of the Church of South India, upon arriving in England, would have to go separate ecclesiastical ways, deciding either temporarily or permanently to give up full communion with each other in order to conform to the relationships conscientiously arrived at by British Christians.

What kind of Church is developing in South India as a result of the merger? This is a vital question, and we are in hearty accord with the proposal of the Episcopal Church’s Ecumenical Commission that a delegation be sent to make contact with South Indian Christians and express the Episcopal Church’s cordial interest in their Church. Simply as

followers of Christ working toward the reestablishment of the historic threefold ministry, the Christians of India have a claim upon our interests, affection, and good will. As an experiment in reunion in which four former Anglican dioceses are playing an integral role, they have a special claim upon our confidence. We cannot prejudice their decisions and policies, nor can they prejudice ours. Their acceptance of non-episcopal ministrations and maintenance of ties with non-episcopal Churches treads a path for the present upon which we cannot conscientiously follow. Only the future can bring an answer to this difference.

THE incorporation of Lithuania, Latvia, and Estonia into the Soviet Union did not, in our opinion, have much relevance to the question of world federal union. Nor would the amalgamation of Mexico and Cuba with the United States. Similarly, for some of the Churches of a particular area to come together as did Anglicans, Methodists, Presbyterians, and Congregationalists in South India, may be a good thing or a bad thing but its relevance to the reunion of Christendom as a whole is exceedingly limited.

We are not happy, therefore, about the Ecumenical Commission's proposal that "the entire Church be asked to study the Church of South India" (together with the Ceylon and North India union plans) with the aid of a proliferation of materials from the Commission. In theory, it is good to have the whole Church studying almost anything about Christianity. In practice, the word "study" in such a context is likely to be a euphemism for the promotion of a certain point of view. Why not "study" the Philippine Independent Church? Or the Eastern Orthodox? Or the Roman Catholics? Or the Quakers? Or the Polish National Catholics? We have much to learn from any or all of these Churches.

The kind of study that would represent a sounder investment of General Convention's funds and the Church's time would be a study of the Church of South India by a group of scholars, theologians, canonists, etc., carefully selected to represent all points of view, in an effort to arrive at recommendations which could then be presented to the Church for deliberation and ultimate decision.

The mere fact that this study resolution is appended to the report of the Ecumenical Commission rather than the report of the Commission on Approaches to Unity gets the discussion off on the wrong foot. We do not regard the Church of South India as the implementation of the ecumenical movement, as a sort of microcosm of Anglicanism's role in the United Church of the future. We do not think the rest of the Anglican Communion regards the South India Church in this light either. On the contrary, we regard it as a local approach to a local situation, one which unfortunately oversteps the boundaries of sound Church polity as Anglicanism views them. As

the Church of England can afford to accommodate South Indian priests but not their principles, so the Episcopal Church might be able to do the same. But the English action makes tragically clear the fact that, as of today, the principles upon which the united Church is based are not such that Anglicanism can enter into free and wholehearted intercommunion with it.

There are other Churches working in South India, not part of the united Church, which participate in the ecumenical movement and the World Council of Churches. Not to be forgotten among these are the relatively small groups of continuing Anglicans, as well as the Lutherans and the Churches of Syrian affiliation. Can we be satisfied with an "ecumenical answer" which leaves these World Council members outside?

The whole ecumenical movement suffers, of course, from the absence of important Churches such as the Roman Catholics and major Lutheran and Baptist bodies, some of them with work in South India. Until these "iron curtains" are down, the movement will be a partial and limping thing. This does not mean that ecumenical discussion must fall silent until they join it, but it does mean that no pattern for the reunion of Christendom can properly be said to be under general discussion, or even in existence, today.

IT is increasingly evident that the Episcopal Church needs to reestablish a "Department of Ecclesiastical Relations," a sort of State Department for the Presiding Bishop and the National Council, to give continuing attention to the relationships of the Episcopal Church with other Churches. General Convention Commissions, meeting infrequently and with a scattered membership, do a great deal to bring representative points of view to bear upon a single subject or two, but they are no substitute for a continuing body with suitable staff giving day-by-day attention to the whole field of the Church's relationships with other religious bodies.

Three General Convention Commissions — the Ecumenical Commission, the Joint Commission on Assistance to the Eastern Orthodox Church, and the Commission on Approaches to Unity — have, between them, let slip the most important single subject in the field of ecclesiastical relations — the implementation of our existing intercommunion with the Polish National Catholic Church, with its many thriving parishes in the United States. Each of the Commissions has much to report about work in an important area. None of them has been lazy; but none of them is really responsible for the field of interchurch relations in general.

For a number of years, there was an Advisory Commission on Ecclesiastical Relations, staffed for a considerable part of its history by the Rev. Floyd W. Tomkins (whose recent resignation as American sec-

retary for Faith and Order was noted in the Commission's report, with mention of the special recognition accorded to him at the Evanston meeting of the World Council of Churches). This commission was gradually allowed to disappear as the office of the Presiding Bishop took on more direct and urgent responsibility for the Church's missionary, educational, and social work. But the need for a successor committee or department is apparent today.

Not one of the Episcopal Church's three successful intercommunion negotiations in recent years (with the Old Catholics of Europe, the Philippine Independent Church, and the Polish National Catholic Church) was so much as referred to the Commission on Approaches to Unity, much less developed by it. The Commission is being by-passed again in connection with South India.

The Ecumenical Commission is, in our opinion, fully occupied by the responsibilities of overseeing the Church's participation in the World Council of Churches, the National Council of Churches, and the great interchurch gatherings related to these two comprehensive organizations. Dealing with particular Churches is another and, we think, altogether different subject.

To link an ecclesiastical relations agency directly to the Presiding Bishop and the National Council would, of course, have the effect of placing upon the national executive leadership of the Church a more

direct responsibility in this field than has been recognized in the recent past. It would be one more step in the development of the powers of Church headquarters. As a matter of fact, however, foreign and domestic missions, world relief, and other aspects of national Church activity are, as of today, deeply involved in relationships with other Churches all over the world, often on a basis of improvised policies, isolated projects, and casual agreements. The Church's State Department cannot be isolated from the rest of its government.

In conclusion: for a practical "study" by "the entire Church" during the next triennium we recommend a study of a body of fellow-Christians in this country with whom we are at present in communion—the thriving Polish National Catholic Church, which has many things to teach us.

For the building of relationships with the Church of South India, we heartily approve of the recommendation for a delegation to visit that Church, and suggest that a representative Commission be appointed to study its developing life and make recommendations for interim relationships with it.

And for the long-range strengthening of the Episcopal Church's relationships with other Churches, we recommend to the Presiding Bishop and the National Council the reconstitution of an ecclesiastical relations agency, with adequate secretariat, as a part of the Church headquarters structure.

B O O K S

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

A Three-Ply Compliment

A review of some of the material recommended as advance reading for Auxiliary delegates to the triennial meeting

By ALICE D. BORMAN

First Vice President, Woman's Auxiliary, Diocese of Milwaukee

THE HOUSEHOLD OF GOD. By Leslie Newbigin. Friendship Press, 1954. \$2.75.

LIFE TOGETHER. By Dietrich Bonhoeffer. Harpers, 1954. \$1.75.

THE CHRISTIAN WORLD MISSION IN OUR DAY. By Kenneth Scott La Tourette. Harpers, 1954. \$2.50.

A THREE-PLY compliment has been paid to Woman's Auxiliary delegates to the WA meeting at General Convention by the compiler of the list for advance reading for this group. First, that we women can stretch our untheological minds to grasp the strong meat here offered to us; second, that we can untangle the beliefs of our Church from some herein set down which appear to

be contrary to those beliefs; third, that, in spite of being steeped in the matchless prose of the Prayer Book, the measured language of C. S. Lewis, the arresting expressions of Dorothy Sayers, and the terse sentences of Chad Walsh, we can still extract the stimulating thoughts and compelling conclusions which in the books recommended underlie many infelicities of style and utterance.

It was puzzling to see the names of three authors not of our communion on the list of seven titles [L. C., July 17th]. Bishop Newbigin is a bishop of the Church of South India, ordained in the (Presbyterian) Church of Scotland. His book, *The Household of God*, deals with the question that is central in the present ecumenical debate: by what is the Church

constituted? One needs to have her Bible right at hand as she reads this book. Many Episcopalians may thus remedy the defects in their knowledge of the New Testament epistles. If they fail to look up the references, the reach of the book may well exceed their grasp.

Our attention is drawn early in the book to the fact that the Church is not a religious club to which it is advantageous to belong. One who understands the theological position of the Church of Scotland says that Bishop Newbigin has grown through the missionary movement into understanding the real nature of the Church. His exposition of the place of the World Council of Churches in the movement toward unity should allay the fears of many of our Church, provided the Council considers itself as taking this position (pp. 12, 13) and does not fall into the temptation of substituting federation for real unity. The horns of the dilemma on which we ourselves as both Catholic and Protestant are impaled is adequately set forth on pages 15 and 16.

Chapters 2, 3 and 4 are devoted to the positions on the nature of the Church of Protestants ("congregation of the faithful"), Catholics, ("Body of Christ") and

a third group which Dr. Newbigin terms "Pentecostal," this chapter being called "Community of the Holy Spirit." The author's statement of the first two are adequate, and his criticisms fair, while the suggestion that these positions must be reexamined in the light of the third position certainly gives food for thought.

Dietrich Bonhoeffer's *Life Together* sets forth how this life should be lived. When one finishes the introduction, one's sympathies are entirely with this German Lutheran pastor who witnessed for Christ under the Nazi regime, even to laying down his life, becoming one of those martyrs whose blood is the seed of the Church. Thinking back to the great lack of community in the Germany after Versailles—that lack which the Nazis filled with their burgeoning movement for blood and soil—illuminates the start of the book. Bonhoeffer sets over against this the ideal of community in Jesus.

We must remember, however, that the author cannot think that human love can be anything but possessive and wrong because Luther teaches the doctrine of the total depravity of man. In the book we find no belief in a visible Church, community is seen only in small accidental groups of which the pastor is one who serves the brethren. The treatment in this book of confession can be troublesome to Churchpeople unless they read and contrast this with our beliefs as set forth on pages 157 to 158 of *The Faith of the Church* (Seabury Press). But the chapter, "The Day With Others," should encourage us to use more often our Daily Morning and Evening Prayer, which provide, as Bonhoeffer recommends, the devotional use of psalms, prayers, and Bible reading. The author's thoughts on meditation, based on the scheme of Thomas à Kempis, is most valuable.

The third book is *The Christian World Mission in Our Day*, by Kenneth S. Latourette. It compresses for the average reader his monumental *History of the Expansion of Christianity*. In this book, through the eyes of Latourette (a Baptist, who is Sterling Professor Emeritus of Missions and Oriental History at Yale) we survey the world of yesterday, from 1815 to 1914, how the Gospel spread in that day, then the world of today, with the situation of missions on all continents, finally our behavior as bearers of the Gospel today, and what we can expect tomorrow.

Latourette speaks of bringing the Gospel as a purely "Protestant" triumph, but few would deny that Rome has also brought the Gospel to millions. Many Anglicans, as well as Orthodox, old Catholics, etc., would have to swallow hard on finding us all lumped as Protestants—with no qualifications. The American press did violence to the faith of many in calling the Evanston meeting

a Protestant gathering, and Latourette follows the same path. This could be set right if Churchpeople would balance the reading of this book by reading P. M. Dawley's recently published *The Episcopal Church and Its Work* (Seabury Press, Greenwich, Conn. \$2.50).

We will know when we have finished this book why many missionaries from Asia and Africa speak as though they had their backs to the wall, as indeed they may have increasingly. It is our sin that we exported the mechanical age to backward countries, splitting wide apart old communities, while hardly enabling those who brought to these the saving message to exist, let alone carry on their work.

Let us acknowledge that there are omissions that may trouble Churchpeople in this book. The importance of the Oxford Movement, mentioned on page 34, was much greater to all Churches than is here indicated. Although many small movements toward unity are mentioned, no reference is made to the hopeful progress toward each other of ourselves and the Philippine Independent Church, numbering over two million members. During World War II, only a very small part of the Nippon Seikokwai entered the Kyodan (Church of Christ in Japan), and this apostasy was with difficulty forgiven when the seceders wished to return. Pp. 129 to 130 do not give this impression.

Toward the end, we get a new vision and a new hope even for our vanished brothers in the Faith in China. A blueprint for missionary procedures is outlined which can be of use to every Churchwoman who follows missions with interest through the UTO, through personnel work, through supply work, that we do well to understand.

If we read, mark, learn, and inwardly digest these three books, we may—and indeed we should—end by loving God

with all our minds more than ever before; for our minds will have grown in assimilating the material here set forth.

In Brief

PROBLEMS OF MARRIAGE AND DIVORCE. Being an Address Given to a Group of Laymen. By the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury. Morehouse-Gorham Co. Pp. 29. Paper, 45 cents.

In this brief brochure, the Archbishop of Canterbury discusses the nature of marriage in our Lord's teaching, the history of marriage legislation in England, and the present attitude of the Church toward the remarriage of divorced persons.

Quoting Lambeth Conference resolutions, the Archbishop is opposed to the remarriage in the Church of a divorced person whose partner is still living, but believes that, with the concurrence of the bishop and the rector of the parish concerned, persons married contrary to the teaching of the Church may in certain cases be admitted to Communion.

LETTERS FROM BARON FRIEDRICH VON HUGEL TO A NIECE. Edited with an introduction by Gwendolen Greene. Preface by John B. Sheerin, CSP. Regnery. Pp. 274. \$3.75.

Includes some letters that have not yet appeared in print. Gwendolen Greene is the niece to whom the letters were written. Von Hugel never tried to push her into the Roman Catholic Church, urging her instead to nourish her soul upon those Catholic elements that he recognized to be present in Anglicanism, until such time as clear conviction dictated a change. She became a Roman Catholic eventually.

CHRISTIAN MARRIAGE. A handbook on getting and staying happily married. By Floyd Van Kueren. Morehouse-Gorham. Pp. 182. \$1.75.

A new and revised edition of a book originally published (1935) under the title, *Outfitting for Spiritual Marriage*. Author is a priest of the Church.

Thoughts

after an inordinate number of parish suppers

ARE there casseroles in Heaven?
Do they toss the salad high?
Will the biscuits need less leaven,
For that banquet in the sky?
Do the angels wait on table
While the coffee meekly drips?
And the martyrs who are able
Fiercely wrestle with the chips?
O the hamburg and the noodles,
And the transcendental bean!
May the Lord forgive the doodles
Of a scribe no longer lean!

JANET MORGAN

Letters

(Continued from page 5)

noon, and night." Does he really think that "Feed my sheep" applied to the Eucharist morning, noon, and night? If that is so then to the Catholic the problem is posed: Was the Holy Ghost, which was to guide God's Church into all truth, mistaken for well over 1000 years?

I seem to remember that our Lord had something to say about beams and motes, and I think we all must agree that those commands apply to Protestant and Catholic alike. I beg my Protestant brothers to believe that, when a Catholic objects to a departure from the historic faith and practice, he does so from reverence for what he believes to be God's will and presence and from a wish to protect his brother.

SHELDON LEAVITT

Asheville, N. C.

Last year the London *Church Times* reported the following article:

"Evening Communion on important festivals which fall on a weekday have been inaugurated with the permission of the Bishop of Exeter at Whiteleigh, which is a new housing area half an hour from Plymouth. The parish priest, Edward G. Mansfield, had felt that the employment of the parishioners made morning celebrations 'prohibitively difficult' for them.

"The Bishop did not issue precise regulations, but asked the priest to tell his people to have their tea as early as possible, and then not to eat or drink until after the service. To this, Fr. Mansfield added the direction that they must not smoke either. The Bishop also suggested that a quarter of an hour of quietness and prayer should be observed before the service.

"Evening Mass has been celebrated at 9 o'clock on Maundy Thursday, Ascension, Corpus Christi, and on the birthday festival of the Church. It is felt that these services have made a real difference to many people's lives; and they have also enabled the priest to give teaching on the importance of the normal fast. The whole emphasis has been on the corporate observance of weekday feasts, but no need whatever is seen for evening Mass on Sundays."

Could it be that this outstanding English Bishop and moral theologian made a distinction between his constitutional rights as a bishop and the limitations placed upon these rights by the growth of synods and the tendency to promote uniformity by bishops acting collectively? In the primitive Church the bishop had an authoritative position as the source of jurisdiction for controlling worship and the use of the Sacraments. A decision by a bishop might be subject to revision by the episcopate acting collectively. A great and noble office would be degraded from its true function and historical status if it were limited to being a mere instrument of provincial synods. The absence of prohibitions has been used to a wide extent in the past.

The same is true of the status of the parish priest. Is he a mere instrument of the bishop? Does a parish priest have wide powers? How many priests have sought episcopal approval before instituting reservation? Is such approval necessary? We owe much to the initiative of parish priests who pioneered without episcopal sanction. A large part of the restored vigor of the

Anglican Church would have been hampered if nothing could have been done without the bishop's approval. Much that is now approved was performed originally with disapproval.

Our century has witnessed an increasing consciousness of eucharistic worship. There has been quite a revolution since the Bishop of London pleaded, "Gentlemen, I know you are all busy men; but if between Christmas and Easter you could manage to squeeze in one celebration of the Holy Communion, it would be to the advantage of true religion."

With all our advance there has been a certain impoverishment of eucharistic worship. This impoverishment cuts across churchmanship lines. High Mass without the communion of the people, ordination eucharists maimed by the restriction of communion to the ordinands "because it takes too much time," Mass every hour on the hour, all contribute to this impoverishment. "The maiming of the great Sunday Eucharist by the cessation of the Communion of the people has been called the supreme disaster in the history of the liturgy." (Eugene Fairweather, Chicago Catholic Congress, 1954). We should be more disturbed by these destructive developments than by Evening Mass.

The modern shift in emphasis is toward the Parish Communion in which the partaking of the Holy Sacrament by the whole family of the parish is the climax. Evening Mass on a weekday feast contributes to this ideal. Whereas on the Epiphany we had a multiplication of services — at 6:30 A.M. with seven attending, 10 at eight A.M., and 15 at 10 A.M. — on Ascension night at 6:15 P.M. we had 65 communions during a sung parish Eucharist. Many of the men expressed gratitude for the opportunity. For a score of others it was the first time they had observed Ascension Day.

Admittedly no hour is convenient for all, but 6:15 P.M. gave us the opportunity to have a more corporate parish observance of the feast. Although Evening Mass may make it possible for one great family Eucharist on a weekday feast, additional morning celebrations may be required for those unable to be present at the chief celebration. These, of course, will be recognized as *additional*, not *alternative*. They will be intended for special cases. All who can will attend the corporate Parish Communion.

What about the fast? We were cautioned by the Bishop to have a supper after the Evening Eucharist. The ACU booklet on the "Communion Fast" by Fr. Coonrad clarified the problem of the Eucharistic fast so that mitigations were permitted. We asked the people to observe a three-hour fast.

It seems that where Evening Prayer has failed, the Evening Eucharist has been having a modicum of success. At the Church of the Epiphany in New York on their patronal festival they had a full congregation which would have been impossible at a morning weekday hour. The evening was further employed by a festival supper and outstanding speakers.

Of course there are certain problems. Since the First Evensong ushers in the feast, and the Second Evensong closes it, where should we place Evening Prayer?

Should we have Evening Prayer after or before the Eucharist? Or should the Eucharist come immediately after First Evensong on the Eve? Evening Prayer might well serve as a preliminary preparation before the Eucharist on the night of the feast. This would make for a transition from the busy world to the mysteries.

For some these problems will not create much difficulty because of their adjustment to Matins and Lauds at 8 P.M. in the Holy Week services of Tenebrae, or Vespers on Holy Saturday morning after the so-called First Mass of Easter. At least one monastery recites Matins of a feast at 5 P.M. on the previous evening.

At any rate, our problem of Morning or Evening Mass is not that of *either-or*, but *both-and*.

(Rev.) WILFRED F. PENNY

Rector, St. James' Church

Prospect Park, Pa.

Editor's Comment:

We think the readers have been given enough of the pro's and con's of Evening Communion that we may consider the subject closed for the present with this impressive summing up of the case for the defense by Fr. Penny.

Name of the Church

If it is considered calmly, the present situation in respect to the name of our Church is actually not too unsatisfactory for any of us. In popular usage we are 'The Episcopal Church.' In large measure we have accepted this. Our attractive highway signs use this title. We customarily use it in conversation and literature. For the member of our communion who stresses our Catholic heritage there surely can be no objection to this name.

On the other hand, those who emphasize the great benefits which came into our life through the Reformation find that stalwart word 'Protestant' in our official title. Since we are both Catholic and Protestant, our own historic name and common usage are not too far wrong. Both parts of our heritage are kept before us. Then to keep us in perspective, the title page of the Book of Common Prayer reminds us of our greater name, 'The Church.'

The concern expressed in editorials and letters in the Church press about this subject is almost neurotic in the light of the great problems and opportunities the Church faces and with which it must try to deal in the all too few days of General Convention. Let us pray that General Convention will not get bogged down in lengthy discussion of such secondary matters.

(Rt. Rev.) FREDERICK J. WARNECKE
Bishop of Bethlehem

Bethlehem, Pa.

The Rev. Bradford Young has raised a point for consideration in his letter [L. C., July 17th]. He points the question, "Will it cause disunity among us to debate the question of a change in the official name of our Church at this 1955 General Convention?"

In my opinion, the healthy condition resulting from the Anglican Congress of last August, in Minneapolis, has cured the nervous disease feared by Mr. Young.

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LETTERS

The whole Anglican Communion has benefited by the unity fostered among us by the College of Preachers and now we are developing an even wider field of Anglican unity through our central Anglican College of St. Augustine, Canterbury.

I believe the furtherance of such unity will be promoted by the official use of the name "The Episcopal Church" which is already the common use.

Do we introduce ourselves as Protestant Episcopalians? No. Do we find adult converts to the Protestant Episcopal Church? No. Why continue out of step with all the rest of Anglicanism? Our first Bishop, Samuel Seabury, was consecrated by the Episcopal Church of Scotland. Let us avoid fancy names, and all extremes. We are Episcopalians. Let us honor the name of our ordinary usage.

(Rev.) FRANCIS J. BLOODGOOD

Associate Rector, Trinity Church
Tulsa, Okla.

Armed Forces

I have been following with interest both the series of articles and provocative comments in your Letters column about the armed forces situation. As a postulant for Holy Orders now serving two years in the service voluntarily before entering seminary, I should like to assent heartily to the views of Mr. John H. Goodrow [L. C., July 17th].

Giving two years voluntarily, either as a chaplain on active duty or serving before

entering seminary are highly commendable ideas if one is not a pacifist from a religious point of view. In my own case, my military service is intended as a preparation for my ministry, and a very meaningful experience it is for either layman or clergyman. It brings one down quite definitely out of the clouds. Theology comes down to a very practical plane and survives the test very well.

Unfortunately, I must also assent to the views of the many letterwriters who have said that all too often Episcopalians in the services are content to be termed general "Protestants," and have had, or seem to have had, too little training and life in the Faith of their Church to look for priests of the Church and its sacraments.

But, on the other hand, those chaplains of the Church that I have had the great fortune to meet have been dedicated priests, well-trained and far above the average type of chaplain. The small trickle of Church chaplains is of very high quality, and I think that in all the whole controversy so often on your pages not enough credit is given to them for the vital job they are doing.

May I suggest that the rectors of boys entering the service make a practice of finding out where they are stationed and where the nearest Church chaplain or civilian parish is located? This is a real field for effort and would pay dividends.

(2nd Lieut.) JAMES L. LOWERY, JR.

Fort Tilden, N. Y.

DEATHS

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

William W. Silliman, Priest

The Rev. William W. Silliman, 76, died July 6th in Geneva, Ohio, where he had lived since 1946.

Mr. Silliman was a teacher before his ordination. From 1903 to 1911 he taught in three schools: St. John's Military School, Salina, Kan.; Hoosac School, Hoosick, N. Y.; and Kingsley School, Essex Falls, N. J. He was in business in Hoosick Falls, N. Y. from 1911 to 1913.

Mr. Silliman was ordained priest in 1915. He served Christ Church, Greenville and St. Paul's, Oak Hill, N. Y., from 1914 to 1917, when he became rector of St. Mark's, Malone, N. Y. From there he went to Christ Church, Port Henry, N. Y., and then to St. James, Macon, Ga. and later Grace Church, Gainesville, Ga. Moving to Ohio in 1930, he served St. John's, Cambridge, Ohio. From 1936 until his retirement he was in charge of St. Andrew's Mission, Columbus, Ohio.

Surviving are a daughter, Alice Silliman of Findlay, Ohio; a son, W. Warren Silliman, Jr., of Pasadena, Calif.; and two grandchildren.

William McNeil Walton, Priest

The Rev. Canon William McNeil Walton died June 27th in Wahpeton,

N. D. At 92, Mr. Walton was the oldest priest in the state, living at Wahpeton since his retirement in 1930. He leaves two daughters, Mrs. M. J. C. Gill, Treherne, Manitoba, Can., and Miss Alice Walton, Wahpeton; three grand-children and eight great-grand-children.

Born at Cashmir, India, Mr. Walton attended college in England, and graduated from Seabury Divinity School, Faribault, Minn., in 1898. He served the Church of the Redeemer, Cannon Falls, Minn.; Church of the Redeemer, Bathgate, N. D., St. John's, St. Thomas, N. D., and points at Pembina, Neche, and Walhalla, N. D.; Holy Trinity, Wahpeton and St. Alban's, Lidgerwood, N. D.; St. Luke's, Davenport, Wash.; churches in British Columbia; St. Paul's, Brainerd, Minn.; and St. Helen's, Wadena, Minn.

The chapter of Gethsemane Cathedral, Fargo, acknowledged and commended the life work of Mr. Walton, by making him honorary canon of the cathedral.

Arthur H. Judge, Priest

The Rev. Arthur H. Judge, rector emeritus of the Church of St. Matthew and St. Timothy, New York City, died July 20th in New York. He was 96.

DEATHS

A native of Canada, Dr. Judge was ordained deacon in 1882 and priest the next year. He first served in Quebec, where he had to travel to isolated parishioners on horseback. In 1888 he came to New York as curate of the Church of the Holy Apostles, and in 1891 he became curate of the Church of the Heavenly Rest. From 1895 to 1900 he was rector of St. John's Church, Franklin, Pa.

Dr. Judge served as rector of St. Matthew and St. Timothy from 1900 to 1925, when he became rector emeritus. He was at one time president of the standing committee of the diocese of New York. In 1947, as the clergyman longest in the diocese, Dr. Judge presided at a convention to elect a bishop.

Surviving him are three sons: Frederick B. Judge, of Jamaica, Queens, N. Y.; Herbert A. Judge, of Larchmont, N. Y.; and Cyril B. Judge, of Newport, R. I.; a daughter, Mrs. Roger W. Buntin, Devon, Pa.; seven grandchildren and two great-grandchildren.

George Walton, Priest

The Very Rev. George Walton, retired dean of St. Paul's Cathedral, Marquette, Mich., died June 29th in Corpus Christi, Tex. Dean Walton, 87, had lived in Rockport, Tex., since his retirement in 1937.

Dean Walton was ordained in 1913. He had been rector of St. James Church, Wooster, Ohio; St. John's Church, Munising, Mich.; Grace Church, Menominee, Mich.; and St. Alban's Church, Manistique Mich.; before becoming dean of the cathedral in 1936.

Ellen Coley Harris

Ellen Coley Harris died on June 11th at her home in Washington, D. C. She was 90 years old, and active in Church and family life to the day of her death.

Mrs. Harris was the daughter of the Rev. John Day Easter of Baltimore, and a sister of the Rev. Henry Easter, long-time rector of St. Clement's Church, El Paso, Tex. She was born in Athens, Ga., in 1865 and spent her girlhood at Sewanee, Tenn., until her marriage to the Rev. John Augustus Harris, of Mississippi, rector of St. Peter's Church, Oxford, and Trinity Church, Pass Christian.

Mrs. Harris was for many years the housemother at St. Albans, the National Cathedral School for Boys, in Washington, and later housemother and business manager of Hoosac School, Hoosick, N. Y. She was active in the Woman's Auxiliary, particularly in the Church Periodical Club and as a supply secretary.

She is survived by a daughter, Mildred Alston Harris, and three sons, Col. John E. Harris, U.S.A. (Ret.),

Henry G. Harris, and the Rev. Edward B. Harris, rector of Varina Church, Richmond, Va.

Mary Douglas Hambleton

Mary Douglas Hambleton, 78, of Topeka, Kan., died on July 6th. Born in 1877 in Baltimore, Md., Miss Hambleton had lived in Topeka 60 years. She was a stepdaughter of the late Frank Rosebrook Millsbaugh, third Bishop of Kansas.

Surviving are three sisters, Mrs. John V. Abrahams and Mrs. Charles Brooks Thomas, both of Topeka, and Mrs. Van Birch of Kansas City, Mo.

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Seabury Series

(Continued from page 21)

Still, "God hath chosen the weak things of the world to confound the things which are mighty" and it is through the simple and humble that He so often accomplishes His work among men. We need not even possess better than average natural abilities to teach in the Church.

What do we need? In a very real sense, a teacher needs only one thing before reaching out for the help which a particular course will give him. He must know for himself from his own experience the reality of the redeeming life which is possible within the Body of Christ, and knowing it he must find it imperative to help others share in it. If the Church is only or primarily a place where one learns Christian truth, the heart of the matter is missing and this mastery of truth will fall prey to the same freezing of the Word which our Lord could not condone in the Pharisees. If the Church is taken to be a kind of morality service station where we learn that we are supposed to be good and to which we return periodically for recharging, the child will quickly understand this idea and resolutely ignore it. Should the teacher's conception of the Church be a place where we have essentially a solitary and private, almost unilateral, relationship with God, there is indeed the dangerous likelihood that the child will adopt the same view at the expense of losing the Church's gift of corporateness in the Body of Christ.

Whereas, if the teacher knows the Church to be his home in God, where by the design and action of God he finds a warmth of relationship with man and God which convicts and absolves him of sin, restoring him to life among his brothers, this same warmth can have equally penetrating meaning for a child of any age. Such a teacher has the right to teach in any Church school of the land.

This prerequisite for teaching, without which all other forms of preparation are impoverished, can scarcely ever be provided by a book or a teacher's manual. The life and program of the parish must make it possible. And if this life and program is not giving rise to such an experience with sufficient depth and meaning to cause people to wish to share it with old and young, then teacher training and all leadership training must begin at this fundamental level. It was for this purpose that the Parish Life Conference was created, not for teachers alone, but for any who would be asked to take places of leadership in the life of the parish. While there is something unique about the Parish Life Conference, it should never be said that this is the only way of preparing teachers, for certainly neither God nor the clergy are to be bound by the processes of any Department of Christian Education! Yet, most

clergy, upon investigating the Parish Life Conference, have found it to be the simplest and most efficient way known.

Once a teacher has something to teach and something mighty worth teaching, even though he hasn't the slightest idea how to articulate it, he only needs to be introduced to the aids and tools which it is the responsibility of the Church to provide. These tools in the form of a Church School course must enable him in several ways to minister to his class. The course must help him to relate himself to members of the class at the point in their living where the Church can be meaningful and can carry out its God-given task. This course must help him to relate the class to the life of faith, worship, and fellowship within the parish to the same end. And it must make available and accessible the vast subject matter of our Christian heritage which is indispensable to the accomplishment of the Church's teaching task. These three objectives are both the specifications adopted by the Curriculum Development Division and the goals of the Seabury Series which the Division is producing.

Since these objectives, taken seriously, are a departure from what most teachers have known in the past, the introduction to the new courses should be undertaken with the help of a diocesan department representative or the priest of the parish. The National Department has made training materials available to all diocesan and district departments of Christian Education designed to be used at convocational or deanery conferences. Thereafter any essentially untrained lay teacher should have the occasional help of his priest in using the recommended resources of the course. If this was wise procedure in a subject matter centered program, it is even more so in one that is redemption centered.

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CHANGES

Appointments Accepted

The Rev. Donald S. Barrus, Jr., formerly curate of St. John's Parish, Waterbury, Conn., is now vicar of St. David's Mission, Lakeland, Fla. Address: 2784 Carolina Ave.

The Rev. John W. Carter, who has been serving Grace Church, Weldon, N. C., will on September 1st become rector of Grace Church, Morganton, N. C.

The Rev. Dr. Willis G. Clark, rector emeritus of St. Peter's Church, Charlotte, N. C., who has been living in Macon, Miss., is now serving St. Mark's Church, Mississippi City, Miss.

The Rev. George F. French, formerly assistant of St. George's Church, Schenectady, N. Y., will on August 10th become rector of Christ Church, Cooperstown, N. Y., in charge of St. Timothy's, Westford.

The Rev. Frederick F. Haworth, Jr., formerly

in charge of St. James' Church, Theresa, N. Y.; St. Peter's, Redwood; and St. Paul's, La Fargeville, is now in charge of Christ Church, Indiana, Pa. Address: 16 S. Ninth St.

The Rev. John deLancey Karsten, formerly curate of Christ Church, Little Rock, Ark., is now rector of the Parish of the Good Shepherd, Forest City, Ark. Address: 409 S. Rosser.

The Rev. O. L. Lake, Jr., formerly vicar of the Church of Christ the King, Fort Worth, Tex., is now vicar of the Church of the Holy Nativity, Clarendon Hills, Ill. Address: 237 W. Burlington St.

The Rev. Robert A. Martin, formerly rector of St. Augustine's Church, Kansas City, Mo., will on August 15th become rector of St. Thomas' Church, Garden City, Kans. Address: 710 N. Main St.

The Rev. T. Frank Mathews, formerly curate of the Church of the Advent, Birmingham, Ala., is now rector of St. Paul's Church, Selma, Ala. Address: 210 Lauderdale St.

The Rev. Robert D. McFarland, who formerly served Emmanuel Church, Mercer Island, Wash., has taken his wife and three children to India, where he will serve on the staff of Bishop Lash of Bombay.

The Rev. Mr. McFarland will be responsible for the American community in Bombay, will do some teaching at the interdenominational Wilson College, and will do evangelistic work.

The appointment came in response to a request made by Bishop Lash, whose diocese is part of the Church of India, Pakistan, Burma, and Ceylon, one of the Churches of the Anglican Communion.

The Rev. John N. McLaughlin, formerly rector of Trinity Church, Weymouth, Mass., will on September 1st become rector of Calvary Church, Suffield, Conn. Address: 45 S. Main St.

The Rev. Louis G. Meyer, who has been serving in the diocese of Long Island, will be a curate of St. Christopher's Chapel of Trinity Parish, at Henry St., New York. This Lower East Side chapel has a very large Puerto Rican membership.

Fr. Meyer, who was born in Holland, served for many years as a missionary in Puerto Rico, and speaks Spanish fluently. He has been in charge of work among Spanish-speaking communicants in Brooklyn, having services at Holy Family Church, Grace Church, Conselyea St., and St. Mark's for people who came from Manhattan, the Bronx, and Jersey City, as well as Brooklyn.



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The Rev. Arthur R. Steidemann, formerly vicar of Trinity Church, Kirksville, Mo., is now assistant of Grace Church, Jamaica, L. I., N. Y. Address: 155-24 Ninetieth St., Jamaica 32, N. Y.

The Rev. William S. Stoney, formerly rector of Grace Church, Anniston, Ala., will on September 15th become rector of the Church of the Ascen-

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CHANGES

tion, Hagood, S. C., and Holy Cross Church, Stateburg.

The Rev. Walter W. Witte, Jr., formerly curate of Grace Church, Lockport, N. Y., will be assistant of Grace Church, Kirkwood, Mo. Address: 530 N. Holmes Ave., Kirkwood 22.

The Rev. Fred C. Wolf, Jr., formerly rector of St. Mark's Church, San Marcos, Tex., is now rector of St. John's Church, Corsicana, Tex.

Armed Forces

Chaplain (Major) Gordon Hutchins, formerly addressed in Hallowell, Maine, may now be addressed at the Chaplain School, Fort Slocum, N. Y.

Resignations

The Rev. Dr. Carl H. Gross has resigned as vicar of St. Paul's Church, Nyssa, Ore., but will continue to serve as vicar of Holy Trinity Church, Vale, Ore. Address: Box 782, Vale.

The Rev. James E. Hacke, Jr., has resigned as part-time curate of Trinity Church, Santa Barbara, Calif., and will devote his full-time to the vicarship of the Mission Church of St. Michael and All Angels, Goleta, Calif., and the chaplaincy to Episcopal Church students at the University of California Santa Barbara College; address: Route 1, Box 134 A, Goleta.

The Rev. William C. Woods, head of the science department of Kent School, Kent, Conn., since 1924, has retired. Address: Lamoine Point, Ellsworth, Maine.

Changes of Address

Bishop Banyard of New Jersey, formerly in residence at 14 Pershing Ave., Trenton, N. J., is now residing at 13 Perdicoris Pl., Trenton 8.

Bishop Wilner, Suffragan of the Philippines, who will retire in several months, is planning to take up residence in Tunkhannock, Pa., on about October 1st. Bishop and Mrs. Wilner will be in Honolulu for the General Convention in September.

The Rev. Richard N. Bolles, formerly addressed at 175 Ninth Ave., New York, may now be addressed at 9 Harwood Dr., Palisades Park, N. J.

The Very Rev. Howard G. Clark, who recently became dean of St. Stephen's Cathedral, Harrisburg, Pa., may be addressed at 29-35 N. Second St.

The Rev. Robert F. Kirchgessner, of the Church of the Ascension, Bogota, N. J., has had a change of address from Elm Ave. to 187 Ridgefield Ave.

The Rev. Joseph E. MacGinnis, rector of the Church of the Good Shepherd, Ogden, Utah, has moved to a new rectory at 1158 Twenty-Fifth St.

The Rev. Christopher Morley, Jr., who is on the faculty of the Central Theological College, Tokyo, has returned to Japan after a furlough in the United States.

During his furlough the Rev. Mr. Morley was engaged in writing *Michael Yashiro of Japan*, one of the biographical pamphlets in the Builders for Christ series.

The Rev. Ralph W. Reamsnyder, rector of Trinity Church, Alliance, Ohio, may be addressed at 1605 Lilly Lane.

The Rev. Richard Keene Smith, who has been serving as vicar of St. Andrew's-by-the-Lake, Duluth, Minn., and St. John's, Lakeside, will be non-parochial for a month or two and may be addressed at 3040 Holmes Ave. S., Minneapolis 8.

The Rev. Dr. Harry L. Taylor, retired priest of the diocese of South Florida, formerly addressed in DeLand, Fla., may now be addressed at 345 S. Atlantic Ave., Ormond Beach, Fla.

Ordinations

Priests

Dallas — By Bishop Harte, Suffragan: The Rev. Thomas Arthur Hardaway, on July 3d, at St. Andrew's Church, Fort Worth, Tex.; presenter, the Rev. L. F. Martin; preacher, the Rev. Bert Honea, Jr.; to continue as vicar of Trinity Church, Henrietta, Tex., in charge of St. Patrick's, Bowie.

Northern Indiana — By Bishop Mallett: The Rev. Kenneth Edward Trueman, on May 29th, at St. Paul's Church, Hammond, Ind.; presenter and preacher, the Rev. E. O. Douglass; to be curate of St. John's Church, Elkhart, Ind.

Texas — By Bishop Quin: The Rev. Randolph Scott Copeland, on July 2d, at Calvary Church,

Bastrop, where he will be rector; presenter, the Very Rev. Dr. G. M. Blandy; preacher, the Rev. T. R. Miller.

West Texas — By Bishop Jones: The Rev. Edmond Lee Browning, on May 23d, at the Church of the Good Shepherd, Corpus Christi, where he is assistant; presenter, the Rev. L. T. Jones, Jr.; preacher, the Rev. D. S. Rose.

By Bishop Jones: The Rev. Charles Bert Brown, on June 23d, at St. Mark's Church, San Antonio, Tex., where he will be assistant rector; presenter, the Rev. H. C. Gosnell; preacher, the Very Rev. Dr. Gray Blandy.

Deacons

Dallas — By Bishop Murray, Suffragan of Alabama, acting for Bishop Mason of Dallas: Robert Alpheus Beeland, III, on June 29th, at St. Thomas' Church, Greenville, Ala.; presenter, the Rev. Y. C. Greer; preacher, the Rev. J. R. Horn, III; to be curate of Holy Cross Church, Paris, Tex., in charge of Christ Church, Clarksville; address: Box 531, Clarksville.

Georgia — By Bishop Stuart: Robert Lee Nichols and William Leavitt Worell, on June 24th, at St. Paul's Church, Savannah; presenters, the Rev. T. P. Ball and the Rev. Ernest Risley, respectively; preacher, Bishop Stuart.

The Rev. Mr. Nichols will be vicar of Christ Church Mission, Cordele, Ga.; address: 509 E. Thirteenth Ave. The Rev. Mr. Worell will be vicar of St. Mark's, Woodbine, Ga.

By Bishop Stuart: Joseph Lamar Peacock, on July 3d, at Grace Church, Waycross, Ga.; presenter, the Rev. W. S. Brace; preacher, the Bishop; to be curate of St. Paul's Church, Augusta, Ga.; address: 605 Reynolds St.

New Mexico and Southwest Texas — By Bishop Kinsolving, Coadjutor: Norman Riebe, on July 13th, at the Church of the Holy Faith, Santa Fe; presenter, the Rev. Henry Seaman, with whom the ordinand will work at the Church of the Holy Faith; preacher, the Rev. K. L. Rice; to serve as vicar of St. James', Taos, as well.

Newark — By Bishop Washburn: David St. George, on July 20th, at St. Luke's Church, Mont-

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THE LIVING CHURCH

CHANGES

clair, N. J.; presenter, the Rev. R. C. Williams; preacher, the Rev. D. D. Gardner; to serve St. Luke's Church, Lake View, Ore.

Northern Michigan — By Bishop Page: **Arthur Paul Nancarrow**, on June 15th, at Trinity Church, Houghton; presenter, the Very Rev. J. R. Whittemore; preacher, Bishop Page; to be curate of St. James' Church, Sault Ste. Marie, Mich.; address: 424 Dawson.

South Carolina — By Bishop Carruthers: **Fredrick Skinner Sosnowski**, on July 16th, at St. John's Church, John's Island, S. C.; presenter and preacher, the Rev. E. B. Guerry; to be student pastor of the University of South Carolina, Columbia, S. C.

South Dakota — By Bishop Crowley, Suffragan of Michigan, acting for the Bishop of South Dakota: **Schuyler L. Clapp, Jr.**, on June 23d, at St. Matthias' Church, Detroit; presenter, the Rev. Schuyler L. Clapp; preacher, the Rev. Franz Ollerman; to be in charge of Christ Church, Gettysburg, S. D.

By Bishop Gesner: **James Willis Munck**, on June 29th, at Emmanuel Church, Rapid City, S. Dak.; presenter and preacher, the Rev. E. J. Pipes; to be in charge of St. Thomas', Sturgis, S. Dak.

Tennessee — By Bishop Vander Horst, Suffragan: **Richard Nelson Walkley**, on July 2d, at Christ Church, Chattanooga; presenter, the Rev. G. A. Fox; preacher, the Rev. R. F. McGregor; to be resident minister of St. Mary Magdalene Church, Fayetteville, Tenn.

By Bishop Vander Horst, Suffragan: **Jonathan Bachman Coffey** and **Donald Earl Chapman**, on July 8th, at the Church of the Good Shepherd, Lookout Mountain, Tenn.; presenters, the Rev. S. C. Walke and the Rev. W. H. Steele, respectively; preacher, the Rev. G. A. Fox.

The Rev. Mr. Coffey will be resident minister of Christ Church, South Pittsburg, Tenn.; the Rev. Mr. Chapman will continue to serve on the faculty of St. Andrew's School, St. Andrews, Tenn.

West Texas — By Bishop Jones: **Robert Edward Creasy** and **Edward John Haffner**, on June 11th, at Trinity Church, San Antonio; presenters, the Rev. James Joseph and the Rev. C. H. Douglass; preacher, the Rev. F. C. Wolf, Jr.

The Rev. Mr. Creasy is assistant of Trinity Church, San Antonio; the Rev. Mr. Haffner is in charge of Grace Church, Llano, Tex., and St. Luke's, San Saba; address at Llano.

By Bishop Jones: **Gilbert Stiles Avery**, on June 23d, at St. Mark's Church, San Antonio, where he will be curate; presenter, the Rev. H. C. Gosnell; preacher, the Very Rev. Dr. Gray Blandy.

By Bishop Jones: **Andrew Lyon Williams, Jr.**, on June 24th, at Christ Church, Laredo, Tex.; presenter, the Rev. R. G. Urban; preacher, the Rev. J. T. DeForest, Jr.; to be chaplain at St. Luke's Hospital, Ponce, P. R.

By Bishop Jones: **Francis Sheridan Newman**, on June 29th, at St. Paul's Church, Brady, Tex.; presenter, the Rev. H. B. Morris; preacher, the Rev. B. M. Boyd; to serve St. Helena's Church, Boerne, Tex.

Diocesan Positions

The Rev. **Edward H. Campbell**, assistant of St. Clement's Church, El Paso, Tex., has been appointed publicity and corresponding chairman of the diocese of New Mexico and Southwest Texas.

Degrees Conferred

Bethune-Cookman College — Honorary degree of doctor of laws: the Ven. **John E. Culmer**, rector of St. Agnes' Church, Miami, and archdeacon for colored work in the diocese of South Florida.

Other Changes

The Rev. Dr. **Albert H. Lucas**, who recently accepted the rectorship of St. John's Church, Hagerstown, Md., was honored at a testimonial dinner given in recognition of his work as retiring archdeacon of Maryland.

As archdeacon of the diocese the Rev. Dr. Lucas managed (with the help of regional commissioners appointed by Bishop Powell of Maryland) the recent survey by the National Council's Unit of Research. The recommendations of the unit have now been presented to the parishes. The regional commissioners of the diocese sponsored the dinner. Of interest is the fact that one of their number decided to enter seminary as the result of the experience.

The Rev. **John Quincy Martin**, rector of Christ

Church, Red Hook, N. Y., was recently chosen department chaplain at the 36th annual encampment of the department of New York, Veterans of Foreign Wars. Fr. Martin, a veteran of World War II, has been extremely active in veterans' organizations; he is also chairman of the armed forces division of the American Church Union.

Marriages

The Rev. **Roger Clinton Jones**, assistant of the Church of the Nativity, Cedarcroft, Baltimore, and Miss **Nancy Roscoe** were married on June 25th.

THE LIVING CHURCH RELIEF FUND

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Korean Children

Previously acknowledged	\$237.50
Mrs. Cornelia H. Conwell	50.00
	\$287.50

Bishop of Haiti

Previously acknowledged	\$204.00
Marian Becker	2.00
	\$206.00

St. John's Church, Calcutta

Previously acknowledged	\$3.00
Allan W. Burleson	5.00
	\$8.00

The Korean Church

Previously acknowledged	\$426.69
Marian Becker	2.00
	\$428.69



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DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Mass 7:30, 9, EP & B 8; Daily: As anno;
C Sat 7:45-9:15

BRIDGEPORT, CONN.

ST. GEORGE'S Clinton & Beechwood Aves.
Rev. Delmar S. Markle, r
Sun Eu 8; 10 (Choral); 11:30
Church open 24 hours everyday.

WATERBURY, CONN.

TRINITY Rev. Roger B. T. Anderson
25 Prospect Street
Sun H Eu 8 & 10; Daily as anno

WASHINGTON, D. C.

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

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

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 10; and Daily. C Sat 5-6 & 7-8

ORLANDO, FLA.

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

(Continued on page 36)

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

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



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(Continued from page 35)

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor
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

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
Sun 8, 10:30; HC Weekdays 9

EVANSTON, ILL.

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

SOUTH BEND, INDIANA

ST. JAMES' 117 N. Lafayette Blvd.
Rev. William Paul Barnds, D.D.
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7; C Sat 11-noon & by appt

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (sung), 11 MP & HC with Hymns; Daily MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

MARBLEHEAD, MASS.

ST. MICHAEL'S Summer St. at Washington
Rev. Dgvid W. Norton, Jr., r
Sun 8 & 11

DETROIT, MICH.

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

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th and Holmes
Rev. C. T. Cooper, r
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

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

TRINITY Euclid and Washington Ave.
Rev. A. E. Walmsley, r
Sun 7, 9; Tues 6:45, Thurs 10; C Sat 5-6

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SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Very Rev. Phillip F. McNairy, D.D., dean
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30 ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues, Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11, Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs 10; C Sat 8-8:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun; Mass 8, 9:45, MP & Ser 11; The occasional Sacraments by appt

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4; Weekdays MP 7:45, HC 8 also 10 Wed and Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st Street
Rev. Irving S. Pollard, Minister in Charge
8 & 9:30 HC, 11 Morning Service and Ser; Week-day HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 6. Church open daily for prayer.

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

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 S, MP 11; Daily 8:15 HC, Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday Ser 12:05, 1:05 ex Sat, EP 3, C Fri & Sat 2-4 by appt

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

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

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15; Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5; C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP; Daily 8, 5:30; Thurs & HD 10

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert E. Terwilliger, Ph.D., r;
Rev. Charles G. Newberry, c
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st & 3rd, 11 HC 1st & 3rd MP 2nd & 4th

UTICA, N. Y.

GRACE 193 Genesee Street
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; Thurs 10; Fri 7:30; HD 12:10; Daily Int 12:10

PHILADELPHIA, PA.

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

ST. PETER'S Third and Pine Sts.
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Rev. A. Dixon Rollit, D.D.; Rev. Max E. Smith, Ass't
Sun HC 8, 9:30, 11; Weekdays: HC Mon & Fri 8; Tues 10 HC & Spiritual Healing; Wed 7:30; Thurs 7; Sat 10

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GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri EP 5:45; C 6 & by appt

BELLOWS FALLS, VT.

IMMANUEL Rev. Robert S. Kerr
Sun: MP 7:45, HC 8 & 10; Wed: MP 7:40, HC 8; HD & Fri MP 8:40, HC 9

BELLINGHAM, WASH.

ST. PAUL'S Rev. W. Robert Webb, r
Sun (Summer Schedule) 8 & 10; Thurs 10; HD 7:30

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand Blvd. & Sumner
Very Rev. Frederick W. Kates, dean; John P. Maultan, Harry J. Haydis, H. Douglas Smith; canons
Sun 8, 9:30, 11; Ch S 9:30 all year, also at 11 Sept. thru May; HC Wed 10, Thurs 7:30, HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Patter Sabin, r
Sun 8, 11 HC; Daily as anno

VANCOUVER, CANADA

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

PARIS, FRANCE

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

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