

# The Living CHURCH

January 19, 1958

25 cents



Photos by Jean Speiser and CBS

## “PERSON TO PARSON”

On January 3d Bishop Sherrill was interviewed on Edward R. Murrow’s “Person to Person” show. Some before show scenes: left — 85-foot transmitting tower at Seabury House; top left — Rev. Dana Kennedy with CBS crew in Dover House living room; top right — CBS mobile unit sound truck; bottom — the principals, Edward R. Murrow and Bishop Sherrill. See story on page 8.

*Church Leaders Discuss*

**General Convention Issues — P. 12**

# The Living Church

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

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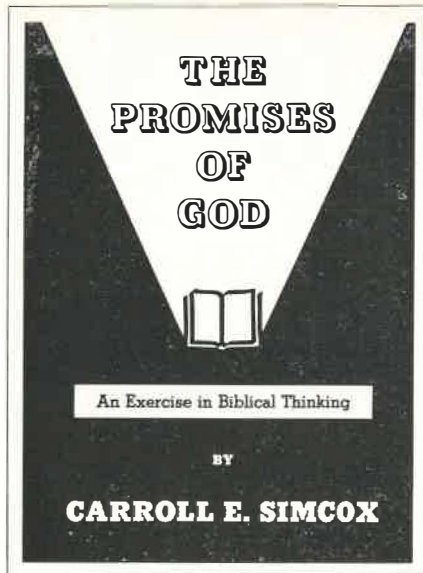
## Things To Come

- January
19. Second Sunday after Epiphany  
Week of prayer for Christian unity.
  21. Alabama convention to 23d; Mississippi convention to 23d.
  22. Atlanta convention to 23d; Louisiana convention; Oklahoma convention to 23d; Tennessee convention.
  23. Arkansas convention to 24th; Texas council to 25th.
  25. Conversion of St. Paul
  26. Third Sunday after Epiphany  
Eau Claire convention to 27th; San Joaquin convocation to 28th; West Texas convention.
  28. Florida convention to 30th; Western Michigan convention to 29th.
  29. Dallas convention to 30th.
  31. Mexico convocation to February 2d; Ohio convention.
- February
2. Septuagesima
  3. The Purification

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.



## THE PROMISES OF GOD

By Carroll E. Simcox

Are we living B.C. or A.D.? It may seem strange to ask now, in the middle of the twentieth century A.D., whether we are actually living A.D., or whether, ignoring the meaning of that Life from which our years are dated, we are still trying vainly to solve by our own strength alone the insoluble problems of life before Christ. Dr. Simcox's book of eighty short meditations on parallel passages from the Old and New Testaments puts this question squarely before us and sets us on the way to find the answer for ourselves through a clearer understanding of these two periods. \$3.50

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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Let's Measure Our Teaching

The quality of any teaching depends upon the person of the teacher. What the teacher is, and what he does with his class is the beginning and the fruition of our efforts. Other factors there are — texts, administration, class facilities, parish atmosphere, home support — but these are all to be utilized (or overcome, alas, more often!) by the teacher's skill. A splendid teacher can overcome nearly every difficulty of noise, neglect, poor equipment. What happens to the children, because he is on the job, week by week, and through the week — *this is teaching.*

How to evaluate a teacher's performance is difficult. We cannot compare one teacher with another, since each is a person, and each will succeed by his own talents and methods. But we do know that all teachers, all workers, need the encouragement of intelligent praise and the stimulus of being noticed. We all do better if we know we are being checked up on, and best if we know that the check is by some adequate standard of excellence.

### "How Am I Doing?"

In spite of our advances in method and philosophy of teaching, our typical parish school is woefully weak on the factor of *supervision.* This function is a highly complicated and professional procedure in the public schools, where the skilled supervisor visits and confers with all teachers systematically. In the parish school we may have supervision if some one person is given the responsibility to visit the classes and evaluate the teaching. This may well be the parish priest, if he has the wisdom not to tie himself down to one class. Or, he may enlist an old public school teacher to do this from time to time.

Unless we are very vain and self-confident, we would all sincerely like to know if we are doing well. We may have the sensation, now and then, that *this* was a splendid Sunday, that we at last are reaching that child. But still we have no way of knowing whether our work, on the whole, is good.

We give below two check lists, which may be modified as desired:

#### A. Church Teacher's Self-Rating Chart:

Give yourself a mark, from 0 to 10, on each point:

1. Preparation: Do I prepare my lessons thoroughly every week? This will include a written plan, materials in hand,

looking over previous session notes.

2. Discipline in class: Is it constructive, purposeful, positive? Is order maintained by loud voice, threats, or group control and interest?

3. Class process: Do things move along as planned, or as interest arises? Does the period shape up into some points actually attained near the end? Or was it just another time of talk and activity?

4. Group development: Is my class becoming a real group, related to each other, accepting each other as persons, accepting me as a member, and steadily but definitely developing a character and will of its own?

5. Knowledge: Do my pupils really know and remember much of the factual matter that we have covered? Have I used drills enough to test and accomplish this?

6. Records: Are my records accurate and in order? This should include personality notes on each pupil.

7. Concerns: Have I touched the real problems and concerns of my children, and related them to something helpful in the Christian religion?

You have given yourself seven marks. Add them up. Perfect in all would score a total of 70. You're good if you are over 30 points.

Now, ask your rector or some other person who has seen you teaching, to mark you by the same points. You'll be surprised.

#### B. Church Supervisor's Check List:

First, the seven points above would be applied, so far as can be known over a period of time. Then the following:

1. Personality: Appearance, vitality, vivacity, sincerity.

2. Manner: Voice control, friendliness, charm, socially poised, self-disciplined, not embarrassed.

3. Example: Always punctual, regular worshipper, communicant, contributor.

4. Growth: Does this teacher study, attend training sessions?

5. Home contacts: Does teacher secure home response, home work, parent interest?

If the 12 points are scored 0 to 10 each, and the total added, there is bound to be a fair relative picture of this teacher's performance. To apply such definite tests throughout the teaching staff would be both revealing and stimulating. Notice that nowhere is it asked how much the teacher *knows*, but how effectively he is teaching.

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# Postlude to a Parish Meeting

(Fiction)

By Bill Andrews



Political cartoon from "The American Past" by Roger Butterfield, Simon and Schuster, Inc., publishers.

**BELVA  
LOCKWOOD**  
*For President!!!*



She was small and slender and very handsome in her new blue gown as she stepped onto the roughhewn platform. Above her, flags snapped against the summer sky. Before her, the lady delegates of the Equal Rights Party stood up and cheered.

Belva Anne Lockwood accepted their cheers, and their nomination, to become in 1884 the woman who ran for the Presidency of the United States.

A gallant choice she was, too. Defying massive prejudice, she had fought for and won a college education, a law degree—the first ever given an American woman, and, finally, the right to plead cases before the Supreme Court. (Where, among other triumphs, she won a \$5,000,000 settlement for the Cherokee Indians.)

She didn't expect to be President; that wasn't her point. She would run to make America conscious of women's right to political equality. And run she did. Ridiculed in the press, hooted on the street, even denounced by fellow-suffragist Susan Anthony, she nevertheless received 4,159 popular ballots from six states.

More important of course, she dramatized, as no one else had, women's battle for the right to vote.

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January 16, 1958.

One thing about St. Martha's Church. It can do smoothly, efficiently, and pleasantly those things which it has gotten used to doing. And the annual meeting is one of those things.

The ladies put on a fine meal. A quartet from the college sang very well. (But who suggested "I Believe" as an appropriate number?) The treasurer's summary of his report (we had complete figures in mimeographed form in our hands) was clear and brief. Parish organizations also reported by document, and the rector made a short talk on the past and future of the parish.

We passed several resolutions thanking people for good jobs done, and then we elected unanimously the slate of vestrymen proposed by the nominating committee. The business meeting took precisely 32 minutes, including the time spent singing "The Church's One Foundation" and bowing our heads to receive the rector's blessing.

Someway, in the fast routine of the meeting, there was a feeling of confidence and cheerfulness. I found myself catching it, found myself in a mood to congratulate the new vestrymen on their election — even though two weeks ago I was almost ready to propose an opposition slate.

The meeting was over quickly, but it was slow to disperse. The ladies were working in the kitchen washing dishes. The teen-agers were taking down tables and sweeping the floor. At least a half dozen of the vestry were waiting around for wives or youngsters to drive home, and we fell into talk.

McGee was there, and so was the senior warden. Harry Hunting was talking to Bill Harding, one of the new vestrymen. Finally there were Mason and Henry Corrington.

As we sat around, the senior warden brought up the question that we argued so long last fall — the matter of new rooms for the Church school. McGee spoke up feelingly, mainly, it seemed to me, working on Harding to line him up in favor of the project.

Bill seemed impressed and asked some questions. McGee and I tried to answer, while the senior warden dropped in a

couple of objections from the financial side.

Harry Hunting broke in to say, "Bill, come on out back. I want to show you where we hope to build the new wing for the rooms."

McGee's eyes were wide with surprise. He looked at Harry, then at me. Just a

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The Living Church

trace of a smile was on his lips, and he seemed to be asking me a silent question.

Then we all went out, and looked at the layout, pacing off the rough ground plan. We were chilled by the time we were through, so we went back into the parish house and stole a pot of warmed-over coffee from our wives.

Almost at once, Harry went into an ardent sales talk. He pointed out the need, the costs, the income of the parish families. He even sketched in the outline of a drive for funds, which he thought we ought to launch in Lent.

McGee and I sat back and listened, for we were hearing our case argued for us by the very man who did most to defeat us three months ago.

Pretty soon the girls were through with the dishes, and we started breaking up. In the cloakroom, Henry said softly to me, "What has happened to Harry? Who has converted him?"

And when Sue and I were seated in our car, McGee came over, shook my hand warmly, and said, "You did a wonderful job. Congratulations."

Sue asked, "What did my husband ever do that was wonderful?"

"Didn't he tell you?" McGee said. "We had a rump session of vestry rebels two weeks ago, and he agreed to go to work to swing Harry Hunting over from opposition to the classroom project to support of it. And tonight Harry was doing his level best to persuade Harding. That husband of yours is one very convincing salesman, Sue."

How do I tell people what happened? How do I make them understand that when I went to see Harry, I found him in a turmoil of the spirit — still torn by the old, nagging hate he had borne our rector for years, yet beginning to see it as a sinful hate, and coming to know, through the bitterness and joy of his son's accident, near death and safe recovery, what it was to have a priest unmoved by hate, standing beside him, praying with him, ready in the face of death to talk of life.

We talked that night about life and death and priests and prayer. It was Harry doing most of the talking, taking the lead. It was a deeply moving experience to me, and only when I was walking home did I realize that I never once brought up the subject which had been the reason for going to see him — the classrooms.

I can't tell that story to Sue and Mac, without revealing Harry's private struggle with his own soul. All I can say is, "I didn't really do anything," and that seems only the feeble protest of false modesty. They may never know that it was the ending of the old hate that transformed Harry from an obstructionist to advocate of a good Church cause, not argument, persuasion, or maneuver.

Or was it, after all, truly a saving maneuver by the Holy Spirit?

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# MAN POWER

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

# LETTERS

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

## Planning Ahead at Horseheads

Since St. Matthew's, Horseheads, N. Y., has nearly tripled in membership during the past few years, the priest-in-charge, the Rev. John F. H. Gorton, created a new Planning Commission, independent of the vestry, to study the present parish set-up and how it might best be improved. Questions raised by the Horseheads planners ranged all the way from parking lot needs and whether to improve or destroy the parish center to "what is the basic purpose of our parish?" While the first three sessions failed to answer all questions, it helped bring many problems out into the open and start people thinking. By making the Planning Commission independent of the vestry and by making sure he himself keeps "in the background" at planning sessions, Fr. Gorton feels his new commission has not only tapped other brains for ideas but also started more laymen considering where the parish may go in the future.

## Newark-Paterson Clericus

At a recent joint meeting of the Newark-Paterson (N.J.) clergy, the group technique of brainstorming was explained to clergy attending the meeting as a "useful way of coming up with solutions for many parish problems." To try out the technique, clergy present tried brainstorming the question "how to make a local parish more inviting to people of the community." The result: 150 ideas in 23 minutes! Sure, many were wild and off-beat, but enough were usable for several priests present to say the technique was going to be tried in their churches with laymen. The 150 ideas on how to make one's parish more inviting were later broken down into a dozen main categories: (1) building exterior features; (2) building interior features; (3) special services; (4) regular services; (5) fellowship features; (6) aged or sick; (7) public relations; (8) organizations; (9) publications; (10) education; (11) pastoral; (12) evangelism.

## Fundamental Job of Laymen

In the current Epiphany Newsletter from the Presiding Bishop's Committee on Laymen's Work, the discussion, begun in the previous letter, is continued on the theme that "what the layman *is* is more fundamental than what he does."

*"It is going to be a long pull to get Church members to see their chief function is the UNBLUEPRINTED REPRESENTATION OF CHRISTIANITY in home, office, and club, and that ushering, canvassing, and such activities are important jobs but not the layman's ministry."*

The newsletter went on to quote the Long Island diocesan magazine as advocating to laymen, "If you are asked to make a speech in your business or professional field, include some personal testimony about your religion."

Certainly many laymen are doing just this — like Keith Hook of The Connecticut Mutual Life Insurance Company, for example, who "sounded off" for his faith the other day at a meeting of the Hartford (Conn.) Board of Education. Speaking of the religion-for-public-school-students problem, Mr. Hook called for a new approach to the problem. For, he warned, the present system "has led to the strong implication that an individual can achieve the highest degree of knowledge without knowing and understanding the nature of man and his relationship to God."

It goes without saying that "sounding off" for one's faith at civic meetings or informally in on-the-job situations can often do more for the cause of the Kingdom than giving a patiently prepared address to the Woman's Auxiliary.

## The Church on the Air

Christmas services from the Washington (D.C.) and New York City cathedrals were just two of the many Episcopal services televised this year. Across the country these days, religious programs, many of them Episcopal, are finding their way on to the air either as filmed series like Dr. Theodore P. Ferris' *Man to Man* or as live shows like Dean Pike's own telecast (both are excellent). In addition, some local stations now carry other Episcopal-sponsored shows. Proud as we may be of what our Church is doing on the airwaves, is it not important for grateful Episcopalians to write radio and TV stations and tell them so? As one network executive told me, "We pay more attention to audience mail than the public realizes."

## Survey Proposed

Can we Churchpeople in each parish in each diocese, organize and train teams of laymen to make a house-to-house canvass of our recorded members (even seeking out or trying to learn the names of lapsed Episcopalians) — not merely a circularization by mail, although a copy of the census form might well be included in the parish letter announcing the census for the use of those who will return it or wish to signify that they do not expect to be at home on "census day."

The results of such a census would make an interesting study and without doubt would disclose some facts which might be used in efforts to develop parish life and foster spiritual growth.

(Rev.) GILBERT H. DOANE

Madison, Wis.

## Free Publication

Anglicans who read a little Dutch, and who would like to receive the "Oud Katholiek" (the official Old Catholic paper for the Netherlands) every two weeks, free of cost, may write to Mrs. M. van Vliet-Helfert, assistant secretary of the Society of St. Willibrord (Old Catholic Section) Burg. Gülcherlaan 47, Hilversum, Holland.

(Mrs.) M. VAN VLIET-HELFFERT

## Direct Course

I am not a scholar or an expert theologian, but it seems to me obvious that the premature attempt to get together with the Church of South India is an indirect attempt on the part of the "powers-that-be" in the Episcopal Church (who are engineering this thing) to repudiate the "Lambeth (or Chicago) Quadrilateral" — which many Episcopalians consider to be the absolute minimum if we are ever to have Christian unity.

Christian unity is not something which can be man-made. It is something which we must receive from Jesus Christ. "That which I have received declare I unto you" says St. Paul. If we repudiate what we have received — the truths set forth in the preface to the Ordinal, in the historic creeds, etc. — we're repudiating the only possible basis for *real* Christian unity.

It seems to me the *honorable* course, for people who are trying to do this sort of thing to follow, would be to do it directly rather than indirectly. Then we would all know exactly where we stood.

(Rev.) C. M. BATES

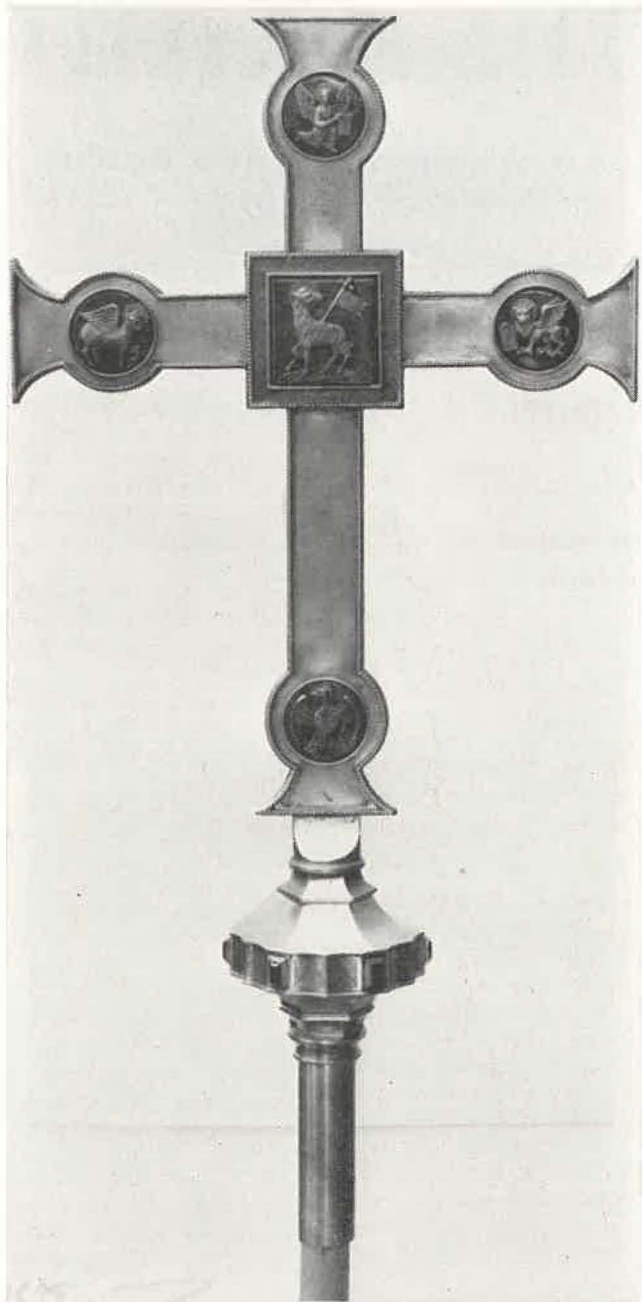
Linden, N. J.

## Excellent Idea

In the December 8, 1957, LIVING CHURCH, the Rev. Harry Leigh-Pink had a tremendous idea in the organization of a laymen's order. There is an urgent need for an effective avenue of propaganda which is too restricted by books alone.

(Rev.) RICHARD C. LITTLEHALES

Canada



### **Processional Cross**

#### **St. Mark's Church Evanston, Ill.**

The cross, made by F. Osborne and Company Limited, London, England, is made of solid brass, gold lacquered, with the backgrounds to the modelled Evangelist symbols in red enamel. The reverse side has red jewels in the center of carved rosettes with twist wire decoration.

### **Week of Prayer for Christian Unity**

*January 19th to 25th*

**O** Lord Jesus Christ, who didst say unto Thine Apostles, Peace I leave with you, My peace I give unto you: Regard not our sins, but the faith of Thy Church, and grant to it that peace and unity which is agreeable to Thy will: who livest and reignest with the Father and the Holy Spirit, one God, world without end.  
*Amen.*

**Book of Common Prayer**

# The Living Church

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

January 19, 1958

## **Person to Parson**

### **Mr. Murrow Visits Presiding Bishop and Mrs. Sherrill**

**23 million TV viewers see Sherrills' home, gain impression of great man, his wife, their Church, and their faith**

*By the Rev. DANA F. KENNEDY*

Perhaps you were one of the 23 million persons who watched Edward R. Murrow make an electronic call on the Presiding Bishop and Mrs. Sherrill on January 3d. It was a good program. As Mr. Murrow characterized it on the "talk-back" after the program, it was "gracious and delightful in every way." It took only about 12 minutes, during which time the TV viewers and Mr. Murrow went with the Presiding Bishop from hall to living room; with Mrs. Sherrill to the dining room, then on to Seabury House with the Presiding Bishop through the main hall past the Episcopal Church Flag to the dining room, and finally to the Center's beautiful Lawrence Chapel.

In so short a time, Mr. Murrow had time only to ask the Presiding Bishop where he considered home to be, whether Mrs. Sherrill saw his sermons before he preached them ("that would be cruel and inhuman treatment"), what his hobbies are ("gardening, I defy anyone to think of anything else when he is hoeing weeds and tending a garden"), his visit to Russia ("Church leaders there expect the Russian Church to outlast every other institution existing in Russia today. . . . It seemed to me only right that Christian leaders should talk together across national boundaries"), a brief word about Seabury House, and finally a question about his hopes for the new year ("nothing, neither sputniks nor muttniks nor anything else can separate us from the love of God. . . . I face the new year with hope"). Mr. Murrow asked Mrs. Sherrill about her travels with the bishop ("I go on the long trips. . . . I love to travel"), and their children ("our daughter is studying for her master's degree in medical social service . . . our three boys are in the ministry").

It all looks so simple and informal as we watch Mr. Murrow make his two visits every Friday night. "But believe you-me," as G. Gobel says, "that just ain't so!"

#### **To Bird-dog a Thunderstorm**

I thought I'd keep track of each movement, mark down vital statistics such as visits, numbers of people, pieces of equip-

ment and make me a story of the Episcopal Church's brush with these wizards of electronic visiting. I might as well have tried to bird-dog the progression of a thunderstorm, the claps of thunder, the number of lightning strokes!

The possibility of the program brewed during early last spring, summer, and early fall. It started to boil at the time of the October National Council meeting. Word came that the *Person to Person* producers, Mr. John Aaron and Mr. Jesse Zousmer, were ready to send their "scouting party" to Greenwich to size up the lay of the land. Three gentlemen came.

One was an engineer. He forayed with ease, born of long experience, into the bowels of Dover House, the bishop's home, and into Seabury House, the National Church's Conference Center, looking for power supply, wiring, outlets. He surveyed the grounds for a high spot for the transmitting tower, for a centrally located open space to park the control truck, and for routes to run the countless wires. He even had to get a special permit from the town's zoning board to construct the tower, the top of which must be high enough to have a straight "line of sight" to the top of the Empire State Building in New York City.

The second of the "scouting party" was a director. His duty it was to "case" the house for possible camera placements to get the best pictures possible. He crouched about framing imaginary camera shots

with his hands and then photographed those he liked with a Polaroid Land Camera.

The third man was an editor whose function it was to investigate the areas of questioning which might be discussed during Mr. Murrow's visit. He asked about and was shown the rooms of the houses and various interesting objects in each. He was much taken with a genuine headhunter's spear fastened to the dining room wall. The bishop maintains he has used it for years to keep his family under his control.

These men returned to the *Person to Person* offices, taking with them their notes, their pictures, and their technical information.

Nothing more happened that was visible to the outside eye until December. The final firm date was made December 20th for broadcast on January 3d. Between these two dates Greenwich was the scene of mounting activity. Workmen came from the telephone company to survey the situation. A CBS photographer spent an evening taking pictures of the bishop and Mrs. Sherrill for release to newspapers across the country. Photographers came and took pictures of the outside of the houses, one of which was used at the opening of the program.

The really crucial event was the call of the Editor, Mr. David Moore, and the Director, Mr. Robert Dailey, on the bishop and Mrs. Sherrill in their home. If they had any stereotyped idea that religious personalities are apt to be stuffy and dull, our Presiding Bishop and his wife soon knocked that notion out of their minds. The bishop's instant wit and rich store of human interest stories garnered over 44 years in the ministry were a delight, as was Mrs. Sherrill's gracious and charming personality.

In quick succession, the phone people came to Greenwich and erected an 85-foot tower on the lawn immediately in back of Seabury House. They ran cables to it from a control room in the basement.

The CBS technicians drove up a van-sized mobile control truck and parked it in the driveway of the bishop's garage. This truck was crammed with equipment and was the nerve center of the whole operation. From the truck the director ran the program, assisted by his special-



# NEWS BRIEFS

ists in charge of pictures and sound. The driveway looked as if a giant black octopus inside the truck had gone berserk in his efforts to reach out its tentacles into the houses.

## Technicians Brought Own Ash Trays

Around noon on broadcast day, it seemed as if the heavens opened and the rain of cameras and equipment for use in the houses came. Along with them came a staff of some 20 men to assemble and run the same. These men are specialists in carefulness, diplomacy, and technical know-how in adapting their operation to a particular location. They brought with them cloths to cover rugs and furniture. They used masking tape that leaves no blemish on walls, windows, or furniture. They even brought their own ash trays.

By the middle of the afternoon, it looked like ordered chaos. Cameramen rolled their cameras about testing shots and talking over their intercoms with their engineer in the control truck. Test pattern screens on large racks added a look alien to the grandfather's clock and hall decor. Tony, the bishop's Irish setter, frisked about having a dog-gone good time.

The most noticeable feature at the scene of operations was the bright lighting. Lighting gives character and perspective to the pictures. The technicians worked with infinite pains right up through the time when the first half of the show was on the air to perfect the lighting.

The unique technical aspect of the program is the Budleman microphones and transmitters. *Person to Person* technicians have developed a miniature radio sending station which they strapped one on the bishop and the other on Mrs. Sherrill. These sent the voice to a car-like antenna in the corner of each room. Wires ran from each of these antennae to central points located in the middle of the kitchen at Dover House and in the back of the main hall at Seabury House. From these points, the voice went to the control truck, from the control truck to the telephone company's location in the basement of Seabury and from there over a wire to New York City where it was broadcast over the network.

Each picture went from camera to control truck to telephone location to 85 foot tower and by microwave to New York City where it went out over CBS-TV.

## Change Batteries

At 6 p.m. the editor, Mr. Moore, arrived with the questions Mr. Murrow would ask and went over them with the bishop and Mrs. Sherrill. At 8:15 the program was gone through with sound and cameras. At 9:30 it was gone through again with Mr. Murrow in New York City watching on a set in his studio. Last minute changes were made. At 10:20 the

audio man came in. To Mrs. Sherrill and then to the bishop, he said, "It's time to change your batteries!"

The pre-broadcast effect was most curious. After all the work and seeming confusion everything was quiet and undisturbed. The bright lights were momentarily dimmed, the cameras were back out of the way. Furniture was in its proper place. No wires showed. The fire crackled drowsily in the fireplace. The Irish Setter slept the sleep of the exhausted on the floor.

Then! Lights came on, cameras took their places, Mr. Murrow's voice came over the loudspeakers attached to the leg of a camera in each room. "The name of the show is. . . ." The crew was ready to go into action should anything go wrong with the other half of the program. There were no TV screens. All we could hear was Mr. Murrow's voice and sometimes the faint answer as picked up over Mr. Murrow's microphone back in the New York City studio from which he does his part of the program.

Finally, the big moment arrived. Bishop Sherrill took his place in the front hall, Mrs. Sherrill waited in the living room, the director gave the cue and the Sherrills welcomed some 23 million people into their home.

Both the bishop and Mrs. Sherrill were the same attractive and interesting people on TV that they are anyway. Neither one of them relished the idea of the publicity they would receive, but they went on the program for the sake of the good it would do for the Church. They certainly proved that "religious" personalities can be mighty interesting and worthwhile people to visit.

Immediately after the program, Mr. Murrow talked with the Bishop and his wife over the *Person to Person* cameras and equipment. Mr. Murrow was very pleased with his visit. The bishop thanked Mr. Murrow for coming, asked him and Mrs. Murrow to come in person another time. The bishop added a special tribute to the very wonderful group who worked on the program. As the bishop put it, "It started out looking like a lot of work and it ended up an experience in friendship."

By 2:30 a.m. Saturday morning the crew and equipment were gone. Absolutely no trace of the *Person to Person* visit remained! No trace, that is, except an impression of a great man, his lovely wife, their Church and their faith in the hearts of many millions of people who would never have known them otherwise.

## ANGLICAN CYCLE OF PRAYER

### January

19. Adelaide, Australia
20. Alabama, U.S.A.
21. Alaska
22. Albany, U.S.A.
23. Algoma, Canada
24. Amritsar, India
25. Anking, China

**MORE GIVING:** About \$3,425,000,000 was given by Americans for religious purposes in 1957, according to the Bulletin of the American Associations of Fund-Raising Counsel. This figure is nine per cent above the 1956 level. Religious construction during 1957 was valued at \$870,000,000. Total philanthropic giving rose four per cent from 1956 to 1957.

**NCC CALLED IMPERIALIST:** National Council of Churches, frequently attacked as leaning too far left, was charged with being a cloak for western imperialism by Bishop Ting, Anglican of Chekiang, China, according to Religious News Service. NCC and the Lutheran World Federation, Bishop Ting said, are used by western countries "to conceal their work of political suppression against China and the Chinese people."

**SEWANEE GOES RADIOACTIVE:** The University of the South will offer a course in the use of radio-isotopes, Dr. Edward McCrady, vice-chancellor of the university has announced.

**FAMILY NEWS:** Nanci Lyman, for two years *LIVING CHURCH's* managing editor, leaves the staff January 16th to take her very great talents into the arena of the New York publishing trades. Judith Keller, news editor, has entered social work in Milwaukee. Alice Kelley, former managing editor, has rejoined the editorial staff of LC.

**MILWAUKEE AND INDIA:** Clericus of diocese of Milwaukee discussed CSI extensively at January meeting, voted to continue discussion in February. No official action was taken, but sentiment in favor of bringing proposals into line with proposals of Convocations of Canterbury and York was expressed. Interested participant: Bishop Hallock, who will take part in February meeting of Joint Commission on Ecumenical Relations considering possible changes in the proposals. (For more CSI opinion, see pages 12 and 18)

**CALIFORNIA DISCUSSES NOMINEES:** Nominees for Bishop Coadjutor of California were discussed last month in a series of Convocation meetings, in which a speaking team headed by the Rev. Francis P. Foote, chairman of the nominating committee, took part. Nominees are the Rev. M. F. Arnold, Ohio; Dean Blanchard of Florida; Dean Pike of New York; and Bishop Watson of Utah. Door is open to "favorite son" nominations on floor of Convention to be held February 4th and 5th. (See L.C., December 1, 1957.)

## NCC President Questions Chaplain Reduction, Praises Alaska Command

The wisdom of a loss of 117 Air Force chaplains in the current defense budget cutback is questioned by the president of the National Council of Churches. The Rev. Dr. Edwin T. Dahlberg asks if this is "the wisest kind of retrenchment."

[The National Council of the Episcopal Church reports that two Episcopal chaplains will leave the Air Force, but the cutback does not lower the Church's quota.]

Just back from a Christmas pastoral mission to military forces in Alaska, Dr. Dahlberg said, "There are at least six places that should have new chapel buildings at once. . . . As president of the NCC I feel that the Council, in cooperation with Roman Catholics and Jews . . . should take vigorous action immediately to correct this situation. We must insist that economy should not begin at the point of character."

Dr. Dahlberg, however, praised the "remarkable development" of home and family life at major Alaskan Command bases, calling it a "completely new factor in military life today."

Taking a new approach to religion in the armed forces, Dr. Dahlberg suggested that "Rather than think of soldiers, sailors, marines, and airmen as a moral problem, we should think of them as a tremendous religious potential. . . . In many ways the moral and spiritual insights of our military men are way ahead of the attitudes in our civilian life."

Dr. Dahlberg was elected NCC president on December 5th. He is a Baptist.

## Priest and Scholar Named Provost of Trinity, Toronto

The Rev. Dr. Derwyn Owen has been appointed provost of the University of Trinity College, Toronto. He is described by the Canadian press as "a gentle scholar of fine reputation, a devoted educator and clergyman, a dedicated Trinity man" and the bearer of a well-known Canadian Anglican name. Dr. Owen, who is 43, is the son of the late Trevor Owen, Primate and Archbishop of Toronto. His sister, Mrs. Charles S. Monroe, is assistant secretary of the American Church's Division of Health and Welfare Services.

An editorial in a Canadian paper said:

"The corporation of the college was fortunate in being able to find, let alone have on its professorial staff, a Canadian with the qualities and special qualifications that Trinity has in the past sought in its provosts. The time must inevitably come, and other and older church foundations in Canada and England have faced it already, when the clerical tradition must give precedence to the more diversified liberal functions of a university. . . . Facing expansions as other Canadian colleges must, Trinity's scope as an arts

college is destined to be broadened. And not always can Trinity count on finding a clergyman of Provost-elect Owen's excellence as an educator to administer the college."

Dr. Owen is the author of *Scientism, Man, and Religion* and *Body and Soul*.

## United Negro College Fund Boosts Church College

St. Paul's College, Lawrenceville, Va., gets a financial boost and consultative service by its admission to membership in the United Negro College Fund. The membership is effective immediately.

Formerly named St. Paul's Polytechnic Institute, the college is sponsored by the Episcopal Church. It is an affiliate of the Church's American Church Institute for Negroes. In 1953, at the recommendation of the Institute, the College declared a "no discrimination policy." According to President Earl H. McClenny, this meant that students of any race, so long as they are qualified, can be admitted.

Another ACI school, Augustine's College, Raleigh, N. C., was put on the roster of the United Negro College Fund in 1948.

The Fund, through its annual nationwide campaigns, raises about 10% of the operating costs of its 33 member colleges. St. Augustine's, for instance, received over \$30,000 from the Fund in 1957.

The College Fund also provides member schools with consultative services on curricular problems and business management and administers a cooperative inter-collegiate examination program by which the member colleges select exceptional students for scholarships.

An Episcopal layman, L. H. Bristol, Sr., chairman of Bristol-Myers Co., has been the Fund's national campaign chairman for the past two years. John D. Rockefeller, Jr., heads the Fund.

St. Paul's College was established in 1888. The State Department of Virginia accredited it in 1942. Since then it has awarded some 1,100 the bachelor degree. The Southern Association of Colleges and Secondary Schools granted St. Paul's full accreditation in 1950. The coed student body currently averages 500.

## ACU CYCLE OF PRAYER

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

### January

19. St. Andrew's, Encinitas, Calif.
20. Codrington College, Barbados, British West Indies
21. St. Peter's, Freehold, N. J.
22. Christ Church, Rochester, N. Y.
24. St. Paul's, Key West, Fla.
25. St. Clement's, Philadelphia, Pa.; the Rt. Rev. Wallace E. Conkling, Vero Beach, Fla.; St. Paul's, Mishawaka, Ind.
27. St. Michael's, Carlsbad, Calif.
28. Church of the Good Shepherd, Rosemont, Pa.

## Lutheran Leader Condemns Removal of Bishop Ordass

Removal of Bishop Lajos Ordass as presiding bishop of the Lutheran Church of Hungary has been strongly condemned by the immediate past president of the Lutheran World Federation.

Bishop Hanns Lilje said, in Hannover, Germany, that Janos Horvath, head of the Hungarian State Office for Church Affairs, "has done his country a bad service" by recent measures restoring Communist-approved leaders to office in the Lutheran Church.

"He could not have chosen a more effective way of spreading suspicion against his state and its basic ideology," Bishop Lilje said, "than he has done in the unlawful action against a man like Bishop Ordass. . . ."

Bishop Lajos Veto has been reinstated as presiding bishop.

Bishop Lilje played a leading part in negotiations during the summer of 1956 that led to the rehabilitation of Bishop Ordass by the Hungarian Government and his reinstatement by the Lutheran Church of Hungary.

## Former Oak Ridge Rector Is Newark Cathedral Dean

The Rev. Canon Robert F. McGregor, who declined election as Tennessee's first suffragan bishop in 1954, has accepted election as dean of Trinity Cathedral, Newark.

He succeeds the Very Rev. John Coburn who is the new dean of Episcopal Theological Seminary, Cambridge, Mass.

Canon McGregor went to Washington Cathedral, District of Columbia, in 1955. Last year he was in charge of arrangements for the Cathedral's 50th anniversary program and also served as chairman of the Washington diocesan department of Social Relations.

Before moving to Washington, Canon McGregor was rector for six years of St. Stephen's Church in the atomic-energy town of Oak Ridge, Tenn.

## New Yorkers Postpone Dinner Four Hours to Hear Bach

St. Michael's Church, New York City, drew accolades from the New York press for sponsoring a four-hour performance of Bach's *Christmas Oratorio* early in January. The audience numbered 1,300.

This work by the famed Cantata Singers was a musical event, even in jaded Manhattan.

Even so, critics noted the listeners' remarkable dedication to serious music. Many of the audience not only had to make the long trip uptown to St. Michael's, but also had to postpone their dinner hour until 10:30 p.m., when the concert ended.



Rev. Fred Sutton, rector, checks exterior damage caused by fire to Church of the Good Shepherd.

## Korean Church Faces Bankruptcy by Year's End

The missionary diocese of Korea faces bankruptcy before the end of the year unless some \$40,000 can be found to cover the anticipated deficit, according to the Rt. Rev. John Daly, Anglican Bishop in Korea.

The Church of England, which is responsible for the diocese, is unable to increase its support substantially. Living costs have skyrocketed, exchange rates have become more unfavorable. The war-torn country is impoverished, and funds to build hospitals and care for orphans are needed desperately. Attempts are being made to organize a seminary of Korean candidates for the ministry, the funds having been supplied by the Canadian Church.

Korea is very largely an American sphere of influence, and thousands of members of the U.S. armed forces are stationed there. Hundreds of them are Episcopalians. A number of men who served in Korea are planning to return there as missionaries and at least one American priest is serving American personnel at the Cathedral in Seoul and working on reopening the theological seminary. In 1956 and 1957, the National Council of the Episcopal Church made contributions to the work in Korea.

In the struggle to keep the Church operating under extremely difficult conditions, Bishop Daly has been both hindered and helped by financial policies of the Korean government. Exchange rates were altered, reducing the value of foreign money in Korean currency by  $\frac{3}{8}$ th.

Last month, the government granted the Church permission to deal with free traders in currency to better the exchange rate on American dollars, but no such liberty is granted for British pounds. Since the official rate is 500 hwan to the dollar, and the free trader rate is 800 to 830 hwan to the dollar, this new regulation is of considerable help to the diocese.

## Archbishop of Capetown Gets Two Volumes of Letters

Two volumes of letters left the United States by air freight at Christmas for the Archbishop of Capetown. The letters attested to Episcopal Church participation in a day of prayer for the Church of South Africa and its people.

Taking part in the intercession were over 800 U.S. parishes, missions, cathedrals, religious orders, prayer groups, armed forces congregations, prison and hospital chapels, seminaries, and clergy conferences. Prayers asked for strength for the Anglican Church of the Province of South Africa and offered thanks for that Church's witness in the face of the doctrine and practice of apartheid. Prayers also asked for God's healing grace on all the people of fear and hate-ridden South Africa.

The day of prayer, held on November 3, 1957, was organized by the Episcopal Churchmen for South Africa. This group of laymen was formed in 1956 to improve communication between the American and South African Churches and to get support of money, material, and prayer for the Church in South Africa.

## Fire Destroys Connecticut Church at End of Year

The general fire alarm blared at three minutes past noon in Shelton, Conn., on Saturday, three days after Christmas. Fire companies throughout the area screamed to the blaze which was eating up the Church of the Good Shepherd. The flames were the winners.

"The Church was completely destroyed. The organ was destroyed. The parish hall was destroyed. The altar furnishing and the rector's vestments were destroyed. The altar cross and candlesticks and the Holy Communion vessels were saved [and fire-fighters saved the rectory next door]; but that was all which was left except the faith and courage of the rector and the people." So read the report of Bishop Gray of Connecticut after he visited the smoking ruins Saturday evening.

Although the parish carries a full insurance program, the bishop points out that the policy has a co-insurance clause, which, added to present building costs "will inevitably mean that a considerable portion of the cost of reconstruction must be made up by gifts. I deeply hope that the parishes, missions, and individual members of the diocese will aid in this work. Contributions may be made direct to the Rev. Fred Perry Sutton [the rector], 186 Coram Ave., Shelton, Conn."

## Bishop Washburn of Newark Plans Early Retirement

A desire to deal fairly with his diocese has prompted the slightly premature resignation of the Rt. Rev. Benjamin M. Washburn as Bishop of Newark, it was announced.

"My health is good," the bishop said, "and it is possible that I would be able to continue as bishop until June, 1959, when, under the canons, I would be obliged to retire. On the other hand, in so active a diocese as ours, two able-bodied bishops (not one and a half!) are needed, and I think it fairer to the diocese if I do not run the chance of becoming only a fractional bishop!"

Bishop Washburn sent his resignation to the Presiding Bishop on January 2d, to be effective November 1st, 1958.

The diocese of Newark celebrated Bishop Washburn's 25th anniversary in October.

At that time Bishop Stark, coadjutor of Newark, asked Bishop Washburn to remain in office until he reached compulsory retirement age.

The greatest trouble with the world is that a great majority of people are trying to make something "for" themselves instead of making something "of" themselves.

*Forward in Erie*

## EIGHT CHURCH LEADERS DISCUSS

# General Convention

### What is the key issue facing next fall's General Convention, why is it important, and what should be done about it?

These questions were asked by THE LIVING CHURCH of a group of bishops, priests, and laymen in the second of a series of symposiums-by-mail conducted as part of the preparation for the 1958 Convention in Miami Beach.

Bishops Burrill of Chicago and Stark of Newark were joined by Clifford P. Morehouse, New York publisher, in placing the Church of South India at the head of the list of issues.

The Rev. Donald Henning of Memphis, Tenn., and the Rev. Gardiner M. Day of Cambridge, Mass., chose to discuss the issue of the budget for missionary work.

The Very Rev. Leslie Skerry Olsen of Topeka, Kan., chose the issue of pensions for deaconesses, and Charles P. Taft, Cincinnati attorney, chose Christian social action. Michael Budzanoski, Pennsylvania labor leader, named the issue of women deputies for General Convention.

### Church of South India

Bishop Burrill discussed the organization of CSI on the basis of the Chicago-Lambeth Quadrilateral, its reception of the historic episcopate from Anglican bishops, the hope that in 30 years it would have only episcopally ordained ministers, and the decision of the 1948 Lambeth Conference to review with CSI after a 30-year trial period the question of intercommunion or corporate reunion.

Bishop Stark pointed out that CSI is the only existing union of a Church body with the historic episcopate and other bodies with distinctly Protestant politics and practices. It is, thus, a "pilot project" offering one way to overcome the greatest single stumbling block standing in the way of reuniting Christendom.

Mr. Morehouse, who was a member of the delegation sent to CSI by the Episcopal Church, endorsed the delegation's proposals for closer relations with CSI. Bishop Stark, without ex-

plicitly endorsing these proposals, pleaded strongly for a measure of recognition of CSI. Bishop Burrill urged major amendments to the delegation's proposals.

Mr. Morehouse said, "The delegation has made certain recommendations, the major one being recognition 'that the bishops, presbyters, and deacons, consecrated or episcopally ordained before, at, or after the inauguration of the Church of South India be acknowledged as true bishops, priests, and deacons in the Church of God.' It is further recommended that 'such bishops and episcopally ordained presbyters . . . may, with the permission of the bishop of the diocese, celebrate the Holy Communion in our churches in accordance with the Form for the Administration of the Holy Communion in the Prayer Book of this Church.' The proposal further permits the use of our churches on special occasions, and with the bishop's permission, for celebration of the Liturgy of the C.S.I. 'by a bishop

or episcopally ordained presbyter of that Church,' and permits our own clergy, when in South India, to 'accept the hospitality of that Church for celebrating the Holy Communion within it.' Other paragraphs deal with permission for CSI clergy, whether episcopally ordained or not, to preach in our churches, subject to the bishop's permission, and authorization for communicant members of either Church to receive Holy Communion within the other Church.

"The details of these recommendations are subject to review by the Commission on Ecumenical Relations in February, and it is likely that they may be modified to bring them into closer conformity with the action of the Church of England and the practice of the Anglican Church of India, Burma, Pakistan, and Ceylon. But in some such form as outlined they will be proposed to General Convention for action designed to carry out the belief expressed by the delegation 'that we ought to enter into the fullest possible fellowship with the C.S.I., consistent with our Anglican principles and the Faith and Order of the universal Church as received and practiced in our communion.'

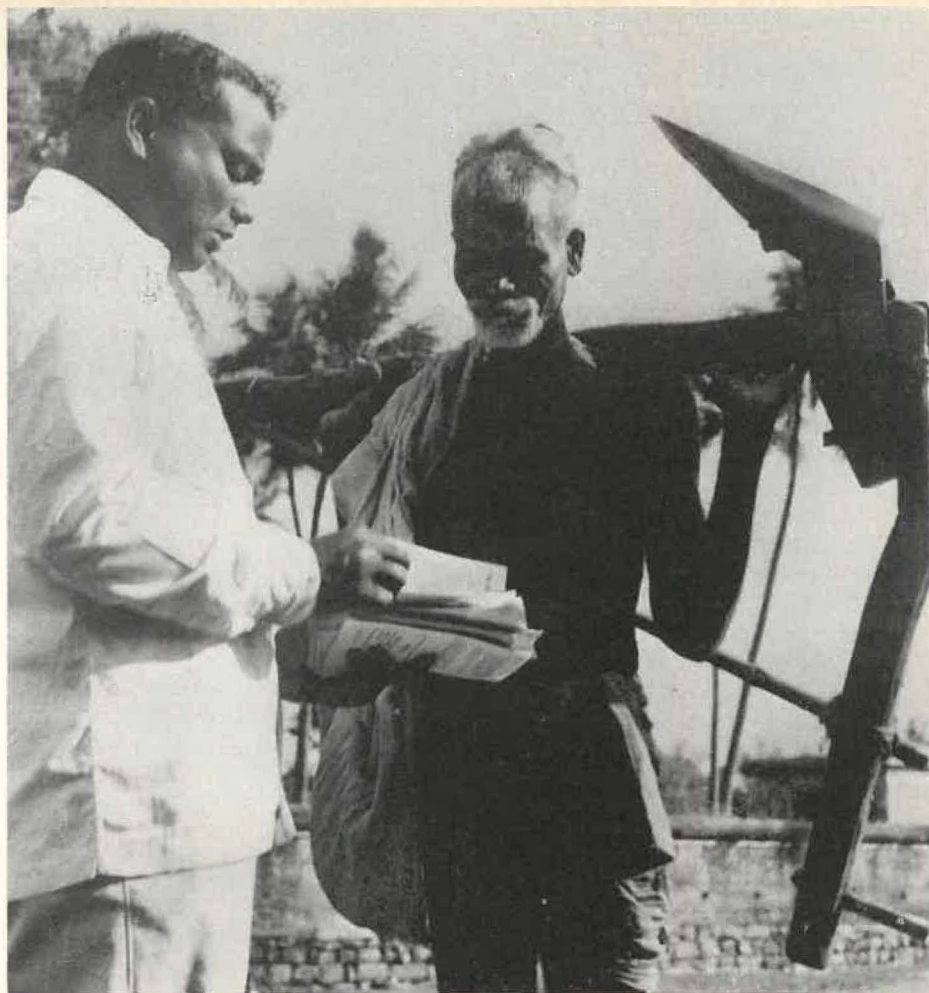
"These resolutions, it seems to me, carry out the spirit of the Chicago-Lambeth Quadrilateral, while safeguarding our own adherence to the Catholic Faith and the Apostolic Ministry. They will greatly encourage the Church of South India, which has a pioneer role in standing for a united Christianity in an important and strategic part of the non-Christian world. It is therefore to be hoped that they will be enthusiastically adopted by the General Convention."

# Issues

**Bishop Burrill's** suggestions were, "The Lambeth Conference of 1948 proposed that the Anglican Churches in concert with the Church of South India would re-examine the development of Catholic life and worship in the latter Church at the end of 30 years, to determine whether inter-communion, or corporate reunion would be feasible.

"In the meantime, our Church, along with the other branches of Anglican Communion, must decide what our relationship with the CSI is to be during these interim years. Some Churchmen believe we should do nothing, or at least should have our relationship continue on an informal basis, leaving specific decisions to individual bishops. This seems to me an unsatisfactory approach to the matter. Certainly, we should maintain and promote as much official contact as possible with this Communion.

"Another possible answer would be to adopt the proposed resolutions now being presented to the Church by our Joint Commission on Ecumenical Relations. Again, I feel this approach would prove most unfortunate. We are not ready for inter-communion or organic reunion with the CSI, which has itself yet to make up its mind about its own character in life. To recommend officially that our laity may communicate at any altar of the Church of South India without reference to the regularity, as well as the validity, of the orders of the officiating minister is to say officially that Catholic Order is not of the "esse" of the reunited Church of the future. To permit the episcopally ordained clergy of the Church of South India to officiate sacramentally at both Anglican altars and in congrega-



RNS Photo

Bishops Stark and Burrill and Clifford Morehouse see the CSI as a major Convention issue.

tions of other communions is to allow them privileges not permitted to our own clergy. Such practices would stir up confusion, and set back progress already made toward Christian reunion.

"My personal hope is that the General Convention will decide on a policy of limited relations with the CSI during the remaining part of the 30 year waiting period. Limitations should be defined generally as follows:

"That episcopally ordained clergy of the CSI who visit this Church and are licensed to officiate sacramentally at Anglican altars here should agree not to so officiate in Churches of other communions during their visit. Our laity when visiting India should communicate only at altars of the CSI where episcopally ordained clergy officiate.

"These limitations are realistic and will serve to make clear to all Christians that future efforts toward ultimate inter-communion and reunion are a process of development rather

than an indifferent bowing to expediency.

"No doubt the decision in the General Convention at Miami Beach will be greatly influenced by the findings of Lambeth Conference this coming summer, but this does not release us from the responsibility of our own thinking. The decisions we make regarding the CSI are likely to affect all future negotiations with other Christian Communions."

**Bishop Stark** said, "I cannot here survey all the facets of the somewhat complex problem that even limited recognition involves, and I am not unaware of certain anomalies (from our point of view) in the polity of CSI, but if General Convention says 'No recognition' or votes to postpone action for a long period of time, then the Episcopal Church, which so long has offered itself as the bridge between the Catholic and Protestant elements of Christendom, will in effect be putting up a 'No trespassing' sign on that bridge, and it is not impossible that in the eyes of a dismayed Christian

world we shall be reduced to the status of a sect that had better be left alone.

"But if General Convention says 'Yes,' then the Christian world will know we are serious when we pray our moving Prayer Book prayers for Christian unity, and the Holy Spirit may well choose our beloved Church as a great instrument of reunion. For let us Episcopalians never forget that overarching all other facets of the problem is the great desire of our Lord, as His words are recorded in St. John 17, for the unity of all His disciples. To be sure, the proposed limited recognition of the CSI is a very small step in the direction of the answer to His High Priestly prayer, but I for one am eager that our Church take it firmly and gladly."

### Missionary Work

Dr. Henning and Dr. Day both put the missionary budget issue at the head of the list of important Convention issues. **Dr. Henning** contrasted the vigorous proclamation of the budget at the 1955 Convention mass meeting with "the timidity of the budget itself." He added, "To say that approximately \$5,000,000 per year [for missions] gives adequate expression to our concern for the extension of the Church is to insult both our intelligence and our integrity.

"This issue is of greatest importance for three cogent reasons:

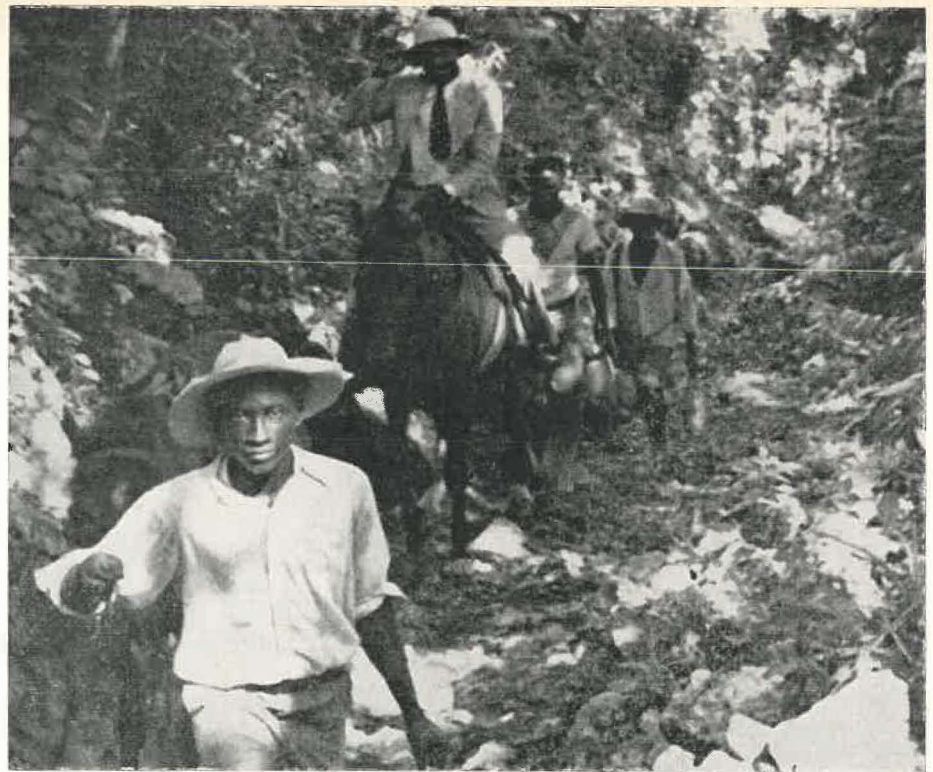
"1. Members of the Episcopal Church must somehow be helped (forgive me for such a weasel word!) to see that it is of the essence of their salvation that they 'put their money where their mouth is.' The Divine Commission is an order, not a suggestion.

"2. Our missionary bishops and priests need more help — to do even minimum coverage in most instances.

"3. The whole Church is strengthened and blessed as it gives generously and imaginatively in its support of missions.

"I think that every bishop of the Church should be canvassed as to his legitimate missionary needs really above and beyond his ability to meet them. I believe that these reports should be analyzed by a special group coöpted by the Joint Committee on Program and Budget.

"I believe that the Church should be given the privilege of responding realistically. Our people are capable of infinitely more loyalty and sacrifice than they're given credit for."



The missionary budget is seen as a crucial Convention issue.

**Dr. Day** expressed his opinion on the same point in these words: "The most important action which General Convention can take is to lift the budget of our Church so that our work can be strengthened and expanded in the coming triennium. Then we will be able more effectively to take advantage of the great opportunities for the extension of the Gospel of Christ which now challenges our Church in every phase of its activity from far off Taiwan to the local but rapidly mushrooming college campus. Such action by General Convention means that its members must commit themselves to the task of converting the whole Church to the importance of this larger program and consequently to more sacrificial giving to make it possible."

### Pensions for Deaconesses

**Dean Olsen** said, "One issue on which something can and ought to be done at *this* General Convention is to provide pensions for our deaconesses.

"The simple facts are that at present there is no pension for deaconesses unless they can manage to become 'incapacitated.'

"There are deaconesses who have worked 40 years with a starting salary of \$900 that finally reached in 1956 the grand sum of \$2,000. With a monthly car allowance of \$15 they

bought and drove a car 1,000 miles a month. Figuring expenses at 5¢ a mile — they lost \$35 a month on the car allowance.

"Now at retirement, as long as they stay healthy and someone gives them clothes, they can exist on the \$67.50 of federally-furnished Social Security. Some, of course, do not have even the Social Security. Of course, some have relatives able to give financial aid — but who wants to beg from a distant relative?"

"Committees and Commissions have worked on this problem for over 30 years and have stated in varying words that the situation exists but it would be too difficult to solve. Or they have passed the burden to parishes and dioceses and said they must care for their retired deaconess — which makes as little sense as to say they should care for their own retired clergy.

"*This* General Convention ought to see to it that the 50 retired and the 40 active deaconesses are put on an adequate pension system.

"To do this would require either augmenting the present deaconess' fund which has \$348,000 in it, and letting the deaconesses administer it; or putting that fund in the Pension System together with any amount required to meet pension standards and place the deaconesses under the Church Pension Fund."

## Christian Social Action

Mr. Taft declared that the key question is, "the problem of the relevance of our Christian faith to the critical problems of the world and to the decisions which face ordinary people in ordinary life.

"On the one hand are those who think that the whole purpose of a Christian's life is personal salvation through Christ. They believe that the Church's business is to teach individual Christians about Christ, but that the Church is going outside its function if it says anything to its members about the application of Christ's teachings to the world in which they live.

"On the other hand are the great body of secularists who see no relevance in Christ's perfectionism at all. Unfortunately, many of our children of the new generation are in that company.

"The Commission on Social Reconstruction sent out for Epiphany use a discussion pamphlet, urging that this issue be discussed in the parishes during that Season. The pamphlet places the question in the context first of all the social action resolutions of the last five General Conventions; and second of the United Nations and our participation in it.

"But I question how many bishops or social action departments are going to give any real attention to pushing the project. It takes real work and follow up to get a successful discussion project going in a parish among lay people. The extraordinary success of the 40 groups which discussed faith and order before the Oberlin Conference of the World Council of Churches last September was due to Paul Minear's selection of his groups and persistent guidance of their work.

"What can be more important than to get our strong laypeople, who are the leading spirits of their communities, really studying the basis of their faith in a relevant background of their daily work? But our whole emphasis in laymen's work is on the ways our laymen can better support the churchy activities of our parishes. That is necessary, of course, but what do we know about what happens when the laity, 99% of the Church, move out into the Community on Monday morning? Isn't that also our Father's business?

"What shall the Convention do about it? Not an easy question to answer. But for a starter I suggest

talking about it enough at Convention to make the Church conscious of its greatest single problem."

## Women Deputies

Mr. Budzanoski, seeing women deputies to General Convention as a crucial issue, said, "This issue of women's rights has aroused spirited debate in the House of Deputies before and will probably do so again in 1958. At Honolulu in 1955 a resolution was presented to amend Article I, Section 4, of the Constitution by substituting the words 'Lay Persons' for 'Laymen.'

"Ultimately, the resolution came to a vote by orders and it was lost. Significantly, the clerical deputies voted in favor of the resolution, but the lay delegates defeated the resolution by refusing to support the clergy.

"Our Church at present is in a position of inconsistency relative to the rights of women. Many dioceses permit women to act as delegates to diocesan conventions. Where women have been granted this privilege it is conceded that their participation in these conventions has in no way been detrimental. In visiting many of our churches during the past two years and in speaking to many women's groups, I have been continually amazed at the interest shown in this subject. The question of women Deputies to General Convention is important to the average churchgoer, to the

ordinary Christian, and to the 'people back home'!

"The next General Convention probably would be wise to adopt a resolution that amends the Constitution to permit women Deputies. If the General Convention in 1961 does likewise, then in 1964 we may have women participating as Deputies. Many Churchmen feel that our Church Constitution makes second class Christians out of our Churchwomen. Since women at present participate in many diocesan conventions, is it not contradictory to deny them the right to participate fully in a conclave of a higher echelon? I maintain it is! It would be as illogical as insisting that a woman had the right to be elected to the State Legislature but no right to be elected to the Congress of the United States! At Honolulu the one argument that seemed to have some merit at first glance was that to permit women Deputies would deprive the Woman's Auxiliary of its best leaders. However, upon closer scrutiny this argument disintegrates under the sheer force of numbers. From among hundreds of thousands of Episcopal Church women an adequate leadership would be no problem! If the Scriptures preclude women Deputies as some opponents at Honolulu darkly hinted, then the House of Deputies should at least allow those best suited to make the ultimate determination—the House of Bishops."



Dean Olsen says:

"One issue on which something can be done . . . is to provide pensions for our deaconesses."

# What's Going on Under the Unity Bridge?

By the Rev. Canon Samuel J. Wylie

*Protestants and Catholics are no longer so far apart as we might think, says Canon Wylie. His facts and conclusions are appropriate fuel for thought and meditation during this internationally observed week of Prayer for Christian Unity. Canon Wylie, a former Presbyterian minister, is Episcopal College Chaplain for Providence, R. I.*

**O**n a sunny August forenoon, the Roman Catholic pastor of a village in central France pushed his bicycle up a steep hill to a small Romanesque chapel built by the medieval Benedictines, greeted a group of men at the door and led the way inside. Nothing in the scene would surprise an observer until he learned that the Roman Catholic bishop in the area allowed Protestants to use this church for worship, that the men at the door were Reformed and Lutheran pastors visiting a Presbyterian monastic community, and that the Roman Catholic priest had pedaled the dusty roads to join them in their noonday prayers. When told after the service that his example was both a lesson in humility and something of a surprise to an American visitor, the priest answered, "We have learned here in Europe not only to respect but to admire what the Holy Spirit does among other Christians." And he coasted down the hill to his parochial duties.

We have cause for encouragement as we pray for the reunion of Christendom. There is heart-warming evidence that the Holy Spirit is at work in the Protestant bodies and in the Roman Communion teaching our Lord's divided followers truths unshared since the Reformation. Protes-

tants and Catholics are finding a common bond in the rediscovery of the Scriptures and the Fathers. Party Churchmen in this country would be surprised at how "catholic" some straightforward Protestants are, and how "evangelical" Rome can be and, in fact, is in many parts of northern Europe. All American Episcopalians may be humbled and encouraged by the genuine charity springing up in many parts of Europe between Catholic and Reformed Christians.

Hopeful signs are developing on this side of the Atlantic as well. "Free" Protestants are concerned about the doctrine of the Church for the first time since the Reformation. American Baptists, for instance, have had study conferences on the subject, and are beginning to explore the question, "What does it mean to be a Baptist in relation to *all* the people of God?" Some of their leaders hope that the results of their study will be shown in a concern for forms of public worship that express the timelessness and universality of the Church as well as the experience and conviction of their own denomination.

Daniel Jenkins, an English Congregationalist with wide American influence, has done a great deal to encourage contemporary Protestant thinking on the nature of the Church.

Episcopalians who have met Congregationalists with an idea of the Church more Kiwanis than Catholic should be heartened by a statement like this from *The Strangeness of the Church* (p. 186):

"When Jesus Christ comes to us in the Spirit, He brings His saints with Him. What makes the Church possible is the reality of the communion which Christ's people hold with Him and with each other in His Spirit. . . . As the living Christ holds communion with the Church on earth, so He does with those who died in the Lord. That means that, through Him, the Church on earth is able to enter into the same universe of discourse as the Church in glory. The concerns of the members of the Church in glory for the Church in earth are incorporated into those of Christ as He speaks to the Church on earth in the Spirit. Through Him, therefore, they hold communion together."

It is safe to say that all Protestant Communion are concerned with the biblical concept of the Church as they have not been since the onset of liberalism in the 19th century, and with the opinions of the early fathers as they have not been since the 16th. New books appear every month in which the sons of iconoclastic traditions show that Calvin and Luther knew and loved the fathers of the



## While Episcopalians are tending the central span of their "bridge" Church, it seems that somebody is filling up the chasm underneath.

Church vastly more than their successors.

### Confession for Presbyterians

How "catholic" were Calvin and Luther? Catholic enough to approve of confession, according to Max Thurian, a minister of the Swiss Reformed Church. His book, *La Confession*, is at once a practical and psychological study of the subject, and a tract pleading for the use of regular auricular confession by Christians in the Presbyterian tradition.

Nor is the movement entirely confined to books. Liturgical movements are underway in most Protestant bodies. They are not esthetic or antiquarian; they are sober studies on the nature of Christian community, and of the best structural method of expressing the community's adoration of God and participation in the life of the risen Christ. The recovery of the church year is obvious from the newspaper announcements in any Saturday evening metropolitan paper. Communion services are more frequent. Books of common worship are appearing or being revised in most groups.

At least half a dozen monastic communities have sprung up in Lutheran and Reformed Europe. These involve life vows in some cases, annual renewal in others. In France, for example, the Community of Taizé founded in 1947 with seven brothers now comprises about 30. They have a daily morning and evening office, a noon-time tradition, and a daily celebration of the Eucharist. The brothers continue their trades or professions while maintaining the life of the community. They are a witness to the healing of France's severe class distinctions through the community created by the Gospel, and they are a reminder of the sacredness of all vocations. Calvinists and Lutherans are included in the community. The three traditional life vows are taken by the Community of Taizé.

Less dramatic, but more representa-

tive of Reformed Church thought, are the Iona Community in Scotland and Kirkridge in this country. These, and similar movements, aim at some common rule of devotional life and economic discipline through the year, with periodic retreats or work sessions at the Center. Obviously, an Anglo Catholic comparing these movements with the Anglican Benedictines will find them deficient by Catholic norms, but, if he reflects, he will find his Protestant colleagues motivated by many of the same concerns which brought about the Catholic revival in Anglicanism.

And perhaps we had better be a bit tentative about those Catholic norms. A great liturgical reform movement is sweeping the Roman Church in continental Europe and to a lesser extent in this country. In France one often sees altars set up in the nave with the priest celebrating in the face of the people and dressed in the most severely simple vestments. Secret devotions have been minimized. The preparation usually said by priest and servers at the foot of the altar has been given to the whole congregation. And every bit of the service that the Holy See will allow is in French.

This is not an isolated phenomenon. It occurs widely in France, in parts of Germany, to a lesser extent in the low countries and in at least one diocese in north Italy. And wherever the liturgical movement goes, Bible study begins, and there is preaching which proclaims rather than catechizes.

### Polite Episcopalians

Episcopalians disturbed by the problem of how to be polite to theologically sub-Christian groups, how to be brotherly with other Christian communions, and still make a positive witness for the catholic structure of the Church might learn charity from the French and Germans. In Munich on Corpus Christi day the Lutheran pastors, with other city dignitaries,

walk in the procession following the Blessed Sacrament. It would not occur to the Protestants to decline the invitation, nor to the Roman Catholic hierarchy to withhold it. It is not unknown for Anglican priests to celebrate private eucharists or to celebrate for small groups at French Roman Catholic altars. Well instructed French Catholics have no scruples about attending the daily offices in English cathedrals, joining in prayers and hymns.

What is the conclusion of the matter? Obviously the Holy Spirit is at work among all who profess and call themselves Christians. While none of these examples is typical of average Roman Catholic or average Protestant thought, they reflect a movement. Anglicans have ground for encouragement. We are not as "peculiar" any more as our neighbors to the left and right have thought. To be Catholic and evangelical is not a device for dodging issues. It simply is the wholeness of the Gospel. We have every reason to be bold in saying so, and to witness that the religion of the New Testament and the Book of Common Prayer are in full agreement.

### Tardy Humility

*But*, we must develop a deep and perhaps tardy humility in our relations with other Christians. The truth we would like to share is being learned, but for the most part not from us.

Perhaps while we have been concerned with the central span of the "bridge" Church, other Christians have been at work filling in the chasm. In the most thoughtful theological circles, Anglicans cannot "talk down" to their brothers any longer when the Church or sacraments are under discussion. We may not be in agreement: in fact we quite often are not. But at last we are concerned with the same questions. There is evidence that we have some things to learn as well as to teach.

If the Holy Spirit is active among all sincere Christians, we cannot do without each other's witness, and there is the emerging possibility that the unity we seek is not as far over the horizon as we had feared. To be faithful to our Lord, we must be willing to rise from our knees at our own altars, strong in our fellowship with Him and with the Holy Catholic Church of all the ages, and go where honest men are seeking and revealing truth.

# EDITORIALS

## The Church of South India

### II. EMPHASIZING THE POSSIBLE

As we noted editorially last week, there are serious issues outstanding between the Church of South India and the Protestant Episcopal Church in the USA which prevent the two Churches from being in full communion and fellowship with one another.

These issues give concern to many members of the Episcopal Church, not only from the standpoint of present relationships between two Christian bodies but also from the standpoint of the hope for a reunited Christendom. We believe that the South Indian approach to reunion, although it offers a platform on which some Protestant Churches may conscientiously unite, presents serious obstacles to improvement in relations with the Roman Catholic and Orthodox Christian world.

Of equal concern is the position of the Church of South India with regard to the great mainstream of pre-Reformation Christian faith and life. In those things in which the South Indian Church differs from Anglicanism it also differs from the teachers and pastors and confessors and martyrs of past Christian ages.

Having said this, we find it necessary partially to contradict ourselves. On issues of faith and order, there are a number of ways in which South India has departed from the mainstream of Christian tradition. But there are other characteristics of the South Indian Church which might make it more recognizable to the saints of past ages than our own Church. For example, the fact that it insists on being one Church, not one of a hundred denominations; the fact that rich and poor mingle in its life and worship and that their Church life is the center of their whole existence; the fact that it bears witness to Christ in a world that is at best indifferent, and sometimes hostile to Him. These are some of the things that the Church of South India has recovered because it is what it is and, in part, because it has dared to unite.

Americans, including American Episcopalians, have a great deal to learn from the Church of South India. And yet we have something which we hold in trust for them, and for the whole Christian fellowship: an ethos, a system of faith and order which, in spite of

many tensions and difficulties, combines the affirmations of both Catholic and Protestant traditions in one Church.

The problem of the relations of the Episcopal Church with the Church of South India brings these tensions and difficulties into sharp focus. There are some Episcopalians who think our Church should have nothing to do with the Church of South India; there are others who think that no barrier exists between the two Churches — perhaps even that the South Indian way is better than the Anglican. As long as the Episcopal Church officially fails to adopt a policy, those who hold these conflicting views can only follow their conflicting policies and futilely accuse each other of disloyalty and subversion.

In our opinion, the Church ought to adopt an official policy, and should do it now. It will necessarily be an interim policy to guide bishops and parish clergy and laypeople in the 20 years still remaining of the 30-year period during which the Church of South India is unifying its ministry. And, unfortunately, it appears likely that at the end of that period the problem of non-episcopal ministries in the CSI will remain unsettled. Hence, today's policy should be one that will stand up on a more or less permanent basis.

Both the policy proposed for discussion by the Commission on Ecumenical Relations\* and the Church of England policy on which it is based seem to us to assume too great a similarity between the doctrine and practice of the Church of South India and our own. There is the matter of an unfortunate proviso about the Creeds, which we mentioned editorially last week. Although we do not doubt that man for man the members of the Church of South India are as orthodox as or more orthodox than our own membership, clerical and lay, we think there is a big difference between a Church that officially bears unqualified witness to the Catholic Creeds and one that officially qualifies its witness.

There is also the question of valid form and matter for the sacraments of Baptism and the Holy Communion. These are included in the Chicago-Lambeth Quadrilateral as a part of the essentials for Church unity, and we think they should be included in any action taken by the General Convention of 1958.

Precedent already exists for taking these things into account in according ministerial status to members of other Churches who wish to remain in communion with a Church with which the Episcopal Church itself is not in communion. Canon 36, Of the Ordination of Deacons and Priests in Special Cases, covers the ground both fairly and fully. Originally designed to implement a concordat with American Congregation-

\*The proposals on CSI before the Church for discussion during the last year were prepared by the Joint Commission on Ecumenical Relations, and are slightly amended versions of the proposals of the Delegation to CSI. In February, the Joint Commission meets to reconsider the proposals, and some members of the Joint Commission are known to favor amendments.

alists, it has been used for this purpose in only a few cases; but it is on the whole a clear and simple exposition of the Episcopal Church's minimum conditions for welcoming individual ministers of Churches with which it is not in communion.

We think that the proposals of the Commission on Ecumenical Relations should be revised to include the applicable conditions of Canon 36. Although that canon sets up conditions for ordaining ministers rather than for recognizing ministers already ordained, the same principles apply to both types of problem. In fact, there are only two things in the canon which would need to be waived, so that the most logical course would be to declare that relations with clergy of the Church of South India are generally subject to the criteria of Canon 36, with two exceptions: (1) the requirement of prior residence in this country for one year is waived; (2) episcopal ordination is waived for clergy who have already been ordained either by Anglican bishops or by bishops of the Church of South India according to the present ordinal of that Church.

This second point is based on the assumption that the orders of the bishops, priests, and deacons ordained by the Church of South India are valid. Some Anglican scholars have doubts on this subject, and the arguments on their side have been ably presented by the Rev. Albert J. duBois in a well-reasoned and comprehensive study entitled *The Church of South India Question* (45 mimeographed pages; \$1.00; ACU Publications, 347 Madison Avenue, New York 17). However, in our opinion whatever question might exist about the validity of these orders is resolved in their favor by the Church's power to recognize orders where form and matter are in themselves sufficient, where the apostolic succession is unbroken, and where the intention is generally "to do what the Church does" when it ordains. The Church exercises, and throughout Christian history has exercised, a degree of discretion in such cases.

Accordingly, we agree with Recommendation 1 of the Commission on Ecumenical Relations "that bishops, presbyters, and deacons, consecrated or episcopally ordained before, at, or after the inauguration of the Church of South India, be acknowledged as true bishops, priests, and deacons in the Church of God." This, the most basic of all the questions the Church must answer in ordering its relations with CSI, has already been answered affirmatively by the Convocations of the Church of England, by the College of Bishops of the Scottish Episcopal Church, and by the General Council of the Church of India, Pakistan, Burma, and Ceylon (the Anglican Church of North India).

However, if clergy of the Church of South India are to be permitted to minister even on a temporary basis in American Episcopal churches, we believe that it is essential (in the language of Canon 36) that the individual South Indian cleric: "satisfy the Bishop . . .

that he has been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral, or spiritual; that the Ecclesiastical Authority to which he belongs consents to such [ministration]; that he will not knowingly admit to the Holy Communion any person who has not been baptized with water in the name of the Father and of the Son and of the Holy Ghost. . . .

"That he believes the Holy Scriptures of the Old and New Testament to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost . . . that in the celebration of the Holy Communion he will invariably use the elements of bread and wine."

The canon goes on to provide methods of dealing with "error of faith or of conduct," a provision which seems unnecessary in this context in view of the fact that the Episcopal Church is not the Church which ordained him and would not be regarded as responsible for his status. It contains a further provision for admitting such a clergyman to the regular ministry of the Episcopal Church, and this provision may be found useful almost immediately.

The regulations approved by the English convocations require that the South Indian cleric undertake not to minister in non-Anglican Churches during his stay. We hope that General Convention will adopt the suggestion of Bishop Burrill of Chicago that in the United States he make a similar promise.

Recommendation 2 of the Commission, authorizing the use of an Episcopal church for the celebration of the Liturgy of the Church of South India should, we believe, be subject to the provisions of Canon 36 about the order of the Liturgy because there is as yet no required South Indian Liturgy. The authorized (but not required) Liturgy of CSI is acknowledged, even by Roman Catholic scholars, to be adequate in form, but if the celebration is to be according to some other South Indian use, the celebrant should agree, in the terms of Canon 36, that he "will include in the service (1) a Prayer of Consecration embodying the words and acts of our Lord in the Institution of the Sacrament, an Offering, an Invocation of the Holy Spirit and a Thanksgiving, (2) the Lord's Prayer, and (3) The Apostles' Creed or the Nicene Creed as the symbol of the faith and unity of the Holy Catholic Church."

Recommendation 3, permitting bishops, presbyters, and deacons of the CSI to preach in our churches also needs to be stiffened by the provisions of Canon 36 regarding doctrine.

Recommendation 4 permits bishops and presbyters of the Episcopal Church, when visiting South India, to celebrate the Holy Communion within that Church. On the assumption that they will do so in

general accordance with their ordination vows, we are in favor of this step.

Recommendation 5 provides for "occasional Communion" by communicant members of the CSI temporarily resident in the United States, but provides that they must become subject to the regular discipline of this Church if they wish to become regular communicants. This provision seems acceptable to us.

Recommendation 6 permits communicant members of the Protestant Episcopal Church who visit the territory of the CSI to accept the hospitality of that Church for receiving the Holy Communion within it. We regret to say that we think this recommendation should be withdrawn or defeated. We know of no way for the communicant to check up on the ordained status of the local CSI presbyter without demanding to see his ordination certificate, which would obviously be an intolerable imposition. We know of no advice ever given by the Episcopal Church (or any part of the Holy Catholic Church) to laypeople to receive Communion at the hands of men who have not been episcopally ordained. This seems to us to be a step that will have to await the end of the 30-year interim.

The comments we have made thus far are based on the assumption that this Church is presently not in communion with the Church of South India, and that matters have not yet arrived at the point where our Church can, with a clear conscience, enter into communion with it. We believe that the Episcopal Church should, in the words of the Commission on Ecumenical Relations, have "the fullest possible fellowship" with the Church of South India. The Commission's recommendations may have put a little too much emphasis on the idea of "fullest," and that is why our comments must put a little more emphasis on what is "possible."

THE LIVING CHURCH believes with all its heart in the libertarian structure and temper of Anglicanism. The individual Episcopalian, whether he be priest or layman, has a degree of freedom about his beliefs and his behavior that sometimes scandalizes his Christian brethren, whether they be Roman Catholics or Protestants.

We think that this freedom is based upon a strong skeleton of faith and order that does not appear on the surface but is vital to the functioning and the witness of this Church. If a great scholar and teacher gets off on a tangent about the Gospel miracles we do not try to discipline him but content ourselves with pointing out that the Church teaches otherwise. We can do this because the Church bears its own witness that the Creeds are "thoroughly to be believed and received." If a beloved bishop permits an anomalous "federated church" at the local level, we can take it in stride because bishops and priests are not what their subjective opinions make them but what God the Holy Ghost makes them in the service of ordination.

Anglicanism is soft only on the exterior. It is as hard as nails inside, and we believe that this is the way God wants His Church to be.

This interior strength combined with exterior suppleness is what we covet for the Church of South India and ultimately for the whole of Christendom. Some of the things the Church of South India is doing today seem to us to contribute to an interior softness; and, in a Church attempting to reunite fragmented Christian traditions, we are not surprised to find that this condition exists. It may even be a good thing. Yet, as maturity comes, cartilage must develop into bone. A baby cannot even walk until his bones harden. A Church cannot claim to have grown fully into the great tradition of the undivided Church until something similar takes place in its own life.

The policy adopted by General Convention this October should be one which gives what Anglicanism has to give — not more, and certainly not less.

## Help the Vestry

All across the country in recent weeks, parish meetings have elected vestrymen. Sometimes these elections have been hotly contested. Much more often, the parishes have simply voted with unanimous joy for those loyal members who would accept nomination for vestry posts.

THE LIVING CHURCH will try, throughout the year, to speak often on the problems confronting vestrymen. But this week it seems more to the point to speak to the parish at large about what they can do to make their vestrymen's work more productive.

Vestrymen accept what is very nearly the most onerous job in the parish. They have to plan to procure the funds to operate the parish plant and program. They have to review and approve expenditures. Problems of maintenance, renovation, and expansion fall on them for decision. If a rector leaves, they have to find his successor. They must understand and meet the parish's responsibility to give for the spread of Christ's Kingdom. They often receive criticism from parishioners for real and imagined faults of the parish.

Under these conditions, vestrymen are often led to an attitude of pessimism, parochialism, and penny-pinching.

Here are four things the parishioner can do to boost the morale of his elected church leaders:

1. Go to them with praise for good jobs well done, as well as criticism about shortcomings.
2. Show by cheerful giving that a generous and mission-minded budget has parish backing.
3. Volunteer for parish tasks so that the vestrymen don't wind up doing everything themselves.
4. Pray regularly for all vestry members.

# PEOPLE and places

## Ordinations

### Priests

Chicago — By Bishop Burrill, on December 21st: The Rev. Karl Judson Bohmer, assistant, St. Luke's, Kalamazoo, Mich.; the Rev. Andrew Harmon Bro., curate, St. Augustine's, Wilmette, Ill.; the Rev. Benjamin A. Coleman, vicar, Good Shepherd, Mokena, Ill., and assistant, St. Paul's, Kankakee; the Rev. William R. Deutsch, curate, St. Mark's, Glen Ellyn, Ill.; the Rev. Eric Geib, curate, St. Mark's, Evanston; the Rev. Robert D. Gerhard, curate, Emmanuel Church, Rockford, Ill.; the Rev. James Millard Gibbs, curate, Our Saviour, Elmhurst; the Rev. Paul Schoichi Hiyama, curate, St. Paul's, Chicago; the Rev. John R. Patston, curate, Christ Church, Waukegan, Ill.; the Rev. Sampson Rogers, III, curate, St. Giles', Northbrook, Ill.; the Rev. John J. Russell, curate, St. Mary's, Park Ridge, Ill.; the Rev. Robert A. Serfing, assistant, St. Leonard's House, Chicago; the Rev. William D. Willoughby, vicar, St. Andrew's, El Paso, Ill.; the Rev. John Barrington Winn, curate, Grace Church, Oak Park, Ill.; the Rev. Mark Irving Young, St. John the Evangelist, Flossmoor, Ill.

Dallas — By Bishop Harte, Suffragan, on December 21st: The Rev. Richard Aultman Cantrell, who is in charge of the Church of St. William Laud, Pittsburg, Texas, and St. Charles the Martyr, Daingerfield; and the Rev. Warren Taylor Ernest, curate, St. Luke's, Denison, Texas.

Eastern Oregon — By Bishop Barton: The Rev. Richard Leeds Payne, on December 16th; in charge, St. Thomas', Canyon City.

Eau Claire — By Bishop Horstick: The Rev. Harold L. Goetz, on December 21st; vicar, Ascension, Hayward, Wis., and St. Luke's, Springbrook.

Harrisburg — By Bishop Heistand: The Rev. Lewis Roper Sexton, Jr., on December 17th.

Honolulu — By Bishop Kennedy: The Rev. George Fujio Hayashi, on December 15th; vicar, St. James', Kamuela, Hawaii.

By Bishop Kennedy, on December 23d: The Rev. Charles T. Crane, curate, St. Andrew's Cathedral, Honolulu, and the Rev. Masao Fujita, vicar, Grace Church, Hooalehua, Molokai.

Indianapolis — By Bishop Kirchoffer: The Rev. Eugene N. Stillings, on December 21st; vicar, St. Luke's, Shelbyville, Ind.

By Bishop Hatch of Western Massachusetts, acting for the Bishop of Indianapolis: The Rev. Edward G. Bierhaus, Jr., on December 21st; curate, St. Thomas', New Haven, Conn.

Kansas — By Bishop Turner, Coadjutor: The Rev. Lyle Edmond Hampton, on December 20th; vicar, St. Mary's, Blue Rapids, and St. Paul's, Marysville.

By Bishop Fenner: The Rev. Ronald Gene Brokaw, on Dec. 21st; assistant, St. James', Wichita.

By Bishop Turner, Coadjutor: The Rev. Lewis Harvey Long, on Dec. 21st; rector, St. John's, Abilene, and vicar, St. James', Herington, Kan.

Kentucky — By Bishop Marmion: The Rev. Joseph Frederick Kalbacher, on December 14th; assistant, St. Andrew's, Louisville. The Rev. William Tuley Thomas, on December 21st; in charge, St. John's, Murray, and St. Martin's, Mayfield.

Long Island — By Bishop DeWolfe, on December 23d: The Rev. James M. Andersen, who is in charge of the Church of the Atonement, Brooklyn; the Rev. Winfield Scott Bennett, in charge, St. Luke's, Bohemia, N. Y., and St. Andrew's, Yaphank; the Rev. Wesley Monro Biggs, curate, Advent, Westbury, N. Y.; the Rev. James Pennington Crosby, in charge, Christ Church, Brentwood, N. Y.; the Rev. Francis C. Huntington, curate, Trinity Church, Princeton, N. J.; and the Rev. Ronald D. Meyer, curate, St. Stephen's, Port Washington, N. Y.

Missouri — By Bishop Lichtenberger: The Rev. James C. Lerret, on December 15th; rector, Christ Church, Cape Girardeau. The Rev. Harry E. Maurer, on December 18th; vicar, Trinity Church, Kirksville. The Rev. John F. Putney, on December 22d; vicar, St. Andrew's, Normandy, Mo.

By Bishop Lichtenberger, on December 21st: The Rev. Robert E. Black, vicar, St. Matthew's, Warson Woods, St. Louis; the Rev. David Gray, assistant, Church of St. Michael and St. George, St. Louis; the Rev. George F. McCowan, vicar, Advent, St. Louis County, Mo., and vicar, Trinity Church, De Soto; and the Rev. Robert E. Lee Morisseau, assistant, St. Peter's, Ladue.

Montana — By Bishop Sterling: The Rev. Edwin Brownell Stube, on December 12th; curate, St. James', Bozeman.

Nebraska — By Bishop Brinker, on December 20th: The Rev. Robert Scott Ellwood, rector, Christ Church, Central City, in charge, St. John's, Albion; the Rev. Charles Lee Roy Pedersen, in charge, missions at Fairbury, Hebron, and Wyoming; the Rev. Ray W. Schaumburg, in charge, missions at Broken Bow and Callaway.

Newark — By Bishop Washburn, on December 21st; the Rev. Prescott Beach, Jr., curate, St. Mary's, Manchester, Conn.; the Rev. George H. Bowen, curate, Grace Church, Newark; the Rev. Walthor R. Dettweiler, curate, Church of the Redeemer, Morristown, N. J.; the Rev. Henry T. Folsom, Jr., curate, St. James', Upper Montclair, N. J.; the Rev. Robert B. Jewell, vicar, Church of the Incarnation, West Milford, N. J.; the Rev. John H. Johnson, assistant, St. Luke's, New York City; the Rev. Donald W. Kimmick, vicar, Christ Chapel, Midland Park, N. J.; the Rev. William H. Strain, vicar, St. Michael's, Wayne, N. J.; the Rev. James H. Waring, curate, Church of the Holy Communion, South Orange, N. J.

South Dakota — By Bishop Gesner: The Rev. Charles E. Harnsberger, on December 18th; to serve the Lower Brule Mission. The Rev. Ralph R. Stewart, on December 21st; to be in charge of churches at Webster and Milbank.

Spokane — By Bishop Hubbard, on December 22d: The Rev. Spaulding Howe, Jr., vicar, Trinity Church, Oroville, Wash.; and the Rev. Kenneth M. Snyder, assistant at the Cathedral of St. John the Evangelist, Spokane, Wash.

Washington — By Bishop Dun, on December 21st: The Rev. Robert J. Boyd, Jr., chaplain, Trinity-Pawling School, Pawling, N. Y.; and the Rev. John Miles, assistant, Trinity Church, Washington.

Western Massachusetts — By Bishop Hatch: The Rev. William S. Brison, on December 12th; vicar, Christ Church, Bethany, Conn. The Rev. Richard P. Constantinos, on December 15th; curate, St. James', Danbury, Conn. The Rev. Frederick F. Johnson, on December 21st; curate, Trinity Church, New Haven, Conn.

Wyoming — By Bishop Hunter: The Rev. Herbert A. Donovan, Jr., on December 10th; rector, St. John's, Green River.

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Booker T. Washington

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# BOOKS

## Looking Toward Lambeth

**THE BISHOPS COME TO LAMBETH.** By **Dewi Morgan.** London: Mowbrays. New York: Morehouse-Gorham. Pp. 142. \$1.25.

Except for the meeting of General Convention in October, there will be no event more important for American Churchmen this year than the Lambeth Conference which meets this summer in London. As the parish widens into the diocese and the province into the National Church, so the American Episcopal Church takes its place in the Anglican Communion.

Every informed Churchman should read Dewi Morgan's *The Bishops Come to Lambeth* to obtain a greater appreciation of the worldwide community of which we are a part. How this great gathering came to be — from the first meeting, when only 36 bishops were present, to 1948, when there were 329 bishops in attendance — is most interestingly set forth. It begins with a brief account of the extension of the episcopate from the consecration of Bishop Seabury, the first bishop consecrated for service outside the

British Isles, to the consecration of bishops for the British Dominions and Colonies, and finally in 1841 the consecration of a bishop in Jerusalem, the first in a country with which England had no direct connection.

When the American bishops returned from the celebration of the 150th anniversary of the S.P.G. in 1851, the Presiding Bishop expressed the hope that there might be a council of all of the bishops in communion with the see of Canterbury. The suggestion was approved and promptly forgotten. Then, in 1865, the Canadian Church renewed the request, particularly in view of the problems created by the Colenso\* controversy. Archbishop Longley approved and invitations were sent out to 144 bishops but only 76 accepted. In England there was considerable opposition. Dean Stanley refused permission for the use of Westminster Abbey for the final service. Though the result of the formal proceedings was comparatively slight, the Churches of the Anglican Communion had found a common organ expressing their spiritual unity.

From the beginning, the principal discussion was the problem of the unity of Christendom culminating in the Lambeth Quadrilateral of 1888 which has been the starting point of every subsequent pro-

\*Bishop Colenso of Natal was deposed by the Church of the Province of South Africa in the 1860's for his Modernistic theological views and for allowing polygamy among native converts. He then formed the schismatic "Church of England in South Africa," a group which is outside of the Anglican Communion, but which still claims a small membership in South Africa.

posal for church unity since that time. One of the main subjects on the agenda of the 1958 meeting is Church unity as it relates to the whole Ecumenical Movement.

With no legislative powers, the Lambeth Conference has come to be one of the greatest sources of spiritual guidance in our generation. No reader can come away from reading this book without a deeper realization of what these conferences mean to the Church and the world.

HOWARD T. FOULKES

## Books Received

**OUR LORD AND SAVIOUR.** His Life and Teachings. By Philip Carrington, Archbishop of Quebec. Seabury Press. Pp. 138. \$1.75. [The Seabury Lenten Book for 1958.]

**MARK MEETS CHRIST.** By Frank Wilson Price. Westminster Press, 1957. Pp. 176. \$3.50.

**ONE FINGER FOR GOD.** By Stuart Jackman. Alee R. Allenson, Inc., Naperville, Ill., 1957. Pp. viii, 189. \$2.50.

## THE LIVING CHURCH RELIEF FUND

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

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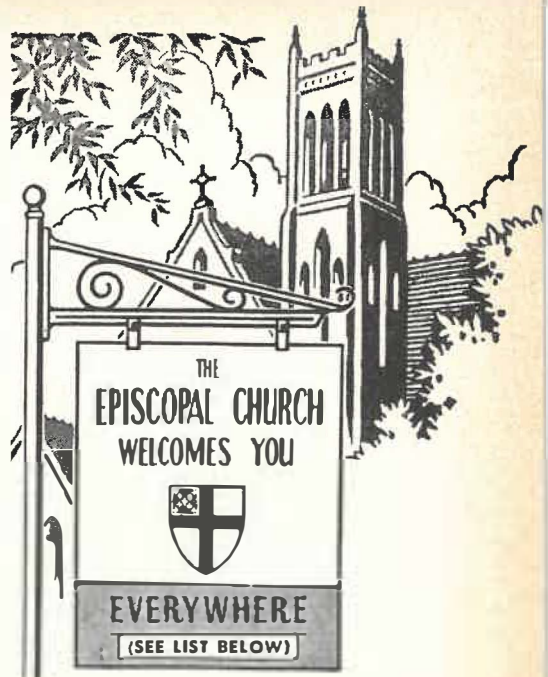
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1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mork, Assts.  
Sun 8, 9 HC, 10 MP, 11 IS; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

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

## SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING** 261 Fell St.  
Rev. Weston H. Gillett, r; Rev. Francis McNaull  
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 OF ASSISI** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh  
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

## WASHINGTON, D. C.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga; Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Donald C. Stuart  
Sun 7, 8, 9:15, 11, and Daily

## FORT LAUDERDALE, FLA.

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

## HIALEAH, FLA.

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

## ORLANDO, FLA.

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

## ATLANTA, GA.

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Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

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

## EVANSTON, ILL.

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

## NEW ORLEANS, LA.

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Sun 7:30, 9:30 & 11; Wed 10; HD as anno

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
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Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7 (Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

## DETROIT, MICH.

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

## KALAMAZOO, MICH.

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

## KANSAS CITY, MO.

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Sun Masses 7:30, 9, 11; Daily as anno

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Sun HC 8; 9, 11 IS, 11 MP; HC Tues 7, Wed 10:30

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Sun Masses 8, 10, 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

## COOPERSTOWN, N. Y.

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

## NEW YORK, N. Y.

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112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

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8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. Church open daily for prayer.

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## ST. MARY THE VIRGIN

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

## RESURRECTION

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

## ST THOMAS

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

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

### 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 5:15; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

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

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

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

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

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

## POUGHKEEPSIE, N. Y.

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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

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

**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; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S, 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.

# WHAT DOES HE HAVE TO BE HAPPY ABOUT?

What miracle brings a cheerful smile to the face of this stricken child? What can erase the pain and grief of being severely crippled, or blind, cardiac, palsied, retarded? The answer is simple: to be—at last—at *Mont Lawn!* To arrive at this Christian Herald camp at Nyack on the Hudson, eager for the happy and thrilling adventure that awaits hundreds of handicapped children . . . a place where for a little while, at least, these poor suffering children can forget the squalid tenements of the city and the noisy, dirty streets.

It is hard to hold back the tears when you see these brave children arriving. You know that each one carries the heavy and inescapable burden of his affliction — and yet, most of them are smiling, eager! Many other faces still reflect the misery of loneliness, poverty, rejection and pain — *they too will soon be smiling.* These children, who will never jump, or run, or play as “normal” children do, will discover that despite tragic handicaps, they can have hope for lasting happiness, they *can* enjoy companionship and playmates.

Under the sympathetic guidance of *Mont Lawn* counselors they learn that people *do* care about them. In the interdenominational Chapel faith is rekindled in despairing young hearts, and they are filled with new spiritual peace knowing that God has *not* forgotten them.

Yes, hundreds of these doubly handicapped children — sick in body *and* spirit — will come to *Mont Lawn* this winter. Clean, warm beds, wholesome food, cheery firesides, song fests, and games that all children can play await them.

*Mont Lawn's* gates will never be closed to any poor child whose physical and spiritual needs require our help—as long as there is enough money. Money to help give hope, inspiration, faith and love . . . to make even a crippled or blind child's life meaningful.

You can help these little boys and girls know that people really do care—that God loves them as much as He loves His more fortunate children. Won't you contribute to their happiness today?

- \$15.00** provides for one handicapped child
- \$25.00** provides for one severely handicapped child requiring special care
- \$ 5.00** feeds two children for a weekend



**CHRISTIAN HERALD CHILDREN'S HOME**  
**BUSINESS OFFICE: 27 EAST 39th STREET, ROOM 507**  
**NEW YORK 16, N. Y.**

Yes, I want to help some poor afflicted child to go Mont Lawn this winter. I enclose my gift of \$.....  
 (NOTE: Christian Herald Children's Home is a completely non-profit organization. Your contribution is deductible on your income tax return.)

NAME .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....