

The Living CHURCH

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Page 16:

Thirty Years of Frustration



Lambeth [p. 5]: To this house
have come pilgrims over many
centuries from many nations.

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Morale in the Church School

Every Church school has a character of its own. Those who are involved in their parish's program are not aware of it, for they see only their own performance week by week. But those who visit many parish schools, as has been my duty, know well the wide variety of quality, tone, efficiency, noise, and attitudes which are seen or felt in each separate parish.

The reasons for some of these peculiarities are grounded in the physical circumstances of architecture. The buildings were not meant to serve the groupings and movement of people of all ages that make up our present Sunday morning program. Many parish houses were built under the leadership of rectors past middle age, who knew only how to repeat the pattern of building of their younger years, which had reflected the simple needs of the old time Sunday school as it existed at the turn of the century. Everywhere parishes are changing their hours of services, but they can do little to alter effectively the structure of their dated plant.

Up to about 1920 the typical Sunday school class sat in a circle, their only equipment being a leaflet. By leaning closer together they could hear the teacher above the noises from nearby circles. The process as then directed by the printed materials took only about 20 minutes, and then the superintendent's bell called them all to face the platform for the secretary's report and the closing hymn and prayers. About 30 years ago the rage spread for providing tables for each class, due to the advent of writing in the so called work-books. This made the class circle larger, less flexible, and the period a little longer. Teachers began to complain of conditions of confusion and noise.

What is Morale?

Morale has been defined as good conduct for a purpose. It is the tone and prevailing attitude of an individual or group under routine performance. If morale is good, things are accomplished without strain. If it is poor, everyone is under a strain, nerves are ragged, and time is wasted. In most parishes a major cause of strain is the crowded condition of the building, without privacy for classes. Yet this has been observed to be marvelously overcome (or nearly so) when the school has taken on a prevailing pattern of control, orderliness, quiet, and courtesy. On the other hand, we have

seen schools move into the latest version of an "educational building," and continue their old confusion. Why?

Smooth morale does not come by accident. It comes from the personal desire of the leaders, who know what they want, and let it be known. Some one responsible is ready to check outbursts, to assist in discipline of over-vigorous children. Some of this is negative — to discourage needless noise, wandering about, intruding secretaries, tardiness, and thoughtlessness. The best of it is positive, constructive, consistent.

Constructive morale, which is finally the root of all good conduct and purposeful teaching, comes from the long view and planning of the parish leaders. Teachers are inspired by fine monthly meetings and personal conferences to grasp the full meaning of their task, and to give their best. Perhaps a school's morale may be found to be seated in the composite morale — that is, personal vocation and devotion — of all the teachers. This is why the Church has its parish life conferences and other devices for creating a whole new attitude toward the teaching of religion.

The Masters of Morale

The high tone of a school arises directly from the personal efforts of two people — the rector and the superintendent, or the lay person who serves in that misunderstood capacity. If the priest and his lay assistant allow things to get out of hand, they must bear the blame. If they have a clear picture of what to expect, and persist in demanding it, high morale of the school will be their achievement.

Two specific suggestions are here offered: First, if you are not sure that your school is functioning at its best, by all means visit some other Church school while in session, and note carefully just how they do things. The layman can do this, if the rector is not free. Take notes, ask a lot of questions.

Second, make a list of a few rules which you feel should prevail in the entire school, and then steadily induce everybody to make them their own. Your list will be your own, but here is a list called "What We Expect" that was handed to teachers: "Send very naughty children to the superintendent. Never dismiss class before the closing bell. Nobody is to tip back on hind legs of chairs." Elementary? But at least purposeful.

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Things To Come

July

- 20. Seventh Sunday after Trinity
- 25. St. James
- 27. Eighth Sunday after Trinity

August

- 3. Ninth Sunday after Trinity
- 6. Transfiguration
Fourteenth World Convention on Christian Education, Tokyo, Japan, to 13.
- 10. Tenth Sunday after Trinity
- 17. Eleventh Sunday after Trinity
- 20. National Convention of Episcopal Young Churchmen, Oberlin College, Oberlin, Ohio, to 27.
- 21. Central Committee, World Council of Churches, Nyborg, Denmark, to 29.

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

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LETTERS

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

The Church and National Council

The advertisement by the National Council, "Let's Not Waste Your Money," seems to be an entirely new idea which has unexpectedly been discovered by 281. Let us hope that the Council will act on its bright new idea, which it can do by eliminating its useless activities, sending the clergy inhabiting its many offices back to pastoral work in parishes or missions, sending its lay employees out to seek jobs in industry, abolishing every bureau which is not absolutely essential, and cutting off its bountiful donations to anti-Anglican protestant groups.

We are urged to support missions, and convinced Christians are eager to support missions. But under the quota and budget set-up, one cannot support missions, through 281, without having a great part of one's support diverted to the pet projects of the partisans who have got themselves ensconced in "official" office, and call their partisan projects "official." It might be better to go back to the old system, and separate the Domestic and Foreign Missionary Society from the rest of National Council, so that we could support missions without having our gifts used to support protestant movements contrary to the Faith of the Church, liberal modernist propaganda disguised as a so-called Church school curriculum, and hysterical promotion which leaves us cold.

Beyond the financial angle, however, is a matter much more serious. The Church is being taken out of the hands of its members, and being made the property of a small, clever, liberal clique, who try to impose their partisan policies on everyone, and regard as disloyal anyone who won't agree with them. The proposed "official" paper is a further attempt to brainwash everyone, and impose on all of us the thinking of the partisans at 281. The proposed capital funds campaign can be a great "slush-fund" — for who can expect to get loans except those who stand in good with the "official" boys; the amount needed for missions can be obtained without increasing our assessments or quotas, by balancing the increase in missions by decreases in so-called Christian education, Christian social relations, promotion, and anti-Anglican protestant donations.

Three cheers to Bishop Campbell of West Virginia, for daring to speak up! May more bishops and deputies join him in giving the Church back to the true Anglicans.

(Rev.) ROY PETTWAY

Atlanta, Ga.

Methodist Tractarians

Methodism, which reacted strongly against the Tractarian Movement of the last century, seems to be developing a similar movement of its own. For a dozen years now there have been definitely organized groups in American Methodism which support the High Central Church ideal in sacramental doctrine and worship. (A similar development occurred in English Methodism.)

The first major step in this direction was the formation of the Order of Saint Luke in 1946. (This should not be confused with the

Episcopal Church organization with a similar name.) This is the major organization of this type although there are a number of others. The Society of the Daily Sacrifice corresponds roughly to the Confraternity of the Blessed Sacrament. It stresses the Real Presence ("after a heavenly and spiritual manner"), the sacrifice of praise and intercession, and the centrality of the Eucharist in worship. Its title is borrowed from a pet expression of Wesley. The Guild of Divine Worship dates from 1914 (English). The Methodist Sacramental Fellowship, the major English group, was organized in 1935.

The Methodist Publishing House and the Board of Education control the field of literature, and in such a fashion that the circulation of literature for special groups is difficult, but the official organs of various orders, the *Wesley Witness*, and other independent efforts are having effect. The prospectus of "Present Age Leaflets" declared that the purpose of the tracts was "do the same office for modern Methodism" that "Tracts for the Times" did for Anglicans.

Members of other Communion will find this movement in Methodism of interest and it seems destined to have far-reaching effects.

LILLIAN TURNER

Belzoni, Miss.

Funeral Palls

I wonder if any of your readers can tell me where to locate an old poem about the use of palls at funerals. It begins "Our Mother Church hath never a son to honor above the rest."

HELEN S. THOMSEN

(Mrs. John S.)

4710 Keswick Rd.

Baltimore, Ohio

Church Magazine

The writer hopes very much that General Convention will consider a tabloid-type, pulp, bi-weekly national paper instead of a slick type magazine for these reasons:

(1) The average person, accustomed to newspapers, will read such a paper through... He will read an article in a magazine and then set it aside, and possibly never read more.

(2) The cost of such a paper would be relatively small. . . .

(3) A paper of this kind could be put in the home of every church family, on a self-supporting basis, provided that it carries advertisements and each church is assessed a certain amount per communicant. In Arizona this amounts to ten cents per person.

In the far west practically all diocesan or district papers are of this variety and I do not know of any who would wish to change back to the slick type.

(Rev.) DAVID C. TRIMBLE

Editor, *Arizona Church Record*

Prescott, Ariz.

The Holy Ghost

In her article on "The Triune God" [L.C., June 22], Elizabeth S. Spelman mildly chides "quite sincere Christians" for referring to the Holy Ghost as "it." St. Luke, to take one very early Christian, did the same thing. See Acts 8:16 [RSV]. . . .

(Very Rev.) JAMES M. MALLOCH

Dean Emeritus

St. James' Cathedral

Fresno, Calif.

Continued on page 20

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THE LIVING CHURCH

The Archangel Uriel

This parish banner was dedicated earlier this year at the Church of St. Uriel the Archangel, Sea Girt, N. J. It was made by the Sisters of Bethany, London, England, and was a year and a half in the making.

St. Uriel, whose feastday was July 15, is mentioned by name in II Esdras 4:1, 36 (where, however, some texts read "Jeremiel"); 5:20; 10:38. He is one of the four archangels that appear in Holy Scripture, the others being St. Michael, St. Gabriel, and St. Raphael. (Michael and Gabriel are both mentioned in the Old Testament and in the New; Raphael and Uriel only in the Apocrypha.)

St. Uriel's, Sea Girt, N. J., is the only Anglican Church we know of dedicated to the Archangel Uriel, whose name is commonly taken to mean "God is my light" (see

right of picture). The words, "Be of good comfort, and fear not" (left of picture), are from those which Uriel addresses to Esdras (Ezra) at II Esdras 6:30f:

"I am come to shew thee the time of the night to come. If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard. For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, He hath seen also thy chastity, which thou hast had ever since thy youth.

"And therefore hath he sent me to show thee all these things, and to say unto thee, be of good comfort, and fear not. And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times."



O ye Angels

of the Lord,

bless ye the Lord:

praise Him,

and magnify Him

for ever.

Benedicite, Prayer Book

The Living Church

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

Seventh Sunday after Trinity
July 20, 1958



LAMBETH

A Mighty Army

by DEWI MORGAN

The Opening. For the ninth time in history an Archbishop of Canterbury came to his cathedral on such an occasion and sat in St. Augustine's Chair. The 99th Archbishop of Canterbury was opening a Lambeth Conference. And nearby, like the solid core of a mighty army, were more than three hundred of his equals, with 22 archbishops or presiding bishops taking their position alongside the altar itself.

Just a few feet away Thomas à Becket had been murdered centuries ago.

The service was Evensong. And ancient words suddenly vibrated with new meaning: "O Lord, open Thou our lips." "And our mouth shall shew forth Thy praise." The meaning which lies at the heart of the Lambeth Conference had been revealed. Here were men gathered to ask God to do things through them, not conspirators assembled to hatch some plan which suited them.

The Lessons were read, the Nunc dimittis sung. And with a logic of liturgy which had never before seemed quite so impressive, there came the great affirmation: "I believe."

Perhaps some of the bishops said the words in Japanese or in some clicking African language, for on this day the curse of Babel seemed remote. Reconciliation, the theme of the Archbishop's sermon [see p. 12], was a reality in essence though factually still to be won. For in the midst of those voices which raised the Christian battle cry of belief were Russians, Rumanians, Yugoslavs, a host of peoples. The presence of the Orthodox and the Lutherans and the Old Catholics made an acted parable of unity. "Nation shall speak peace unto nation," as they addressed themselves not primarily to each other but to God.

The political peace of that moment was echoed by the Confessional peace. Anglicans and non-Anglicans saw through barriers and momentarily dismissed them. But there were two sad gaps to remind the world of present dissensions. The whole of one province was missing for the bishops of the Chung Hua Sheng Kung Hui, China, did not come. Nor was the great Roman Church represented. Still,



American bishops enter St. Paul's Cathedral, London.*

European

as the Archbishop said in his sermon, "A spirit which was hardly visible in 1867 is now visibly at work and bearing fruit everywhere in Christendom, even in some parts where the conditions are less congenial for growth than they are with ourselves. The spirit of reconciliation in Christ is the spirit of the Ecumenical Movement, which William Temple called 'the great new fact of our time.' It is no longer new but it does not grow old."

From the Creed through the prayers to an anthem, "Come Holy Ghost the Maker, come. . . ." In 1867 the anthem had been "The Sorrows of Death." The choice for this ninth Conference stands in striking contrast. But that contrast is merely typical of the transformation between 1867 and 1958.

Then there came the moment when Dr. Fisher reached the pulpit. He began his second Lambeth Conference opening sermon. Only one other Archbishop, Dr. Davidson, has done that. There might have been those present who would describe Dr. Fisher as nervous. Perhaps he was. It was an occasion sufficient to impress anyone, and possibly to overcome anyone. But Dr. Fisher fully matched it. Perhaps future historians will say it was his greatest hour. His whole bearing portrayed his sermon's theme word — reconciliation. It was the reconciliation which comes from strength, not weakness, from charity and wisdom, not from compromise.

From the altar the Archbishop, wearing the cope given to him immediately after

the war by Japanese Christians, led the prayers, invoking the Holy Spirit for the Church, that it may be kept "continually in thy true religion": for unity; for the conversion of the world; and for the bishops at the Lambeth Conference, that through their consultations the "true Catholic and Apostolic Faith once delivered to the saints may be maintained. . . ."

The blessing followed. The bishops departed. Following the cross-bearer and taperers there went the representatives of other Churches followed by the bishops of missionary dioceses still under Canterbury's jurisdiction, Jerusalem and all the provinces — the youngest, Central Africa, preceded its immediate senior — and so on until America, with the biggest delegation of all, followed by Scotland, Ireland, Wales and the two English provinces. Then the archbishops and presiding bishops all together. And last Dr. Fisher.†

So the beginning of the ninth Lambeth Conference moved into history. And the procession slowly filed, two by two, past an inscription on the cathedral's venerable walls which read that to this house of God have come pilgrims over many centuries from many nations.

Perhaps there had never been a more

*Since the bishops march in reversed order of seniority (determined by date of consecration), with the senior bishop last, the newest bishop, Bishop Pike, coadjutor of California, is first in the procession.

†This week's cover picture shows the Archbishop leaving the Cathedral.



Bogus bishops*
Gate-crashing became impossible.

European

impressive single assemblage of pilgrims in Canterbury's history. And they moved from the altar to the Conference, going out into the future. "They desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

Full Session. The first full session of the Lambeth Conference was enlivened by the spectacle of the Bishop of Peterborough, episcopal secretary of the Conference, gently leading bogus bishops out of the august assembly. They were members of the League of Empire Loyalists, a tiny pressure group which aims to preserve all the most imperialistic aims which it can think up. It notoriously interrupts any public meeting which in any way countenances the changes which have taken place in Britain's relations with her former colonies, transforming them into self-governing dominions.

On this occasion its aim was to rebuke Dr. Fisher for the part he has played in the Makarios controversy.

The conference was due to begin at 2:30 p.m. but for the first five minutes press photographers were allowed in to take pictures. For the rest of this session there were present the visiting heads of other Churches, the only occasion on which they enter the conference chamber.

One of the bogus bishops was dressed as an Orthodox bishop, the other in robes less easy to assign. The words each tried to say were practically inaudible in the large room. Neither created any disturbance as asked to leave.

Also present was a photogenic young lady from the League of Empire Loyalists

masquerading as a photographer. She tried unsuccessfully to gain a hearing.

The conditions of this opening session were unique inasmuch as the press were allowed to enter, and the large number of visiting non-Anglican bishops made any scrutiny difficult. By now all the Anglican bishops know each other, so gate crashers will find their task impossible.

Spirit Speaks. The City of London has an infinite number of connections with every corner of the world, but none has been more impressively expressed than the links of the spirit, typified in the special Lambeth Conference service at St. Paul's Cathedral on Sunday, July 6.

For many of the bishops it was a return to the place where they had been consecrated. Yet for the majority it was a new cathedral, for even those familiar with it felt a sense of new glory as their eyes were drawn to the focal point — the new high altar and sanctuary. At this altar the Archbishop of Canterbury celebrated the sung Eucharist, and most of the bishops received Communion.

The service began with the great procession of bishops, similar to the pattern set at Canterbury Cathedral. As the first of the bishops entered the huge nave, the Cathedral choir began the Tallis five-part setting of the Litany. At the very mo-



Japanese representatives*
The curse of Babel seemed remote.

European

ment the Archbishop of Canterbury, last of the procession, entered the sanctuary, the Litany reached its culmination.

The Epistle was read by the Archbishop of Brisbane and the Gospel by the Archbishop of York. The sermon, preached by the Metropolitan of India, Pakistan, Burma, and Ceylon, Dr. Arabindo Nath Mukerjee, was a striking message to the modern world and was accorded long quo-

tations on the radio [see page 14 for text].

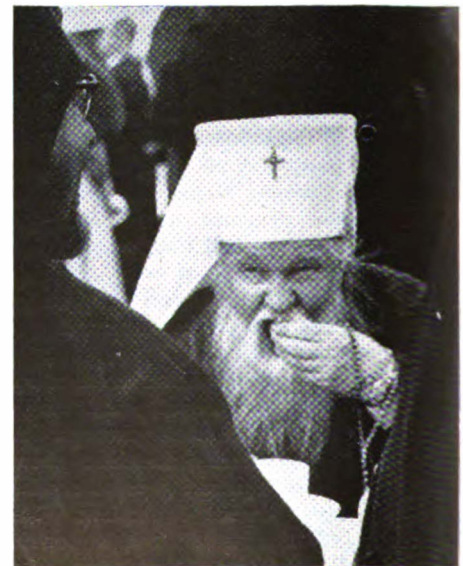
The Cathedral was packed to its doors, many hundreds of people standing in the aisles throughout the service. Few of them could have failed to sense that this was a world occasion. And that fact was imaginatively struck home by a simple sentence in the Order of Service: "The alms will be given to the Archbishopric in Jerusalem."

The Spirit was speaking to the Churches: ". . . and Ye shall be My witnesses both in Jerusalem and in all Judaea and in Samaria and unto the uttermost parts of the earth."

Sidelights

The Ecumenical Patriarch of the Eastern Orthodox Church was represented by three bishops at Lambeth, but the Orthodox Church in Greece and in Egypt was not [L.C., July 20]. Archbishop Makarios of Cyprus found he was "too busy" to attend. On the other hand, Bishop Santos M. Molina, head of the Spanish Reformed Church, was prevented from attending by the refusal of Spanish authorities to grant him an exit visa, RNS reports.

Church House, Westminster, had a colorful and linguistically confusing gathering — a reception for Orthodox, Old Catholic, and Lutheran delegations to Lambeth. The group was welcomed by the Rt. Rev. Michael, Bishop of Smolensk and Dorogobuzh, speaking in behalf of the Most Rev. Pitirim, Metropolitan of Minsk and Byelorussia, who was also present, and whose impressive appearance seemed about to win him the distinction of being the most photographed bishop at Lambeth. The Most Rev. Justin Moisescu, Metropolitan of Moldavia, also spoke. Even before the reception, the heads of the Russian, Rumanian, and Bulgarian delegations had visited the Archbishop of Canterbury and exchanged with him the canonical triple kiss of peace.



Metropolitan of Minsk
Photographers were impressed.

European

*Empire Loyalists Barry Lowe and Austin Brooks pictured at Westminster in costumes they wore to crash Lambeth Conference.

*The Bishop of Mid Japan, the Rt. Rev. Paul Yasuo Kurose, and his wife.



GENERAL CONVENTION

Appendix to the Report of the Joint Commission on Approaches to Church Unity

UNITY

Letters to Other Churches

[See editorial, page 16]

Negotiation with the Methodist Church was the most significant action of the Joint Commission on Approaches to Unity during the last three years, according to the report of the Commission prepared for General Convention.

Letters were written at the start of the triennium to the Methodist Church, the Presbyterian Church in the U.S.A. (northern Presbyterians), and the United Lutheran Church inviting negotiation. However, Dr. E. C. Blake of the Presbyterians and Dr. F. C. Fry of the Lutherans replied that such negotiations were impossible at present because the denominations were involved in efforts to achieve unity with other Presbyterian and Lutheran bodies.

The Commission feels that two recent developments make it possible that talks between the Episcopal Church and the Presbyterians might be possible. These are the achievement of unity between the Presbyterian Church in the U.S.A. and the United Presbyterian Church, and the failure of efforts to achieve unity by Presbyterians in the U.S.A. (northern) with the Presbyterians, U.S. (southern).

The Commission prepared a statement of points believed to be held in common by Episcopalians and Methodists [see text, this page], which is appended to its report. A number of the points in this statement have since been released as a joint statement of the Methodist and Episcopal unity commissions [L.C., May 11].

The report requests continuance of the Joint Commission on Approaches to Unity and asks that it be directed "to continue negotiations with the Methodist Church and the Presbyterian Church in the U.S.A., and to initiate or further such conversations with representatives of such other Christian bodies as in its judgment may lead to closer fellowship with them." It also requests a \$12,000 appropriation for its expenses — the same amount it received for the current triennium.

Personnel changes in the Commission were numerous. Bishop Keeler of Minnesota and the Rev. A. C. Zabriskie died. Bishop Lichtenberger of Missouri and the Rev. A. D. Kelley resigned. Bishop Burrill of Chicago, the Rev. P. M. Dawley, and the Very Rev. S. E. Johnson were appointed to fill vacancies, and Bishop Bayne of Olympia was co-opted as a member and as liaison with the Commission on Ecumenical Relations.

A Tentative Proposal for Reaching Intercommunion between the Episcopal Church and the Methodist Church.

I. PREFACE

"Can we call ourselves Christian, followers of Him who prayed that all of His disciples might be one, and bar one another from His table?" The Archbishop of Canterbury's question is as fully Christian as it is timely when in his Cambridge sermon on November 3, 1946, he said, "It is not possible yet nor desirable that any church should merge its identity in a newly constituted union. What I desire is that I shall be able freely to enter their churches and they mine in the Sacraments of the Lord and in the full fellowship of worship, that His life may freely circulate between us. Have we the wisdom, the humility, the love, and the spirit of Christ sufficient for such a venture?"

A. The source of motivation for the patient and often frustrating work of these two Commissions, on behalf of their respective Churches, is their belief in the One, Holy, Catholic, and Apostolic Church. Any effort on the part of members of the two Churches must be in accord with the revealed will of God, so far as by faith, reason, and conscience they can apprehend it.

B. Their common heritage and the many similarities between these two Churches in the present time can be traced and defined. The Methodist movement continued for many years within the Church of England. The American Revolution was the occasion of two historic changes: first, the Protestant Episcopal Church in the United States of America became an autonomous Province of the Anglican Communion in 1783; second, the Methodist Church organized itself as a separate communion in 1784. This latter act was an event of schism which has more often been deplored than defended by thoughtful spokesmen of the now separated communions. The Methodist Church has retained a large measure of the Anglican usage which Wesley and his followers treasured. The ritual and liturgical practices, especially, are more similar than many uninformed persons imagine. (Cf. the comparative study published by the two Commissions, 1952). And by retaining an episcopal form of government from the start, the Methodists in America remained even closer in form to Anglicanism than did those in Britain. Nevertheless, a realistic appraisal of the present character of the two communions must include the observation that the practice of the Methodist Church since Wesley's time has become increasingly like the non-episcopal reformed churches of Britain and America; while the Anglican churches have experienced, and variously appropriated the emphases of, the Catholic Revival.

The mutual affinity of Churches of the Anglican Communion with those of world Methodism is more clearly demonstrated today than at any time during the past 150 years. Approaches toward closer fellowship, intercommunion, or organic union involving them, often along with others, are currently

being pursued in England, Ceylon, India, Nigeria, Ghana, and Australia. Even though the Protestant Episcopal Church and the Methodist Church are autonomous bodies, it is evident that they are now involved in a unitive movement which is world-wide. But particularly urgent and promising is this movement in America, where Methodists and Episcopalians have so many opportunities for common life.

C. While the members of the Unity Commissions of the Protestant Episcopal Church and the Methodist Church rejoice at the possibility of achieving intercommunion between the two Churches, they recognize that such an accomplishment is at best but one step toward the ultimate hope "that they all may be one."

II. PRESUPPOSITIONS UNDERLYING THIS PROPOSAL AS HEREINAFTER SET FORTH ARE THOUGHT TO BE HELD IN COMMON BY BOTH CHURCHES.

A. There is but one universal Church of Jesus Christ, who Himself gives unity to its members. The unity of the Church must be visibly manifest in faith and order: in worship, witness, and common life.

B. The Protestant Episcopal Church and the Methodist Church are both within the Holy Catholic Church, and their individual baptized members are mutually recognized as members of Christ's Church.

C. Since no communion in divided Christendom alone can embody the fullness of the universal Church, both Episcopalians and Methodists would expect to come closer to that fullness through the sharing of the gifts of God in fellowship and intercommunion with one another.

D. Churches of both communions seek to express their convictions of historic continuity with the Church of apostolic times. The chief instruments of this continuity are: the ordained ministry, Holy Scripture, preaching the Gospel, doctrines and creeds, the dominical Sacraments of Baptism and Holy Communion, and a life in corporate fellowship.

E. The intercommunion which is being sought is to be understood as the mutual and reciprocal sacramental communion between the two Churches. It includes the possibility of the interchange of ministers as celebrants and the privilege of communicant members of each to participate fully in the services of Holy Communion in churches of the other.

F. Following an agreement on full intercommunion, each Church is free to continue fellowship and intercommunion with any other Church with which it had previously agreed to have such relationships, and neither Church would in the future establish intercommunion or organic union with any additional Church without due consultation with the other.

G. Recognizing that the fellowship they seek does not require uniformity of all doctrine and practice, both the Protestant Episcopal Church and the Methodist Church accord each to the other liberty in interpreting the historic episcopate.

(At this stage of our conversations with the



Methodist Communion service.* Similar, yet different.

RNS

Methodists, the full theological implications of this point have not yet been explored in joint discussion.)

H. Each Church recognizes the ministry of the other as having been used by God for the witness of His Word, the care of His people, and the upbuilding of His Church. But the ministry of neither Church is at present universally accepted in scope and authority in the visible Church.

III. INTERCOMMUNION CONDITIONAL UPON SHARED CONVICTIONS AND PRACTICES

A. "Holy Scripture is the inspired record of God's self-revelation to man and of man's response to that revelation. It contains all things necessary to salvation, so that whatever is not read there nor proved thereby is not to be required as an article of faith or be thought necessary to salvation." (Article VI, The Articles of Religion as in the Book of Common Prayer of the Protestant Episcopal Church; Article V, Articles of Religion of The Methodist Church.)

B. "The Apostles' Creed rehearses the mighty acts of God in creation, redemption, and sanctification as recorded in the Holy Scriptures. Upon these the life of the Church is based. As a declaration of allegiance to the Triune God the Apostles' Creed is a profession of faith appropriate to Holy Baptism. The Nicene Creed likewise witnesses to the faith of the historic Church in its assertion of fundamental Christian truths and its denial of fundamental errors and is appropriate to Holy Communion. While liberty of interpretation may be allowed, the Christian faith as set forth in these two creeds ought to be received and believed by all Christian people." (From the Statement on Faith and Order as adopted by the Lambeth Conference of 1948 and the General Convention of the Protestant Episcopal Church of 1949.)

(It is evident that ecumenical discussion in the future may require more precise definition of that "liberty of interpretation" of the Creeds that is both allowable and proper.)

The Creeds represent the embodiment of apostolic teaching, the teaching of the undivided Church, have been most widely accepted through history, and are currently

normative in ecumenical discussion.

The Apostles' and Nicene Creeds both appear on page 138 of the "Book of Worship" of the Methodist Church.

C. "Christ has ordained two Sacraments only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord. We mean by this word 'Sacrament' an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof." (From the Offices of Instruction in the Book of Common Prayer of the Protestant Episcopal Church.)

"Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him." (Article XVI of the Articles of Religion of the Methodist Church, which has only incidental verbal differences in text from Article XXV of the Articles of Religion in the Prayer Book.)

D. Both Churches believe that intercommunion between them presupposes the possession by each of an ordained ministry which by intention shall be "acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole Body." It is their purpose, therefore, to maintain the historic three-fold ministry of bishop, presbyter (priest or elder), and deacon.

IV. INTERCOMMUNION CONDITIONAL UPON RECOGNIZED MINISTRY

(At this stage in our conversations with the Methodists the following paragraphs, A to H, indicate the line our discussions are taking. They embody conditions which we jointly feel must be faced if we are to proceed toward the achievement of the necessary unification of the ministry. These paragraphs do not contain any final scheme

*At the 1952 quadrennial General Conference of the Methodist Church, San Francisco, Calif.

offered for adoption or rejection, but rather suggest a path for further exploration. It is clear that many problems touched upon in paragraphs A to H must find solutions which command general acceptance in both Churches.)

A. A mutually agreed upon statement setting forth the nature of the exchange of spiritual gifts. This statement has yet to be decided in joint discussion.

B. The achievement of a unified ministry would begin by the participation through prayer and the laying on of hands in all consecrations of newly elected Methodist bishops of three or more bishops of the Protestant Episcopal Church or of another Church in the historic episcopal succession, and the participation of three bishops in the Methodist succession in the consecration of all newly elected bishops in the Protestant Episcopal Church. This is an indispensable but not the sole constitutive basis of intercommunion between these two Churches. Such episcopal consecrations would be preceded or accompanied by certain declarations, undertakings, and agreements including the principles of the foregoing section.

C. Such Methodist and Episcopalian bishops as are already in office who may wish to enter into this unified ministry would be welcomed into it in accordance with the provisions of the foregoing paragraphs.

D. All future ordinations of presbyters (priests or elders) and deacons in both Churches would include the laying on of hands of bishops consecrated in the unified succession. It would be further understood that men entering the ministry of either Church from Churches in which the historic succession does not obtain would be accepted only on ordination by bishops in the unified succession. Any minister already in service would be free to share in this unified ministry by receiving the laying on of hands from a bishop in the unified succession.

E. The ancient rite of Confirmation will be a normal practice of both Churches, whether by the bishops as in the Episcopal Church or by the pastor in the Methodist Church. Confirmation in the form of the laying on of hands by the bishop as the chief pastor of the congregation of Christ's flock in his jurisdiction is to be commended.

F. Permitting ministers of one Church to officiate in the other would be subject to the pertinent laws of that other Church. It would be understood that the acceptance of such permission commits the minister to use, when administering in any church, the rite of that church. When a minister of one Church has pastoral responsibility for members of the other, it shall be the duty of the bishops involved to determine all questions of rites to be used.

G. We recognize that until the ministries are fully unified there will be a distinction within the ministries of both Churches between those men who are qualified to minister in both Churches and those so qualified only in their own. It is our earnest hope that this period will be as short as possible.

H. In order that it may be clearly seen that intercommunion is a matter of concern to all the people as well as the ordained ministries, wherever a unified ministry is established there should begin appropriate services of intercommunion. It will be understood that qualified communicant members of either Church will be welcome at the tables of the other.



Virginia Theological Seminary: Consistently tops on Theological Education Sunday.*

Turner, Alexandria

THEOLOGICAL EDUCATION

Thumbs Down on Kentucky

Opposition to the recognition of the Theological Seminary in Kentucky and to "the continuance, growth, and proliferations" of local theological training schools is expressed in the report of the Joint Commission on Theological Education prepared for presentation at General Convention.

The Committee registered similar opposition in two sections of its report to the 1955 General Convention. However, Convention did not approve those sections of the report. Like the 1955 report, the present one proposes a resolution which declares that General Convention "accepts and approves the report."

Other resolutions proposed call for:

- ✓ Amendment of Canon 34, Sec. 2, to make it possible to shorten any candidacy to six months and to eliminate any reference to seminary training as an equivalent of time spent as a candidate.

- ✓ Every parish and mission of the Church to support Theological Education Sunday and to take an offering for the support of seminaries.

- ✓ Continuance of the Joint Commission with an appropriation for the triennium increased from \$10,000 to \$13,000.

- ✓ Authorization to the Commission to enlarge its executive committee by the addition of four laymen.

The report contains a body of statistical information on the state of the Church's seminaries. Highlights of this data include:

- ✓ Theological Education Sunday offerings climbed rapidly in 1955 and 1956, but leveled off in 1957 at \$479,000. Virginia Theological Seminary was consistently tops in the amount of offering received, but Episcopal Theological Seminary passed General Theological for second place in 1957.

- ✓ Ordinations apparently declined in 1957, while the number of terminations of ministrations soared as the compulsory retirement canon took effect. The net increase in active clergy was 154, according to preliminary estimates, and this was the smallest increase since 1950.

- ✓ For the first time since World War II,

seminary enrollments decline for the year 1957-58, almost entirely because of a drop in beginning and special students. Late figures indicate that there is room in the seminaries for 150 more ordinands than are now enrolled. Only seminaries showing marked growth in enrollment during the triennium were Church Divinity School of the Pacific, and the Episcopal Theological Seminary of the Southwest. Substantial drops in enrollment were recorded by Philadelphia Divinity School, and Seabury-Western Theological Seminary.

- ✓ Costs in 1955-57 were 29% above those of the preceding triennium, and receipts were up 27%. Costs per student had risen by 1957 to \$1,968.

After reporting that the Seminary of the Southwest had achieved accreditation by the American Association of Theological Schools in the shortest time possible under the rules, the Commission had this to say about the Kentucky Seminary:

"Following the meeting of the General Convention in 1955, the Chairman of the Commission received a request from the authorities of the Theological Seminary in Kentucky that it be granted representation on the Joint Commission by its Dean or his representative and that the Board of Trustees of that Seminary be given the benefit of the advice of the Joint Commission.

"In order that the Commission might have all available information concerning the Kentucky Seminary the Executive Committee constituted a special committee of the Commission to visit and examine the state of the Seminary. This committee visited the Seminary early in May, 1956. The information obtained as a result of this visitation was submitted to the entire Joint Commission at its meeting in Austin, Texas, in 1956.

"The Joint Commission is of the opinion that some criterion must be established whereby it can be determined whether or not an 'institution of learning shall be recognized as a Theological Seminary of this Church' and whether or not such institution conforms 'in its course of study to the standards laid down in the Canons of General Convention' in the meaning of Canon 30, Sec. 1. It is the conclusion of the Commission that an institution of learning should be so recognized when it conforms to the basic requirements established by the American Association of Theological Schools for associate membership in that organization.

"As a result of this conclusion the Commission transmitted to the Rector and Dean of the Theological Seminary in Kentucky copies of the report of the visitation to the Seminary and informed them that it was the judgment of the Commission that recognition and acceptance of the Seminary as 'a Theological Seminary of this Church,' in the meaning of Canon 30, Sec. 1, should be accorded when the Joint Commission is satisfied that the Seminary in its organization and in its program of Theological Education conforms to the following requirements for Associate Membership in the American Association of Theological Schools:

"1. The school should have at least four full time qualified professors giving their time to the work of post-college theological education, the degree of this service to be calculated independently of the contribution of part-time members of the faculty.

"2. The school should have an enrollment of at least 25 students.

"3. The school must operate predominantly on a post-college level.

"4. The school should present evidence that it is carrying on a strong educational program and has sufficient stability and permanence to maintain it.

"5. The school should have a sufficient degree of separateness and independence from any other institution with which it may be associated to identify its assets, its expenditures, and its functions as a theological school."

In dealing with the problem of diocesan training schools, the Commission reported on a study of trends in theological education. Returns from 83 dioceses and missionary districts showed that of 2710 men ordained or in preparation since 1952, almost 10% did not have a full three-year seminary course. Half of these men were trained entirely under the direction of local boards of examining chaplains or in local training programs. More than two-thirds of the dioceses and districts reported some men preparing for the ministry without a full three-year seminary course.

Commenting on this situation, the Commission report said:

"The Commission is definitely and strongly

*Pictured is part of faculty procession at Virginia's 150th Commencement.

of the opinion that a relaxation of standards of intellectual requirements for ordination in the face of local or general shortages promises no real solution of the problem of ministering to people under modern conditions. Between 1952 and 1957, approximately 165 men enrolled in clergy training schools of a local nature in preparation for Holy Orders. In the same period, there were 1,665 men enrolled in seminaries for the normal three-year course. In other words, 10 per cent of the men preparing for Holy Orders during this period were being trained in diocesan schools on a part-time basis. An additional 95 men were being prepared under the direction of Examining Chaplains. Of the total number preparing for Holy Orders outside seminaries, 42 per cent were not college graduates.

"Most of the students enrolled in these schools were over 32 years of age. Virtually all were engaged in full time secular employment, or, in one diocese, as lay workers in the Church. Classes are held in the evenings and on weekends. Faculty members are drawn from neighboring clergy who are engaged in full time parochial, missionary or institutional work. Two of the schools have full time salaried directors.

"Historically, the Episcopal Church has stood for the highest standards of theological education. It accepts a three-year course in an accredited seminary as normative. The vast majority of the students are college graduates. Competent, full-time faculty members, adequate libraries of thousands of volumes and adequate teaching facilities are considered essential.

"A large scale compromise of the academic norm carries with it the most serious implications for the future of the Church. It is of especial concern to us today when the Seminaries of other denominations are strengthening their educational programs and standards of admissions, and when the secular professional schools of science, law, medicine, et cetera, are enforcing increasingly higher academic standards. . . .

". . . . We envisage the distinct possibility that the continuance, growth and proliferations of the local training schools will produce clergy inadequately equipped to contribute to the expansion and deepening of the Church's life that their ordination is designed to accomplish. They hamper the recruitment of young men with proper qualifications established by Canon Law, a sufficient number of whom would meet the problem of the present shortage. We believe they will create in the church-at-large a class structure among the clergy of men who will often feel apologetic for their lack of three-year seminary training.

"At the same time, the Commission recognizes that the Church must take measures to solve the financial problem faced by properly qualified men, sometimes older and with family responsibilities, who seek to fulfill the normal requirements for ordination. And we urge the authorities in the seminaries to explore carefully the possibilities of offering admission to more men of maturity whose experience may have given them an equipment for theological studies quite the equivalent of that which is represented by a college degree. The Commission finds that the seminaries are aware of the problem and ready now to accept a greater measure of responsibility in attempting to meet it. . . ."

ORTHODOX

Progress for Greeks

Some 2,000 delegates to the 14th biennial congress of the Greek Orthodox Church in America gathered recently in Salt Lake City, Utah, and heard Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America, report that "all departments and phases of Greek Orthodox life in America show progress."

The Archbishop also said that the 1958 budget has been increased 20% over the previous one. A resolution approved by the congress asked a special Lenten program to encourage enrollment of theological students.

It was reported that a home for orphaned boys will be established soon by the Church and a home for the aged has been opened in Riverdale, N. Y., while other similar homes are planned for Chicago and Pittsburgh. Attempts have been made, the Archbishop said, to further the use of the Greek language in public schools and colleges.

Front Page Obituary

Patriarch Vikentije (Prodanov), head of the Serbian Orthodox Church, died recently in Belgrade, Yugoslavia, of a heart and diabetic condition complicated by pneumonia.

Religious News Service reports that Premier Tito and other high government leaders sent messages of condolence.

RNS also reports that the government controlled press in Yugoslavia, in what was regarded as highly unusual action, put the news of Patriarch Vikentije's death on the front page and published a detailed biography.

No Church Rift in Syria and Lebanon

Political difficulties between Lebanon and the United Arab Republic have not caused a rift between the Lebanese Orthodox hierarchy and the Patriarchate of Antioch, which has its seat in Damascus, Syria, according to the Most Rev. Metropolitan Antony Bashir, Archbishop of the Syrian Antiochian Orthodox Archdiocese (in the U.S.). He was asked about the relationship of the two Churches by Dr. Paul B. Anderson, LIVING CHURCH associate editor, after rumors had arisen in Damascus that the Lebanese Church would secede from the Patriarchate and form an independent Church.

According to Religious News Service, reports of a rift grew in part from the fact that only two of the seven Lebanese archbishops attended the funeral of Patriarch Alexander III recently. The others had excused themselves because of a lack of land communications between the two countries. Archbishop Bashir said that the election of a new patriarch would be

postponed until the border between Lebanon and Syria was reopened.

Another cause for disagreement was said to stem from the patriarchate's financial dependence on the Russian Orthodox Church and the Soviet authorities. However, close relations between the Antiochian and Russian Churches, including financial benefits, have been maintained for more than a century, while the Antiochians have retained independence.

DOMINICAN REPUBLIC

A Big Step

Reported to be the first native-born citizen of the Dominican Republic to enter Holy Orders, Telesforo Alexander Isaac, 29, was ordained to the diaconate recently by Bishop Voegeli of Haiti in Holy Trinity Cathedral, Port-au-Prince, Haiti.

Mr. Isaac's parents were British West Indians, and members of the Anglican Church. He attended seminary in Haiti.

He will return to work in the Dominican Republic, where he will join four



The Rev. T. A. Isaac: Dominican deacon.

American missionaries and one British West Indian priest in caring for the Church's six missions and nine preaching stations. His ordination is considered a big step ahead in the Church's work there. It is expected that another Dominican will begin theological studies next fall.

LAYMEN

New President of T.W.A.

Charles S. Thomas, former Secretary of the Navy, and Churchman, has been elected president of Trans World Airlines, Inc. He has spoken publicly on behalf of the Church [L. C., June 6, 1954], and has been a member-at-large of the Presiding Bishop's Committee on Lay-

"NO IN GOD'S NAME": English Methodists battled at their annual meeting of the British Conference over a joint statement issued by Methodist and Church of England negotiators. A speaker said, "The doctrine of historic episcopacy is contrary to the plain warrant of scripture. We must say no to it in God's name." Other speakers defended the report, and the meeting referred the report to local churches for consideration.



ANTIOCH TO BROOKLYN: From the Orthodox Patriarch of Antioch comes a medal for the Rev. G. H. MacMurray, rector of St. Philip's Episcopal Church, Brooklyn, N. Y., for his efforts in promoting better understanding between the Episcopal and Orthodox Churches.



DYNAMIC WITNESS: Recent issue of the Newsletter of the Koinonia Community (interracial communal group in Georgia which has been violently persecuted) referred to conflict between the Rev. Paul Ritch, then rector of Calvary Church, Americus, Ga., and his vestry over help he gave a badly beaten member of Koinonia. Fr. Ritch told THE LIVING CHURCH that the Newsletter account was incomplete. His vestry, he said, was disturbed by the incident, feeling that it had been staged for publicity purposes. After Bishop Stuart of Georgia backed Fr. Ritch, in a pastoral letter, the whole issue subsided. There was, in fact, considerable disturbance in the parish when it was found that the vestry had suggested he resign. However, Fr. Ritch felt that the pressure upon him and the tension between him and the town were such that he should leave, and



he accepted (two months after the bishop's letter) a call to be assistant rector at the Church of St. Paul's By-the-Sea, Jacksonville, Fla. He concluded, "There is no doubt that throughout all the tensions and turmoil in Americus regarding Koinonia, Calvary Church managed to witness to the Christian Gospel in a dynamic way."



TAX DEDUCTIONS FOR DELEGATES: U.S. Internal Revenue Service has ruled that an official delegate to a church convention may deduct travel expense for which he is not reimbursed as charitable contribution on his income tax, RNS reports. Deputies to the 1958 General Convention will be affected by this ruling as will delegates to diocesan conventions and many other church gatherings.

FIRE SERIOUSLY DAMAGED the parish house of Christ Church, East Orange, N. J., on June 24, but the Church itself suffered only smoke damage. According to the rector, the Rev. Frederick W. Cooper, the loss is completely covered by insurance. The parish house had recently been extensively renovated.

JOHN FOSTER DULLES, Secretary of State, spoke at a service in Washington Cathedral opening Church and World Freedom and Foreign Aid Exhibits. The exhibits will be on display until September 1 in the Cathedral's museum. Sponsoring the display are the Church's National Division of Christian Citizenship, the department of social relations of the diocese of Washington; the Committee for International Economic Growth; and Washington Cathedral. The exhibits illustrate the U.S. Mutual Security Program.

PAYABLE IN FIVE YEARS or sooner, a gift of \$100,000 has been made to the University of the South, Sewanee, Tenn., by Joseph Merrick Jones of New Orleans. He is the great-grandson of Bishop Polk of Louisiana, who was a leader among those who planned this educational center a century ago. The gift may be used for any purpose deemed necessary by the administration.

DEDICATIONS AND GROUND-BREAKINGS continue in all sections of the country:

Ground was broken for **All Saints' Church in Russellville, Ark.**, whose congregation has been meeting in rented rooms.

"Bring your own shovel" was written on the invitation for ground-breaking ceremonies of the new parish house for **St. John's Church, St. Louis, Mo.** "And anyone, child or adult, can not only turn a spadeful of earth, but can take the earth home for a special flower pot for your garden."

Four buildings and a swimming pool at the **Episcopal Church Conference Center near Amarillo, Texas**, were dedicated recently by the Bishop of North Texas. Bishop Quarterman said that the conference center was erected for the training of leaders in Church and society.

Ready in time for General Convention in October will be the new \$125,000 parish house of **St. Philip's Church, Coral Gables, Fla.** The new building, for which ground has been broken, completes a two-year, quarter million dollar plan.

His first dedication service in the Colorado area was conducted by Bishop Corrigan, the new suffragan, at **St. Philip and St. James' Chapel, Denver**. Less than three years ago seven young couples attended the mission's first service, which was held in a garage. Eventually, through hard work and determination, land was purchased and the present building erected. The chapel now serves 160 families.

The diocesan mission of **St. Michael the Archangel, Lexington, Ky.**, has received a total of \$63,000 from Christ Church, Lexington. The people of St. Michael's have pledged an amount nearly equal to this. Speaking at ground-breaking ceremonies for St. Michael's, the Rev. Robert W. Estill, rector of Christ Church, said "the endowment is a sacred trust to be used for the extension of Christ's Kingdom rather than the preservation of a clubhouse."

New church facilities at the **Church of the Annunciation, Oradell, N. J.**, were dedicated on the 35th anniversary of the ordination to the priesthood of the rector, the Rev. Herbert Lewis-Jones.

THE FIRST WOODWARD SCHOLARSHIP of the GFS (Girls' Friendly Society) was awarded to Kathleen Jo Barrett, 17, of Sherman Oaks, Calif.

The scholarship was established last year as a tribute to Mrs. Harold E. Woodward of St. Louis, Mo., upon her retirement as president of the GFS after 25 years of service to the organization.

Miss Barrett, a member of St. Michael and All Angels' Church, Sherman Oaks, has been a member of the GFS for eight years. She is a "G-3," a category of older members who pledge three years of special service to the Church, has been G-3 president for the diocese of Los Angeles and is presently their vice president. She has also served on the GFS diocesan executive board, and was one of 25 teen-agers throughout the nation chosen to attend a seminar last November on international affairs sponsored by the Church.

MORE THAN 100 FELLOWSHIPS for theological study will be available next year through the American Association of Theological Schools Fund, Inc. Under a new program, a grant of \$500,000 from the Sealantic Fund will provide about 45 Rockefeller Doctoral Fellowships in each of the next five years for doctoral students preparing to train clergy in theological schools. In addition, the Rockefeller Brothers Fund provides support for more than 60 fellowships a year to younger men who are considering the ministry.

ANGLICAN CYCLE OF PRAYER

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

July

20. Minnesota, U.S.A.
21. Mississippi, U.S.A.
22. Missouri, U.S.A.
23. Mombasa, East Africa
24. Monmouth, Wales
25. Montana, U.S.A.
26. Montreal, Canada



Reconciliation:

a task for Anglicans

From a sermon by the
Archbishop of Canterbury

Preached at the Opening Service of the
Lambeth Conference, 1958*



"This distracted world needs to discover at what price peace can be had."²

Ninety-one years ago Archbishop Longley was moved to summon the first Lambeth Conference. . . . The 76 bishops of the first conference had grown to some 320 in 1948, and today would have been 400 had we not been compelled to limit our numbers for the better discharge of our responsibilities.

In 1867 no representatives of other Communion and Churches were invited to attend our opening ceremonies. Today we are happy to have with us many such

representatives . . . and the number of Churches which we could appropriately invite to send representatives from other parts of the world is ever increasing.

These two expansions, one in the range of the Anglican Communion itself, and the other in the extent of its relations with other Communion, achieved over the last hundred years, and both still proceeding, are notable evidences of the power of God upon us. . . .

I hope that all our work in this Conference will be dominated by the sense of the mission which our Lord lays upon His Church to be the instrument of

reconciliation. This distracted world needs . . . to discover how and at what price friendship, harmony, peace among men can be had. To tell the world the answer and to live the answer among all people is the most urgent service demanded of the Church.

In 1867 the world was enjoying a long period of comparative stability and peace. The world of today is a world afraid, angry and a prey to its passions. Old methods of reconciliation and peacemak-

*This sermon was preached by Dr. Fisher in Canterbury Cathedral on July 3.

²Pictured is procession after opening service of the 1958 Lambeth Conference in Canterbury Cathedral.

**"Only in Christ crucified
is there the power
to reconcile all things to God."**



RNS
The Most Rev. and Rt. Hon.
Geoffrey Francis Fisher

ing have failed, and the world can find none to take their place.

The old methods were very rough, but they included some sense of responsibility; and they worked after a fashion, even though they relied for their success upon superior force, and were supported by a comforting assumption that superior force would always be used by superior nations for superior moral purposes and would always deserve to win. That assumption has long ceased to carry conviction anywhere; the methods of military or economic dominance have proved themselves to be futile, frustrating, fratricidal, for everyone.

For the sake of freedom the freedom-loving nations have for long been trying to replace methods of force by the reasonable methods of discussion and debate, and these methods have had their victories. But they are too easily misused by the obstinate minded and corrupted by the evil minded so as to confound good will and to promote unrighteousness. Not here is man's salvation.

Nor can the divine work of reconciliation be achieved by the generous desires of philanthropy, of humanism, of man's love for man. Other desires prove too strong for it, and in the harsh conflicts of competing interests philanthropy is made to appear as a foolishness and a weakness. . . . Only in Christ crucified is there the power to reconcile all things to God.

Men Hurt Each Other

In this Conference we shall give some attention to those factors, cultural, racial, and national, which by their strains and stresses put peace to flight and turn men to hurt and devour each other; and we shall consider also those varied modern conditions which are threatening the wholesomeness and indeed the stable existence of the family and of the home.

For in the home all philanthropy, all pure and redeeming and holy love begins and ends.

We shall seek by God's help to speak such words of reconciliation as we can find, that people in their families, and peoples in their societies, may give heed to the stern judgments of God and may turn to obey the loving counsels of God: even though they may appear only a

We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, the power of God and the wisdom of God.

(I Cor. 1:23-25)

stumbling block to the humanists and foolishness to the materialists until such time as they can see in Christ crucified the power and the wisdom of God.

If in many ways the world is further from the things belonging to its peace than it was a hundred years ago, we of the Anglican Communion may humbly believe that the Catholic Church is better equipped now than it was in 1867 to understand and to govern itself by the reconciling work of Christ. For, though still much divided in His service, the whole Church has gone a long way in learning from our Lord how to surmount its own internal disunities and to renew its evangelical witness.

Contrast in English Church

Certainly there is a great contrast between the state of the English Church in 1867 and its present condition. Then, the churches were in the midst of bitter ecclesiastical and theological conflicts, without

knowing how to reconcile them, without yet desiring to reconcile them, content to denounce and if possible to destroy one another. Huxley and Wilberforce, Pusey and Jowett, Bishop Gray of Cape Town and Bishop Colenso* of Natal exemplify the fierceness of these conflicts. Because of the Colenso conflict, the then Archbishop of York and other bishops were against the holding of the first Lambeth Conference, and Dean Stanley refused the use of Westminster Abbey for its closing service. Archbishop Longley had the grace and courage to go forward: and though in succeeding years the storms of ecclesiastical conflict seemed often to grow worse rather than better, the storms were weathered. . . .

Here in the Church of England and throughout the Anglican Communion we are learning, though still imperfectly, to bring together into a truer and more trustful unity the several strands of our Anglican inheritance, all of which have their necessary place in Christ and none of which can be silenced without imperiling the integrity of the rest. It is a reconciling task for which, as we believe, Christ has specially equipped us by the experiences of our spiritual and temporal history.

Joys and Hazards

But this work of reconciliation cannot be done by ourselves nor for ourselves alone. . . . The Spirit of reconciliation in Christ is the spirit of the Ecumenical Movement, which William Temple called "the great new fact of our times." It is no longer new: but it does not grow old. . . . The whole Catholic Church knows that Christ is calling it to the joys and hazards of a reconciliation and reunion still beyond our reach but no longer beyond our confident endeavor.

At the heart of the Christian Church, at the heart of our work in this Conference, is the Holy Bible. . . . In 1867 the old authority of the Bible was being challenged by new knowledge and new ideas. In consequence succeeding generations have lost much of the old respect for its authority and have become increasingly ignorant of its contents and of its message. But the tide has turned. In every Church the Bible is becoming the subject of fresh study and the source of fresh inspiration. Its authority is returning with added power, to correct and re-inspire the teaching of the Church . . . and to give it fresh confidence for its ministry of reconciliation. . . .

From God be our wisdom: from God be our power. To God be the praise.

*During the 1860's, John William Colenso, Bishop of Natal, was deposed and excommunicated by the Church of the Province of South Africa for his modernistic Biblical and theological views, and his laxity in allowing polygamy to native converts. He formed the Church of England in South Africa which still exists on a small scale today. Attempts have been made by the schismatics to obtain a bishop of their own from the English primates, and have always been refused.



By the Most Rev.
A. N. Mukerjee

***Independent India harbors
continuing concern for social welfare,
new interest in religion,
and general disapproval
of Christian evangelism***

In India: **NEW STRATEGY**



From the text of a sermon by the Metropolitan of India, Pakistan, Burma, and Ceylon, scheduled to be delivered on July 6, 1958, at St. Paul's Cathedral, London, during the Lambeth Conference.

Our province of the Anglican Communion embraces the four sovereign republics of India, Pakistan, Burma and Ceylon. All these lands have experienced the awakening of nationalism and the resurgence of their ancient faiths, and are now in the throes of political and economic development. All this inevitably affects the life and witness of the Church and calls for a new strategy in the context of the changing patterns of thought and life. . . .

The new situation which confronts us today calls for a clear discerning of the times, a new vision and added hope and courage. Let me very briefly outline the background against which the Church has to live and witness in these days. What is said here is largely concerned with India but may in some degree be applied to Pakistan, Burma, and Ceylon, allowing for inevitable differences.

The adoption of the Constitution of the Republic of India in 1950, which ensures the "secular" character of the government and which guarantees to all citizens the freedom to profess, practice, and propagate their religious faith, marks a new stage in the life of the Church. The Church is no more under any real or supposed favoritism, but can stand or fall on the strength of its own inherent resources. And while no one can deny that the conception of the "secular" state is taking root slowly, there is no doubt that for the Church the new situation has come as a breath of fresh air.

One sees a great deal of religious revival in India today. There is no doubt that so far as Hinduism and Buddhism are concerned, we see great efforts in this

Indian Christians: Hunger for the Gospel grows.

direction. Old customs are being revived, old religious names are replacing the modern versions, religious ceremonies are beginning to be performed with pomp and color. Literature, education, and even films are being used to further the same end. The Buddhist revival had its origin in Burma and Ceylon, but has not failed to affect the land [India] where Buddhism took its birth. The celebrations connected with the 2500th anniversary of the birth of Buddha have given a fillip to the wave of revival. A large number of "scheduled caste" people formerly known as outcasts have embraced Buddhism in the wake of the conversion of the late Dr. Ambedkar, their leader and spokesman. But if this so-called renaissance is analyzed carefully, it seems that the roots are not religious or spiritual but national, political, social, and economic. Time alone will show its enduring quality.

In spite of the dislike of the Church's evangelistic obligation, and with all the religious revival and syncretism, the hunger for the Gospel has grown phenomenally, and is seen as much among the intelligentsia as among the uneducated. A fairly large number of university students and professional men are taking Bible correspondence courses. The growing number of those who listen to Christian religious broadcasts, and the steady trickle of converts from among the educated classes, all testify to this new hunger.

Obsession of Money Making

India, since her independence, has begun to experience the benefits and evils of industrialization. Such a process leads to mass migration from villages toward the towns, thus breaking up age-old solidarities, and exposes the people to terrific pressure of materialism. Making money becomes an obsession. Spiritual life is neglected. Tensions and strains appear, and peace of mind disappears. All this has begun to appear everywhere.

There still remain colossal problems of poverty, illiteracy, and disease. Millions still cry for a fuller life. All that happens in the world around seems to affect their daily bread, and therefore they hear with dread the news of tensions between nations, invention of deadly war weapons, and of the effects of cold war. Verily the hearts of men are failing for fear of the things that are coming upon the earth.

It is in this situation which I have outlined, that our Church hears the Divine injunction to "go forward."

There are three directions in which we should be moving forward:

- (1) in the proclamation of the good news of Jesus Christ;
- (2) in the building up of His Body, the Church;
- (3) in working for the wholeness of man by participating in the country's welfare schemes.

Let us take the last first. One of the

more hopeful features of the Indian situation is the growing concern for social welfare. The "Bhoodan movement" (land-gift campaign), the community projects, and the "Sarvodaya Scheme" (plan for the all-around development of the backward classes) are notable expressions of this urge for the well being of our fellow-countrymen. The Church has been the pioneer of social service in India, and there is no reason why she should retreat from this field. On the contrary, by participating in the various welfare schemes, we have a peculiar contribution to make toward the welfare of our country. Social uplift, as the Church understands it, is not synonymous with material uplift. The Church asserts the primacy of the spiritual and is always concerned with the wholeness of man. . . .

The second direction in which we should be moving forward is in proclamation of the good news of Jesus Christ. This brings me to consider the important question of evangelism, the Church's approach to the non-Christian community.

Balance of Power

Conversion to Christianity is generally frowned upon. This is due partly to the past history of conversion to Islam and its political consequences today, and partly to the fear that numerical progress of the Christian Church may endanger the balance of power. Further, there is the widely held assumption that one religion is as good as another and that all religions lead to the same goal. On this view conversion is untenable. The Christian conviction, however, is that God has acted uniquely and decisively in Jesus Christ, and that conviction must issue in evangelism whose aim is conversion.

Then, there is the charge about the foreignness of Christianity. It is feared that conversion to Christianity will denationalize the individual and thus gradually break up the cultural unity of India. As to culture, it is our contention that Christianity has its own significant contribution to make in shaping and stabilizing the evolving culture patterns. As to the complaint that Christianity has a foreign look, there is some justification for that complaint, but much less than there was 10 years ago. During this period indigenous leadership in the Church has greatly increased. We are steadily moving toward the goal — a Church rooted in Christ and related to the soil. . . .

We may sum up our evangelistic task this way. We have to establish the challenging relevancy of the Gospel to men of all faiths. The age long debate about the Christian attitude to the living faiths of Asia springs back to new life, and calls for fresh study. This sends us back to the Bible to learn for ourselves what the word of God is with reference to the men of other religions. We have to enter into fresh "conversations" with our fellow countrymen, not advocating Christian-

ity simply by words, but by our lives, as those who are grateful sinners in that they have been saved and are anxious that others also should be saved. . . .

Church Union

The third direction in which we are moving forward is in building up the Body of Christ. This brings us to the subject of Church Union, especially the plans of Church Union in North India and Pakistan, and in Ceylon. . . .

There is a sincere desire to bring about "godly union and concord" between all who bear the name of Christ. Inspired by that desire and spurred by pastoral urgency, we have gone ahead with negotiations for union with other Churches, though to some in our Church the schemes of union in their present form are not wholly acceptable. There are some theological difficulties, notably with regard to the unification of the ministry. These are exercising the minds of Anglicans. There are groups of devout Anglicans in our province who ardently desire to continue in the bosom of the Anglican Church. Our ideal for India and her sister countries should be the Catholic Church which enshrines the essentials of the historic faith and leaves room for the expression of that faith in rites and forms congenial to our several heritages. Therefore, in spite of certain doubts about these schemes of Union, we are prepared to consider them. The implementing of these schemes will mean the disappearance of the Anglican Church from our parts. But this laying down of life will be worthwhile only if it will ensure rising again to a richer heritage of the full Catholic faith.

There is, however, another aspect of this building up of the Body of Christ which concerns us more immediately. We have to harness all the forces at our command for the task of building up the common life in the Body of Christ in all our parishes and congregations. This is to be achieved in four ways:

- (1) by widening and deepening our liturgical life in accordance with our national temperament;
- (2) by constantly securing and increasing the number of qualified men for the sacred ministry;
- (3) by mutual bearing of burdens and thereby showing forth the blessings of Christian fellowship in countries divided by political, religious, and linguistic differences; and
- (4) by equipping and mobilizing the laity, men and women, more particularly the youth, for the work of the Church.

Our Church has no vocation greater than that of being the Church of India, Pakistan, Burma, and Ceylon. The Church of our province is called to be the community of the new age, the spearhead of the Kingdom of God, the voice and instrument of our Lord who is Prophet,

Priest and King

EDITORIALS

Thirty Years of Frustration

We have said in previous years that we think the Commission on Approaches to Unity ought to be discontinued. Its present report, published in this issue after 30 years of fruitless labors, confirms us in this opinion.

The fact is not without significance that the Episcopal Church has grown closer to some Churches and has actually achieved intercommunion with others during the thirty years in which the Commission has been in existence, but none of these steps has been initiated by, or even referred to, the Commission on Approaches to Unity. In the meantime, conversations with the Lutherans, the Presbyterians, and the Reformed Episcopal Church have issued in nothing, and the conversations with the Methodists seem to be heading into a cul-de-sac. The problem is still defined as what the Church might be persuaded to give up rather than what it might be able to give (and receive).

This history strongly suggests that the many good and wise and consecrated men who have labored on the Commission since its establishment in 1928 are not to be blamed for the long record of frustration and failure. They have been charged with an unrealistic task of making a blueprint for an impossible structure which the Church has no real intention of building.

A Wrong Presupposition

At present, the Commission is working on a statement aimed at eventual intercommunion with the Methodist Church. One of the "presuppositions" listed in this statement is that "The Episcopal Church and the Methodist Church are both within the Holy Catholic Church, and their individual baptized members are mutually recognized as members of Christ's Church." Who would be so churlish as to deny the redemptive work of God in and through the great Methodist denomination?

Yet, the Commission in making this statement is overstepping the boundaries of Church teaching and practice just a little bit. Since the statement is not presented for adoption, we cannot say flatly that the Commission *has* overstepped. It merely has one foot poised in the air, ready to come down on the wrong side of the line.

The matter is quite simple. If there is no doubt in the mind of the Episcopal Church that the Methodist Church is a part of the Holy Catholic Church, then we have no excuse whatever for remaining out

of communion with the Methodists. Intercommunion should be instituted unconditionally and "with all deliberate speed."

The problem is that there is a doubt in Episcopalian minds. Certain specifics of Holy Orders and sacramental ministrations are spelled out in our formularies as the orders and ministrations, not merely of our particular group, but of the Holy Catholic Church. Where these things are not found, something is missing from the Catholicity of the Church. And the measure of the importance we attach to them is the fact that in spite of our earnest desire to be at one with our fellow-Christians we cannot be so until these differences are repaired.

The Episcopal Church does not deny that the Methodist Church is a part of the Holy Catholic Church. But it does not affirm this proposition either. What it does affirm is that the faith and order and life of the Holy Catholic Church should include certain things, and that these things are essential to communion between us and other Churches.

The Incomplete Ministry

Another of the "presuppositions" asserted by the Commission to be held by the Church in general has that same quality of edging over the boundary line: "Each Church recognizes the ministry of the other as having been used by God for the witness of His Word, the care of His people, and the upbuilding of the Church. But the ministry of neither Church is at present universally accepted in scope and authority in the visible Church."

We wish to comment particularly upon the second part of this statement. The Episcopal Church's idea of the ministry as expressed in the Prayer Book is that it has the *full* authority with which Christ endowed His apostles, appropriate to the particular order involved. The episcopate, priesthood, and diaconate of the Episcopal Church are not defective or incomplete any more than our baptism is incomplete, even though certain privileges of baptism are circumscribed by the disunity of the Church and some Christians (e.g., Baptists) may deny the validity of our baptism.

When, in the Creeds, we say we believe in One, Holy, Catholic, and Apostolic Church, we mean to say that the Episcopal Church already belongs 100% to that Church and that there is nothing that can be done to make us more a part of it than we are already. This is the concept of "Catholicity" — the belief that we are already full participants in the life of the *universal* Church, and that we have the *whole* spiritual, sacramental, and doctrinal endowment of that Church.

There is a further concept of "ecumenicity" which also properly belongs to the Holy Catholic Church. This is based on the idea that the Church, the Body of Christ, really does suffer when its members are at odds with each other, and that — in a sense — the failure of some to recognize the ministry and sacraments of others, does limit the scope and authority of such ministries. Christians ought to be in peace and charity with each other, and should seek agreement on great issues of faith and order.

Catholic wholeness and ecumenical comprehensiveness are both true and valid concepts. The difficulty comes in when the distinction between the two things is blurred. The problem of the ministry between the two Churches is not just the "ecumenical problem" of recognition and acceptance of each other. It is also the "Catholic problem" of apostolic succession and priesthood. In a very real sense, the problem is not that we deny Methodist orders but that they deny Catholic orders.

Little Points Loom Large

Back in 1949, three years after the fiasco that ended negotiations with the Presbyterian Church in the USA, the Commission brought to General Convention a "Statement of Faith and Order in Harmony With the Lambeth Quadrilateral" which it had prepared and had submitted in 1948 to the Lambeth Conference. Although a "whereas" recited the fact that Lambeth had approved the statement, the resolution General Convention was asked to adopt said only that the statement "may be used in negotiations of the Protestant Episcopal Church with any interested Christian body." Here, a foot that was in the air in 1949 has come down to the ground in 1958, for the rather unclear statement about the Creeds in this document is now quoted by the Commission as a part of something "adopted" by General Convention.

What General Convention actually has adopted about the Creeds is the statement in the Thirty-Nine Articles that they are "thoroughly to be believed and received." This can hardly be repealed by the Convention's expression of general accord with a long statement touching on many points and presented only as a basis for discussion.

The point is a little tiny one, almost a quibble. The trouble is that the Commission on Approaches to Unity is, by the very circumstances of its work, forced into testing out the boundary lines of what the Church will stand for instead of proclaiming the things the Church really stands for. When the effort is to find the breaking point, the last little bit of stretching becomes a vital issue.

The real question before the Commission and before the Church is whether the Episcopal Church is prepared to revise its present boundaries to intercommunion. We have already, by action with respect to the Philippine Independent Church in that nation and the Polish National Catholic Church in this country, shown that we are willing to enter into intercommunion even though the result is a conflict of jurisdiction, a double episcopate in the same area. That question is not at issue any more. We have already done what the Archbishop of Canterbury urged Anglicans to do — *i.e.*, not stand upon canonical niceties in achieving intercommunion with those whose Catholicity we fully recognize.

The question at issue now is whether we are prepared to enter into communion with Churches whose Catholicity we do not fully recognize — or, to be more precise, whether we are willing to revise our criteria for Catholicity.

In the 1940's, our negotiators kept edging over the boundary lines and quoting General Convention ap-

proval of its previous progress reports as its authority for doing so. Ultimately matters came to a crisis and the Commission's "proposed Basis of Union" with the Presbyterian Church in the USA was repudiated.

We cannot emphasize too strongly the fact that the Church has not changed its mind by one iota on the question of criteria for unity. The "new" idea that intercommunion is a more workable short-term goal than merger does not really go to the heart of the matter at all.

As in the 1940's, it is possible that the Church will fail to make its mind clear until matters build up into a serious crisis. Accordingly, we sincerely believe that it would be the best thing for the Church to discontinue the Commission on Approaches to Unity on the ground that its proposals continue to be, in essence, proposals for departure from Catholicity.

Unless such action is taken now, we frankly do not see how the Commission can be blamed for coming back three years, or six years, hence, and saying — "We showed you how the proposals were shaping up and you told us to continue negotiating. Naturally, we took this to represent general approval of our policies."

Unless the Church makes its intentions clear, now that something specific has been set before it (even for information only), the Methodists will have every right to reproach us for misleading them. Some hurt cannot be avoided even now, but the hurt will inevitably become much greater in the future when such questions as women in the priesthood and grape juice in the chalice become the theme of angry polemics.

THE LIVING CHURCH believes passionately in the cause of Christian unity. We believe in whole-hearted support of the ecumenical movement, in prayer and work and study for the bringing together of Christ's scattered flock. We thank God for the spirituality and wisdom and evangelical zeal of Methodist leaders and desire to share in the gifts they have to bring us. We rejoice that the Episcopal Church benefits from the work of Protestant theologians, Protestant masters of the spiritual life, Protestant biblical and liturgical scholars. We do not believe in theological or ecclesiastical isolationism. Indeed, one of the reasons why we feel so strongly on this issue is that we believe that ill-considered schemes lead to an intensification of the isolationist spirit in the Church.

Let us face honestly the fact that we want to be friends, not fiancés of our fellow-Christians in Protestant Churches, and leave to time and the grace of God the possibility that friendship will some day ripen into something warmer.

Reprint: In response to reader requests we are reprinting the three editorials on the Seabury Series [L. C., June 15, 22, 29] under the title of *Christian Education — Here and Now*, in a six-page leaflet, LIVING CHURCH page size. The price will be 15¢ per copy, 13¢ each for 25 or more, and 11¢ each for 100 or more, postage additional for non-cash orders. The editorials evaluate the strengths and weaknesses of the new curriculum in the light of the possibility of relevant action by General Convention.

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sorts and conditions

THE NEW goldmine in television is the so-called "adult western." Those who produce other kinds of shows are finding that they are losing the competition for the reader's attention when some tough, weary adventurer is doing his stint on another channel.

BEFORE the adult westerns came out, I was one of those who followed the children's westerns quite faithfully, just because I like westerns. I have no basic objection to the new trend. However, I have noticed a certain change, even in the children's programs, that doesn't seem to make them any better.

ONCE upon a time, the fist fight was a rarity, at most a quick scuffle, in these shows. Now, it has become the high point, the event around which the whole show is shaped. The Lone Ranger went along for years without laying a hand on a fellow-mortal. Now he gets into a brawl practically every time he comes on the screen.

WHETHER art is imitating life, or life is imitating art, or perhaps art is supplying what life doesn't, is not entirely clear to me. The young people of today indicate that they admire toughness, but if I remember my childhood correctly there was a good deal more actual juvenile fist-fighting then than now.

IF a newspaper editor back in the 1920's had lavished the attention on threats and fights between young hoodlums that such events receive today, people would have thought he was getting a little weak in the head.

ONCE upon a time, if you wanted to see or have a part in a fight, you could go down to certain streets of any town, almost any evening of the year, and have your wish. Today we call on the wire services to keep us up to date on all such social events from New York to Los Angeles.

I HAVE no nostalgia for the dear dead days. In fact, I have a distaste for the unnecessary brawls of the entertainment media. It bothers me to see my children paying little attention to the TV show until the fight begins, and then watching with keen attention.

SOMEHOW, there is a big difference between fighting when you have to, and being entertained by fighting. I don't feel at all sure that the two things contribute much to each other. I doubt that personal courage and fortitude are enhanced by watching long drawn-out brawls and wrestling matches on TV. Anybody who doesn't

have a perverted sense of values who happens to be involved in a fight is chiefly anxious to get it over with in a hurry — with himself as the winner, of course. But it isn't a form of entertainment to be prolonged as much as possible.

THE ANSWER, in a case like this, is probably not a great crusade to clean up TV, but simply to refuse to be entertained by things you don't find entertaining. Turn off the set when the tiresome exchange of roundhouse punches becomes tiresome enough and you can't find anything else to watch except the even more tiresome quiz show.

THERE IS a lot of good entertainment and even good morality in the basic western formula — in courage, loyalty, chivalry, manliness, the willingness to stand up for the right against heavy odds. It doesn't have to descend to an orgy of sadism or masochism. And it won't, unless the public shows that this is what it wants.

THE EARLY Christians had to experience a great deal of physical mistreatment. They cherished the memory of their heroes who had taken everything the world had to hand out and had not yielded in their loyalty to Christ. But they had no time for self-made martyrs who turned themselves in to the authorities and dared them to do their worst.

REAL MARTYRS, according to the writers of the early centuries, were people who avoided trouble when they could but faced it without flinching when they couldn't avoid it.

MEN NEED to have courage, and they need to talk and think about others, real and fictional, who have shown courage at great cost. In the idiom of today, you have to have "guts." But guts are an internal, not an external adornment. When the idea of "toughness" is substituted, it seems to imply an external swagger, a parading of one's fortitude before the world.

COURAGE is something to have, not something to trot out for public inspection. Perhaps the real basis of the world's present confusion on this and other matters is that our generation believes we are nothing but the sum of what other people think we are.

THE CHRISTIAN antidote for this confusion of ourselves with our reputations is to realize that we are what God knows us to be — neither more nor less.
PETER DAY.

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July 20, 1958

BOOKS

Magazines in Wonderland

EDITING THE SMALL MAGAZINE. By Rowena Ferguson. Columbia University Press. \$4.50.

This book leaves me with an eerie, Alice-Through-The-Looking-Glass feeling. The author seems to be describing the field of work that has soaked up two decades of my life, yet that world of work, as she describes it, is most unlike the world I know.

First of all, she has selected for discussion small magazines, on the basis of circulation — a distinction utterly meaningless to an editor. A trade journal like *Modern Industry* and a house organ such as *Standard Oil of New Jersey's Torch* are, from any editor's point of view, big-league operations, while many a mass-circulated "pulp" is a crude scissors and paste-pot operation.

The result of this selection is that Miss Ferguson is trying to talk to the amateur putting out a bulletin for some minor organization and, at the same time, to the professional with competent staff, large budget, and adequate facilities.

In its general sections, the book vacillates between solemn declarations of the obvious ("Magazines may be roughly divided between those that do and those that do not use illustrations") and seriously misleading and misguided advice.

Her section on "Editorial Planning," for example, contains lengthy exhortations to virtue in this area. But the sample schedule she offers contrives to use up three and a half months between the final assembling of all the material and the mailing date for a monthly, and six weeks for a weekly. On the monthly, we might conceivably spend two weeks processing copy and making layouts, as she suggests. But why give the engraver three weeks to do a leisurely three-day job, meantime sitting on the copy until the engravings are returned, so that copy and engravings can be sent at the same time? Then she gives the printer three weeks to set the copy and the office a week in which to read first proofs.

Part of her delays come from her recommendation of a very bad production procedure. She urges the sending of copy, layouts, and engravings in one lot, with the printer instructed to prepare page proofs. I never knew a competent editor who would trust the makeup of a book to a printer, and no under-financed organization can afford to make all its corrections on page proofs. Maybe the Methodist Publishing House, for which Miss Ferguson works, operates this way — but the magazine trade as it exists normally still uses galley proofs, which she dislikes.

Editing the Small Magazine is at its best when it discusses certain details of editorial operations — as, for instance, the chapter "Pictures and Their Uses."

Rowena Ferguson has some good suggestions for an editorial library, but some amazing omissions from that library. The book shelf she proposes contains some invaluable tools and a heavy weighting of secondary ones (does any editor really use a book of synonyms and antonyms?) but it contains neither an encyclopedia nor a "Who's Who."

Curiously enough, this is a better book for the advanced professional than for the amateur or beginner. The professional will be reminded of many things he ought to do regularly which he neglects, and his knowledge will protect him against following the advice of the book when the advice is bad. The amateur, lacking the basis for such discrimination, should stay away from the book entirely.

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THE LIVING CHURCH will gladly furnish information about Church schools, seminaries, college, and deaconess training schools.

Write the Church School Editor of THE LIVING CHURCH, 407 E. Michigan Street, Milwaukee 2, Wis.

LETTERS

Continued from page 3

The Adams Case

I was disturbed by your recent editorial [L.C., July 6] on the Adams case. I would agree with you that the true Christian has forgiveness in his heart. But to forgive is not to condone wrong doing. Forgiveness should come after a true confession (acknowledgment of guilt). Gov. Adams was quoted in the press as saying, "I have no excuses to offer. I did not come up here to apologize."

I am also distressed that Christians do not speak out against the practice of giving sums of money to politicians as campaign or personal funds. This is done by wealthy persons and corporations. Who would be so naïve as to assume these "gifts" were given for charitable purposes? Influence peddling has been with us a long time but that does not make it virtuous. It degrades our democracy. When shall we stand and be counted in this matter?

GEORGE A. J. FROBERGER

Portland, Me.

Christian Education

My reply to Business Service Company must have been one of the three "criticisms of the committee" [referred to in "What Parishes Think of Church School Materials" L.C., June 1]. I stated my willingness to make some comments provided I knew to whom I was making them. An answer was never received.

The covering letter to the questionnaire was carefully worded. On first reading one might gain the impression this was a survey ordered by the national Department of Christian Education. A second and third reading left a different impression. . . .

The committee showed poor judgment in taking the counsel of the firm regarding anonymity. It would have been a pleasure to reply to such a distinguished committee and the percentage of returns would probably have been higher had their names been attached.

I criticized the committee on moral grounds for a failure to take responsibility until some six months later. Too often, today, we see an individual hiding behind a group or a group hiding behind another group . . . in an effort to avoid taking personal responsibility. This is not a characteristic of my friends on this committee, nor, I presume, of the others. In this instance they fell into a trap. . . . (Rev.) EDWARD H. HARRISON

Advisor in Christian Education
Diocese of Ohio

Cleveland, Ohio

ACU CYCLE OF PRAYER

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

July

- 20. Grace Church, Ridgeway, Pa.; St. Margaret's, Belfast, Maine.
- 21. St. Margaret's Convent, Boston, Mass.
- 22. All Saints' of the Valley, Opportunity, Wash.
- 23. Rev. S. Atmore Caine, Plymouth Meeting, Pa.
- 24. St. Mark's, Oconto, Wis.
- 25. St. Monica's Home, Roxbury, Mass.

PEOPLE and places

Appointments Accepted

The Rev. David Hill, formerly vicar of St. Matthias' Church, Seaside, Calif., and visiting chaplain at the Robert Louis Stevenson School for Boys in Pebble Beach, Calif., is now rector of All Saints' Parish, Carmel, Calif. Address: Box 1296.

The Rev. Marx A. Jones, formerly in charge of Trinity Church, Norton, Kan., is now curate at the Church of St. Michael and All Angels, Mission, Kan.

The Rev. R. Alan McMillan, formerly rector of St. Michael's Church, Cookeville, Tenn., will on September 1 become chaplain at St. Augustine's Chapel, Canterbury House, University of Tennessee, 824 Melrose Pl., Knoxville 16, Tenn.

The Rev. Clifford E. McWhorter, formerly assistant at St. John's Church, Knoxville, Tenn., is now in charge of St. Thomas' Church, 208 Brown Mountain Loop Rd., Knoxville.

The Rev. Henry N. F. Minich, who was recently ordained deacon, is now assistant at St. Paul's Church, 2430 K St. N. W., Washington, D. C. Address: 3 Snow's Court, N. W., Washington 7.

The Rev. Henry B. Mitchell, formerly in charge of St. Andrew's Church, Danville, Va., and Christ Church, Halifax, will on August 10 take charge of Trinity Church, Charlottesville, Va. Address: 415 Tenth St., N. W.

The Rev. Harold E. Parrott, formerly rector of St. Paul's Church, Walla Walla, Wash., is now rector of the Church of Our Merciful Saviour, Sacramento, Calif. Address: 6140 Welty Way.

The Rev. Ralph W. Richardson, Jr., formerly assistant at Trinity Church, New Orleans, is now associate rector at St. Patrick's Church, Washington, D. C. Address: 4452 Reservoir Rd. N. W., Washington 7, D. C.

The Rev. David St. George, formerly serving St. Luke's Church, Lakeview, Ore., and the church at Summer Lake, will on September 1 become assistant at Christ Church, Short Hills, N. J.

The Rev. Brice S. Sanders, formerly in charge of St. James' Church, Union City, Tenn., is now in charge of the Church of the Good Shepherd, Fountain City, Tenn. Address: 5337 Jacksboro Pike, Fountain City.

The Rev. W. D. Shively, formerly on the staff of the Cleveland Chaplaincy Service, will on October 1 become assistant priest at Trinity Cathedral, Cleveland. Address: 2021 E. Twenty-Second St., Cleveland 15.

The Rev. David A. Stowe, formerly curate at Holy Trinity Church, Collingswood, N. J., is now in charge of the mission serving the area about Acton, Mass. Address: Box 26, Acton.

The Rev. S. Wesley Toal, formerly in charge of St. Edward's Church, Memphis, is now in charge of Christ Church, Tracy City, Tenn.

The Rev. Samuel Van Culin, Jr., formerly canon at St. Andrew's Cathedral, Honolulu, is now assistant at St. John's Church, Lafayette Square, Washington, D. C. Address: 925 Seventeenth St. N.W., Washington 6.

The Rev. Donald O. Weatherbee, formerly rector of St. Andrew's Church, Seguin, Texas, is now rector of St. Barnabas' Church, Springfield, Mass. Address: 732 Allen St.

The Rev. Pitt S. Willand, formerly professor at ETS and part-time associate at Emmanuel Church, Boston, is now rector of the Church of the Good Shepherd, Athens, Ohio. Address: 66 University Terr.

Ordinations

Friests

Atlanta -- By Bishop Gribbin, retired Bishop of Western North Carolina, acting for the Bishop of Atlanta: The Rev. Herbert H. Smith, Jr., on June 8; vicar, St. Jude's, Smyrna, Ga., and St. David's, Roswell.

Connecticut -- By Bishop Esquirol, Suffragan, acting for the Bishop of Connecticut: The Rev.

Henry A. Tilghman, on June 20; vicar, the Church of St. John the Evangelist, Yalesville.

Maryland — By Bishop Powell, on June 17: The Rev. **Walter G. J. Hards**, canon, Cathedral Church of the Incarnation, Baltimore; and the Rev. **Neil R. Jordhal**, assistant, Holy Trinity Church, Essex,



Fr. Morales: After Crossroads, Panama City.

Md., until September 1 and assistant at Christ Church, Baltimore, after that date.

Panama Canal Zone — By Bishop Gooden: The Rev. **Carlton O. Morales**, on June 14. Fr. Morales, who was born in Bocas del Toro, Panama, studied for the priesthood on the Canal Zone and spent two years at the theological college at Crossroads, Jamaica, where he was ordained deacon by the Lord Bishop of Jamaica.

The new priest will be assistant to the Archdeacon of Panama at St. Paul's Church, Panama City. Address: Apartado 5437, Estafeta Institute Nacional, Panama, R. de P.

Texas — By Bishop Goddard, Suffragan: The Rev. **Robert Burns Kemp**, on June 10; in charge, Trinity Church, Jasper, and St. Paul's, Woodville. The Rev. **William Jay Treat**, on June 12; in charge, Christ Church, San Augustine, and St. John's, Center. The Rev. **William G. Pulkingham**, on June 13; chaplain at the University of Texas Medical Branch, Sealy Hospital, Galveston. The Rev. **Edward A. Sterling, III**, on June 17; in charge, St. Mary's, West Columbia.

Texas — By Bishop Clements, Suffragan: The Rev. **William E. Sterling**, on June 19; the Rev. **Charles F. Hood**, on June 11; the Rev. **Ellsworth Stewart**, on June 9.

Virginia — By Bishop Goodwin: The Rev. **Grant R. Sherk, Jr.**, on June 12; in charge, St. Dunstan's, Falls Church, Va. The Rev. **Samuel F. Gouldthorpe, Jr.**, on June 14; assistant, St. James', Montross. The Rev. **H. Coleman McGehee, Jr.**, on June 22; in charge, St. John's, Arlington.

Deacons

Arizona By Bishop Kinsolving, on June 15: **William K. Martini**, in charge of churches at Gila Bend and Ajo; **James R. Titcomb**, at McNary and Holbrook.

Atlanta — By Bishop Claiborne: **Robert M. Libby**, on June 19. On June 21, **Milton H. Murray**, vicar, the church at Clarkeville-Cornelia; **Hardy A. Sheppard, Jr.**, East Point and Forest Park; **Clyde M. Watson, Jr.**, St. Alban's, Monroe, Ga.; **Brevard S. Williams, Jr.**, St. John's, West Point, Ga. On June 22, **James Lawrence Johnson**, assistant, St. James', Macon. Both the Rev. Mr. Murray and the Rev. Mr. Johnson will be on the staff of Camp Mikell during the summer. On June 19, to the perpetual diaconate, **Marvin Reynolds McClatchey**.

Colorado — By Bishop Corrigan, Suffragan, on June 21: **Don W. Griswold**, curate, St. John's, Boulder, and **Donald M. Van Splinter**, curate, St. Barnabas', Denver.

Dallas — By Bishop Harte, Suffragan, on June 18: **George E. Luck, Jr.**, in charge of churches at Kaufman, Texas, and Ennis; **Sam Byron Hulsey**, curate, St. John's, Corsicana; **James G. Greer, Jr.**, in charge of churches at Seagoville and Forney; **Keith L. Riggs**, in charge, St. Paul's, Olney; **Warner B. Washington, Jr.**, curate, St. Andrew's, Breckenridge, in charge of the church at Eastland; and **Theodore A. Heers**, curate, St. James', Texarkana, in charge of All Saints', Atlanta, Texas.

Easton — By Bishop Miller: **Jess Ernest Taylor**, on May 31; transferred to the diocese of Southern Ohio, where he will be assistant at All Saints' Church, Cincinnati. Address: 7505 Montgomery Rd., Cincinnati 36.

Long Island — By Bishop DeWolfe, on June 21: **Robert C. Bonar**, curate, Trinity Church, Roslyn, N. Y., and **Robert Quayle, III**, who will work in the diocesan house.

Louisiana — By Bishop Jones: **Donald C. Muth**, on June 18; curate, the Church of the Ascension, Lafayette, in charge of the church at Abbeville,

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ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

CATHOLIC PARISH in Illinois desires young assistant priest (single). Good salary, housing and car allowance. Very active growing parish, with full parochial ministry. Reply Box A-172, The Living Church, Milwaukee 2, Wis.

WANTED: Female teacher for Math and Science at St. Mary's School, Springfield, South Dakota. Degree and Education credits essential. Apply: Headmaster.

GROWING CALIFORNIA Parish requires combination assistant organist-junior choir director and fourth grade and music teacher for Parish Day School. Write P.O. Box 697, La Mesa, California, giving full data in all fields.

PRIEST, Anglo-Catholic, single, for two or three months supply work in an eastern parish. Needed at once and must be able to sing the Mass. Reply Box A-164, The Living Church, Milwaukee 2, Wis.

WANTED: Qualified Physical Education teacher, grades 1-12, and to assist in elementary school, by Church boarding and day school for girls. Reply Box M-161, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER—Director of Religious Education for a large parish, small Eastern New York city. Clergyman or Layman. Reply Box C-165, The Living Church, Milwaukee 2, Wis.

EXPERIENCED WOMAN to serve as house-keeper in Church seminary in the East. Church-woman preferred. Reply, stating experience and salary needed. Reply Box G-166, The Living Church, Milwaukee 2, Wis.

WANTED: Single female teacher for small 5th and 6th grade class. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota, Tel. 156.

PARISH in small eastern city will welcome correspondence with unmarried priest interested in curacy. Prefer man with appreciation of current trends in Christian education. Work will include preaching and pastoral ministry. Stipend \$3,600 with apartment, utilities and car allowance. Reply Box J-170, The Living Church, Milwaukee 2, Wis.

CHAPLAIN for training school for boys with some work in training school for girls. Opportunity to work with resources of a multiple service Church agency with other chaplains. Good salary, housing and car allowances. Opportunities for further training are available if necessary. Apply **Episcopal City Mission**, 225 South Third Street, Philadelphia 6, Pa.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, 31, Churchman, M.Sci. (Juilliard), L.T.C.L., would like full-time position in parish desiring full scale music program. Thoroughly experienced (15 years as a Church musician). Excellent references, available September 1. Reply Box N-167, The Living Church, Milwaukee 2, Wis.

CHRISTIAN EDUCATION Worker—single, female, with excellent qualifications, desires parish position (West preferred). Church of England training. B.D. Union, pastoral training in mental hospital. Reply Box R-173, The Living Church, Milwaukee 2, Wis.

PRIEST, Moderate, 14 years experience, desires work in the South; also available for August supply work. Reply Box R-159, The Living Church, Milwaukee 2, Wis.

MATURE PRIEST wishes position in South East or South West where counseling, teaching and calling are important. Prefers large city. A.M. degree in Psychology. Reply Box W-171, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, male, young, single, B.M. degree, would like full time position. Experienced with adult and children's choirs. Excellent references. Available immediately. Reply Box W-169, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

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and chaplain to Episcopal Church students at Southwest Louisiana Institute. By Bishop Noland, Suffragan: **James B. Jeffrey**, on June 16, to serve on the staff of the Church of the Incarnation, New York; **Nicholas J. Abraham**, on June 17, to serve St. Mary's, Chalmette, La.

Maryland — By Bishop Powell, on June 17: **Theodore H. Bailey, III**, to serve Middleham Chapel and St. Peter's Chapel, Solomons, Md., after September 1; **Arnold B. Chapin**, St. Anne's, Annapolis, Md.; **Robert A. Gourlay**, Church of the Redeemer, Baltimore; **Robert Leather**, Emmanuel Church, Cumberland. By Bishop Doll, Coadjutor, on June 17: **Robert A. Bennett, Jr.**, St. James', Baltimore; **William L. Dols, Jr.**, St. Thomas', Garrison Forest; **James C. Dorsey**, Holy Trinity Church, Essex, Md.; and **Ronald E. Resley**, St. Thomas', Alameda.

Massachusetts — By Bishop Lawrence, on June 21: **James L. Babcock**, in charge, St. Mary's-of-the-Harbor, Provincetown, Mass., and curate, Church of the Holy Spirit, Orleans; **Richard A. Bamforth**, curate, Grace Church, Kirkwood, Mo.; **Edward M. Berckman**, curate, All Saints', Mobile, Ala.; **John L. Clark, Jr.**, curate, St. John's, Worthington, Ohio; **Richard F. Ebens**, curate, Church of St. John the Evangelist, Hingham, Mass.; **Edward A. French**, curate, St. Michael's, Naugatuck, Conn.; **James R. Hiles**, curate, Trinity Church, Boston; **Gerald W. Humphrey**, curate, St. Andrew's, Beacon, N. Y.; **Jared J. Jackson**, graduate student, UTS; **Robert B. McFarlane**, curate, Cathedral Church of St. Paul, Boston; **Walter L. Pragnell**, curate, St. Luke's, Rochester, N. Y.; **John R. Purnell**, curate, Church of St. Matthew and St. Timothy, New York City; **Samuel L. Ralph**, curate, Christ Church, Waltham, Mass.; **John L. Rossner**, graduate student, McGill University, and part-time assistant at the Church of St. John the Evangelist, Montreal, P. Q.; **Fulton B. Smith**, curate, St. Stephen's Memorial Church, Lynn, Mass.; and **Freedom Wentworth, II**, in charge, St. Luke's Church, Malden, Mass., and St. Paul's, Revere.

Michigan — By Bishop Crowley, Suffragan: On June 24: **John H. Goodrow**, in charge, the Church of Our Saviour and St. Mary's Church, Detroit; **Henry R. Solem**, in charge, St. John's, Durand, and St. Mary's, Maple River. On June 25: **Louis C. Gillette**, assistant, Christ Church, Grosse Pointe, in charge, Nativity Church, Birmingham, Mich. On June 28: **Erville Maynard, Jr.**, assistant, St. Paul's, Flint, and **Charles W. Millar**, assistant, Christ Church, Grosse Pointe, in charge, St.

George's, Warren. On June 29: **Robert H. Walton**, assistant, St. Stephen's, Wyandotte. Also during June: **John K. Hooper**, assistant, Trinity Church, St. Clair Shores, in charge of St. Edward's, Fraser.

Mississippi — By Bishop Gray: **Thomas Tiller**, on June 11; the ordinand, a former radio announcer at Greenville radio station WJPR, will serve churches at Belzoni and Inverness.

Newark — By Bishop Washburn, on June 14: **Frederick Bender**, assistant at the Cathedral Church of the Nativity, Bethlehem, Pa.; **Alfred W. Burlingame**, in charge, Calvary Church, Bayonne, N. J.; **Stephen J. Chinlund**, assistant, Grace Church, New York; **William A. King**, curate, St. Luke's, Kalamazoo, Mich.; and **Victor O. Reigel, Jr.**, curate, St. James', Lancaster, Pa.

Spokane — By Bishop Cross, retired Bishop of Spokane, acting for the Bishop of Spokane, on June 17: **David E. Allen**, who will be a novice of the Society of St. John the Evangelist, Cambridge, Mass.; **Charles H. Fox**, in charge, Colfax and Palouse, Wash.; and **David E. Knight**, in charge, Wallace and Mullan, Idaho.

Tennessee — By Bishop Barth, on June 22: **Harry E. Allen, Jr.**, assistant, St. John's, Knoxville; **Samuel A. Boney**, in charge, Christ Church, Brownsville; and **George C. Gibson, Jr.**, in charge, St. Francis', Norris. On June 23: **Herbert H. Catlin**, in charge, St. Michael's, Cookeville. On June 24: **William E. Baldrige**, in charge, St. Anne's, Memphis.

Texas — By Bishop Clements, Suffragan: **James W. Kilpatrick, Jr.**, on June 14; in charge, St. Mark's, Gladewater. **Longstreet Ames**, on June 16; in charge, churches at Burnet and Marble Falls. **Hugh D. Keeling, Jr.**, June 19, assistant, Good Shepherd, Austin. **John C. Sanders**, June 19, in charge, Trinity Church, Port Neches. **Ralph L. Masters**, on June 21; in charge of churches at Palacios and Matagorda. **Alfred Johnson**, on June 25; Belton and Georgetown. **Carl S. Shannon, Jr.**, on June 27; in charge, St. David's, Houston.

Texas — By Bishop Goodard, Suffragan: **Earle P. Martin, Jr.**, on June 20; assistant, St. Thomas', College Station. **James C. Billingsley**, on June 23; in charge, Resurrection, Austin. **Harold L. Cooper**, on June 23; in charge, churches at Hitchcock and Alta Loma. **William G. Jarrell**, on June 24; in charge, St. George's, Houston. **Hartsell Gray, Jr.**, on June 24; assistant chaplain, St. Stephen's School, Austin. **Benjamin H. Skyles**, on June 26; in charge, St. Thomas', Rockdale.

Deaths

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

The Rev. George Alfred Fisher, rector of the Church of the Crucifixion, Philadelphia, Pa., died on June 20.

Priested in 1918, he served as rector of the Church of Our Merciful Savior, Louisville, Ky., from 1939 until 1948, when he became rector of St. Ambrose Church, Raleigh, N. C. He had served in Philadelphia less than a year.

Henry S. Pegues, Hutchinson, Kan., lay deputy elected to the 1958 General Convention, died at Rochester, Minn., on July 1 at the age of 62.

Mr. Pegues was president of the Pegues-Wright Dry Goods Company of Hutchinson. He was a member of the Council of Advice of the district of Salina, formerly key man of the Salina Laymen, and a holder of the district cross for distinguished Church service. Surviving him are his wife, Ada, and two daughters, Mrs. Charles Oswald and Mrs. George Oldham, Jr.

The district of Salina alternate to the General Convention is Dr. Earl Good, Liberal, Kan.

Joseph Byron-Curtis, son of the Rev. A. L. Byron-Curtis, retired priest and professor, died in his home in Brooklyn, N. Y. on June 6.

At the time of his death, Mr. Byron-Curtis was an executive of a brokerage firm. He was a faithful communicant of St. Paul's, Flatbush.

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.

Previously acknowledged \$9,096.37
 Receipts Nos. 1647-1653,
 June 26 through July 8 100.00
\$9,196.37



ATTEND SUMMER CHURCH SERVICES
 Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

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

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.

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; 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.
 Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.
ST. MARY'S 2290 S. Clayton (at Iliff)
 Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

FAIRFIELD, CONN.
ST. PAUL'S Old Post Road
 Rev. Oliver Corberry, r; Rev. Russell Smith, c;
 Rev. Eaton V. W. Read, d
 Sun 8, 10; HD 10

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

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Rev. Don H. Copeland, r; Rev. Wm. J. Brunings,
 Rev. George R. Taylor, Ass'ts; Rev. Warren I. Denmore, Headmaster & Director of Christian Ed.
 Sun HC 7, 8, 10 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

ATTEND SUMMER CHURCH SERVICES

Continued from page 22

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Avenue
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues
& HD HC 7; Thurs HC 10; C by appt

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 11, MP 8:30, EP & B 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; HD 10; MP 9:45, EP 5:30;
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-
8:30 & by appt

NEW ORLEANS, LA.

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

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

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr.,
Th.B.; Rev. H. B. Lilley
Sun 7:30, 9, 10; Daily 10

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Third and Baltimore Ave.
Rev. William L. Dawess, r
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;
HC Daily 8, HD 10

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;
Daily: MP 7:10, Mass 7:30; also 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 Low Mass, 9 Sung Mass, 11 Mat, Low
Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10;
EP 5:30 Sat only; C Sat 5 & 8 & by appt

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

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

July 20, 1958

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

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

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. Greg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8;
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,
7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8 & 10 (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; Daily ex Sat HC
8:15; Thurs 11

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

ST. LUKE'S CHAPEL

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

SEATTLE, WASH.

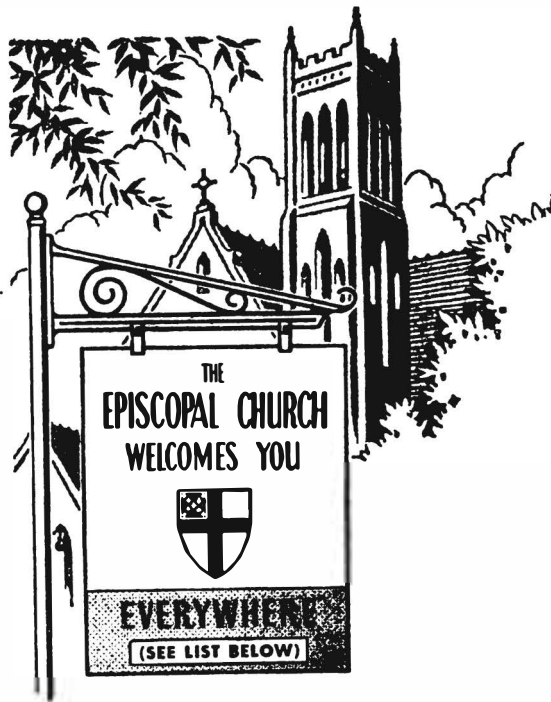
EPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at 12th
Very Rev. Richard Coombs, dean
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8
(Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

WISCONSIN DELLS, WIS.

ST. PAUL'S Broadway and Elm
Rev. Kilworth Maybury, v
Sun: Parish 8:45



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

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 8:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP &
Ser (2nd & 4th)

ASHEVILLE, N. C.

ST. MARY'S 339 Charlotte Street
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30;
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

NAGS HEAD, N. C.

ST. ANDREW'S BY-THE-SEA
Sun: HC 8, MP 10 & 11, EP 5; Wed HC 10; Fri HC 7

FARGO, N. DAK.

GETHSEMANE CATHEDRAL 204 9th Street, South
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott
Sun HC 8, MP 10, Wed HC 10

PHILADELPHIA, PA.

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

WAKEFIELD, R. I.

ASCENSION 159 Main St.
Rev. James C. Amo, r
Sun 8, 10; Wed 9; C Sat 5-6

RICHMOND, VA.

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

SEATTLE, WASH.

EPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at 12th
Very Rev. Richard Coombs, dean
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8
(Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

WISCONSIN DELLS, WIS.

ST. PAUL'S Broadway and Elm
Rev. Kilworth Maybury, v
Sun: Parish 8:45

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



It's hot...
terribly
hot

there's no place for me, except the street and the fire escape...

Please, God, Can't I Go to "Mont Lawn"?

**PLEASE GIVE AS GENEROUSLY AS YOUR HEART
AND YOUR POCKETBOOK DICTATE**

- \$500.00** *endows a bed in perpetuity*
 - \$120.00** *will give 3 children a full two weeks' vacation at Mont Lawn — and may be paid at the rate of \$10 per month*
 - \$ 40.00** *will give one child a full two weeks' vacation*
 - \$ 20.00** *will give one child a full week's vacation*
- ... and any amount will help*

YOUR CONTRIBUTION IS DEDUCTIBLE ON INCOME TAX RETURN

CHRISTIAN HERALD CHILDREN'S HOME
Business Office: 27 EAST 39th STREET, Room 539
NEW YORK 16, N. Y.

Yes, I want to sponsor wonderful inspiring vacations for slum children in God's outdoors.

- I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month, but I understand that I may cancel the arrangement at any time.
- I enclose
 - \$120 (gives 3 children 2 weeks at Mont Lawn)
 - \$ 40 (gives one child 2 weeks)
 - \$ 20 (gives one child 1 week)
- I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose \$.....

My Name.....

Address.....

City..... Zone..... State.....

Perhaps God will guide you to help this little girl and other girls and boys from the city's slums to have the blessings of "Mont Lawn."

"Mont Lawn," Christian Herald Children's Home, is financed by the gifts of good people who love little children. Their contributions—your contributions—take underprivileged boys and girls from squalor and discontent, from lawlessness and Godlessness and give them two free weeks of "vacation with a purpose."

Their eyes are lifted to new visions of God's love. Their feet are placed on the pathway that leads to richer tomorrows.

If you will share in the joy of giving children this knowledge of a better way of life... please send your gift today. Hundreds of children are hopefully waiting to go to "Mont Lawn" now!

No matter how small your gift it will serve to help a destitute child who needs your generosity desperately.