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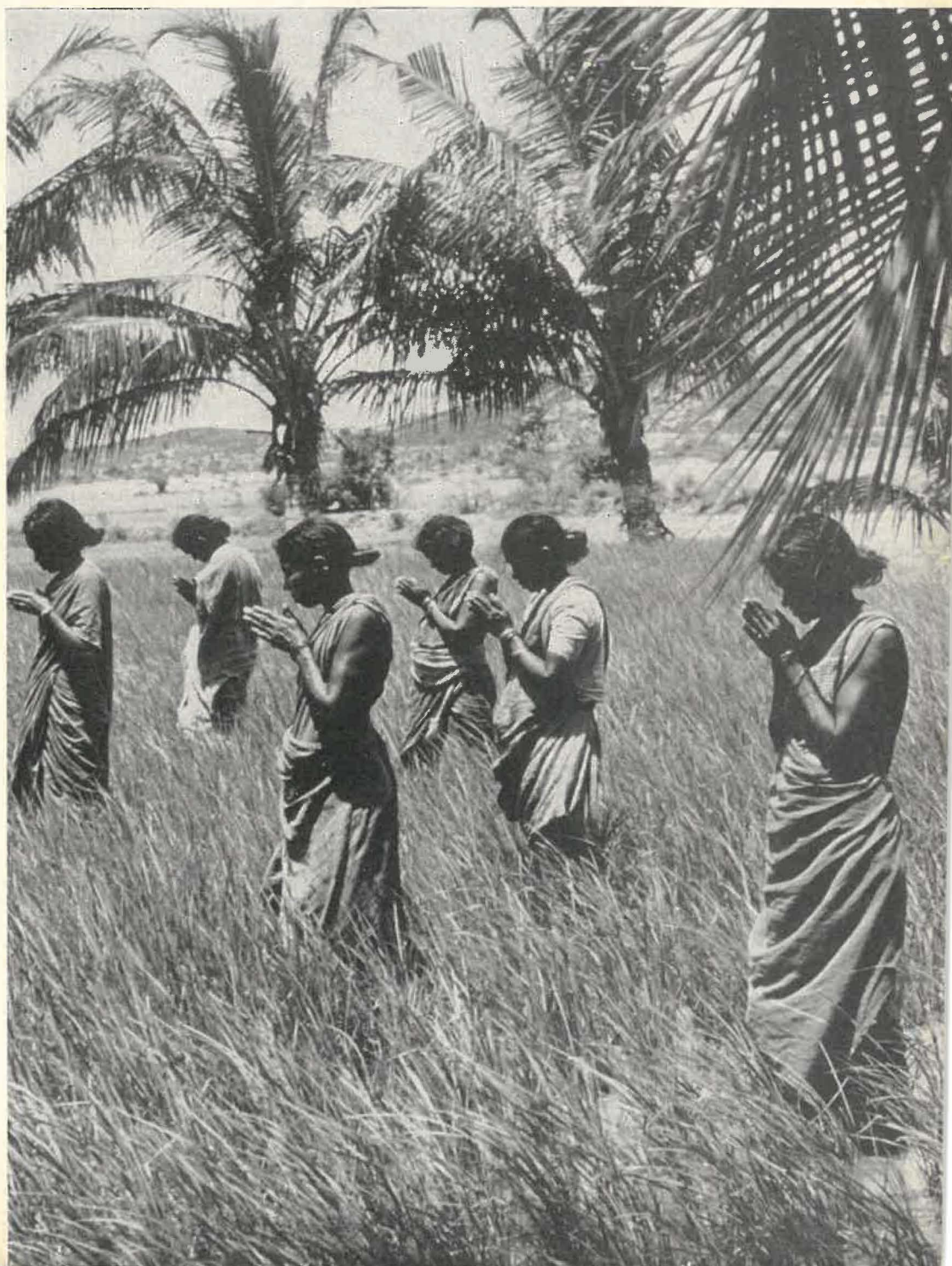
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**Bishops
at
Lambeth**

P. 12



**Right—South Indian women say
noon prayers at their work in a
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Madness! Madness!" shouts a medical officer (played by James Donald) as he surveys the monstrous wreckage of human life and effort which climaxes the stunning Sam Spiegel film production *The Bridge on the River Kwai*.

Seldom has such wreckage of life and effort been shown on the motion picture screen. The climactic scene of the picture — lasting only 30 seconds — was filmed at a cost of a quarter million dollars. It shows the explosion of a real railroad bridge, longer than a football field and higher than a six-story building, as a six-car steam train starts across it.

Far more moving than the wreckage of a bridge, which can be computed in dollars and cents, is the stark tragedy in human life which the film depicts. *The Bridge on the River Kwai* (directed by David Lean) is as dramatic and powerful a statement about the futility of war as one is apt to see on the screen in a lifetime. Based on an actual incident during the building by Western prisoners of Japan's "death railway" from Burma to Siam during World War II, the film is an adaptation of the book by French novelist Pierre Boulle. Mammoth in its inception, the movie was filmed on location in Ceylon at a cost of \$3,000,000.

As the film opens, British prisoners of the Japanese are brought to a jungle camp where they are expected to build a bridge over the river Kwai. Immediately, the British Colonel (played by Alec Guinness) finds himself testing his own strength against that of the obdurate Japanese Commander (Sessue Hayakawa). The Colonel, holding out for the victory of "principle" and refusing to permit a violation of the rules of warfare laid down by the Geneva Convention (with specific reference to officer labor), is tortured by being placed in the camp's broiling "oven." The Commander is under orders to complete the bridge and he cannot succeed without the exertion of leadership by the British Colonel over his own soldiers. Accepting disgrace, the Commander breaks the deadlock when it is apparent the Colonel will willingly die rather than be the murderer of principle. Under the supervision of the Colonel, work on the bridge progresses rapidly.

Meanwhile, an American sailor (William Holden) has escaped from the camp. Later, he returns to it as part of a commando team whose assignment is to blow up the bridge.

It is expected that *The Bridge on the River Kwai* will be a major contender for this year's Motion Picture Academy "Oscar" and that Mr. Guinness is the man to beat for the Best Actor award. The film is unusual in that it quite successfully combines mammoth crowd scenes of "spectacle" (and some of the finest photography ever seen on the screen) with extremely able individual characterizations which are tied together in a cohesive cinematic unity. As a strictly nationalistic footnote, the British come off much better than the Americans do.

The great point scored by the Colonel in his to-the-death rebellion against the Japanese Commander's refusal to abide by law is the place of law and order in the universe. Without it, the Colonel is aware there would be only chaos and disintegration in the corporate life of his men. He carries his position beyond mere courage into the category of fanaticism. Human life in the prison camp is cheap, yet the Colonel sacrifices himself for the distinction between "soldier" and "slave." He wins, even though his effort in building the bridge is shattered by an explosion.

The bridge, train and soldiers explode into the air. Through the dust and smoke come the screams of the dying. An injured British commando officer (Jack Hawkins) who has observed the holocaust looks on hysterically, while the medical officer can only cry "Madness! Madness!" The river Kwai flows along as it always has and, in the sky above, a great bird soars. The meaning of the film is not the impersonality of the universe but the evil which men do unto one another, and the madness which is the result for individuals and for societies.

ACU CYCLE OF PRAYER

February

23. Sisters of the Holy Nativity, Santa Barbara, Calif.; Trinity Church, Bridgeport, Conn.
24. Church of the Resurrection, Kew Gardens, N. Y.; St. Elizabeth's, Chicago, Ill.
25. Church of St. Mary of the Snows, Eagle River, Wis.
26. Private Oratory — St. Gertrude of Nivelles, Whippany, N. J.; All Saints', Concord, N. C.
27. Church of the Good Samaritan, Oak Park, Ill.
28. Church of the Messiah, Chicago, Ill.

March

1. St. Ambrose's, Philadelphia, Pa.; All Saints', Lakeland, Fla.

The Living CHURCH

Volume 136 Established 1878 Number 8

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

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Things To Come

February

- 23. First Sunday in Lent
Mission in Divine Healing, Trinity Church, Miami, Fla., to 26th.
- 24. St. Matthias
- 26. Ember Day
- 28. Ember Day

March

- 1. Ember Day
- 2. Second Sunday in Lent
- 9. Third Sunday in Lent
- 14. North Texas convention to 16.
- 16. Fourth Sunday in Lent

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.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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

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

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

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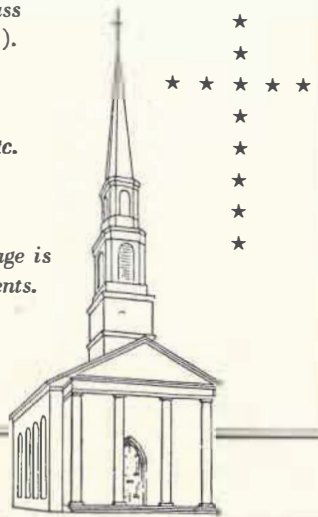
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I've just come from a meeting that was a good Lenten discipline for me. For five months I've been battling to get the vestry to move on building some desperately needed Church school rooms. I had built up in my mind an image of the vestry with each member neatly catalogued as a good guy, an obstructionist, or a waverer, depending on how he felt about my pet project.

A week ago, the vestry voted 10 to 2 in favor of the project. Since then, I've been on the run doing my share in organizing the program. My primary responsibility is to work with the architect and builder, but I'm also a member of the financial campaign committee.

Chairman of the financial campaign is Henry Corrington, who voted against the project every time it came up until the last time. Henry Corrington, who represents the blue-blooded, old-family, old-line Churchmen of the parish, is an outstanding example of the vestrymen whom I had classified as obstructionists.

Vice-chairman of the committee is McGee, who has seen eye-to-eye with me on the project from the very start and who has therefore been on my "good-guy" list.

McGee and I went to the meeting with a package plan of operation, still a little suspicious of Corrington, prepared to do battle against half-hearted efforts in the campaign.

Corrington opened the meeting with a brief and unimpassioned review of the discussions that led to the decision to build. It was quite complete and accurate, and about as inspiring as the annual report of a bank.

Corrington then asked for suggestions on carrying out the program.

McGee presented our proposals. They were simple and direct. The project will cost about twice our annual operating budget. Therefore, we proposed a campaign in which each pledging communicant family would be asked to make a building fund pledge of two-thirds of their present annual pledge each year for three years.

After McGee got through, Corrington asked for other proposals. Outside of an unspecific and emotional plea that everybody quick do something about everything from Lila Jones, Church school superintendent, nobody responded.

Then Henry Corrington himself lowered the boom on our plan. "This is unrealistic, impractical, and unworkable," he said. I braced myself for the role McGee had assigned me if opposition developed, the role of rebuttalist.

Henry went on to itemize his objections. Some people would accept the quota, but others would not. The quota assigned would be taken as a maximum, not a minimum, and we would inevitably complete the drive with less money than we needed. Also, the quota system ignored real ability to give. "I could name," Henry said, "a half dozen families in the parish whom I could not, in good conscience, ask to give a penny more to the Church than they are giving. They are low income families who are genuinely tithing. I could name 30 families that could give many times their annual pledge. My own family is one of them. There are, I'm told at least 40 families with children in Church school who are not now pledging to the Church at all."

From there he went on to offer his own suggestions. He himself would direct a campaign among those able to give large amounts. He had already taken steps to recruit a group of canvassers to handle this group — and he made his one little flourish of dramatics by pulling out of his pocket five checks written out by himself and his canvassers as their own donations — the smallest being for \$500.

Next he proposed that McGee direct the drive among the balance of the membership, with canvassers supplied with an attractive brochure and a plan of proportionate giving related both to income and present annual pledge. He asked the rector to supply McGee with a list of those already giving to the hilt who were not even to be contacted.

Finally, he asked the Church school faculty to organize a drive without quotas among the non-giving families of our Church school pupils.

I had started to make notes for my rebuttal, but now I put them in my pocket and moved acceptance of Corrington's proposals.

My "obstructionist," I had discovered, was clearer sighted and more Christian in his approach to the campaign than McGee and I, who so prided ourselves on our progressiveness.

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.

Greek

A friend of mine recently gave me a copy of THE LIVING CHURCH dated October 13, 1957, containing an article, "How To Keep Up Your Greek," by the Rev. Francis C. Lightbourn.

I think this article is so useful and stimulating that it would be worthwhile to make a number of reprints in pamphlet form, and bring this to the attention of professors of Greek in seminaries and colleges which teach New Testament Greek. Members of classes could be urged to purchase them just as they purchase textbooks. I know that, if I were still teaching Greek (which I did for 40 years), I would want every member of my class to have a copy.

ROBERT C. HORN
Dean and Professor of Greek Emeritus
Muhlenberg College

Allentown, Pa.

◀ Reprints of Fr. Lightbourn's "How To Keep Up Your Greek" are available from THE LIVING CHURCH at 10 cents each (100 or more at seven cents), postage extra unless remittance accompanies order. Already some 1,500 have been sold to seminaries of various Churches. — EDITOR.

South India

I wonder whether we do not all deceive ourselves in that elaborate ambiguity known as the Lambeth Quadrilateral. (1) Is it honest to assent to the Holy Scriptures without defining to which books we assent, how, and on what basis — e.g. as "the head and font of the divine tradition"? (2) Is it honest to speak of the Creeds without agreeing whether mythical representations of eternal ideas are meant, or whether historical events in the life of our Lord are necessary to Christianity? (3) What is meant by "Holy Baptism" — something necessary to regeneration? And what good is it to speak of the "Holy Communion," unless we agree that we are speaking of the Body and Blood of Christ, or that we are referring to some kind of Docetic presence? (4) Is it honest to accept a "ministry recognized by the whole Church" without defining whether it is a sacrificial and shrivng priesthood traceable back to Christ's own commission?

(Rev.) CHARLES-JAMES N. BAILEY
Parish Priest

Richmond, Ky.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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February 23, 1958

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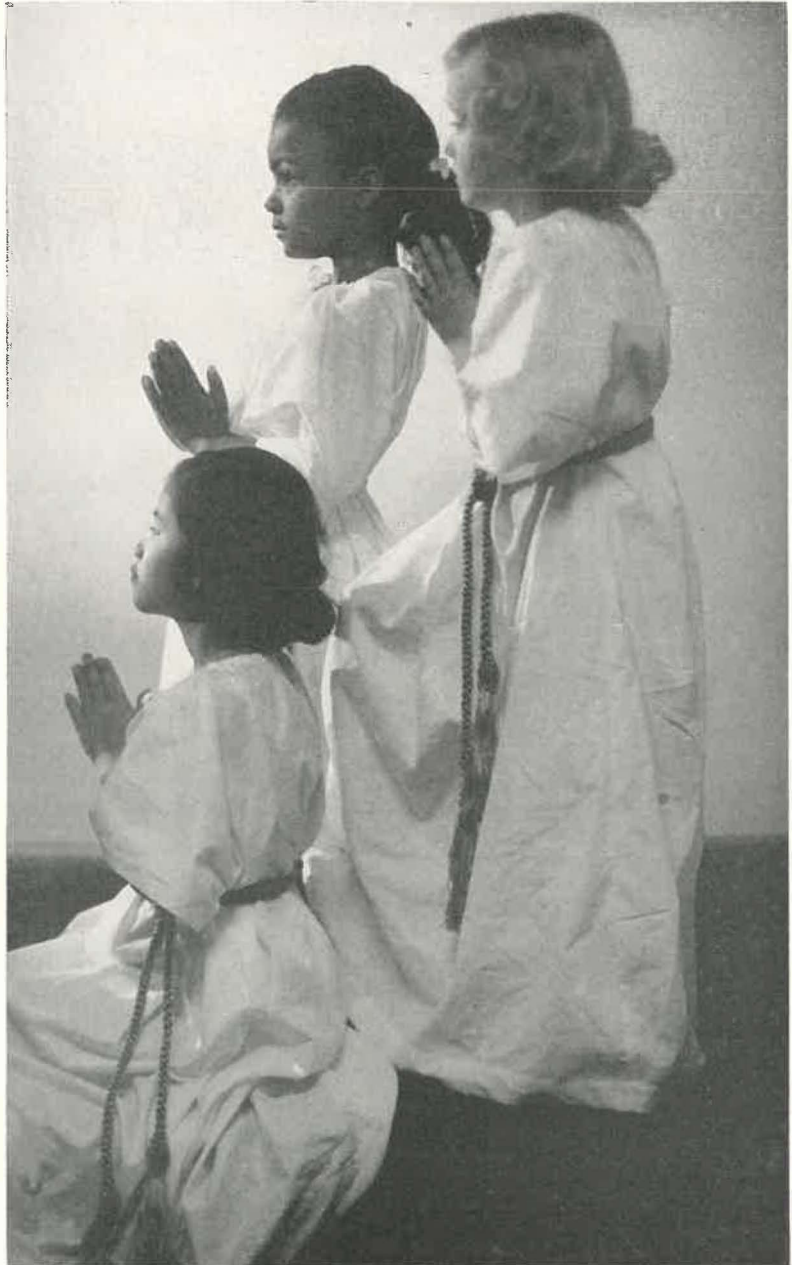
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NO EAST OR WEST

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, pour out Thy Spirit upon all flesh, and hasten Thy kingdom; through the same Thy Son Jesus Christ our Lord. *Amen.*

**Prayer for Missions
Book of Common Prayer**



The children of the Church School of Christ Church, Georgetown, Washington, D. C., will present a rhythmic interpretation of the hymn "In Christ there is no East or West" as part of their Lenten study of "Japan and our Christian Neighbors."

NEW AND OLD

The Joint Commission on Ecumenical Relations has just released new recommendations on the relationship between the Episcopal Church and the Church of South India [see page 8], replacing the original recommendations of the delegation sent to C.S.I. on the instruction of General Convention.

To permit direct comparison between the two sets of recommendations, they are published in parallel columns below, the new form proposed by the Joint Commission on the left and the original form put forth by the delegation on the right. The sequence of the new form has been followed, which required shifting of the order of the original form.

Significant differences will be found in the new preamble, in the provision governing permission to C.S.I. clergy to celebrate in our Churches, in the new point permitting licensing of C.S.I. clergy to serve our Churches, in the limitation of the right to use the C.S.I. Liturgy in our Churches, and in the restriction that Episcopalians in South India receive Communion only from bishops or episcopally ordained presbyters.

New Form

Original Form

I. *Be it resolved that:* Having considered the form and practice of consecration and ordination in use in the Church of South India and the intention explicitly asserted in its Constitution "that eventually every minister exercising a permanent ministry in it will be an episcopally ordained minister¹," we acknowledge the bishops, presbyters and deacons consecrated or ordained in the Church of South India at or after the inauguration of that Church as true bishops, priests and deacons in the Church of God.

1. 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,

II. *And be it further resolved,* that

and that

1. A bishop or episcopally ordained presbyter of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to celebrate the Holy Communion in churches of the diocese or district in accordance with the Order for the Administration of the Holy Communion in the Prayer Book of this Church, with the permission of the Bishop provided that he be willing while within that diocese or district to celebrate in Protestant Episcopal churches only except upon occasions recognized by the Bishop as having major ecumenical significance.

(a) such bishops and episcopally ordained presbyters when temporarily within dioceses or districts of the Protestant Episcopal Church 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; and that

2. An episcopally ordained deacon of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to assist at services of the Holy Communion in churches of the diocese or district, with the permission of the Bishop of the diocese or district.

(b) such episcopally ordained deacons temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the Bishop of the diocese, assist at services of the Holy Communion in our churches.

Ready reference guide comparing new recommendations of the Joint Commission to the original recommendations of the delegation to the C.S.I.

New Form

Original Form

3. Bishops, presbyters and deacons of the Church of South India may be invited to preach in churches of the Protestant Episcopal Church, with the permission of the Bishop.

3. Bishops, presbyters, and deacons of the C.S.I. may be invited to preach in churches of the Protestant Episcopal Church with the permission of the Bishop of the diocese.

4. A bishop or episcopally ordained presbyter or deacon of the Church of South India may be granted license or permission for a stated period of time to act and officiate as a bishop, priest, or deacon of the Protestant Episcopal Church, and such bishops, presbyters and deacons shall be thereupon subject in all respects to the canons and other regulations govern (ing) ministers of the Protestant Episcopal Church.

2. The Bishop of a diocese may at his discretion authorize the use of a church in his diocese from time to time for the celebration of the Liturgy of the C.S.I.

5. The Bishop of a diocese may upon special occasions authorize

the celebration of the South Indian Liturgy² in a church within his jurisdiction for the congregation of that church by a bishop or episcopally ordained presbyter of the Church of South India.

by a bishop or episcopally ordained presbyter of that Church.

6. Bishops and priests of the Protestant Episcopal Church who visit the territory of the Church of South India may accept the hospitality of that Church for celebrating the Holy Communion within it.

4. Bishops and priests of the Protestant Episcopal Church who visit the territory of the C.S.I.

may accept the hospitality of that Church for celebrating the Holy Communion within it.

7. Communicant members of the Church of South India when temporarily within the dioceses or districts of the Protestant Episcopal Church may receive Holy Communion in Protestant Episcopal Churches. Members of the Church of South India who desire to become habitual communicants or communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of the Protestant Episcopal Church.

5. Communicant members of the C.S.I. when temporarily within dioceses or districts of the Protestant Episcopal Church, may be permitted to receive Holy Communion in our churches provided,

however, that those who desire to become communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of this Church.

8. Members of the Protestant Episcopal Church who visit the Church of South India may accept the hospitality of that Church for receiving Holy Communion and other sacramental ministrations at the hands of its bishops and episcopally ordained presbyters.

6. Communicant members of the Protestant Episcopal Church who visit the territory of the C.S.I. may accept the hospitality of that Church for receiving the Holy Communion within it.

Reprints of this page will be made available, if enough orders are received, at 5 cents, 3 cents in quantities over 25, postage free if cash accompanies order.

¹ C.S.I. Constitution, II, 21

² An Order for the Lord's Supper or Holy Eucharist, approved by the Synod of the C.S.I., January, 1954

Parish Houses Day Center For Retarded Children

The Episcopal Church has helped start what is believed to be the first state-supported day care center in the United States for severely retarded children. The mode of help was the providing of temporary housing.

The nursery of St. Paul's Church, Georgetown, Del., is being used for this purpose. A series of such centers is to be set up throughout the state.

The six children who are pioneers in the project had an extracurricular treat when the Rev. David Mulford, rector of St. Paul's, took them on a tour of the church. Towering (6' 7") Mr. Mulford has a special interest: his wife is a trained specialist in teaching mentally retarded children.

\$10 Sought; \$1 Loaned

The urgency of appeals by the American Church Building Fund Commission for increased capital is demonstrated by the fact that for every dollar loaned in 1957, churches seeking help required approximately ten dollars.

Now in its 78th year, the Commission reports continuing progress in its mission of providing financial assistance for construction, improvement, and repair of Episcopal churches, rectories, and other parochial buildings.

At the close of 1957, the Permanent Fund stood at \$1,172,652.26 and was 96% invested in loans to churches, of which \$316,950 consisted of new loans made during the year. These accounts represent assistance in 139 cases distributed among 46 dioceses and missionary districts. The Reserve Fund, maintained to meet possible losses or contingencies, stood at \$35,200.00.

Tensions in a Diocese

Every diocese has a number of specialized departments: Christian education, social relations, publicity, etc. Does each understand what the others are doing? Does each understand its own responsibility? Apparently not always.

A recent conference in the diocese of Erie considered:

(1) What do the parishes and missions want from the Department of Christian education?

(2) How do the departments in the diocese relate one to the other and what problems come out of this?

(3) There are tensions and problems within the diocese for which the departments are not responsible but with which they must work: these factors affect the morale and spirit of the diocese.

One conclusion was that a problem of communication exists, that everybody needs to get a "big picture" of the whole message of the Church and the urgency of that message.

NEWS BRIEFS

JUST A LITTLE LATE: Trinity Church, Monroe, was scene of the first convention of the diocese of Michigan 125 years ago. Because it was host church, it never occurred to anybody that the church had not been officially admitted as a parish of the diocese. This month the 125-year oversight was corrected and the second oldest church of the diocese is at last officially in the fold. (For other Michigan convention news, see p. 11.)

BIGGEST LEAGUE MANAGER: Churchman and sports announcer, Red Barber delivered a "rough-hewn parable from the baseball parks" at St. Mark's-in-the-Bow-erie, New York City, recently. He likened relationship between God and man to that between a good baseball manager and his players.

BENEDICTINE FOR UNITY: Abbot Ambrose Ondrak, O.S.B., urged in a Kansas speech recently that one monk in each Benedictine House in U.S. become a member of one of the RC Eastern Rites as a step toward reuniting Eastern Orthodox Christians with Rome. RNS says he also urged Oriental research on large scale.

ARIZONA SEEKS DIOCESAN STATUS: With \$600,000 received or pledged for the endowment of the episcopate, the missionary district of Arizona plans to petition General Convention for admission as a diocese, hopes to become a diocese by January 1, 1959, according to William W. Clore, chairman of the diocesan expansion fund drive.

TWICE RETIRED BUT UNTIRED: A 74-year-old priest has started a new parish in an

old mansion in San Rafael, Calif. According to RNS, the Rev. Stephen R. Hammond, who has already "retired" twice, is holding services in the mansion's ballroom, conducting Church school in upstairs rooms, and finding living space elsewhere in the building.

CONSTRUCTION UP: No recession is in sight in Church construction, up a million dollars in January from the same month in 1957 according to the Depts. of Commerce and Labor.

COCKNEY BELLS SILENT: Strict definition of a cockney is a person born in ear shot of Bow Bells — the bells of the church of St. Maryle-Bow in the heart of London. Church bells were silenced in 1939 when Nazi bombs left the church a ruin. Vicar of the church has appealed for funds, but has received less than half the \$226,000 needed for reconstruction. "This is an SOS," he said. "The position is desperate."

FIRST MISSIONARY REPORT: Library of Congress has acquired copy of first (1704) report of the Society for the Propagation of the Gospel, missionary body which did much for the Church in Colonial America. Report calls Iroquois "the praying Indians of Canada," lists six American islands, "Rode-Island, belonging to New-York, Long-Island, belonging to New-England," and three West Indian islands.

PENNSYLVANIA'S MILLION: Pledges passed the million dollar mark in diocese of Pennsylvania's three-year campaign to raise million and a quarter, \$750,000 to start new churches in new communities and to strengthen missions, \$500,000 for Philadelphia Divinity School. Amount paid on pledges so far: \$315,000.

It was felt that the majority of the problems involved in items one and three are inherently controlled by the fundamental structure of the diocese and general Church and that there are limits on the amount of coordination possible.

A point made was that the task of making Christians includes making them with in the departments.

Principal part of discussion centered around section two. Past tensions were discussed and present morale analyzed.

Attending the conference were chairmen of diocesan departments, district chairmen, Christian education secretary for Woman's Auxiliary, members of department of Christian education, and Bishop Crittenden, the diocesan.

Background on South India

Lay men and women as well as clergy are welcome at a conference on the theme "The Anglican Communion confronts the Ecumenical Movement." Spon-

sored by the Anglican Society, the conference opens on June 16 and closes June 20. Purpose of conference: "to provide background information on the Ecumenical Movement with full opportunity, through discussion groups, to define the issues that will confront the next General Convention with reference to the Church of South India."

Opening service preacher: the Rev. Dr. J. V. Langmead Casserly.

Principal courses of lectures: "Issues of Faith and Order in Historical Perspective," by the Rev. Floyd W. Tomkins, D.D., S.T.D., Th.D., and "Schemes of Reunion," by the Rev. Canon Max Warren, General Secretary of the Church Missionary Society of England.

Evenings will be devoted to a series of biographical sketches of Anglican leaders by the Rev. Canon Melville Harcourt, rector of St. Ann's Church, Brooklyn.

Further information may be obtained from the registrar, the Rev. Henry R. Kupsh, Box 25, East Williston, N. Y.

Convention Reports

MICHIGAN — DIOCESAN CATHEDRAL CENTER: A drive for \$1,500,000 was authorized at the 125th annual convention of the Episcopal Diocese of Michigan. One million dollars of this money will be used to establish a Diocesan Cathedral Center, adjoining the present structure of St. Paul's Cathedral in the heart of Detroit. The new building will house the Diocesan office staff, the Cathedral staff and the offices of the two bishops.

A \$300,000 church building fund and \$200,000 for housing of aged persons takes the rest of the money.

The money-raising campaign will be conducted by a firm of professional fund raisers through a 15-week educational program.

Approval was given a diocesan operating budget of \$491,570 of which \$200,000 will go to national and global work of the Episcopal Church.

The convention passed a resolution which strongly denounced Sunday buying. It stated: "This convention deplors the increasing commercialization of Sunday and the unnecessary opening of stores. We urge our people to refrain from supporting those businesses which unnecessarily remain open."

Also passed was a resolution on ecumenical relations; its key point being: "That this convention request its delegates to the coming General Convention to consider . . . establishing such a degree of mutual recognition, such a measure of intercommunion and Christian fellowship between the Protestant Episcopal Church and the Church of South India as will be in accord with the standards of Catholic practice in harmony with the actions of other provinces of the Anglican Communion, and which will be truly helpful and encouraging to the Church of South India. . . ."

NEW PARISHES: Allen Park, Gladwin.

NEW MISSIONS: Frazer, Novi, Swartz Creek, Saline.

ELECTIONS. Executive Council: Clerical, John G. Dahl, George R. Selway, G. Alexander Miller; lay, J. Robert Fortune, Jr., Fred Sanders, Edward Parker.

Trustees: Lloyd H. Rowe, Walter P. Treleaven. **Diocesan Board, Woman's Auxiliary:** Mrs. F. W. Sparrow.

FROM CALIFORNIA. The Episcopal diocese of California has taken a strong stand against a move to impose property taxes on parochial schools in the state.

By an overwhelming margin the diocesan convention passed a resolution expressing "determined opposition to the current effort to tax nonprofit education." The resolution called upon all members of the Church "as well as all citizens to defeat this measure decisively at the polls."

BUDGETS ADOPTED: Episcopal and Convention Fund, \$83,415. Diocesan working fund, \$266,060.



Diocesan Cathedral Center proposed in Michigan

NEW CHURCH: Christ Church, Woodside, Portola, Calif.

NEW MISSIONS: St. Philip's, Alum Rock, San Jose, Calif.; St. Paul's, Cambria, Calif.; Church of the Redeemer, Glenwood, San Rafael, Calif.; Church of the Nativity, Marinwood, San Rafael; St. Andrew's, Saratoga, Calif.

In addition to the election of Dean Pike (L. C., February 16) as Bishop Coadjutor of California these other election results are reported.

ELECTIONS. Diocesan Council: Clerical, Wilfred H. Hodgkin; lay, Christopher Jenks.

Provincial Synod. Clerical, Richard Byfield, C. Corwin Calavan, Fordyce E. Eastburn, Kenneth Sandercock; lay, Jefferson Beaver, Eugene Chin, Mrs. Milton Farmer, Arthur M. Towne.

Standing Committee. Clerical, C. Julian Bartlett, Lesley Wilder, Jr., Walter Williams, Charles M. Berkeley; lay, Albert C. Agnew, Mrs. Harold Sorg, William Corbus, Clifton H. Kroll.

PHILIPPINE EPISCOPAL CHURCH: The 40th Convocation of the Philippine Episcopal Church met in Manila at St. Andrew's Theological Seminary in Quezon City. The Convocation Services at which the Bishop made his charge was held at St. Luke's Pro-Cathedral. This was Bishop Ogilby's first Convocation since his election as Bishop of the Philippines last September. There were about 100 delegates and many visitors present.

ELECTIONS. General Convention deputies: clergy, Benito Cabanban; alternate: Alejandro R. Tauli; lay: Tomas Benafin; alternate: Frank Buting.

Valley Forge Goes On

So far over 3000 young people (14-21 years) have attended the Valley Forge Conference. A number of them have received a sense of a vocation to the priesthood and the religious life. This year the conference goes on, even though its founder and director, the Rev. William P. S. Lander, is retiring.

Purpose of the conference, according to Fr. Landers, is "to teach the Catholic

faith of the Prayer Book and to live it joyously throughout the session."

The conference will be held this year as usual at the Valley Forge Military Academy, Wayne, Pa. Dates: June 22-28. Director for 1958 is the Rev. Wilford F. Penny. Enrollment is limited to 150. The conference office before the session begins will be at the Church of the Good Shepherd, Rosemont, Pa., where Fr. Landers is rector.

Religion in Atomic Age

The first thing for religion to do in this atomic world is to study that world's nature and people. So said Churchman Charles P. Taft to the conference on "Religion Faces the Atomic Age," at the University of Chicago. Instead of doing this, however, said Mr. Taft, "religion is still making pronouncements while ignoring most of the problems men and women face where they work. Jesus' parables were all about the workaday world. . . . Christianity belongs where people work, helping them make decisions. . . ."

Another speaker, Dr. Jerald C. Brauer, dean of the Federated Theological Faculty of Chicago University, said, "We cannot find a standard by which to judge ourselves except that of Russian competition. As Christianity faces this situation in the atomic age it cannot avoid crying idolatry."

Two business executives seemed to think religion had made a hopeful dent on the American way of life.

James C. Worthy, vice president of Sears, Roebuck and Co., said that American business owes much to the Judeo-Christian tradition for providing better standards of business conduct.

Edward C. Logelin, vice president of the United States Steel Corp., said "there is a turning to religion as a source for day-to-day decisions" in business organizations.



What the Bishops Do at

By the Rev. Dewi Morgan

Editorial Secretary, Society for the Propagation of the Gospel

It is barely a hundred years since the first occasion when American bishops were *officially* invited to the United Kingdom. The invitation was to attend the 150th Anniversary of the Society for the Propagation of the Gospel in Foreign Parts which had begun its work in America in 1702 when the Society was under a year old. As President of this Society it was the Archbishop of Canterbury who sent the invitation.

In a sermon in England at that time, Bishop McCoskry of Michigan said: "We believe we can say with safety there never has been such a union of the different parts and members of Christ's family since the Reformation as we have here this day. It gives us some slight idea of the Communion of Saints and affords a glorious anticipation of that day when the Church of the living God shall be found in all lands, and all nations of the earth be united together in one common Christian brotherhood."

It was evident that Bishop McCoskry's colleagues shared his enthusiasm, for when they returned home the Presiding Bishop expressed the hope that "there should be a Council of all the Bishops in Communion with your Grace (Canterbury)" which, he said, would exert "a moral influence far beyond that of any secular legislation."

And that may be regarded as the first suggestion that there should be a Lambeth Conference. It is worth

noting that the suggestion came from outside England.

Apart from expressions of pious approval, nothing happened for another 14 years. Then, in 1865, the Provincial Synod of the Church in Canada, largely concerned over the unhappy situation which pertained in South Africa between Bishop Colenso and his fellows, appealed to the Archbishop of Canterbury to call "a general Council or National Synod of the Anglican Church at home and abroad" without delay.

There were many who were angry at such a request, particularly those Erastian Churchmen who believed that all authority in the Church should reside in the Crown. Had the then Archbishop of Canterbury, Dr. Longley, acceded to the Canadian request in the form in which it was made, Anglican history would have been very different. Indeed, it might well by now have been concluded as purely Anglican history.

But Archbishop Longley, having gained the support of the Convocation of Canterbury, was wise and farsighted. Such words as "synod" or "council" had a technical meaning and implied a body which had the power to make canons binding upon all Churchmen. But the heart of An-

glicanism is freedom, not central regimentation. Recognizing that there was indeed a need for all the bishops to meet, he was nevertheless adamant that such a meeting should not be able to make laws. So he insisted that it was to be a meeting for "brotherly counsel" but no more.

Attempts to Legislate

In the century which has elapsed since that day there has been more than one attempt to change this brotherly meeting into a legislative assembly. By the grace of God they have all failed. The result is that the bishops come to Lambeth, gain all the help and guidance they can from their peers, and pass resolutions. But those resolutions have no binding quality upon anyone until they have been before the diocesan synod and perhaps the provincial synod of the part of the Church in which he lives. The unit of government in Anglicanism is primarily the diocese and secondarily the province. To watch that principle being maintained throughout the changes of history is a fascinating process which builds up into an inescapable lesson. God is planning Anglicanism, not men, and He has some supreme purpose for it, otherwise, with all its ups and downs, it



← First Lambeth Conference, 1867

(5)	1908	Davidson	242
(6)	1920	Davidson	252
(7)	1930	Lang	307
(8)	1948	Fisher	329

It is quite impossible to do justice to the history of the Lambeth Conference in a few paragraphs but there are certain features which stand out. The first, perhaps, is the number of occasions on which the Church has been far in advance of the State. Time after time the bishops have considered problems which had not at that time entered the minds of politicians. The discussion on Socialism in 1888 might be cited as an example.

Another and perhaps ultimately more important fact which emerges from a study of the conferences as a series is the amount of attention they have given to Reunion. It can be argued that the Anglican Communion has given this matter more serious thought than any other body and also that it has taken more practical action. The 1920 "Appeal to All Christian People" is a notable example, for it converted what might have been the dry statement of a resolution into an Appeal. And appeals are made by persons to persons, thus giving them more life than any mere report can have.

It is also worth noting that this 1920 Appeal had its roots solidly in the "Lambeth Quadrilateral" of 1888 and this key statement had its birth in Chicago in 1886.

Sacred and Secular Are One

It is against such a historical background of the Church proving its concern for the sacred and the secular, the Church proving that ultimately the sacred and the secular are one, that bishops from all over the world go to London in 1958. Already over three hundred of them have signified their intention to be present. They come from every point of the compass and from every kind of humanity. They will represent the privileged and the underprivileged, the literate and the illiterate, the people of great industrialized cities, the people of isolated jungles and lonely prairies. They will include members of every major racial group. It is true to say that all humanity will be represented at Lambeth.

With such a breadth of diverse

experience united in a common vision they will ponder and pray over the Agenda. In the draft form which has already been published the first item is "*The Holy Bible: Its authority and message.*" Here, obviously, is a key discussion. It will have to take note of the Fundamentalists and Modernists. It will have to be aware of the rapidly increasing numbers of literate throughout the world. It will also have to remember that throughout the world there is currently a greatly increased attention to religious writings of all sorts and that many of the ancient religions are refurbishing their own texts. This is notably the case in Islam and Buddhism.

The second item is cited "*Church Unity and the Church Universal: Including (a) The Church and the whole Ecumenical Movement, (b) Reunion Schemes proposed for Ceylon and for North India and Pakistan submitted by the Church of India, Pakistan, Burma, and Ceylon for consideration, (c) Relations with particular Churches.*"

Major Debate

Here, indeed, is a major ground for debate in the ecumenical twentieth century when Christian Reunion has become so burning a topic that it spreads even into our secular newspapers. And the bishops who discuss it will remember that at the 1948 Conference there were four previously Anglican dioceses missing for they had gone into the Church of South India. They will also remember that the World Council of Churches has been officially inaugurated only since their last Conference and in the light of those two facts they are bound to ask themselves more urgently than ever: What is the future of Anglicanism?

The third item on the Agenda is: "*Progress in the Anglican Communion,*" including (a) The Contemporary Missionary Appeal and means of advance, (b) The Book of Common Prayer — i, Principles of Revision, ii, Recognition of Local Saints and Servants of God, (c), Ministries (including supplementary ministries) and manpower.

Here, surely, is a whole series of problems which the Anglican Communion must tackle. Even to embark onto the edge of them means more space than can be at our disposal here.

And the same applies to item four: "*The Reconciling of Conflicts between and within Nations.*"

The wise commentator need only quote the footnote which the Agenda

Lambeth

might have disappeared long since. And throughout this process the Lambeth Conference, rich in moral authority but devoid of any compulsory power, has played its vital part.

When the first Lambeth Conference was called in 1867, 144 invitations were issued and there were 66 acceptances. Its primary concern might be described as internal relations within the Anglican Communion. And it ended with no plans for any successor. But the Bishop of Lichfield, England, who visited America in 1871 and 1874, found the American bishops enthusiastic for another and much longer Conference. And this enthusiasm found expression when, in 1874, 42 of the 46 members of the American House of Bishops signed a petition asking for another Conference.

So there came into being the second Lambeth Conference — which turned it from an event into a series. To it came a hundred bishops and by the time they heard the Bishop of Pennsylvania preaching the closing sermon in St. Paul's Cathedral they knew that the Lambeth Conference had become an institution. The subsequent growth of the Conference is evident:

	Year	President (Archbishops)	Bishops present
(1)	1867	Longley	76
(2)	1878	Tait	100
(3)	1888	Benson	145
(4)	1897	Temple	194

itself adds to this item: "It is not possible to forecast where by 1958 the special danger points of international and interracial conflict will be found. The general character of the divisive factors is already evident."

The last item on the agenda is: "*The Family in Modern Society*."

This item, too, has a footnote: "In all parts of the world social pressures are developing which threaten to injure family life as the unit of security and of religious faith. It is proposed that the Conference should give some attention to this problem; and in particular it is asked by some provinces to consider specially problems arising from over-population in several parts of the world. It is possible that in the context of family life some attention may be given to 'Divine Healing' and other matters."

Polygamy and Divorce

Clearly such an item gives scope for discussion of every social problem of the twentieth century and it is invaluable for the bishops to seek common counsel from a variety of backgrounds. To give but one example, the bishops who work in a country which has a tradition of polygamy can probably say something fresh about husband-wife relations to those bishops whose dioceses have never known polygamy but are troubled about an increasing divorce rate. Similarly, bishops who live and work in largely heathen countries can throw new light on the "problem of conversion" which is the topic attracting the attention of many who live in what has come to be called a "post-Christian society."

To work over these items on the Agenda the bishops, after the opening sessions, will spend most of their time in groups, each working on a special problem. These groups are:

Committee I, The Holy Bible: Chairman, Archbishop of York; Vice Chairman, Archbishop of Quebec; Secretaries, Bishop of Llandaff, Bishop of Michigan.

Committee II, Church Unity and the Church Universal: Chairman, Bishop of Chelmsford; Secretary, Bishop of Singapore.

Sub-committee A, Approaches to Unity: Chairman, Bishop of Chelmsford; Vice Chairman, Bishop of Bombay; Secretary, Bishop Coadjutor of Virginia.

Sub-committee B, Unity and the Ecumenical Movement: Chairman, Rt. Rev. George Bell; Vice Chairmen, Bishop of Kobe, Bishop of Washington; Secretary, Bishop of Christchurch, N. Z.

Sub-committee C, Particular Churches: Chairman, Bishop of Oxford; Vice Chair-

man, Bishop of Meath; Secretary, Bishop of Gibraltar.

Committee III, Progress in the Anglican Communion: Chairman, Bishop of Edinburgh; Secretary, Bishop of Saskatoon.

Sub-committee A, Missionary Appeal and Strategy: Chairman, Bishop of Edinburgh; Vice Chairman, Archbishop of Central Africa; Secretary, Bishop of Rhode Island.

Sub-committee B, Book of Common Prayer: Chairman, Archbishop of Dublin; Vice Chairman, Bishop of Missouri; Secretary, Bishop of Uganda.

Sub-committee C, Ministries and Manpower: Chairman, Bishop of Bath and Wells; Vice Chairman, Bishop of Mombasa; Secretary, Bishop of Kimberley and Kuruman.

Committee IV, Conflicts between and within Nations: Chairman, Archbishop of Cape Town; Vice Chairman, Bishop of Southern Ohio; Secretary, Bishop of Kurunagala.

Committee V, The Family in Contemporary Society: Chairman, Bishop of Olympia, U.S.A.; Vice Chairmen, Bishop of Armidale, Bishop of Exeter; Secretary, Bishop of Texas.

In addition to the more general preparation, special studies are already going on and the Society for the Promotion of Christian Knowledge, London, has already published several specially authorized "Lambeth preparation books." They are:

The Report on Relations Between Anglican and Presbyterian Churches, 3/6d.

The Commemoration of Saints and Local Heroes of the Faith in the Anglican Communion, 6/-.

Principles of Prayer Book Revision, 7/- (prepared by a Commission of Bishops and Clergy in India, Pakistan, Burma, and Ceylon).

Prayer Book Revision in the Church of England, 4/6d.

Missionary Commitments of the Anglican Communion, 3/6d (which has already been discussed by the Advisory Council on Missionary Strategy).

It is reported that one further book in this series is in preparation. The subject will be the family.

All in all it is evident that the bishops are not going to England for a holiday! They are embarking on serious discussions which call for the prayers of the whole Church.

But in addition to all the work involved in the actual Conference itself which extends from July 3 to August 10, many of the bishops are nobly undertaking still further duties. Over a hundred of them have promised to take part in what has come to be known as "The Lambeth Walk." The Overseas Council of the Church Assembly has worked out a schedule of dioceses in the British Isles and allocated a team of bishops to each for four days or so in June. Each of these dioceses has laid on a busy program of speaking and meeting people including such events as specially organized youth rallies. And many other organizations also have detailed plans. The Society for the Propagation of the Gospel, for example, which works from the West Indies to the South Seas, is arranging regional conferences between bishops from a particular area and the Society so that the Society can ascertain how best it can help the Church in that part of the world. And the Bishop of Peterborough, the Rt. Rev. Robert W. Stopford, has already, among his other duties, organized an immense program of radio and television appearances and press conferences.

All these things mean that the Lam-



Bishops Bloy of Los Angeles, Blankingship of Cuba, Kennedy of Honolulu and Dr. Fisher.

RNS

both Conference is a great visual aid toward the stimulating of still further support for the world Church from the Church of England. And there are many who are already remarking that this forthcoming Lambeth Conference seems to have had a bigger build-up than any of its predecessors. Perhaps this is evidenced by the fact that nearly a year before its special Lambeth Conference issue (May, 1958,) was due for publication, *Church Illustrated* had received nearly a quarter of a million orders for this number. The May issue will be specially enlarged and will cover, as far as its compass allows, every aspect of the world Church. It will be published at 1/-.

Not All Work

But the bishops will not be working all the time and the preparation committees have been careful to ensure not only adequate hospitality for all visitors but also that they will be entertained in their spare moments. Characteristically, the Mothers' Union has organized special rooms where bishops' wives may meet their spouses as they come out wearied by much discussion!

During the mid-twentieth century there is much reason to believe that the Anglican Communion is being submitted to a more searching scrutiny than ever before. That scrutiny comes from both ends of the ecclesiastical spectrum, from the Catholic end and from the Reformed. The Anglican Communion inevitably has an importance quite disproportionate to its number, since it has succeeded in harmonizing within itself the tensions of all Christendom.

Important to All Christians

The Lambeth Conference therefore has an importance for all Christian people wherever and whoever they may be.

In addition to that the Lambeth Conference has an importance for world statesmen, for many of the problems it lays before God are the problems which harass those who organize the affairs of men.

Above all it has an importance for us. So great an importance that it is our bounden duty to learn all we can about it and then, with informed minds and ready hearts, pray as we have never prayed before that God will use and guide his servants to his greater glory and the salvation of mankind.



A time for catching up

Luoma Photos

Time for Souls to Catch Up

By the Rt. Rev. Hamilton H. Kellogg

Bishop of Minnesota

A famous explorer tells of an occasion when the party of which he was the leader was compelled to make a forced march through a dangerous and dense African jungle. Native carriers pushed ahead for two whole days with scarcely a break for rest but, on the morning of the third day, they refused to go further. The explorer's pleadings were in vain. The chief of the carriers remained adamant, and flatly refused to urge his men to continue. "But why?", inquired the anxious explorer. "Because," replied the carrier chief, "they must have time to

permit their souls to catch up with their bodies." This was a most astonishing answer, but it revealed a sense of deep spiritual understanding on the part of the native chief.

Indeed, such is the opportunity of Lent for us as Christian men and women: an opportunity to "let our souls catch up with our bodies." And how deeply and greatly we need this opportunity in this modern age, when most of us are so busy with the affairs and problems of living in this world that we do not have the time to live a life after the pattern and way of

Him Who lived the Master Life, and so prepare ourselves for the world to come. For us, Lent should be a time for the rediscovery of self through the rediscovery of God.

John Wesley once wrote: "Give me one hundred men and women who fear no one but God, hate nothing but sin, and have the love of Jesus in their hearts; and with them I can move the world!"

That call to deeper, more realistic discipleship rings out again this year as Lent begins. Amidst all the problems and tensions of our unsettled post-war world, the voice of the living and loving Christ summons us to a greater knowledge and love of Him, a deeper understanding of His power and presence, and a re-awakened readiness to give of ourselves — our best selves — in service to others in His name and for His sake.

Even in the quiet countryside of Galilee, Jesus frequently withdrew with His disciples to find peace and inner poise, to gain a vision of the Father's Kingdom, and to seek to

rediscover the things which matter most in the evaluation of life. Since that time, centuries of Christians have found in the six weeks of Lent a holy time of spiritual preparation and revival, of refreshing contemplation and thoughtful quiet — an opportunity to allocate an increased portion of each day to God and His work.

Truly, Lent is not time for those who are satisfied with themselves and with what they have made of life. Faithful and loyal discipleship comes as the harvest of heavenward aspirations and an inner restlessness. "Peace does not mean the end of all our strivings; / joy does not mean the drying of our tears; / peace is the power that comes to men arriving / up to the light where God Himself appears."

Lent 1957 comes to a world that is alarmed, confused, and trembling. A twilight hour in modern history seems to have struck. People of goodwill are earnestly asking themselves and each other: "What can I do?" They feel so fearfully helpless amid the clash of greedy, powerful, and sel-

fish interests all about them. The world seems to be out of hand, and its problems too complex, unruly, and vast for the mind and strength of man to cope with confidently and successfully. What can we — you and I — do in terms of goodwill?

First, we can make a serious and sincere effort to discover the causes of the existing confusion and uncertainty in both business and industry; in both national and international affairs; and, then quietly and staunchly bear our Christian witness in bold contrast to them, seeking to illuminate the dark places with the light, and the truth of Jesus Christ.

Second, we can fervently pray, first confessing our own sins — both of commission and of omission. A noted commentator has recently declared that, diplomacy and force both having failed, mankind now was compelled to return to the forgotten path of prayer. But he does not inform us as to how we ought to pray. That we must learn of Christ and His Church. And Lent constitutes a particularly appropriate period in which to begin with a renewed consecration and zeal.

Third, we can courageously live — in self-discipline that we may attain "The Kingship of Self-Mastery." A critical disposition? A fiery and mean temper? Drink, envy, hatred, impurity, laziness, malice, selfishness, a gossip tongue? Lent provides us all with an especially suitable occasion to confront our own individual weakness, whatever it may be, and conquer it.

Fourth, we can trust God. It is His world, not ours; and we belong to Him. Our times are in His hand, and in His will our peace resides. Lent provides us with an unusually suitable opportunity to learn His will, make it ours also, and strive to fulfill it.

I urgently beseech you to be, doubly devoted and loyal to Christ and His Church this Lent of 1958 — for your own sake, for the inspiration that is derived through Christian fellowship, and for the healing of the ugly sores of civilization.

Yea — the Lenten season, above all other seasons in the year, summons all loyal Christians to take personal inventory of their religious assets. If there is one time in the whole year, when those, who sometimes allow their churchgoing to slip, should make a very real and special effort to go to Church regularly, and take a more serious attitude toward their religion, it is during the Lenten season. Such is the opportunity of Lent!

How Many Men Do You Owe to Holy Orders?

By the Rt. Rev. Joseph S. Minnis*

Bishop of Colorado

The Church needs men for the ministry. We cannot supply our churches with priests unless we are able to recruit young men to offer themselves for Holy Orders.

Parents very often discourage their sons when the late teenager or young college student mentions the ministry as a vocation.

How many priests have served your congregation in the past 25 years? And how many young men of your parish have been ordained to the ministry? If you compare those two figures, you may be surprised to learn that you have not been sending enough young men into Holy Orders even to take care of the needs of your own parish.

If you have had four priests serve



your church and you have only sent two men into the ministry, then obviously your church owes two men!

We need clergymen desperately. I hope some young man of your acquaintance will be encouraged to talk to his rector about seeking Holy Orders.

*Reprinted from the November, 1957, Colorado Episcopalian.

EDITORIALS

A Good Job

Editorial columns so often view with alarm, so often reflect discontent, and so often comment adversely on the work of official agencies that it comes as a welcome change to be able to offer thanks and congratulations to such an agency on a job well done.

We think such thanks and congratulations are due to the Joint Commission on Ecumenical Relations and its theological committee for their handling of the Church of South India question.

Our news pages (pp. 8 and 9) carry extensive information on the new proposals of the Joint Commission. They differ in a number of ways quite significantly from the proposals put forth by the same commission a year ago. In general, the effect of the changes is to bring the proposals considerably more nearly in line with those of the English Church, to strengthen our witness to the importance of the apostolic ministry, and to make it less likely that relationships with visiting C.S.I. clergy will involve us in ill-considered local moves in the direction of inter-communion with Protestants.

This does not mean that THE LIVING CHURCH fully endorses every one of the new proposals. The proposals differ from those we offered in our editorial of January 19 in some details, and we are giving ourselves more time before endorsing or opposing them.

What does please us, and what should please the whole Church, is the way in which this whole C.S.I. question has been handled. In 1954, the Anglican Congress urged member Churches of the Anglican Communion to study C.S.I. and work out policy toward it. In response to this, General Convention in 1955 instructed the Presiding Bishop to appoint a delegation to visit and study the C.S.I., and to report back. The visit was made in 1956, and early in 1957 the delegation's report and recommendations were presented to the Church for consideration and discussion. We think the discussion has been full and free, and we gratefully acknowledge that the work of the delegation, of the Joint Commission, and the participants in the Church-wide discussions have enriched our knowledge and understanding of the C.S.I., its problems, and our problems in relation to it.

The difference between a free and an authoritarian body is fully expressed in the meaning of the word "discussion." An authoritarian body organizes discussion of policy to "sell" a predetermined party line. A free body organizes a discussion to inform itself, to share ideas, to test proposals in the laboratory of questioning, doubt, and debate. Being free, it can use that freedom to modify positions suggested.

We are particularly grateful to the Joint Commission and its theological committee that they were willing to learn as well as to teach. The discussion which they have organized and, to some extent, led has been fruitful, not merely as a schoolmaster's device for conveying fixed ideas but also as a creative influence in the determination of policy.

This is not to say that the discussion has always been wise and always charitable. Many foolish things, many unkind things have been said during it. But there is no freedom which is not bought at the cost of occasional foolishness and unkindness. The discussion has been, in the main, good for us, good for the Church, and, we can hope, good for the C.S.I.

Operation Misunderstanding

Some months ago, the *Lone Star Catholic*, a diocesan edition of the Roman Catholic *Sunday Visitor*, appealed to its readers to finance thousands of free subscriptions for Protestant clergy. It calls the program "Operation Understanding."

With a sweet simper of delight masked as pity, *LSC* published this month extensive quotations from a letter written by a priest of the Episcopal Church and sometime Unitarian minister, the Rev. John C. Petrie of Clewiston, Fla. The letter bewails the disunited state of the Church, with its Catholics, low churchmen and liberals. As published in *LSC*, it points no way out of the problem, neither endorses nor rejects the thinking of those it mentions as "going to Rome."

Some of the things that Fr. Petrie sees as wrong with the Episcopal Church were mentioned in our leading editorial last week — along with many others he did not mention. We, like Fr. Petrie and the bishops at Lambeth many years ago, know that a reunited Christendom must include within it the great Roman Catholic Church.

But our friends of the *Lone Star Catholic* delude themselves if they believe that Episcopalian frankness in facing Episcopalian faults will ever hand over to Rome any significant number of Episcopalians.

LSC would do far more for the cause of genuine Christian reunion if it kept to what was apparently its initial policy — a forthright proclamation of the verities of Catholicism as it sees them. When that is done, and when Rome feels sufficiently sure of the loyalty of her own children to encourage them to examine opposing viewpoints, we will have great hopes for the progress of Christian unity.

Unity will be advanced when strong-minded advocates of ecclesiastical positions discover in cordial debate the grounds of honest agreement. It is not advanced by the exploitation of the wails of unhappy individuals.



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BOOKS

A New Level of Insight

THE BOOK OF THE ACTS OF GOD. By G. E. Wright and R. H. Fuller. Doubleday, 1957. Pp. 372. \$4.95.

Almost every Christian wants and needs a deeper understanding of the Bible, but satisfying help is rare. So many books about the Bible are either overly superficial generalizations or frustrating entanglements in detail. These perils are successfully avoided by *The Book of the Acts of God*, by G. E. Wright and R. H. Fuller.

In this work the reader is given insight into that basic unity of biblical thought which runs through and holds together all the emphases of individual books. For both the Old Testament and the New, the nature and purpose of God are revealed in certain key events in history. God is One who acts — acts in a redeeming way in history, calling forth a responding faith from those who can and will see the meaning of the events in which they have been involved. At the Red Sea and on Easter Day, history is the channel of revelation and the challenge to faith.

With this insight as a controlling factor, the different parts of the Bible can be separately examined while still maintaining consistency and clarity. This the authors of *The Book of the Acts of God* achieve, describing the Old Testament historical books, prophetic and wisdom literature, the intertestamental writings, and the chief strands of New Testament thought. The reader is given real understanding of the separate books but is never swamped by a confusing welter of seemingly contradictory details.

The general reader is here afforded the fruits of the whole biblical theology movement of the last 30 years; he will be pleasantly surprised by them, too. Here is a new level of insight into the meaning of the Bible's message, profound, stimulating and intelligible to the non-specialist. Anyone who feels biblical scholarship means technical debate on obscure trivia will learn better from this.

The authors are to be commended for their successful distilling of the best results of recent scholarship. The insights of many fine men (Hoskyns, Dodd, Manson, Jeremias, etc.) are made available in a consistent and valuable way. The book is intended for laymen, and it is true that technical knowledge is not needed to benefit from it. Although it is not for casual skimming, the effort expended will be most richly rewarded.

This reviewer applauds the statements on the sacrifice motif, but some others

may object. Apocalyptic literature is understood and appreciated better in later parts of the work than in earlier ones. However, labelling it "Essene" and contrasting it with Pharisaism seems misleading and over-simplified. The emphasis on the community in relation to the faith, in both O.T. and N.T., is effectively and justly presented.

This book aims to give a deeper understanding of the Bible, and it does just that, in a rarely stimulating way.

DONALD J. PARSONS

A Skillful Job

HOLY WEEK OFFICES. Edited by Massey H. Shepherd, Jr., for Associated Parishes, Inc. Prepared under the auspices of the Adult Division of the Department of Christian Education, Protestant Episcopal Church. Seabury Press.

Introductory Pamphlet (for use by clergy only), 16 pp.

Palm Sunday (with music), 16 pp.

The Way of the Cross (with nine line drawings), 24 pp.

The Office of Tenebrae (Wednesday, Thursday, Friday), 64 pp.

Good Friday, 24 pp.

Easter Even (with music), 24 pp.

Each pamphlet, 25 to 49 copies, 30 cents; 50-99 copies, 25 cents; 100 or more, 20 cents. Set of one each pamphlet including Introduction, \$1.75.

It may come as a surprise (until it is pointed out) that the Book of Common Prayer makes no provision for such now established usages as the blessing and distribution of Palms on the Sunday before Easter and the Three Hours' service on Good Friday. Yet this is a fact. Those, therefore, who have adopted these customs have had to fall back upon other material, fitting this into the Prayer Book scheme in accord with local circumstances, etc.

In *Holy Week Offices*, edited by Massey H. Shepherd, Jr., for Associated Parishes, Inc., we are given an adaptation of traditional Holy Week usages in which "almost the entire content . . . has been drawn from the Holy Scriptures, the Book of Common Prayer, and the Hymnal. Where other materials have been used care has been taken to fit them to the spirit and rhythm, no less than the doctrine, of the Church's official liturgy."

The compilation includes provision for Palm Sunday (Blessing of Palms and Solemn Procession), Good Friday (Ante-Com-

munion, Bidding Prayers and Collects, the Reproaches), and Easter Even (Lighting of Paschal Candle and the Vigil), together with a form for the Way of the Cross and for the Office of Tenebrae (Wednesday, Thursday, and Friday of Holy Week).

So far as one can judge without having seen this material tried out in use, it would seem that Dr. Shepherd and his associates have done a remarkably skillful job in providing for these ceremonies forms of prayer, etc. that are definitely Anglican in ethos.

It is to be hoped that, "subject to the direction of the Ordinary," these forms will be tried out in many places and constructive suggestions offered for their further improvement. The alternative Good Friday schedules for the use of one or more of the Prayer Book Offices provide a most practical feature that could be adopted in some form or other almost anywhere.

FRANCIS C. LIGHTBOURN

The Promises of God

By **Carroll E. Simcox**. Morehouse-Gorham. Pp. 176. \$3.50.

Anyone who has read "Living the Creed" or "Understanding the Sacraments" knows how rewarding is the time spent with Fr. Simcox's expositions of the Christian faith and its relation to modern problems. His latest work is especially designed to fit the Lenten calendar, including, as it does, 40 sets of meditations, each containing the comparison of

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a passage from the Old Testament to a related one from the New. The device is not unknown, but the studies in contrast are fresh and incisive in their treatment of Hebraic versus Christian conceptions. In this way the author exposes modern man as the counterpart of man B.C. The recognition and identification values are so great that readers may feel, as this one did, that certain meditations were written expressly for them.

Just as Fr. Simcox, in every opening meditation (there are two in each set to be read on the same day) breaks the ground for self-examination by his insights into man B.C., so does he, in the closing one, challenge us to accept the hope that God has promised in Christ. Thus the self examination leads not to despair but to the realization that we can be fulfilled through Christ, leaving the man B.C. behind, in so far as we lose ourselves in Him.

EVE ANDREWS

Books Received

CULTURAL FOUNDATIONS OF INDUSTRIAL CIVILIZATION. By John U. Nef. New York: Cambridge University Press. Pp. xiv, 163. \$4.

THE RELIGIONS OF MAN. By Huston Smith. Harpers. Pp. xi, 328. \$5.

HISTORY OF RELIGIONS. By E. O. James. Harpers. Pp. x, 237. \$2.75.

DESIGN FOR PREACHING. By Henry Grady Davis. Muhlenberg Press. Pp. xi, 307. \$4.75.

TRUTH FOR OUR TIME. By Geoffrey R. King. Eerdmans. Pp. 140. \$2. ["Preaching for Today."]

NEWMAN: HIS LIFE AND SPIRITUALITY. By Louis Bouyer. With a Preface by the Very Rev. Msgr. H. Francis Davis. Kenedy. Pp. xiii, 391. \$7.50.

THE IDEA OF HISTORY. By R. G. Collingwood. A Galaxy Book. Oxford University Press. Pp. xxiv, 339. Paper, \$1.75.

A TESTAMENT OF FAITH. By G. Bromley Oxnam. Little, Brown & Co. Pp. ix, 176. \$3.

WALTER HILTON: THE LADDER OF PERFECTION. A New Translation with an Introduction by Leo Sherley-Price. Penguin Books, Inc. Pp. xxii, 256. Paper, 85 cents.

ETHICS AND UNITED STATES FOREIGN POLICY. By Ernest Lefever. Introduction by Hans Morgenthau. Living Age Books, No. 19. Pp. xix, 199. Paper, \$1.25; Canada, \$1.35.

FORTUNATE STRANGERS. An Experience in Group Psychotherapy. By Cornelius Beukenkamp, Jr., M.D. Rinehart. Pp. 269. \$3.50.

SACRAMENTAL TEACHING AND PRACTICE IN THE REFORMATION CHURCHES. By G. W. Bromley. Eerdmans. Pp. 111. \$1.50 ("Pathway Books" — Contemporary Evangelical Studies).

APPROACH TO PENANCE. By Dom Hubert Van Zeller. Sheed and Ward. Pp. 103. \$2.50.

ROMAN HISTORY FROM COINS. Some uses of the Imperial Coinage to the Historian. By Michael Grant. New York: Cambridge University Press. Pp. 95, plates. \$2.75.

DANTE AND THE IDEA OF ROME. By Charles Till Davis. Oxford University Press, 1957. Pp. 302. \$4.80.

TEACHER TRAINING GUIDE. Leader's Material for Seventeen Training Sessions. Prepared by The Leadership Training Division, Department of Christian Education. Designed for use by trainers of Church school teachers and leaders of youth and adult groups. Seabury Press. Pp. 96. Paper, \$2.

ANTHROPOLOGY AND HUMAN NATURE. By M. F. Ashley Montagu. Boston: Porter Sargent. Pp. 390. \$ —.

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JOY is the keyword of Christianity. It is rather too bad that in the Communion service when the priest says, "Lift up your hearts" and we reply, "We lift them up unto the Lord," it is the signal for us to bury our noses in the back of the next pew.

LENT has not yet begun as I write this, but it will have begun by the time you read it. The season of self-examination and self-discipline may be a poor time to talk about Christian joy, but then again it may be a good time. Unless Lenten discipline has some relation to Christian joy, it is on the wrong track.

ONE WAY of tying Lent up with joy is to regard joy as belonging to the future — something to be earned, or attained, as the result of present struggle and woe. This is certainly true in part, not only of Lent, but of all the pain and effort of our earthly life as Christians. There are things about life that are not fun, no matter how hard you try to see the bright side. The more you believe in God and in His will for our peace and joy, the more these things bother you.

DID THIS particular man have to lose his mind, did that woman have to die, just when so much depended on them? Do I have to make a decision in business which badly hurts a friend of mine and may cost me his friendship? To these things we add our little mortifications like giving up beer or cigarettes or candy for Lent, just to make sure we have enough misery.

REJOICE! Have fun! Lift up your hearts! I wish I could think of a clear, simple, direct connection between these cheery counsels and the troubles of life.

I THINK there is a direct connection, but it is not particularly clear or simple. The connection is the Cross of Christ. We are supposed to have joy, now as well as in the future, but the way to it is not *around* but *through* our troubles. We are to "take joyfully the sufferings of this present time, in full assurance of the glory that shall be revealed," as one of the Holy Week collects puts it.

THIS IS the area of the Christian virtue of hope. We can be joyful right here and right now because Christian hope assures us that God is in control of the situation and is directing it toward the maximum of peace and joy

for those who love Him. Every game worth playing pushes you to the point where you must call upon your reserves to carry you through, and the same is true of the game of life.

SUCH REFLECTIONS are adequate for the person who is doing the suffering, but they are not adequate for dealing with the sufferings of other people. Exhorting a person in trouble to bear his cross joyfully is a poor substitute for sharing the burden with him. And being joyful while he suffers seems not only less than Christian but less than human.

EVEN MORE joyless is the situation of being the direct agent of another person's trouble. No matter how high your motives, however sound and necessary your decision, you are in a spot where it is hard to find any excuse for Christian joy.

SHOULD a Christian ever be in such a spot? I don't see how he can avoid it if he has any responsibility or authority involving other people. "Let him that is without sin cast the first stone," said our Lord. But casting stones is our daily occupation — judging other people's character, other people's reputation, other people's work, other people's intelligence and judgment. The story of the woman taken in adultery was probably preserved, not to take away our responsibility for judging others, but to take away our joy in doing it.

WE ARE crucified, we are spectators of the crucifixion of others, and we are crucifiers. Because of Christ, we are able to see that there is far more joy in the first of these situations than in the other two. Lent, with its mortifications, is as nothing in comparison with our daily buying and selling, hiring and firing, comparing and rejecting, rewarding and punishing. It is He whom we buy and sell and reject and punish when we do it to the least of His little ones.

REJOICE, because He is great enough to provide forgiveness even to such as us.

PETER DAY

Laughter is wholesome. God is not so dull as some people make out. Did He not make the kitten to chase its tail?

Heinrich Heine

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Robert Hugh Andrews, formerly associate rector of St. George's Church, Arlington, Va., will become rector of St. Andrew's Church, Lorcom Lane and Military Road, Arlington, on April 7.

The Rev. Paul Chaplin, formerly rector of St. Francis' Church, Rutherfordton, N. C., will on March 1st become rector of St. Mary's Church, Asheville, N. C.

Fr. Chaplin is retiring as president of the Rutherford County Club. He is the first clergyman to serve as president in the 35 years of the club's history.

The Rev. Gordon T. Charlton, Jr., who has been serving as assistant secretary in the Overseas Department of the National Council, will be rector of Christ Church, Mexico City.

The Rev. Everett F. Ellis, who formerly served St. John's Church, Idaho Falls, Idaho, is now vicar of the new Holy Trinity Mission in the southwest section of Grand Rapids, Mich.

Five new church buildings have been dedicated in the diocese of Western Michigan this year.

The Rev. W. Lloyd Goodrich, who formerly served as the first vicar of the new Mission of St. Stephen Protomartyr, Aurora, Colo., is now rector of St. James' Parish, Washington, D. C.

The Rev. William C. Harvey, who has been on the staff of Christ Church, Short Hills, N. J., will become rector of Trinity Church, Easton, Pa., late in May.

The Rev. Paul S. Heins, rector of St. Paul's Church, Hanover, Va., has added Calvary Mission, Hanover, to his care.

The Rev. Alexander E. Livesay, who for the past two and a half years has been serving as the first full-time clergyman at St. Christopher's Church, Havelock, N. C., will become rector of St. Anne's Church, Jacksonville, N. C., on March 1.



The Rev. Gordon T. Charlton, Jr.

Last year the Rev. Mr. Livesay received the Jaycee Distinguished Service Award for outstanding service to his community. St. Christopher's has reached the state of being an aided parish of the diocese of East Carolina.

The Rev. William G. Love, who formerly served St. Augustine's Chapel of Trinity Parish in New York, is now serving the Chapel of the Intercession of Trinity Parish, 550 W. 115 St., New York 32.

The Rev. William J. F. Lydecker, formerly curate at St. Thomas' Chapel, Manhattan, is now assistant at St. Peter's Church, Bronx, New York City. Address: Westchester and St. Peter's Ave., Bronx.

The Rev. George Macfarren, formerly rector of Christ Church, Ontario, Calif., is now associate priest at St. Nicholas' Church, Encino, Calif. Address: Box 124, North Hollywood, Calif.

The Rev. Melvin W. Maxey, who has been in charge of St. John's and St. Luke's Churches, Asheville, N. C., will be assistant at Trinity Church, Asheville, beginning work sometime this spring.

The Rev. Howard McC. Mueller, formerly rector of St. John's Parish, Johnson City, Tenn., will on March 1 become rector of Abingdon Parish in Gloucester County, Va. Address: Hayes, Va.

The Rev. Dr. Cuthbert Pratt, formerly rector of St. Chrysostom's Church, Chicago, will become rector of Holy Trinity Church, W. Eighty-Eighth St., New York, in April.

The Rev. Jon K. Smedberg, formerly rector of St. Andrew's Church, Grayslake, Ill., is now rector of Emmanuel Church, Rockford, Ill. Address: 1332 Harlem Blvd.

The Rev. Douglas R. Vair, formerly curate at St. Mark's Church, San Antonio, Texas, is now curate at St. Clement's Church, Alexandria, Va. Address: 1701 Quaker Lane.

The Rev. Stewart B. West, formerly rector of St. Paul's Church, Weston, W. Va., is now in charge of Olivet Church, Franconia, Fairfax County, Va. Address: Route 6, Box 133-CC, Alexandria, Va.

Resignations

The Rev. Alfred Q. Plank, rector of St. James' Church, Washington, D. C., for 22 years, has retired.

The Rev. John S. Neal, vicar of St. John's Church, Kissimmee, Fla., has retired and may now be addressed at 6515 Yucatan Dr., Orlando, Fla.

The Rev. C. Earle B. Robinson, rector of the Church of the Messiah, Rockingham, N. C., has retired. Address: Bratton Ave., York, S. C.

The Rev. Dr. Montgomery H. Throop, who retired in recent months as rector of the Church of St. Mary Magdalene, Newark, N. J., is now rector emeritus. Address: 9 E. Clark Pl., South Orange, N. J. (Dr. Throop was a missionary in China for 40 years.)

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CURATE for 600 family Church. Youth program and additional parochial activities. \$3800, plus housing and car expense. Single preferred. Salary increase after first year. Reply Box S-492, The Living Church, Milwaukee 2, Wis.

PRIEST for work in urban parish near New York City; changing community, inter-racial congregation. Reply Box A-494, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

Diocesan Positions

In Western Michigan, the Rev. David Patton of Allegan was recently elected to the greater chapter of the diocese. The Rev. Don R. Gary of Hastings was appointed by the bishop to serve on the provincial council for three years.

Episcopal Church Annual

The Living Church has been asked to publish the following corrections to the 1958 Episcopal Church Annual, which is published by the Morehouse-Gorham Co.:

The Rev. Robert B. Gribbon is still rector of St. Paul's Church, Trappe, Md. He is also in charge of services and has pastoral duties at Trinity Cathedral, Easton, Md. (Page 204).

The Rev. Charles H. Ricker is still the assistant at the Church of the Redeemer, Sarasota, Fla. Fr. Ricker has been serving in that capacity since March, 1955. He is incorrectly listed as non-parochial (Page 337).

The Rev. Francis Joseph Smith should be addressed at 289 Ridge Rd., Wethersfield, Conn. (Page 509)

Seminaries

The Rev. D. Kelley Barnett, associate professor of Christian ethics at the Episcopal Theological Seminary of the Southwest, Austin, Texas, was recently elected president of the Association of Seminary Professors of Social Ethics. The organization has representation from 85 schools.

For the past two summers Dr. Barnett has been a member of the faculty of the Graduate School of Theology of the University of the South.

Changes of Address

The Rev. Stanley E. Ashton, rector of St. Mary's Church, Richmond, Va., formerly addressed at Route 13, River Rd., Richmond, should now be addressed: Roslyn, 8727 River Rd., Richmond 26, Va.

Engagements

Announcement has been made of the engagement of Miss Jean Lee Sampson, of St. Louis, Mo., daughter of Mr. Guy E. Sampson and the late Mrs. Sampson. Miss Sampson and the Rev. James F. D'Wolf, vicar of St. John's Church, Caruthersville, Mo., and St. Luke's Church, Kennett, plan to marry in spring.

The Rev. Dr. and Mrs. Charles T. Bridgeman of Trinity Church, have announced the engagement of their daughter Mary to the Rev. Edd Lee Payne, rector of the House of Prayer, Newark, N. J.

Bishop Welles of West Missouri and Mrs. Welles have announced the engagement of their daughter Katrina to Mr. George G. Swanson of San Francisco, a senior at GTS.

Living Church Correspondents

Mr. Leslie E. Cansler, Jr., 1100 Lakewood Dr., Wilmington 3, Del., is now correspondent for the diocese of Delaware.

Mrs. Frank R. Knutti, 486 W. Sixth St., Lexington 12, Ky., is now correspondent for the diocese of Lexington.

Miss Margaret R. Phinn, 63 E. Hancock Ave., Detroit, is now correspondent for the diocese of Michigan.

Deaths

The Rev. Lewis Chester Morrison, retired priest of the diocese of New Jersey, died at his home in Miami, Florida, on January 11. Fr. Morrison was 72 years of age.

He was born in Cambridge, Mass., and attended Middlebury College, General Theological Seminary, and Virginia Theological Seminary, and was ordained in 1915. He served parishes in Pennsylvania, North Carolina, New York, and Maine, and at the time of his retirement was priest-in-charge of the Church of the Good Shepherd, Berlin, N. J.

While in the diocese of South Florida, he assisted in parishes, notably St. Philip's, Coral Gables, and Holy Innocents, Key West.

Fr. Morrison is survived by his wife, Gertrude Apel Morrison, and three children.

The Rev. Otto R. Riemenschneider, 46, priest of the diocese of Vermont, died unexpectedly January 6.

Fr. Riemenschneider was born at Hoboken, N. J., in 1911, and attended Stevens Academy and Columbia University. He entered Episcopal Theological School in 1941 and was ordained in 1944.

Fr. Riemenschneider's first parish was St. John's Church, Waterbury, Conn., where he served for one year. From 1945 to 1951 he was rector of St. Paul's Church, Windsor, Vt., and vicar of Trinity Church, Cornish, N. H. In 1951, Fr. Riemenschneider had charge of the three fold work at Colebrook, N. H., Cannan, Vt., and Hereford, Que. He then served as rector of St. Thomas' Church, Brandon, Vt., and priest-in-charge of Grace Church, Forestdale, Vt., until the time of his death.

Fr. Riemenschneider took an active part in the work of the diocese of Vermont where most of his ministry took place. He served at one time on the diocesan council's Department of Religious Education, and was a faculty member of the several conferences held each year at Rock Point for the young people of the diocese. Fr. Riemenschneider was an accomplished pianist and usually had charge of the musical portions of the conference programs.

Surviving are his parents, Mr. and Mrs. Edward M. Riemenschneider.

The Rev. James W. Henderson, known as "Pop" Henderson to his friends and students of St. Albans School, died January 19, at Washington, D. C.

Born in Belfast, Northern Ireland, in 1879, Mr. Henderson came to the United States at the age of six. He attended Taft School, Watertown, Conn., and Trinity College, Hartford, Conn., where he was captain of the football team in 1901. During the time he was at Trinity College, he became known as defensive football's first roving center.

He studied at Berkeley Divinity School and was ordained to the priesthood in 1907. After his ordination he went west to combine football coaching with missionary work.

In 1918 Mr. Henderson joined the staff of St. Albans School, Washington, D. C., to serve as rector, athletic coach, mathematics and sacred studies teacher. His coaching through the years laid the foundation for noteworthy athletic tradition which the School has tried to carry on since Mr. Henderson's retirement 10 years ago. After his retirement, he continued to conduct services in the School Chapel and was adviser to the Athletic Department until shortly before his death.

Mr. Henderson is survived by his widow, Blanche Henderson, a son, James Henderson, and a sister, Mrs. Albert Sadler.

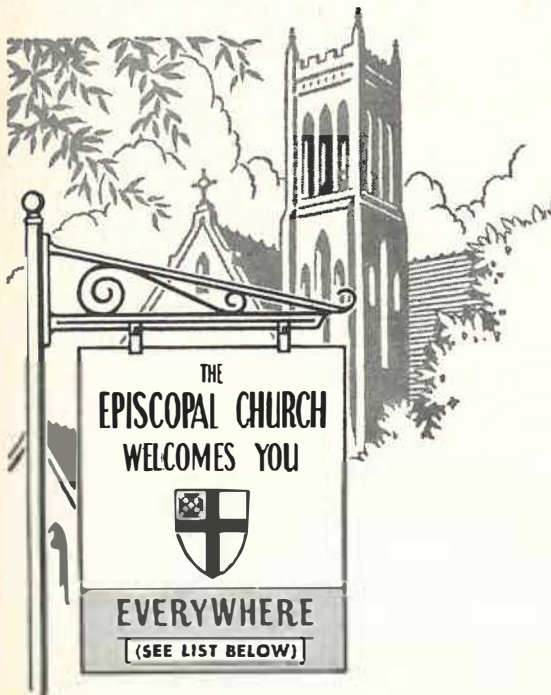
ANGLICAN CYCLE OF PRAYER

February

- 23. Borneo
- 24. Bradford, England
- 25. Brandon, Canada
- 26. Brechin, Scotland
- 27. Brisbane, Australia
- 28. Bristol, England

March

- 1. British Columbia, Canada



GO TO CHURCH DURING LENT

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
 Very Rev. C. Higgins, dean; Rev. W. Egbert, c
 1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r; Rev. Neal Dodd, 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.

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

HAIALEAH, FLA.

EPHYPHANY 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

Continued on next page

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.

BIRMINGHAM, ALA.

ADVENT 20th St. at 6th Ave., North
 Rev. John C. Turner, D.D.; Rev. J. Keith M. Lee
 Sun 7:30, 11, 5; Wed 7:30, 11, 5; Daily 12:05-12:25

GO TO CHURCH DURING LENT

Continued from page 22

ORLANDO, FLA.

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

SARASOTA, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

GLENCOE, ILL.

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

NEW ORLEANS, LA.

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

BALTIMORE, MD.

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

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

BOSTON, MASS.

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

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

DETROIT, MICH.

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

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

KALAMAZOO, MICH.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

February 23, 1958

OMAHA, NEBR.

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

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

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

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

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

NEW YORK, N. Y.

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

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

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

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

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

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

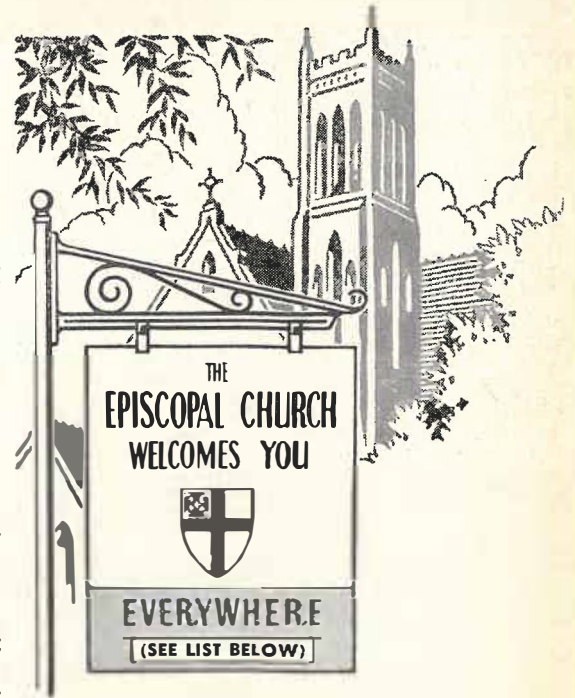
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8, 12, 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 INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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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. Uyeke, B.D.
Sun HC 8, 9:15 MP (1st & 3rd), HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

SCARSDALE, N. Y.

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

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

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

LYNCHBURG, VA.

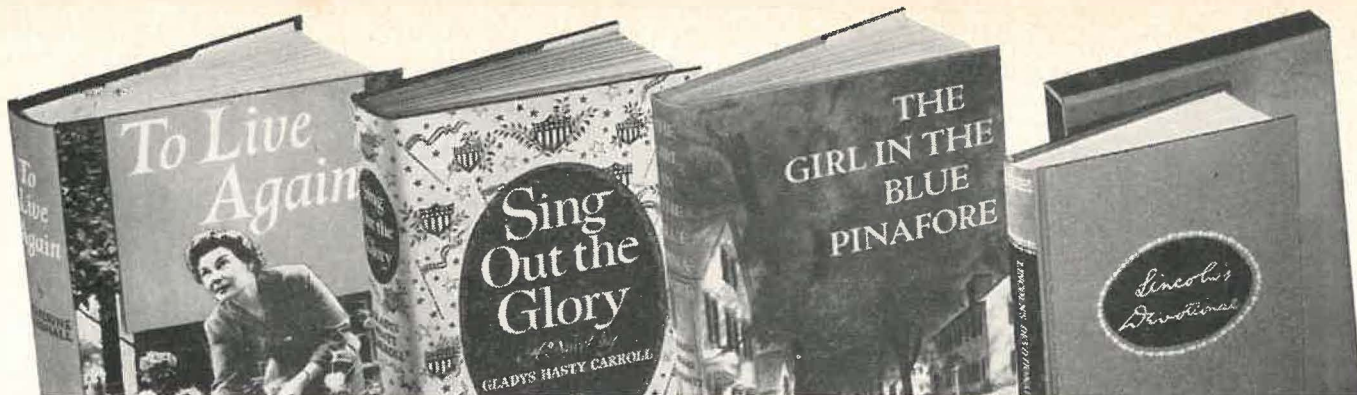
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ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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