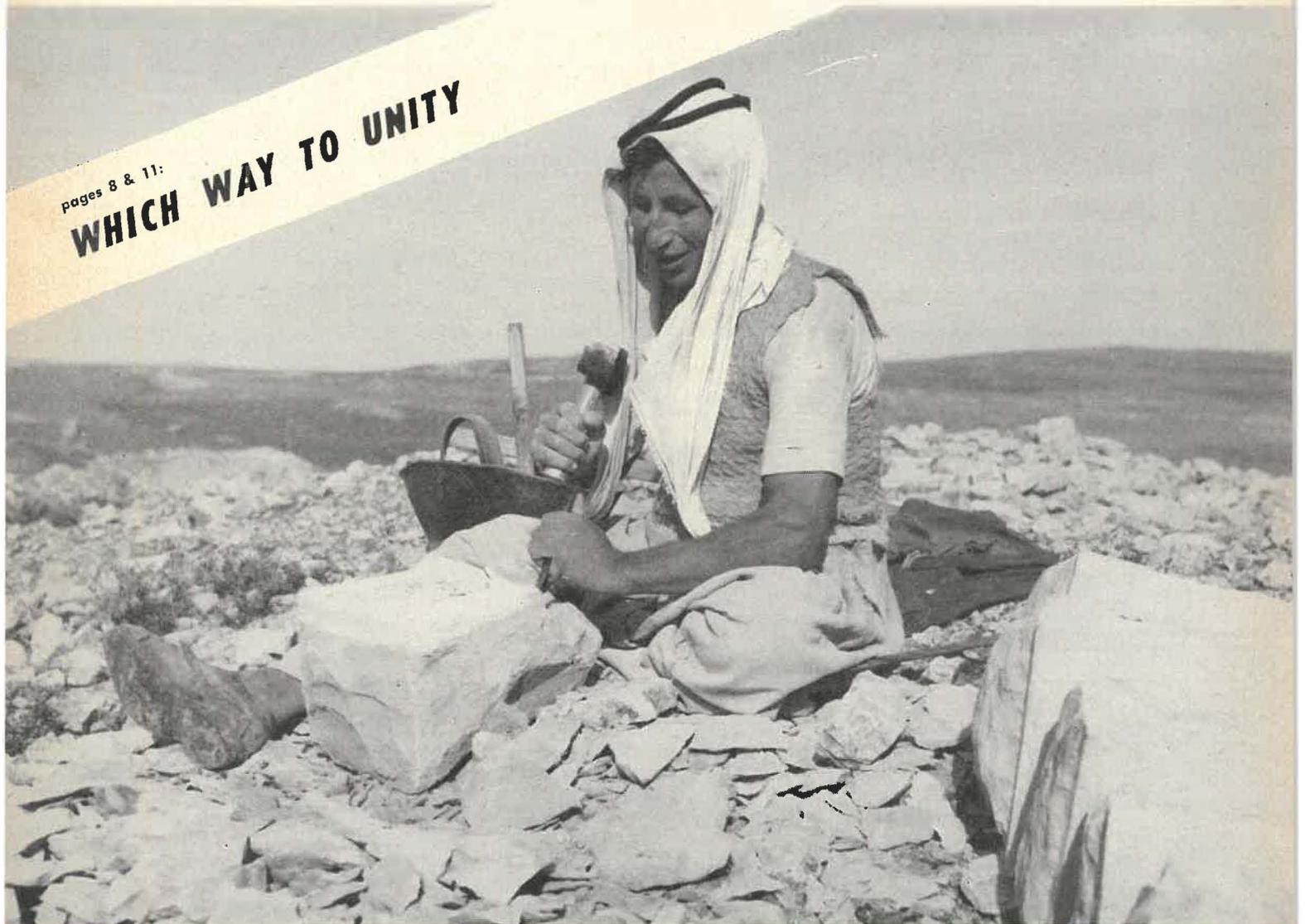


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August 17, 1958

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pages 8 & 11:
WHICH WAY TO UNITY



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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Check-List for the Superintendent

About this time of year, the superintendent (if you have one) will begin to wonder if things will be ready for the start of the Church school in September. By our current standards, the superintendent is a combination business manager and disciplinarian of the school. He is not required or allowed to enlist new teachers. He is not to choose the curriculum. His responsibility is administration and coordination.

He does, however, have many duties that call for practical decisions. Many of these should be made and carried out long before the school starts. This list may help your superintendent (or the person who functions in that capacity) check on things to be done at once.

(1) Condition of plant: Make a careful inspection of everything. Have broken chairs and tables repaired, and painted if possible. How long since hall and class spaces have been painted? What alterations (long needed but deferred) can be made? Are there kneelers in the hall used for worship? What new equipment should be ordered? Are the chairs of the right height for each grade? How about blackboards and flannel-boards?

(2) Enlist and organize the administrative staff: Immediately under the superintendent are the general officers. These include secretary and assistant, treasurer, supply secretary, pianist, and audio-visual supervisor in charge of filmstrips, movies, and equipment. The exact duties of each of these should be carefully defined in advance, and if possible a meeting of the staff be held before the opening of school to decide on related matters. It should be made certain that all will do their work without intruding on the teachers needlessly.

Materials for Handwork

(3) Arrange adequate cupboard and work space: This is done for the supply secretary (sometimes known as the project advisor), and may be new in your parish. Besides the usual books, pencils, and chalk, there should be on hand a large and varied supply of handwork materials which may be accessible to any teacher. This stock will grow with experience. It might well start with a good supply of colored construction papers, paste, scissors, writing tablets, colored pipe-cleaners, and Scotch Tape.

(4) Consult with the rector about the curriculum: By our present accepted canons, it is the rector's prerogative and duty to determine the courses to be used.

He may seek advice on this point from a committee or board, or from outside experts. Or he may delegate responsibility in part to some trained person, such as a director of Christian education or a curate. But the responsibility is his. It is not the function or right of the superintendent to select the courses and books.

Nevertheless, since the superintendent will be closely involved in whatever courses are chosen, he should secure from the rector the information as to the curriculum for the coming year as soon as possible. (The rector may be negligent in this, and may have postponed into mid-summer his final decisions. Unfortunately, all too many of the clergy coast along, repeating courses already in use. Yet this point should be re-opened and faced every year; such is the shifting emphasis and availability of materials now before the Church.) Yet the superintendent can nudge his rector by asking if he has ordered the books. A correct list of the estimated enrollment for the coming term might be offered.

New Strategy

(5) Consult with the rector about hours. Discuss any possible changes from last year which might well open up such questions as—shall we have a real family service? Are we ready to move this to 9:00 o'clock, thus allowing adequate time for both worship and classes? Shall we offer revised worship periods (and places) for different age-groups? Shall all ages worship together? If crowded, can we use our class rooms twice by staggering the services? Can we provide a separate experience for our young people with a real high school department, separated from the grade children?

(6) A school library: This is important primarily to stimulate reading by teachers, but becomes useful to older pupils for research. A good location must be found, one where people pass and thereby see it often. You will want to start with a set of the *Church's Teaching Series*, along with other books which the rector will suggest or loan. You should also have several concordances.

(7) Audio visual helps: Check on these, and have someone appointed to be responsible for their ordering, storing, and showing. Also include a generous item in your budget.

(8) Make up an estimated budget: Do this for the entire school year, and arrange to have it submitted to, and underwritten by, the vestry.

The Living CHURCH

Volume 137 Established 1878 Number 7

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

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Things To Come

August

- 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.
- 24. St. Bartholomew
Installation of the Rt. Rev. James W. F. Carman as bishop of Oregon.
- 28. 75th convention of the Brotherhood of St. Andrew, Chicago, Ill., to 31.
- 31. Thirteenth Sunday after Trinity

September

- 7. Fourteenth Sunday after Trinity
- 14. Fifteenth Sunday after Trinity
- 17. Ember Day
- 19. Ember Day
- 20. Ember Day
Meeting of Province Five (Mid-West), Milwaukee, Wis., to 22.

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.

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

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

PHOTOGRAPHS. The Living Church cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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

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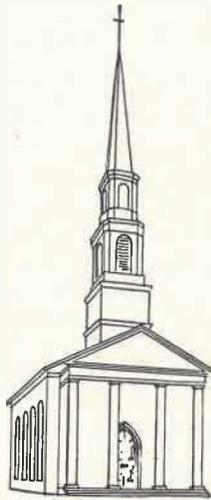
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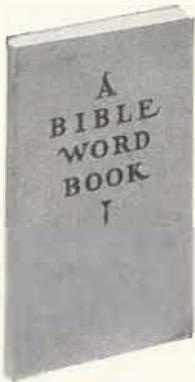
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BOOKS

A Simple Brochure

GOD CAME DOWN. A Plain Statement of the Christian Faith. By **John S. Baldwin.** West Park, N. Y.: Holy Cross Press. Pp. 80. Paper, single copies 50 cents; \$5 per dozen.

In the 20 short chapters of *God Came Down*, by John S. Baldwin, OHC, the several articles of the Creed are discussed, explained (so far as may be), and applied to the present. Basically the Apostles' Creed is used, supplemented by sections from the Nicene. The text is illustrated by halftones from the great masters.

The booklet is intended, primarily at any rate, "for young people (private reading or class discussions)." Certainly it is written in a style, vivid and sprinkled with concrete illustrations, that should appeal to those of high-school and college age (e.g., "angels . . . in spite of second-rate pictures . . . are not feeble-minded girls with wings!")

If you want a simply-expressed brochure that adheres to the traditional Catholic interpretation of the Creeds, yet with a modern approach, this is it.

FRANCIS C. LIGHTBOURN

In Brief

A FATHER FABER HERITAGE. Selections from the writings of the Rev. **Frederick William Faber** of the London Oratory. Edited with an Introduction by Sister **Mary Mercedes, SND, de Namur.** Newman Press. Pp. 368. \$4.75. Selections from the published works of Frederick William Faber (1814-1863), who seceded from the Church of England and became a Roman Catholic in 1845. Known to most Anglicans today only through his hymns (e.g., "There's a wideness in God's mercy," "Faith of our fathers! living still"), he seems to be frequently quoted by Roman writers. Present anthology contains only writings published after he became a R.C.

THE ORDINAL. The Church of South India. Orders for the Ordination of Deacons, the Ordination of Presbyters, the Consecration of Bishops. Authorized by the Synod, January, 1958. Oxford University Press. Pp. 19. Paper, 25 cents. Contains text, with rubrics, of the three forms for the conferring of Holy Orders in CSI, together with brief introduction.

MOWBRAY'S JOURNAL, Centenary Number. The English firm of A. R. Mowbray & Co., Limited, with headquarters at 28 Margaret St., Oxford Circus, London,

W. I, has for exactly a century been serving the Anglican Communion with its publications and its Church furnishings. (To American Churchmen it is known largely through Morehouse-Gorham, which acts as its agent in this country.)

To commemorate its centennial Mowbrays have put out a Centenary Number of *Mowbrays' Journal* (Summer, 1958). This contains historical sketches and reminiscences of the firm, reviews of forthcoming books, and interesting halftone illustrations of liturgical art work produced by Mowbrays.

ABBREVIATIONS DICTIONARY. Abbreviations, contractions, signs, and symbols defined. By **Ralph De Sola.** Duell, Sloan and Pearce. Pp. ix, 177. \$4. A wide assortment of abbreviations, listed alphabetically. Among religious and ecclesiastical ones includes: Abp (archbishop), Bp (bishop), D.V. (*deo volente*, "God willing"), IHS (in medieval interpretation, *Iesus Hominum Salvator*, "Jesus Saviour of Men"); doesn't include: Fr. (Father — as title), BVM (Blessed Virgin Mary), AMDG (*ad maiorem Dei gloriam*, "To the greater glory of God," motto of Jesuits). Would appear to be a useful tool for writers, journalists, and others who frequently handle abbreviations.

THE THOUGHT AND ART OF ALBERT CAMUS. By **Thomas Hanna.** Regnery. \$4.50. Probably the best book on Camus currently available, but definitely a book for specialists, requiring intimate knowledge of Camus' work, philosophy, and background. Deals mostly with Camus' thought, his art being mentioned only in passing. Really a supplementary text for a college course in contemporary French literature, rather than a general text. But within that framework, excellent.

R.H.G.

Books Received

THE STATE AND THE CHURCH IN A FREE SOCIETY. By **A. Victor Murray.** The Hibbert Lectures, 1957. New York: Cambridge University Press. Pp. xii, 190. \$4.50.

RELIGIOUS EXPERIENCE and other Essays and Addresses. By **William Temple**, 96th Archbishop of Canterbury. Collected and Edited with an Introduction by **Canon A. E. Baker.** London: James Clarke & Co. Ltd. (83 Store St., W.C. 1). 21/- (about \$3 if ordered direct).

SAINTE AUGUSTINE "ON CHRISTIAN DOCTRINE." Translated, with an Introduction, by **D. W. Robertson, Jr.** New York: Liberal Arts Press (153 W. 72d St.). Pp. xxii, 169. Paper, 95 cents.

THE GREATEST OF THESE IS LOVE. By **A. A. van Ruler**, Professor of Dogmatic Theology, University of Utrecht, The Netherlands. Eerdmans. Pp. 111. \$2.

MILTON AND "THIS PENDANT WORLD." By **George Wesley Whiting.** University of Texas Press. Pp. xv, 264. \$5.

THE YEAR 2000. A Critical Biography of Edward Bellamy. By **Sylvia E. Bowman.** Bookman Associates, Inc. Pp. 404. \$6.

INFORMATION AND COMMUNICATION PRACTICE IN INDUSTRY. Edited by **T. E. R. Singer.** Reinhold Publishing Corporation. Pp. vi, 304. \$8.75.

LETTERS

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

Marriage and Divorce

The success of the present marriage Canon is tested by more than the experience of bishops and chancellors. Ordinary parish pastors know the utter bewilderment of our people as to what our Church law is proclaiming. Is eligibility for marriage based on principle, or on the favorable inclination of the bishop and rector on the case?

Must we not eventually face the basic question which lies behind questions of the popularity of the Canon, or the practical political value of a Canon ambiguous enough for every man to read out of it his opinion?

Did the Master teach that the marriage tie was permanent, incapable of being terminated by human tribunals? If so, did He know the truth? In that case divergence from what He declared, whether through willfulness or ignorance is apostasy, in spite of precedents of evasion, ancient or recent. If on the other hand, one divorced is really eligible to "try again," we need to rethink our present actions to restrict and control such applicants.

(Rev.) **CONRIT N. EDDY**
Christ Church

Binghamton, N. Y.

Integration in Miami

After reading a letter from V. Frederick Veader [L.C., August 3] I wondered just how long the taxi driver who gave Mr. Veader such misinformation has lived in Miami. . . .

He claimed he could not take Mr. Veader to the church he wanted to go to because, "It's colored! You'd cause a riot and how would you get out of that district after services?"

I have lived in Miami for 39 years. I publish a newspaper and I am a deacon in the Episcopal Church.

Churches in Miami are not all integrated, but there is a friendly spirit existing. White people visit any church they want to and can go in taxicabs. Negroes are frequent guests in some white churches in Miami. It is not unusual for groups to exchange visits. I have known one white family of four who were communicants in one of our churches. . . .

(Rev.) **H. E. S. REEVES**

Editor and Publisher, *The Miami Times*

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Transatlantic Letters

THE LIVING CHURCH is conducting a letter exchange for those persons wishing to write to Churchpeople in England. The Rev. Peter Harvey, editor of the *Church Illustrated* in London, is in charge of the English end of the operation. LIVING CHURCH readers are invited to participate by sending name, address, age, sex and notation of special interests to Mrs. Richard F. Mooney, exchange editor, c/o THE LIVING CHURCH. She, in turn, will send it to Mr. Harvey. To date, he has been sent 79 names, and has asked for more.

The Living Church

The Living Church

Eleventh Sunday after Trinity
August 17, 1958

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

DEACONESSES



Continued, But Changed

The Joint Commission on the Work of Deaconesses, created by the 1955 General Convention, reports that, since one-third of the bishops it queried would have the Order of Deaconesses continue, with some changes, the Commission is "not in a position to recommend" discontinuance of the office, but rather suggests changes in and more effective use of it. The Commission came to this decision after studying 67 replies received from a questionnaire sent to 126 bishops.

Specifically, the Commission urges higher educational standards, requiring deaconesses to conform to the same educational requirements as men who become deacons; an annual report by deaconesses to the bishops of their respective dioceses, and modernized dress. It recommends that the first two items be accomplished by canonical change.

Deaconesses are not covered by the Church Pension Fund, provision for them being made in various ways, including the Retiring Fund for Deaconesses and the Deaconess Retiring Fund Society. Deaconesses serving under National Council have annuities, and Social Security is provided in certain cases. However, 27 inactive and 31 active deaconesses are covered in none of these ways, the Commission reports.

The Commission recommends that the two retiring funds provide to the best of their ability for the deaconesses now retired, and for those not otherwise covered in the future, since providing even a \$1,250 annuity income for all deaconesses not cared for by National Council would cost about \$500,000 — more than the assets of the two retiring funds. It urges that "parishes and organizations now employing deaconesses should endeavor to conform to the lay missionary plan of National Council, and provide an annuity at the rate of \$1,250 a year, effective at the age of 65, after 25 years' duty, graded down proportionately for shorter duty." It recommends also that Social Security be provided. "It seems impractical to require this by canon," the report says, "but we would lay it upon the par-



New York Times

Should deaconesses be ordained?*

ishes and organizations concerned as a matter of simple duty, with the further suggestion that definite policies be secured with the Church Life Insurance Corporation or some comparable insurance company."

The Commission asks that it be continued, as the deaconesses have indicated that it is "helpful to have a representative body with which to deal in their relationships with General Convention . . . as well as other bodies. . . ."

The Commission notes that, in returning the questionnaire, some bishops deemed it incorrect to refer to the *Order of Deaconesses*, since deaconesses are not mentioned as being an Order in the Prayer Book, Canons, or the Book of Offices. The Commission also notes that many people feel that deaconesses should definitely be recognized as being ordained persons, as they are in the Church of England, and that Canons and Prayer Book should provide for this.

PUBLIC AFFAIRS

Mother and Child

"In the best interest of the child," the Appellate Division of the State Supreme Court, Albany, N. Y., has returned a two-year-old girl, who had been placed for

*Deaconess Lydia Ramsay participates in annual tulip festival of St. Mark's-in-the-Bouwerie, Manhattan, N. Y., where she works. Deaconesses are engaged in Christian education, social service, and other vital Church and parish work.

adoption with an Episcopal family, to her un-wed Jewish mother.

This action rejected an appeal by the counseling service of the diocese of Albany, on behalf of the adoptive parents, who live in Saratoga Springs, N. Y., with whom the service had placed the child for a one year trial period pending adoption. The Appellate Division's decision upheld State Supreme Court nullification of a surrender agreement which the child's mother said she signed when distraught. She started legal action when the counseling service refused to return the child to her. She had told the service, according to Mr. Albert Manning, assistant chancellor of the diocese, that she had not practiced her religion for a number of years and that she wanted the child placed in a "Protestant home."

In a memorandum the Appellate Division pointed out that the child had never been adopted, only placed for adoption. The court said it used a two-fold test: How will the welfare of the baby best be promoted? Is the mother able financially and otherwise to maintain and educate her child? The mother has been a state tax consultant. The court said that the issue of the child's welfare was closely balanced, but that blood relationship was "a factor to be weighed."

Mr. Manning said that he did not feel that religion was a factor in the court's decision, but that he felt it was used by newspapers and others to draw attention to the case.

Question of Policy

A controversy centering on New York City policy regarding birth control therapy flared when Dr. Morris A. Jacobs, Commissioner of Hospitals, prohibited the fitting of a contraceptive device for a diabetic Protestant woman in Kings County Hospital. Roman Catholics commended Dr. Jacobs' action, while various other Churches and Church groups, including the Protestant Council of New York City (on which the Episcopal Church is represented), plus Jewish and civic groups deplored it. Dr. Jacobs agreed to meet on August 6 with the executive committee of the Council, after he had rejected three similar proposals. Committee chairman is Churchman Albert Atha.



A Haunting Fear

Unexpectedly, but as a mark of their intense concern for the subject, the Lambeth Conference issued this statement:

"We know that in the hearts of the vast majority of men and women of all races there is a haunting fear of war and a deep desire for peace. In our experience of Christ, we who represent many countries and peoples have found a unity which helps us to transcend our differences, and because we believe that God is the Father of all men we speak not only to our fellow Christians but to all who will listen to us. Unless war and its causes can be banished, nuclear weapons threaten the annihilation of whole peoples, the destruction of our material civilization, and the corruption of mankind. But merely to banish war is not to achieve true peace.

"True peace means an order in which men are free to live under justice and according to righteousness in which the resources of the world are developed and distributed for the benefit of all, in which the only war is against poverty, ignorance, disease, and oppression, in which the results of man's knowledge and discovery are used not for destruction but for enlightenment and health. To create such an order will demand sacrifices from all.

"Nations have their own legitimate interests which it is their duty to preserve, but too often they exaggerate their own claims and ignore those of others. That leads inevitably to jealousy and strife with all the risks of bloodshed and open war.

"We call, then, upon the nations to forego those policies of self-interest which deny the interests of others. We call on people of all faiths and those who lead them to work and pray persistently for the development of a community of peoples, wherein, with whatever limitations of national sovereignty may be necessary, all shall live under the rule of law. Only in such a community can the present unequal division of resources be remedied and assistance brought to nations which are struggling with dire poverty and distress. Not in a day can trust replace mistrust, partnership replace selfishness. Disagreements and rivalries will long remain between nations and individuals, and for these every nation bears and will continue to bear a share of the guilt. But even so in this human situation men must practice patience, humility, generosity, and sacrifice. They must make the strenuous effort of mind and will required to understand and overcome with a new urgency the practical problems which divide the human family. They must pray for that peace, which, because it is the will of God, is the one hope of mankind."

Absent Bishops

Pressure of work has kept the Chinese bishops away from the Lambeth Conference, the London *Church Times* reports. This information, sent to the Archbishop of Canterbury, dispels rumors that either lack of money or the Communist government had kept the bishops home.

by the Rt. Rev. Stephen Bayne, Jr.

Bishop of Olympia

The Unrecorded Minutes

August 1

Like an iceberg, eight-ninths of Lambeth is below the surface. This is particularly apparent when the draft reports and resolutions were being discussed during the Lambeth Conference. Day after day, reports or bits of reports, and resolutions or amended resolutions, or new resolutions, or compromise resolutions, are in our pigeonholes; and from ten till five we debate all this. Reading these results of committee labors — these ecclesiastical mice which our mountains of meetings produce — one might think that the effort and expense of bringing 320 bishops from the far corners of the earth should pay off a bit more substantially. So perhaps it should. Lambeth is the least self-satisfied body I've ever known.

But the iceberg image comes to mind at this point, when one realizes how much more is left unsaid and unrecorded in a Lambeth report than ever sees the light of day. Here is a church, for example, engaged in delicate negotiations with

medical missions), there are now more legalized abortions than live births in any year. It is quite easy for Western bishops to frame a thunderous paragraph or two condemning a monstrous policy of murder; but what is needed, perhaps, is not merely condemnation but brotherly counsel and a deep look at the Church's whole discipline of marriage and family.

All this counsel and exploration goes on steadily: it is the heart of Lambeth, of course; and it is principally invisible and unrecorded, by its very nature. How could you write a report saying, "Today Bishop A. inadvertently gave a new idea to Bishop B. and Bishop C., which will next year emerge in a sermon heard by a government minister who will then have a new idea and push it through to action."

Yet, in the unrecorded minutes of Lambeth, such an entry would be far more significant, no doubt, than the cautious and sometimes indeterminate phrases of an official resolution. Some of us long for



European

Bishops at Lambeth: The parable of the money, shirts, and telephone numbers.

other Churches, looking toward unity, and needing to have counsel and reassurance in its task. What helps most here is not an official blast; it is the steady conversation between men, encouraging, advising, suggesting, questioning, all of which comforts (in the ancient sense of the word) the bishops most concerned.

Or a Church, like that of our Japanese brothers, a tiny minority in a non-Christian land, which faces the moral question of its attitude toward an official, national policy of abortion. In Japan, overwhelmed by a torrent of children who are now obstinately living instead of conveniently dying (and this thanks largely to Christian

an occasional Amos among the judicious prelates (and Lambeth this year is a bit long on judiciousness, I think). But it is essential to remember that Lambeth, at least, is not speeches and obiter dicta, but a profound conversation within the household of God.

And one doesn't usually preach sermons to one's brother. Brothers, first of all, are brothers; often they lend money and shirts to one another, give one another advice, warnings, encouragement, telephone numbers.

Put that little parable into proper ecclesiastical terms and you have Lambeth in its final two weeks.

"Concerned Churchmen"

A small but vocal group of Churchmen in the diocese of North Carolina have announced plans to resist the "organized and Church-financed drive of integrationists" in the diocese. Calling themselves "Concerned Churchmen," they aim, according to their treasurer, Philip N. Alexander, at blocking parish-level interracial discussion groups, approved by this year's diocesan convention. Mr. Alexander said the group believes that "the Church has no prerogative to speak with authority nor to bind or attempt to bind its members with respect to any particular racial, political, social, economic, or legal philosophy." He said the group wanted to sit down with the Bishop "and discuss this thing."

Chairman of the pro-segregation "Concerned Churchmen" is James Webb Cheshire, son of the late Joseph Blount Cheshire, who, in 1918, as Bishop of North Carolina, asked for a Negro suffragan* and was responsible for initiating much of the Negro work in the diocese.

After a local newspaper report of the group's plans, Bishop Penick, the diocesan, said that "this organization has not been brought officially to my attention." Bishop Penick favors gradual integration, and diocesan conventions have termed forced integration "un-Christian."

The Change of Heart

Bishop Brown of Arkansas blames "a breakdown in communications between the white man and the black man in Arkansas and the South" for the race relations problem. "Neither side is willing, really, to see the other side or to take the time to understand the other person," he said.

The bishop spoke in London, where he was attending the Lambeth Conference, for a recorded broadcast of *Viewpoint*, radio program produced by the Church.

He said that the South can change not only its mind, "where, incidentally, a good many people have made the transition, but also its heart," about race relations. But, he added, "That takes time."

In spite of the traditional separation of Church and State in the U.S., Bishop Brown said, "the Church has a responsibility to point out moral issues involved."

Bishop Brown organized a "ministry of reconciliation" among clergy of all faiths in Little Rock, Ark., in response to a request from President Eisenhower during the city's school integration crisis last fall. He is the author of a forthcoming book, *Bigger Than Little Rock*.

*The late Henry Beard Delaney was elected in response to Bishop Cheshire's wish, and served as suffragan from 1918 to 1928.

And Only Four

Manpower is an ever hot Church topic in the Province of New Zealand. The vicar general, Archdeacon G. H. Gavin, told the synod of the diocese of Waikato that to cope with a population increase of 239,500 between 1952 and 1957, the main Christian Churches in New Zealand had produced an additional 149 clergy, of whom 10 were Methodist, 20 Baptist, 27 Presbyterian, 88 Roman Catholic, and only four Anglican.

Balance in Lebanon

Lebanon's newly elected president, General Fuad Shehab, is a Maronite Catholic, as was his predecessor, Camille Chamoun. Since the president is a Christian, and the premier a Moslem, a balance is maintained between the two religions which predominate in Lebanon. RNS reports that General Shehab is regarded as one of the country's foremost military figures, and that he was elected by the Lebanese parliament as a compromise choice to end the rebellion against pro-Western President Chamoun.

Communion Experiment

An experimental Holy Communion service, compiled by three priests of the diocese of Birmingham, England, was televised on Independent Television in England.

Commenting editorially, the London *Church Times* of August 1 said:

"Many will find it strange that Churchmen should invent a liturgy in which the Creed is altered, in which priestly absolution has no place, and in which the key references to oblation and sacrifice in the Eucharist are studiously omitted. . . . The Church's own Liturgical Commission is now busy with a duly authorized revision of the liturgy. It is a very great pity that so great an issue should have been confused, in the most public way possible, by an experiment which has no authority in the Church."

Birth of P.A.T.

P.A.T. stands for a newly born non-profit organization, Pan-Anglican-Tours, which was recently announced at a reception in London given by *Church Illustrated*, and attended by over 100 Lambeth Conference bishops.

It is the offspring of *Church Illustrated* and *Inter-Church Travel*, and was created to provide facilities for Anglicans to become better acquainted with one another and their historic beginnings, through a series of holiday pilgrimages to Britain, the Holy Lands, Greece, and Rome.

The address of P.A.T. is Pan-Anglican-Tours, Fulham Palace, S. W. 6, London, England.

A PILOT SUMMER URBAN PROGRAM is underway in Indianapolis, Ind., where four inner-city churches, All Saints', St. Philip's, St. George's, and Christ Church Cathedral, have banded together to conduct a program of neighborhood evangelism, recreation, and community betterment. The head of urban work for the diocese of Indianapolis, the Very Rev. Paul Moore, Jr., says, "Through our summer program the Church has expressed its feeling of responsibility for various problems of the city, including bad housing in downtown areas, racial tension, juvenile delinquency, the breakdown in family life, and the rootlessness of many transient persons."

ART OF LIVING, a religious radio program, is presenting the Rev. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh, Pa., each Sunday in August and September, 9:15 to 9:30 a.m., EDT.

A HANDSOME NEW CAR was presented to Bishop Gravatt, retired, of Upper South Carolina. The Pontiac "Chieftain," was a gift from St. John's, Glasgow, Christ Church, Buena Vista, and Trinity Church, Staunton, Va. Since his retirement, Bishop Gravatt has been living in Virginia, and has been helpful to the people of the three churches.

GUAMANIANs RECEIVED IN THE CHURCH at the Confirmation service held in the Naval Communications Station Chapel, Guam, were Vincente Zafra and Dingo Materne. Bishop Kennedy of Honolulu confirmed 21 people, and received five from other Communions. This was the first confirmation class presented to the bishop since the formal organization of the mission church of St. John the Divine on Guam in September, 1957.

WINNER OF THE 1958 POSTER CONTEST sponsored by the Church Periodical Club is 17 year old Juliana Helgesen of Rehoboth, Mass. Miss Helgesen, who will enter Chatham College, Pittsburgh, Pa., this fall, is a member of St. Martin's Church, Providence, R. I. The contest prize is an all-expense-paid week end in Miami Beach, where Miss Helgesen will attend the CPC convention, October 2 to 4, and the opening service of General Convention, October 5.

WITH HAMMER, SAW, AND INGENUITY, parishioners of St. Matthew's Church, Bedford, N. Y., have reconstructed the Chapel in the Woods, an outdoor place of worship in a valley behind the ancient yellow brick church. The chapel was first used 25 years ago. St. Matthew's parish was formed in 1694, and John Jay, first Chief Justice of the United States, was one of the early parishioners. Summer services are held in the chapel.

Don't Give Up the Unity Ship

By the Very Rev. William S. Lea
Dean of St. John's Cathedral, Denver, Colo.
Associate Editor of *The Living Church*

Within the last century the Episcopal Church has earned the gratitude of Christendom by taking the initiative in raising the issue of unity among the scattered fragments of the family of God. Today there is still no Church in the world which has a greater opportunity for effective leadership in this enterprise of Christian reunion which Archbishop William Temple, in a now familiar phrase, called the "great new fact of our era." It is no longer new but as the vision becomes clearer, the challenge becomes greater. It is conceivable, however, that there could someday be a great union of the Churches, possessing both apostolic order and the Catholic Faith, which would leave us out completely because we elected to "play it safe" and finally got left behind. Our Savior reminded us that it is possible to be so concerned about saving something that we lose it!

A LIVING CHURCH editorial entitled "Thirty Years of Frustration" [L.C., July 20] suggests that our Commission on Approaches to Unity ought to be discontinued. The implications of such a suggestion might be that we should, thus, bring to a full stop this unity movement which began in our Church more than a hundred years ago. In the Muhlenberg Memorial of 1853, the House of Bishops was asked to take the lead in providing an approach to Christian reunion which would not involve the absorption of other Christian bodies into our own Church, but would be a real sharing of the special gifts which we believe God has entrusted to us for the whole Church. This action may mark the real beginning of the reunion movement. Certainly it was the first public demand for Christian reunion by any responsible body in American Church life. There is a direct line from this Memorial to the Chicago General Convention of 1886 which produced the resolution which, in turn, inspired the famous Lambeth Quadrilateral of 1887; and from there the road leads on to Bishop Brent's inspired leadership of the

Faith and Order Movement and our subsequent part in the creation of the World Council of Churches, of which today our Presiding Bishop is one of the presidents.

As a member of THE LIVING CHURCH's editorial family, I have been urged to express my own view of the wisdom or unwisdom of discontinuing the Commission on Approaches to Unity so that both sides of the case may have a hearing, and I accept this task gladly.

The immediate occasion for THE LIVING CHURCH's concern is the Commission's report, soon to be presented to General Convention. The report discusses the present status of our unity negotiations with the Methodist Church. These negotiations cover a third of the period since Bishop Brent's bold resolution at the 1928 Convention called us to invite the Methodists and others to discuss "matters of Christian morality looking toward organic unity." The July 20th editorial calls this entire period "years of frustration." It cites several failures, notably the impasse which was reached with the Presbyterians in 1946, and expresses anxiety over similar dangers which may inhere in the present negotiations.

The editor seems to believe that the Commission is ready to give away more than our Methodist brethren are ready to accept, and in some way to compromise our basic position. He is concerned that the Commission appears a little too confident that the Methodists belong to the Holy Catholic Church, and that the report implies some doubt about the fullness of our own tradition and order. It is even suggested that the report contains a tendency to compromise on the Creed itself. I have read these documents carefully, both the report and the tentative proposal for reaching intercommunion with the Methodists. I was a member of three General Conventions which took actions which are said to have prepared the background for the present situation, and I presumably had some part in the decisions which were made. In the light

SHOULD THE EPISCOPAL
CHURCH CONTINUE
TO NEGOTIATE
WITH THE METHODISTS?
AUTHOR SAYS YES.



John Wesley: A different mold. RNS

of my own experience, however, I do not believe that the dangers are real. The "unclear statement about the Creed" to which the editorial refers, for example, appears to have been approved by the bishops at Lambeth in 1948 and upon examination does not seem to me in any

way to water down or compromise the historic faith as we have received it in this Church. It does not interpret, or explain, the Creed. To do so fully would require a large book and perhaps more understanding of the meaning of words as used in the Mediterranean world at the time of the ecumenical councils than we now possess.

When we consider our part in the reunion movement we cannot forget that it was a resolution introduced by William T. Manning (then rector of Trinity Church in New York) at the General Convention of 1910 which paved the way for the creation of the World Conference on Faith and Order and ultimately of the World Council of Churches. The "Appeal to All Christian People" of the Lambeth Conference of 1920 further encouraged the reunion movement in which our Bishop of Western New York, Charles Henry Brent, was to play so noble a part. The real lights of our concern have been so largely focused on this wider ecumenical community that, of necessity, we have had at this stage to place our central emphasis there. But now we face the more difficult job of working out the implications of this wider vision in our daily contacts with other Christians at home. If we fail at the local level, the superstructure of our international comity may collapse because it has no firm footing upon which to stand. This seems to this observer, therefore, a very poor time to abandon the ship, despite frustration, fear, and anxiety!

We are all glad that so much progress has been made in our relations with



British Information Services

William Temple: A great fact.

groups which already share the Apostolic Ministry, but when we are realistic, we have to admit that the Polish National Catholic Church and the Old Catholics are not groups which vitally influence our national life and whose historical and cultural roots are the same as ours. It is

no great achievement to work out unity agreements with those whose basic order is already the same as our own and with whom we do not have very much immediate contact. To work against the barriers which have been erected by our own mistakes, the mistakes of our fathers, our history, and other factors now confused and beyond our control is a far different matter. It is even more difficult when the parties actually belong to the same family but have grown accustomed to and hardened in the practice of denying it. The Methodist Church is, in a sense, the typically American Church. It is, in fact, our daughter. Historical circumstance forced it into a mold far different from the wishes of John Wesley and his first associates. We have a very real obligation to the Methodist Church which we cannot lightly disregard. We may have yet to do penance for the arrogance of the Anglican leaders who handled the Methodist movement in England so poorly! In any case, it is unworthy of us to deny our responsibilities in this situation.

At this point we should consider the statement of the Unity Commission that the Methodist Church is within the Holy Catholic Church. Our bishops have declared that "we believe that all who have been baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church" (resolution of the House of Bishops, 1886). This same position was later expressed by such sturdy Churchmen as Fr. James O. S. Huntington and Bishop Manning, in the statement of the Unity Foundation of 1910. We thought that by now this proposition was generally accepted in the Episcopal Church, and therefore we cannot see how the Unity Commission could have said anything else. We must point out immediately that this does not even suggest that the Methodists possess the fullness of Catholic Order or Catholic Faith, but it does give us the only realistic basis upon which we can discuss unity with anyone.

Christian unity can never be a one-way street. We regret that the editorial seems to suggest what I know it does not mean, namely, that we already have everything we need and that Methodists can give us nothing which we do not already possess. The Commission has rightly anchored its position in the Lambeth Quadrilateral, which safeguards the Apostolic Gospel on all sides, but its report goes on to admit a fact which cannot be ignored. Neither the Methodist ministry nor our own is today "universally accepted." I shall not easily forget my discussion of this matter in Istanbul with two friends who are high dignitaries in the Orthodox Church. They were most friendly to us but they never once tried to hide the fact that they have great questions still about the fullness of OUR tradition and order. We are sure of our position, as we should be, but the world is not! The Commission wants us

to face this fact, so often brought out at the last Anglican Congress, that "no communion in divided Christendom alone can embody the fullness of the universal Church." We carry the hurt of our separations as an increasing burden in the midst of a progressively hostile world.

It might be possible to effect an "easy" union between Churches, which was quite correct so far as the outward forms of order are concerned, but which was, nevertheless, completely superficial and ineffective. Our Commission is asking for a real basis for lasting unity. Such a process of deepening our mutual understanding with our Methodist brothers will take time and patience and the willingness to face many "frustrations." We have to spend the time which is necessary to get behind words to the meanings, and behind the meanings to those basic relationships upon which the very life of the Church depends. We certainly do not want an Emily Post kind of Church unity, based upon correct ecclesiastical etiquette and a "dead" tradition. The very word "bishop," for example, means one thing to the Methodist and quite another to the Episcopalian. They have yet to grasp, and we have yet more fully to demonstrate, the Catholic ideal of the bishop as the *pastor pastorum*, the true father in God, and the guarantor of apostolic continuity. The semantic difficulties threaten nearly every discussion and if ever real unity is to be found we must have the time, the persistence, and the humility to learn to stand in each other's shoes and to understand each other "from within."

THE LIVING CHURCH is not correct, in my judgment, when it suggests that the Commission is trying to test "the boundary lines of what the Church will stand for. . . ." I believe quite the opposite, that they are asking us how far we are willing to go in the faith that the Holy Spirit is leading His Church today as our Lord promised us, long ago, that He always would.

The Unity Commission, if it does nothing else, is widening our horizons and stretching our concern for our brethren at home who walk other paths. It is continually holding before us a vision of the great mediating mission which seems so clearly to be one of God's great purposes for our Church, standing as it does within both the Evangelical and the Catholic traditions of Christendom. When men have a fixed point, such as the North Star, they can launch out into the deep and remain unafraid of the open sea. It is when we are uncertain of our own position that we become anxious and are frightened. The real dangers which we face are those of apathy, arrogance, fear, resistance to change, unwillingness to trust the guidance of the Spirit, and our perennial tendency to demand more from others than we do from ourselves. We cannot, in good faith, expect from others

Continued on page 12



Anglicans and Orthodox in Jerusalem. Jordan is now predominantly Moslem but there are Christian minorities.*

The Churches of the East

**Under centuries of incessant persecution,
Christian minorities persevered
and became distinct nationality groups.**

By Peter Day

II. Lebanon, Jordan, and Syria

Syria at one time or another has been the name for the entire Mediterranean coast between Turkey and Egypt and the hinterland eastward as far as Mesopotamia. Lebanon, Jordan, and Syria are in general inhabited by the same racial stock — a mixture of Aramaean (ancient Syrian) and Arab — all speaking the same language, Arabic. Their present political divisions are partly the remains of administrative divisions of the old Turkish empire, partly a matter of French and British spheres of influence after World War I, and partly the result of the erection of the Jewish state of Israel.

The predominant Christian group of Lebanon, the Maronite Roman Catholics, has already been discussed in the first article in this series. As presently constituted, Lebanon contains other substantial Christian communities.

The Orthodox (Melchites, or royalists,

so called because of their ancient association with the Roman empire and Constantinople), with 138,000 adherents, are the second largest Christian group.

Third come the Armenians, 60,000 in number, who with larger Armenian communities in other countries are survivors of the horrible carnage after World War I when over a million were slaughtered by Turks and Arabs. Their Church dates back almost to Apostolic times; legendary tradition ascribes its founding to St. Thaddeus the Apostle. Christianity became the royal religion of Armenia in 303 A.D., while the Roman empire was still officially pagan, and ancient Armenian translations of the Bible and the early Christian Fathers are of high scholarly importance. From the year 387 onward, when Armenia was divided up between the Roman and Persian empires, this Church was under incessant persecution by Persians, Arabs, Mongols, Turks, and Russian Communists. It rejected the Nestorian heresy which other Christians of the Persian empire accepted, but fell into Monophysitism under the impression, which was widespread in parts of the Christian East, that the Council of

Chalcedon,† with its insistence on Christ's two natures, had brought back Nestorianism under another name. Today, it is technically in communion with other Monophysite Churches but has little practiced interchange with them. The Patriarch lives in Soviet Armenia. There are two dioceses in the United States of America.

Other Christian groups in Lebanon are small. The Syrian Jacobite (Monophysite) Church, and the Assyrian (Nestorian) Church have a few thousand members each. There are also small Uniat splinter groups detached by Rome from each of the four last-named Churches. Western-

Continued on page 13

*In this group, photographed at St. George's (Anglican) Cathedral, Jerusalem, in 1920 are, from left: Coptic Abbott, Syrian Bishop, Greek Patriarch (Damianos I), Anglican Bishop in Jerusalem (Rt. Rev. Rennie MacInnes), Armenian Patriarch (Tourian), Abyssinian Abbot. (The present Archbishop in Jerusalem is the Most Rev. Angus Campbell MacInnes.)

†This week's cover shows an Arab cutting stone for a refugee village which was financed by the Episcopal Church and the Congregational Churches in the U.S.A. and came under the jurisdiction of the Anglican bishop in Jerusalem.

†Ecumenical (worldwide) councils of the Christian Church called by the Roman emperors decided ancient Church controversies about the nature and person of Jesus Christ, but there are some Churches still existing which refused to accept the decisions. Nestorians were accused of practically making Christ two persons, God and man, who were merely "morally" united. Monophysites were accused of making His divinity and his humanity so completely one that He seemed to be a mixture instead of completely God and completely man. The view defined by the Ecumenical Councils and supported today by Roman Catholics, Eastern Orthodox, Anglicans, Lutherans, and Calvinists, is that Christ is one person with two natures, divine and human. Neither nature is incomplete in any way (e.g., Jesus had a human will which voluntarily conformed to His divine will just as any man's will is called upon to do), but both are the natures of one Person who is God the Son. (See chart in last week's issue.) In western Christian piety, the tendency to think of Jesus simply as God appearing on earth in human form has affinities with Monophysitism, while the tendency to think of Him as a man who was morally united to God has affinities with Nestorianism.

EDITORIALS

The Right Road To Church Unity

What is a reasonable, practical, and forward-looking policy for the Episcopal Church in the area of Church unity? A few weeks ago we editorially advocated the discontinuance of the Commission on Approaches to Unity and then asked our editorial associate, the Very Rev. William S. Lea, to present the other side of the case (see page 8) because we want THE LIVING CHURCH to be a magazine of thoughtful discussion of all sides rather than an organ of propaganda for one side only.

Our point was that, while a good many useful steps toward Church unity had been taken by the Episcopal Church in the past 30 years, not one of these was initiated, even assisted, by the Commission. We commented further that we did not think the present negotiations with the Methodists looked any more promising.

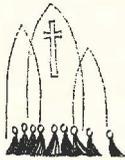
We agree with most of what Dr. Lea says in his article. The question is how to find a feasible approach toward the goal in which we both believe.

A practical program of closer relations with other Churches would seem to us to be as follows:

First, to continue and intensify our coöperation with other Churches in local and national councils of churches. There are many things we can do together without any compromise of theological conviction. Let's do them, and keep trying to find new ways of working together. At present, there are many areas where Episcopalians hold back from interdenominational relationships because they are concerned lest their participation give added impetus to premature efforts for merger with other Churches.

Second, to continue and intensify our participation in the movement for discussion of questions of Faith and Order. When the various kinds of Protestantism join with Anglicanism and Eastern Orthodoxy in across-the-board discussion of such questions, it is no longer a matter of comparing one Church with another but rather a matter of trying to ascertain Christ's will for His whole Church. It is not a matter of amalgamating special "traditions" but of recapturing the central Christian tradition.

Third, to engage in direct intercommunion discussions only with Churches which are already so close to us that the ugly words "schism" and "heresy" have no place in the discussion. The Episcopal Church ought not to sit in judgment on the Methodists. Yet if some Episcopalians are trying to push us into inter-



communion with them, the issue is automatically raised and a judgment cannot be evaded. What we like least about the work of the Commission on Approaches to Unity is the harsh words about our Protestant fellow-Christians that spring up in reaction to its proposals.

Each Commission of General Convention comes to an end at each session of the Convention and can be reappointed only by affirmative action of both houses. While failure to reappoint this Commission would undoubtedly be interpreted in some quarters as a step backward, this is sometimes the only way of getting back onto the right road.

This is the road which we believe the Church should be following:

(1) Coöperate more intensively and extensively with other Churches in areas where differences in faith and order are not involved.

(2) Participate fully in ecumenical discussions on faith and order.

(3) Avoid negotiations which lead to odious comparisons between Churches.

(4) Pursue vigorously all possibilities of intercommunion where no barriers of conviction exist.

As a matter of fact, the Episcopal Church has another commission on approaches to unity which has charge of precisely such a program as we have described. This is the Ecumenical Commission. It not only oversees the Church's relationships with the National and World Council of Churches but also has steered the negotiations with the Church of South India.

One Commission in this area seems to us to be enough. Let's keep the one that has been making progress and discontinue the one that has not.

The Logic of Guilt*

By Charles S. Milligan

The hostility-ridden man who uses the Church as enemy-substitute is no more aware of his own psychological mechanisms than is the hater who draws his symbol from the racial or political field. If he is a loyal Church member, he cannot deface the church building, but he can thrash away at the symbols and institutions of Christian community: the church program, the denomination, a heresy real or imagined, ministerial or ecumenical fellowship, the previous generation of religious leaders — any number of things. Not that these are above criticism.

What gives the game away is the persistence of the hater, the extremes in method, word and vocal pitch, the manifest hostility. No less than the vandal, such a person is under compulsion to attack the fabric of which he is a part and which is so much a part of him. . . .

This is the unreasoning but compulsive logic of guilt. Face a bear robbed of her cubs rather than a guilty man on a righteous crusade.

*Reprinted from an article by Charles S. Milligan, *The Christian Century*, July 2.

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sorts and conditions

TOMORROW, I'm taking a day off and going fishing. For the past couple of years, my vacations have had to be taken on the run, which is really against my principles.

MY THEORY is that man does not live in order to work, but rather works in order to live. As I have commented before, this is not the popular Christian doctrine of today but I think it is the unanimous doctrine of the biblical writers.

THE ADVANTAGE of fishing (especially the cane pole and worm kind) is that it is the nearest approach to doing absolutely nothing that can be reconciled with an American's conscience. My father-in-law and I take along our casting rods with an assortment of plugs and spoons, but that is just window-dressing. When we get well out on the lake, we let down the anchor, rig up the cane poles, and sit.

"AND GOD saw everything that He had made, and behold, it was very good." We too have a chance to look around at the world God made and adjudge it good when we go fishing. When you are working, you are likely to get so busy improving the world that you neglect the advantages that come from leaving it alone for a while.

"OH, what their joy and their glory must be, those endless Sabbaths the blessed ones see," says the medieval hymn. The thought could not possibly have been penned by a modern American. When we pray for the dead, we are taught to say, "May they rest in peace," but when I pray for my father I usually ask God to keep him busy. I can't imagine him being content to twiddle his thumbs in Paradise. But probably the Church is right and I am wrong. Perhaps, at rest in the life to come, he finds that something along the lines of going fishing is the main business of eternity.

PETER DAY.

ACU CYCLE OF PRAYER

August

17. Christ Church, Portsmouth, N. H.
18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.; St. Luke's Hospital, Denver, Colo.
19. St. Peter's Church, Fort Atkinson, Wis.
20. Church of the Good Shepherd, East Chicago, Ind.
21. Convent of St. Anne, Chicago, Ill.
22. _____
23. Chapel of St. Francis, Dennysville, Maine.

UNITY

Continued from page 9

a doctrinal rigidity and an ecclesiastical conformity which we have been unable to impose upon ourselves, and which we have actually rejected more than once when some have wanted to tie us to narrow and "dogmatic" interpretations of the Creeds, the Sacraments, the Bible, and the Ministry.

This isn't the time to give up the ship. The challenge which the Spirit hurls at us today is, I believe, to rise out of our usual apathy and above the fears which grow out of our faithlessness. In 1946 the Church really did not decide anything because the fear of controversy froze us into indecision. The whole reunion movement seemed at that time to fizzle out. May God grant that this debacle of dread and uncertainty is never repeated!

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.

August

17. Niagara, Canada
18. Niger, the, W. Africa
19. Niger Delta, W. Africa
20. N. Carolina, U.S.A.
21. N. China
22. N. Dakota, U.S.A.
23. Northern Indiana, U.S.A.

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The Living Church

Churches of the East

Continued from page 10

type Christians, both Catholic and Protestant, number about 15,000 altogether.

Moslems are divided into three sects, the Sunnites, the Shi'ites, and the Druses. The latter group, like the Maronites, represents independent-minded religionists who have been persecuted vigorously by their fellow-Moslems and came to the mountains for self-protection.

All religions are now equal before the law in Lebanon, and the right of propaganda and conversion is respected.

Jordan, consisting mostly of territories that once belonged to ancient Israel, is a country of accidental borders and poor economic prospects. It was Jewish when the Roman conqueror Pompey found it in 64 B.C. It was Arab and Christian in the sixth century, and was overrun by the Moslem Arabs with the rest of Palestine and Syria in the 7th century. Today, it is predominantly Moslem, but there are Christian minorities, one of which, the Arab Episcopal Church, is a part of the Anglican Communion, under the newly consecrated Bishop Cub'ain.

Containing the village of Bethlehem, where Jesus was born, and the old city of Jerusalem, where the events of Holy Week took place, Jordan includes some of Christianity's most sacred sites.

Syria has been a part of one great empire or another since Old Testament times. Its capital city of Antioch was the third greatest metropolis of the Roman Empire, and the first important Christian center outside Jerusalem. Here, the disciples of Jesus were first called Christians. Here, St. Paul was ordained and sent forth on his missionary journeys. Here, no doubt, began that pattern of relationship between Christianity and commerce which helped the Church to survive and grow in spite of persecution and martyrdoms.

Whether under pagan Roman, Zoroastrian Persian, Arab, Turkish, or Mongolian rule, the Christian merchant who traveled in ancient times from city to city could count on finding a brotherhood to whom he could make himself known and from whom he could expect food, lodging, and help in time of need. The gradual evolution of this international brotherhood into a series of nationality groups is the great tragedy of Eastern Christendom.

Monophysitism gained a strong foothold in Syria, after its triumph in Egypt. But nationalism and opposition to imperial rule were not as strong in Syria as in Egypt in the time of the Roman empire, and to this day the Syrian Orthodox substantially outnumber the Syrian Monophysites — 168,000 of the former and 51,000 of the latter in a total population of 3,656,000. The Monophysites are generally called Jacobites after one of their early leaders.

The Roman Catholic population, stem-

ming from the Crusades and the later French influence, is 124,000, divided into six national rites of which the Melchite, corresponding to the Orthodox, is the largest, with about 56,000 adherents.

The independent Armenian (Gregorian) Church has 110,000 members. There are 11,000 Nestorians. Other Christian Churches have about 13,000 members, bringing the total up to 478,000 Christians as compared with 3,142,000 Moslems divided into five sects, of whom four-fifths are Sunnites.

The town of Antakia, on the site of ancient Antioch, is not in Syria today but in southern Turkey. Devastated by repeated earthquakes and wars, Antioch gradually faded in importance, to be replaced by Damascus and Aleppo. But there are still six Patriarchs of Antioch, representing different divisions of the Christian Church, and four of them are in communion with the pope. The Orthodox Patriarch and the Jacobite Patriarch have their Uniat (Romanist) counterparts in the Melchite and Syrian Uniat Patriarchs. In addition, there is the Maronite Patriarch, and a Latin Patriarch, who follows the Latin liturgy and customs of Rome. Which one of these is the "real" patriarch is a problem for theologians and historians. None of them lives in Antakia. The Armenians and the Nestorians do not lay claim to the Patriarchate of Antioch. The former recognize the legitimacy of the Jacobite Patriarch. The latter's historical ties are with nations further east, as will be described under Iraq and Iran.

Under the Turkish Empire up until the end of World War I, each religious grouping was called a "millet" or nation, and the Sultan regarded the heads of the Churches as the civil authorities of their respective peoples. Sometimes, as in the case of the Nestorians, the religious head might continue to be the head of the whole nationality group even after some of them had gone Uniat or Protestant. But usually religion and nation were regarded as identical, and to change religion was tantamount to changing nationality. Conversions and missionary activity came almost to a complete stop under such circumstances. The Eastern Christian of today abhors "proselytizing" as tantamount to fifth-column activity. Even among Churches in communion with each other, such as the Armenians, the Jacobites, and the Copts (Egyptian Monophysites), there is little or no interchange of communicants and clergy. Nationality is not based on geography as it is in the west, but on traditions, communal life, descent, and religion.

In some places, such as Lebanon, governmental policy attempts to distinguish between religion and nationality; but many centuries of wanderings and persecutions have developed tenacious loyalties. If you ask a middle easterner what his nationality is, he will usually answer by telling you his religious affiliation.

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PEOPLE and places

Appointments Accepted

The Rev. James Earl Annand, vicar of Holy Spirit Mission, Monterey Park, Calif., for the past two years, will go to Westerly, R. I., to become rector of Christ Church on September 1. He is a former curate of Christ Church.

The Rev. Frank K. Barta, formerly assistant at St. Mark's Church, Jacksonville, Fla., is now vicar of Immanuel Church, El Monte, Calif.

The Rev. Myron Bloy, formerly assistant at St. John's Cathedral, Detroit, will be a chaplain at the Massachusetts Institute of Technology, Cambridge.

The Rev. Harvey E. Buck, formerly rector of St. Paul's Church, Santa Paula, Calif., is now rector of St. Mary's-by-the-Sea, Pacific Grove, Calif. Address: 146 Twelfth St.

The Rev. Fred A. Croft, formerly rector of Grace Church, Hutchinson, Kan., will become dean of St. John's Cathedral, Albuquerque, N. M., on September 1.

The Rev. William F. Hays, formerly rector of St. Paul's Church, Newport, Ark., will become associate rector and headmaster at Holy Trinity Parish, Melbourne, Fla., on August 15. Address: Box 1197, Melbourne.

The Rev. Willis Craig Henderson, formerly administrative assistant to the Bishop of Southwestern Virginia, is now rector of the Church of the Holy Comforter, Montgomery, Ala.

The Rev. Robert C. Holmes, formerly in charge of Christ Church, Berwick, Pa., will become rector

of Christ Church, Yonkers, N. Y., on September 1. Address: 103 Elm St.

The Rev. Bruce M. Jones, formerly rector of All Saints' Church, Pleasanton, Texas, is now assistant at St. Matthew's Church, Louisville, Ky. Address: 330 N. Hubbard Lane, Louisville 7.

The Rev. George Lee, recently ordained priest, formerly in charge of the North End Christian ministry, Springfield, Mass., is now vicar of the Church of St. Simon the Cyrenian, Springfield. Address: 201 King St., Springfield 9.

The Rev. Dr. Kenneth W. Mann, associate chaplain at St. Luke's Hospital, New York, and psychotherapist on the staff of the Cathedral of St. John the Divine, returned to the diocese of Los Angeles in June to accept appointment by Bishop Bloy as associate chaplain of the Episcopal Hospital of the Good Samaritan, Los Angeles, and assistant in the hospital's new religion and health research department.

Dr. Mann was director for youth and Christian education in the diocese of Los Angeles from 1945 to 1949 and was also for a time assistant at All Saints' Church, Beverly Hills.

The Rev. James J. Niles, formerly vicar of the Church of Our Saviour, Dallas, Texas, in charge of St. Timothy's, Seagoville, is now in charge of the Church of the Transfiguration, Dallas.

The mission has purchased a new vicarage at 1219 Delmont Dr., Richardson, Texas, and the Rev. Mr. Miles is now living there. The church address is Route 7, Box 394 D, Dallas.

The Rev. J. Robert Orpen, Jr., formerly rector of St. George's Church, Williamsbridge, the Bronx, N. Y., will on September 15 become rector of the Church of the Advent, 2900 Logan Blvd., Chicago. Address: 2452 N. Bernard St., Chicago 47.

The Rev. Robert D. Ostle, who has been serving the Anglican Church of Canada, will begin work at St. Mark's Church, Marine City, Mich., on September 9.

The Rev. Joseph H. Pummill, who was ordained deacon in June, is now curate at Trinity Church, Santa Barbara, Calif.

The Rev. Stanley A. Seaton-Elliott, formerly vicar of Grace Church, Pontiac, Ill., is now rector

of St. Stephen's Church, Mount Carmel, Pa., serving Holy Trinity, Centralia. Address: 104 S. Maple St., Mount Carmel.

The Rev. Edwin A. Skipton, formerly dean of St. John's Cathedral, Albuquerque, N. M., is now rector of Trinity Church, Newtown, Conn.

The Rev. Douglas Smith, who formerly served the Anglican Church of Canada on Walpole Island, will take charge of St. Paul's Church, Romeo, Mich., on August 15.

The Rev. William Swan, who was formerly in charge of St. Alfred's Church, Lake Orion, Mich., is now on the staff of St. John's Church, Royal Oak, Mich., as vicar of St. Andrew's Church, Clawson.

The Rev. Carolus R. Webb, priest of the diocese of Newark who is retiring from the active ministry, will become assistant at Christ Church, Short Hills, N. J., on September 1.

The Rev. George T. Welsch, Jr., formerly rector of Christ Church, Big Stone Gap, Va., in charge of St. Stephen's, Nora, will serve the Church of the Holy Trinity, Dickinson, Texas.

Missionaries

The Rev. W. Edwin Bonsey has returned to Hawaii with his wife and their two children after furlough in the United States. They are at St. Stephen's Church, Wahiawa, Oahu.

The Rev. Ezra S. Diman, III has returned to his work at St. Andrew's Chapel and Theological Seminary in Manila after furlough in the United States.

The Rev. Canon William C. Hefner has left his work at the Okinawa Mission for furlough. Until November 1 he may be addressed at 7102 Glen Pkwy., Richmond, Va. The Rev. William A. Hio will be in charge of the mission during Canon Hefner's absence.

The Rev. Richard B. Lindner, Jr., with his wife and their two small children, left New York in June for Brazil. Appointed last year, the Lindners spent a year in training for the mission field. They will serve in Sao Paulo.

The Rev. George C. L. Ross left for Japan recently with his wife and their two small daughters. Sailing with the Rosses were the Rev. Donald F. Winslow and his wife.

The Rosses and the Winslows spent a year at the Institute of Far Eastern Languages at Yale University in preparation for their work as mis-

NOTICES

DIED

MISS LOUISE M. TITCOMB died on June tenth at her home in Portsmouth, N. H. She was a devoted member of Christ Church, and active for many years in parish work.

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ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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POSITIONS OFFERED

WANTED: Priest for temporary service on staff of Southwest parish, September to January. Reply Box P-181, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PARISH SECRETARY, experienced, desires position in New York or New Jersey. References furnished. Reply Box W-182, The Living Church, Milwaukee 2, Wis.

ORGANIST-DIRECTOR, middle aged man, proven methods in handling adult and boy choirs. Training-Recitalist. Reply Box B-184, The Living Church, Milwaukee 2, Wis.

PRIEST 16 years, 45, married, 3 children, desires change. Parish preferred, will consider mission or curacy. Available September 1st. Reply Box E-177, The Living Church, Milwaukee 2, Wis.

COMPANION to lady alone. Salary no object. Reply Box S-183, The Living Church, Milwaukee 2, Wis.

PRIEST desires position as Director of Religious Education with responsibility for development of parish educational program. Fully qualified and experienced. Reply Box H-178, The Living Church, Milwaukee 2, Wis.

EXPERIENCED PRIEST, 42, completing graduate work and Curacy; central Churchman; 15 years in town parish, mission field and teaching; wishes rectorship in medium size parish near good schools. Recommendations. Reply Box T-179, 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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THE LIVING CHURCH

The Living Church

sionaries, and they will spend more time in Japan studying the language before they begin their assignments.

Mr. William H. Scott has returned to his post in Sagada, Philippines, after an extended furlough for study in the United States.

Marriages

Mrs. Juriah Harris Pierpont recently announced the marriage of her daughter, Margery, to the Rev. Dr. Francis Craighill Brown, professor at Berkeley Divinity School. The wedding took place at the Cathedral of St. John the Divine, New York, on June 28.

The Rev. Donald Moore Whitesel, rector of Trinity Church, Tyrone, Pa., and Miss Sara Brooke Stever were married on June 7 at Trinity Church. Bishop Honaman, Suffragan of Harrisburg, pontificated at the Nuptial Mass.

Births

The Rev. Schuyler L. Clapp, Jr. and Mrs. Clapp, of Christ Church, Gettysburg, S. D., announced the birth of a son, Barnabas John, on July 1.

The Rev. William C. Harvey and Mrs. Harvey, of Trinity Church, Easton, Pa., announced the birth of a daughter, Melinda Ann, on June 28.

The Rev. Gordon M. Jones and Mrs. Jones, of All Saints' Church, East Lansing, Mich., announced the birth of a son, Stephen Robert, on May 21.

The Rev. Bruce Moncrieff and Mrs. Moncrieff, of Trinity Church, Bay City, Mich., announced the birth of a daughter, Kathleen Adele, on June 6.

The Rev. Karl F. Reich and Mrs. Reich, of Trinity Church, Bryan, Ohio, announced the birth of a son, David Rockwell, on July 2.

Organists

Mr. Clarence M. Smelser, formerly organist and choirmaster at the Church of the Transfiguration, Providence, R. I., is now organist and choirmaster at St. John's Church, Youngstown, Ohio. He succeeds Mr. Frank E. Fuller, who recently retired after 37 years of service.

Seminaries

The Very Rev. Dr. Frank D. Gifford, dean of the Philadelphia Divinity School, will be on sabbatical leave after September 1. During the summer he may be addressed at Box 302, Medford Lakes,

N. J. In September he will be in residence at 247 Crowell St., Hempstead, N. Y. (The Rev. Albert H. Lucas will be acting dean.)

Mr. Werner Rode, formerly associate librarian of the Missionary Research Library connected with UTS, will become librarian and teacher of a course in theology at the Berkeley Divinity School, New Haven, Conn., in September.

Mr. Rode, who was born in Germany, has received the degree of Master of sacred theology from Crozer Theological Seminary and the degree of master of library science from Columbia University. He will soon receive the degree of doctor of philosophy in theology from Columbia and UTS.

The Rev. Dr. John E. Skinner, formerly associate professor of theology at Temple University in Philadelphia, will on September 1 become associate professor of Church history at the Philadelphia Divinity School. Address: 222 S. Forty-Third St., Philadelphia 4.

Women

Deaconess Agnes R. Bradley, formerly church school director at St. Mark's Parish, Evanston, Ill., has for the past half year been serving as head nurse at Dana House, Youth Consultation Service of the diocese of New York, 18 E. Seventy-first St., New York 21. Mailing address: 85-99 Parsons Blvd., Jamaica 32, N. Y.

Miss Else Smithcoors, formerly director of Christian education at St. Bartholomew's Church, New York, is now director of Christian education at Truro Church, Fairfax, Va.

Miss Beth Young has resigned her work as Episcopal Church college worker at Rutgers University and Douglass College, New Brunswick, N. J., effective September 1. She plans to attend UTS, where she will work for the degree of bachelor of divinity.

Mr. Caughey was active in his parish church, All Saints', Beverly Hills, Calif., and had been the parish advisor on all church building and remodeling plans as well as one of the teachers in the church school. He was one of the leading architectural consultants for building programs in the diocese, and the architect for many of the churches and some of the institutional units. Surviving are his wife, the former Janet Disque; his parents, Mr. and Mrs. Francis Caughey; two daughters, Linda and Diane, and a sister, Mrs. Jane Spicer.

John Lewis Evans, of Philadelphia, for many years a vestryman at St. Mary's Church, Ardmore, Pa., died July 23 at the age of 80.

Mr. Evans practiced law in Philadelphia, and was active in civic affairs. Surviving are two brothers; the Very Rev. Allen Evans, retired, and Rowland Evans, and two sisters; Miss Margaret Evans and Mrs. William Smith.

Mrs. Eleanor Gooderham Acheson, mother of Dean Acheson, former Secretary of State, and widow of Edward Campion Acheson, who was Bishop of Connecticut, died in Washington, D. C. at the age of 87.

In honor of the contributions that she and her husband made to the welfare of Middletown, Conn., a road along the Connecticut river there was named Acheson Drive in 1952. Surviving are one other son, Dr. Edward C. Acheson; a daughter, Mrs. Gardiner Platt; a sister, Mrs. Charles Beatty; six grandchildren, and eight great-grandchildren.

Deaths

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

Milton H. Caughey, a member of the architectural board of the diocese of Los Angeles, died on July 15 at his home in Brentwood, Calif. at the age of 46.

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\$9,196.37
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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 Carberry, 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. Bruninga, Rev. George R. Taylor, Ass'ts; Rev. Warren I. Densmore, 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

Continued on page 16

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; 1S, first Sunday; 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.

ATTEND SUMMER CHURCH SERVICES

Continued from page 15

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 Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

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

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. Dewees, 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. Soufar
Sun 8, 11, and Daily

ST. MARY'S

13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

The Living Church

ST. LOUIS, MO.

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

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. Philip 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;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

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

HEAVENLY REST

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

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 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

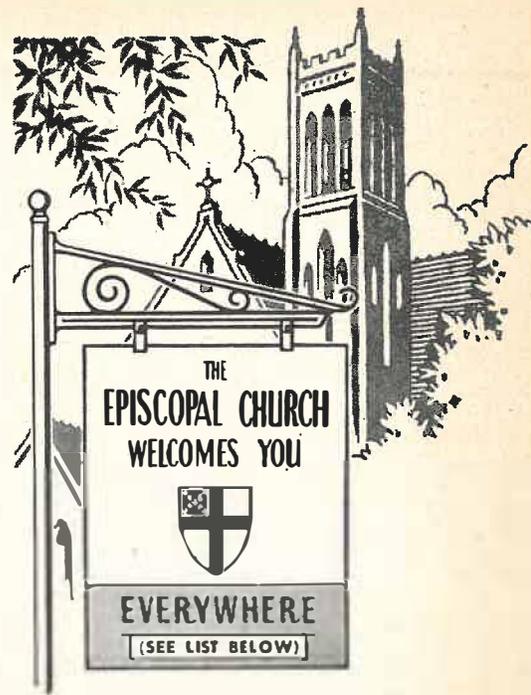
CHAPEL OF THE INTERCESSION

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

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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 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeky, 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; 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.

EPIPHANY 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 Eu 8:45