

The Living CHURCH

STATE HISTORICAL SOCIETY
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MADISON WISCONSIN
F L C 2 A

July 7, 1957

25 cents



**A Look
at the
Church of
North India**

—
See P. 6

**Left: A girl from India
quietly reads her Bible
before a picture of Christ.**

RNS Photo

Our greatest missionary opportunity—page 10

LETTERS

LIVING CHURCH readers communicate with each other using their own names, no initials or pseudonyms. They are asked to give address and title or occupation, and to limit their letters to 300 words.

All Are Smiling

In our day of expanding "civilization" and the often unintelligent and thoughtless handling of our natural resources, Bishop Hatch's thought-provoking "The Spiritual Aspects of Conservation" [L. C., May 26th] was a light in the darkness.

Our natural resources, i.e. wildlife, trees, plants, soil and water, are found everywhere from our back doors to our nation's wilderness areas. They are created by God and given to us for our wise use and enjoyment and for the generations that follow us.

Congratulations to you and Bishop Hatch for thinking about this part of God's Kingdom. Muir, Audubon, Wilson et al, are smiling.

JOHN L. WOLFE

Peekskill, N. Y.

Faith Abandoned

I make bold, through your magazine, to call the attention of the clergy and others to statements in a recently published book called *The Episcopalian Way of Life*, by the Rev. W. Norman Pittenger which, in my opinion, are extremely dangerous and do not in any way represent the mind of the Church as set forth in the Creeds.

On p. 44 of this book Dr. Pittenger says: "Need not fear that the belief, . . . that Jesus is the very manifestation of God to men would be destroyed if the narratives of the Virgin Birth should be shown to be historically doubtful; nor if the stories which tell of the Empty Tomb on the first Easter Day are believed by many scholars to be legendary accretions, of an apologetic nature to the fact of the disciples' firm conviction that they had 'seen the Lord' as risen from the dead. We need not pursue this in too much detail, but it is highly important to observe that within the Episcopalian fold there is much diversity about the question of the miraculous in the Bible and more especially in the New Testament, with a growing tendency among scholars to find the value of these stories not in their certain historicity but in the strong testimony they bear to the impression which Jesus Christ did in fact make upon His followers."

It is in particular the final words of this quotation which are disturbing, especially when one reads on the next page that "The unknown quantity of which his contemporaries were aware in Jesus was accounted for by stories such as that of the Nativity. . . They come to us in the vesture of fairyland or from the realm of poetry and picture."

The full significance of such statement becomes more clear when for instance one reads them together with such a statement as appeared in a recent editorial in the *Witness* of May 30, 1957, where the writer says "Furthermore, we are unhappy that a lot of what strikes us as religious mythology — very deep and symbolically important religious mythology to be sure — has been mixed up with the basic truths about man."

Continued on page 22

The Living Church

Volume 135 Established 1878 Number 1

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

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Things To Come

July

7. Third Sunday after Trinity
9. Sewanee Summer Conference on Church Music, to 18th.
14. Fourth Sunday after Trinity
20. Faith and Order Commission, World Council of Churches, New Haven, Conn., to 25th.
21. Fifth Sunday after Trinity
25. St. James
28. Sixth Sunday after Trinity
- Executive Committee, World Council, New Haven, Conn., to 30th.
30. Central Committee, World Council, New Haven, Conn., to August 7th.

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

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

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

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

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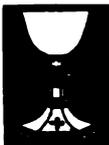
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MAN POWER



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

By
L. H. Bristol, Jr.

Safety on the Road

From all reports, Churchmen seem "safety-minded" these days. Churchmen of Maine have developed a smaller sticker for the dashboard of a car with this excerpt from one of their resolutions: "I resolve to examine my habits of driving on the highways in the light of our Lord's commandment to love my neighbors as myself, to the end that acts of selfishness which endanger the lives of my fellow men may be eliminated in me, and that I may offer to God each time I drive a record of thoughtfulness and consideration for the safety of others."

My teen-age cousin Tony Barton, a young Churchman in Bloomsburg, Pa., recently joined "Road Angels," a group which pledges (1) never to drive over 50 miles an hour and (2) always stop to help any car in distress.

A few weeks ago, Dr. Moran Weston of National Council (rector-elect of St. Philip's, New York City) called a special brainstorm session to consider a slogan and symbol for a safety program to be sponsored by local parishes in their home communities.

Laymen's Sunday: 1957

A few years ago on Laymen's Sunday, a friend of mine nervously stood up to read the Lesson and found the marker was not where he had put it. He fumbled for a second, then breathlessly told the congregation, "Someone has moved Ephesians!"

Observed by only about 30 churches in 1942, the idea of Laymen's Sunday has spread more and more each year, until now it is observed each year in upwards of 100,000 services. It is now celebrated in many churches representing almost all Christian bodies in the United States and Canada and by our Armed Forces around the world.

Again under the joint sponsorship of United Church Men of the National Council of Churches and the Laymen's Movement, Laymen's Sunday will be observed on the third Sunday in October (October 20th). This year's theme, chosen by a committee of laymen and clergy: "My Father's Business" based on St. Luke 2:49 ("Wist ye not that I must be about my Father's business?").

A helpful pamphlet, prepared by the sponsors, has just been published and is available from United Church Men (257 Fourth Avenue, New York 10, N. Y.). The pamphlet suggests ways to organize your committee, plan for the service, handle publicity, choose appropriate hymns, and gives the general background data on Laymen's Sunday observances.

Although a number of suggestions in the leaflet would not apply to Episcopal churches, the pamphlet is packed with material many Churchmen will find useful. Judging from reports already received from New York and Pittsburgh churches, some churches have begun planning for October 20th observances.

How's Your Public Relations?

In his recent address at the convention of the diocese of Southwestern Virginia, Bishop Marmion reported that his committee looked on the Jamestown Anniversary Festival as "an opportunity to inform and teach all Episcopalians of the great tradition their Church enjoys in its early beginnings in Virginia and to correct the historic misconception now widespread among American people regarding the birth of Christianity in the United States and to claim the credit due for the remarkable accomplishments and contributions of the Anglican Church. . . (But) what the Anglican Communion does to get itself appreciated is of prime importance. What is the state of your congregation's public relations? And how about your own witness. It is good to remember and act on this paraphrase of St. Matthew 5:16: 'See to it, then, that nothing keeps your light from shining out clearly in all men's sight, so that they will notice the beauty of the things that you do, and learn to think better of your Father, God, because they have met you.'"

July 7, 1957

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EPIPHANY WINDOW

All Saints' Church
Mobile, Ala.

The window in All Saints' Church, Mobile, Ala., showing the worship of the Magi was designed by A. F. Erridge, Chief of Staff of the Art Department of J. Wippell & Company, Exeter, England (Representatives in America: Studios of George L. Payne, 15 Prince St., Paterson 1, N. J.)

The artist has chosen a free type of treatment, silhouetting the subject against a plain field pattern. As the Kings come to worship the Christ Child, they are shown in richly-colored regal attire. The inscription reads: "They presented unto him gifts: gold and frankincense and myrrh."

The Rev. Francis B. Wakefield, Jr., is rector of All Saints' Church.

O God, Whose Only-begotten Son hath appeared in substance of our flesh; grant, we beseech Thee, that through Him Whom we have acknowledged as outwardly like unto us, we may obtain an inward renewal; through the same Jesus Christ our Lord.

Gelasian Sacramentary

The Living Church

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

July 7, 1957

Newest Court Decision

Dr. Herman Sidener Ruled Rector Of Holy Trinity Church, Brooklyn

In a four-to-one decision, the Appellate Division of the New York State Supreme Court upheld on June 24th the right of the Rev. Dr. Herman S. Sidener to serve as rector of Holy Trinity Church in Brooklyn Heights, N. Y.

The decision upheld Dr. Sidener, who was elected rector on February 6, 1956, and instituted on March 5, 1956, and reversed a ruling of Supreme Court Referee John MacCrate, who held on September 18, 1956, that a necessary quorum of the parish vestry was not present when Dr. Sidener was elected. During the 18-month-old court controversy, the Rev. William Howard Melish has been serving as a supply priest. The controversial 47-year-old Melish has been under fire from a faction in the congregation for the last 10 years because of his alleged left wing views which split the congregation and brought about the attempts to oust him.

Mr. Melish said that he will seek a stay of execution of any court order arising from the decision pending an appeal to the state Court of Appeals.

In the 15-page majority opinion, Associate Justice Henry G. Wenzel, Jr., held that the election of Dr. Sidener by the vestry was legal. He also turned to an interpretation of the ecclesiastical law to uphold his stand.

Justice Wenzel said that with six of the eleven members of the vestry present, two church wardens and four vestrymen) there was a majority present, and this complied with the governing requirement for a quorum.

Mr. Melish, who contested the election and institution of Dr. Sidener, refused to turn over the church to him. While awaiting the court's decision, Dr. Sidener, has been serving as chaplain of St. Paul's School for Boys in Garden City, N. Y.

When the long-awaited decision was handed down in court, Bishop DeWolfe of Long Island was conducting the annual three-day-clergy conference at Howell House, Westhampton Beach. Before he

issues any statement on the ruling he will study the decision. The effect of the decision on the church was not immediately clear. Mr. George L. Hubbell Jr., Dr. Sidener's attorney, said that he had not yet had an opportunity to discuss the ruling with either his client or Bishop DeWolfe, and added that he hoped to seek a formal court order ousting Mr. Melish in the following few days.

In a statement issued by Mr. Melish, he said that "speaking in the name of the entire vestry of the Church of the Holy Trinity and after consultation with leading members of the worshipping congregation" he found the decision "regrettable."

He added that in the meantime, "in



REV. W. H. MELISH

order to avoid confusion at the church, we shall apply for a stay of existing conditions until our appeal is decided.

"It is the unanimous desire of the vestry and congregation that there be as

little disruption of the life of the parish as possible until a final decision has been obtained," Mr. Melish said. "For these reasons, it is the expectation of all that the present status will be maintained until the issue of the rectorship is settled."

[EDITOR'S NOTE: At present there are two sets of vestrymen at Holy Trinity; one anti-Melish; the second, elected April 2, 1956, pro-Melish. Of the election of the second vestry, chancellor of the diocese, Hunter L. Delatour, ruled last year that it was invalid and that the "so-called vestry elected is without legal or canonical authority." (L.C., April 13, 1956)]

The controversy over Mr. Melish has flared off and on for nearly a decade, since his father, the Rev. Dr. John Howard Melish, was removed as rector in 1949, because he had supported the liberal views of his son.

Report Graham Converts Seeking Church Membership

More than 40% of those making "decisions for Christ" during the first four weeks of the Billy Graham New York Crusade had no Church affiliation, according to a spot check by the Protestant Council of the City of New York.

The council, which is sponsoring the crusade, said a poll of 59 selected churches disclosed that as the evangelistic campaign advanced the number of non-Church members making decisions was in proportion to the cooperation given the crusade by the individual Churches. The evaluation showed that virtually all of the non-Church members referred to Churches were presenting themselves for church membership. He said the polled churches indicated they were engaged in immediate follow-up approaches with persons referred to them as well as making extensive plans for the crusade's city-wide program of visitation evangelism.

The council's spot check was made in 59 Baptist, Presbyterian, Salvation Army, Congregational-Christian, Methodist, Reformed, and Episcopal churches located in all of New York's five boroughs. These churches received a total of 450 crusade referrals, the report said, of which 201 were without Church affiliation. [RNS]

Church Union Movement in India, Pakistan, Ceylon

Correspondent in India sees three main snags which could prevent the unification of a Church of North India

By CANON E. SAMBAYYA

South India

Church union is in the air. Many long for it while many more talk about it. But in India and its environs it is actually taking place. Christians in South India have pioneered for the union of the Churches in that area; and today the Church of South India is a shining example of the successful union enterprise. In South India a million Christians drawn from different Church traditions are growing together learning from each other all the time. The new Church has discovered the meaning and value of episcopacy, is making experiments in liturgical worship, and is rapidly developing indigenous leadership.

Church Union in South India will be more complete when the large body of Lutherans and Baptists inhabiting that area join the new Church. Happily negotiations with these two groups are in progress. The Reformed branch of the Syrian Church of Malabar, known as the Mar Thoma Church, has expressed its close doctrinal accord with the Church of South India and may take steps to establish intercommunion with it.

The Church of South India is still in its formative stage. Its Faith and Order will be reviewed in 1977 in the light of the experience of growing together for 30 years. The Church is aware of the anomalies inherent in its constitution. As far as one can judge no experiment in Church union can altogether be free from certain anomalies.

Catholic witness is extremely weak at present in South India. The situation demands that Catholic-minded persons should work in that Church. The Church of South India is anxious for the contribution of Catholicism.

North India

The Plan of Church union for North India and Pakistan in its final form was published in June. [Published by the Christian Literature Society, Post Box. 501, Madras 3]. The governing bodies of the negotiating Churches are asked to vote on the plan as proposed. Thus the North India plan will come before the Lambeth Conference of 1958. A few years ago the General Council of the Church of India, Pakistan, Burma, and Ceylon (Anglican) resolved that it would not enter any scheme of union which might interrupt its communion with Canterbury. If the Lambeth Conference approves of the North India plan, the General Council of 1960 will vote on it.

The North India plan envisages the formation of two provinces of the same Church simultaneously in North India and Pakistan. On the inauguration of union the Church of Pakistan and the Church of North India will come into being as two autonomous Churches in communion with each other. The Church of Pakistan will have five dioceses incorporating the Anglican diocese of Lahore

with its membership of 60,000. The Anglican Church in North India will be merged in the Church of North India which is expected to have 25 dioceses.

A novel feature of the North India scheme is that it attempts to unite the episcopate of the Methodist Episcopal Church with the historic episcopate of the Anglican Communion, at the time of the inauguration of union. The method and intention of this rite of unification are set out in a special preface and formula which no doubt will be carefully examined by the Lambeth Conference. Unlike in South India the North India plan aims at the initial unification of the ministries of the uniting Churches at a special service during the inauguration. The method adopted for the unification of the ministries is the pivot of the North India scheme, and the target for criticism.

The Anglican theologians will examine it with a view to satisfying themselves whether the intention, form, and the manner of unifying the ministries is such that would confer episcopal ordination on the Free Church ministers.

On the other hand the non-Anglican theologians will want to satisfy themselves that the service of unification as outlined in the scheme, is not a concealed method of reordaining their ministers. Thus the representative act of the mutual laying on of hands is under fire from all sides. The scheme says "It is not reordination"; but is open for some to say "it is ordination"!

The Church of South India appears to have examined the idea of the initial unification of the ministry at one time and rejected it. The Lambeth Conference of 1948, on the other hand, pointed to the desirability of having a universally acknowledged ministry from the outset by means of the unification of the ministries.

The ambitious character of the North India scheme lies in its aim to weld into one Communion the Methodist Episcopal Church which is very influential, the United Church of North India which is a vast body of Presbyterians and Congregationalists, the British Methodists, the Baptists, and the Anglicans. As in South

India the Lutherans have so far shown no interest in the union movement.

The Anglicans will be less than 10% of the total membership of the United Church, whereas in South they are a little over 50%. All the same they play a very important part in the whole scheme. The Anglican episcopate, its diocesan system, and its worship are likely to be important factors in the growth of the new Church.

The Church of North India is not likely to come into existence before 1965. The General Council of the Anglican Church will have to give two readings to the resolution on Church Union — once in 1960 and again in 1963 provided at least 10 of the dioceses have voted in favor of union.

Some Snags

Most of the snags lurking in the North India plan relate to the implementation of the scheme:

(1) There are difficulties about the Baptists. They have scant respect for infant baptism which in their view is no baptism. They will not be happy until some provision is made in the plan for rebaptism at least in exceptional circumstances. Not all the Baptist groups in North India have agreed to come in. Baptist Churches sponsored by the American and New Zealand missions are at present not included in the plan. The Baptists who are negotiating for union wish to remain in communion with their Baptist brethren who are outside. This is understandable but most awkward.

(2) The Methodists have ordained some women to the ministry. Though they do not plan to bring them to the service of the unification of the Ministries, it is difficult to determine their future place and function in the United Church.

(3) The Anglican Church has considerable amounts of trust funds meant for the support of Anglicans only. Nothing less than an Act of Parliament will be required for diverting these funds to other uses. The situation becomes more complicated in the event of the emergence of a group calling themselves "continuing Anglicans" in the wake of Church union.

Further, the Constitution of The Church Of India allows the Church to go into union without losing its identity. What constitutes identity of a Church? Will the Anglican Church retain or lose its identity after the inauguration of the Church Union in North India? Straight answers to these questions are not forthcoming.

Ceylon

The Churches in Ceylon also are involved in a scheme of Church Union. For some years now negotiations have been

...ing on between the two Anglican dioceses of Colombo and Kurunagala, the (S) Diocese of Jaffna, the Methodist Church, the Presbyterian Church and the Baptist Church. The scheme of Church union in Ceylon in its final form has been published two years ago. The Metropolitan of the Church of India, Pakistan, Burma, and Ceylon will submit the Cey-



Interested in the North India, Ceylon schemes are Bishop of Colombo, Metropolitan of India, shown here with the Governor General of India (left).

lon scheme as well as the Plan of Church Union in North India to the Lambeth Conference.

In some respects the Ceylon Scheme resembles the North India plan. The Ceylon scheme also aims at the initial unification of the ministries. Here the diverse ministries are unified through the episcopate; and for this reason the Ceylon method of unification of ministries is regarded as more satisfactory than the one proposed in North India. The new united Church will be called the Church of Lanka (Lanka means the island), and will be autonomous.

In as much as Ceylon is at present a part of the Church of India, Pakistan, Burma, and Ceylon, the General Councils will have to vote on the Ceylon scheme permitting the two dioceses of Colombo and Kurunagala to unify.

If everything works out according to plan, there will come into being episcopal Churches by 1965 in North India, Pakistan, and Ceylon. The next step would be to establish intercommunion between the Church of South India and the three newly formed Churches. Thus there will come into existence one United Church stretching from Karachi to Colombo.

Burma

What of Burma? At present the diocese of Rangoon which embraces the territory of Burma is a part and parcel of the Indian province of the Anglican Communion. Burma is racially and politically

different from India. The problems of the diocese of Rangoon are very different from those of India or of Ceylon. Burma is not included either in the North India Plan or in the Ceylon Scheme. This omission is not due to oversight.

The General Councils of 1960 and 1963 cannot vote for the North India and the Ceylon Schemes without making some arrangements for the future of the diocese of Rangoon with its English Bishop and his two assistants, one Burmese and the other a Karen. Will the diocese of Rangoon be handed over to the Archbishop of Canterbury? Such a proposal is not likely to be favored on account of the prevailing political opinion in Southeast Asia.

Therefore, the prospects of linking Rangoon with the Southeast Asia Council of the Anglican Church embracing the dioceses of Hong Kong, Singapore, Borneo, and the Philippines must be explored. The Bishop of Rangoon, who is now engaged in reorganizing his diocese which has suffered greatly during the war, and has very few contacts either with Ceylon or with India, needs our sympathy and prayers.

Mission on Florida Keys Was Marine Exhibit Building

The "vicar of the Keys" in Florida has one of the strangest parishes in the Church. He is the Rev. Whitney Church, in charge of St. Columba's Church at Marathon Shores.

Fr. Church's chapel once was a marine exhibit building. His missionary parish is strung out for some 100 miles but is a mere 100 yards wide in places. The congregation is increasing and has plans for a site for a permanent church building. Until it can be obtained, the 82 members will continue to meet in the circular concrete building studded with portholes.

Since getting permission to use the place in July, 1956, the congregation has furnished it with locally-made products and has landscaped the grounds that adjoin an inlet by which the Gulf of Mexico and the Atlantic are joined. A parish house has been established at the back of the church, simply by making a concrete patio floor and covering it with a salvaged roof.

Fr. Church was commissioned by Bishop Louttit of South Florida to form the mission on the coral islands in 1955. He found that the nearest Episcopal church was 50 miles away and that there were only 12 Churchpeople in his area. His congregation met in stores where and whenever it could, until the marine exhibit building on the overseas highway from the Keys to the mainland became available.

St. Columba's is dedicated to the Sixth Century Scot-Irish missionary who brought Christianity to the Scot clans.

What Price Publicity For the Church?

Whether clergymen should take public stands on controversial matters was warmly discussed by 30 priests of Province V who met at St. John's Church, Elkhart, Ind., recently for a promotion conference. The religion editor of the Chicago *Daily News*, Carlton Ihde, told conference members that the way to get publicity for the Church was to speak out on controversial subjects, notifying the press beforehand. Mr. Ihde pointed out that in most cities the press is a monopoly, and that where competition is lacking, the incentive to editorial crusading is missing. He urged the clergy to seek the leadership neglected by the press.

Admitting the technical soundness of the news man's stand, the clergymen differed widely on whether the method was wise from the Church's viewpoint. Several pointed to the dual responsibility of the Episcopal Church priest, to his congregation and to his bishop, as a deterrent to flat pronouncements on topical issues.

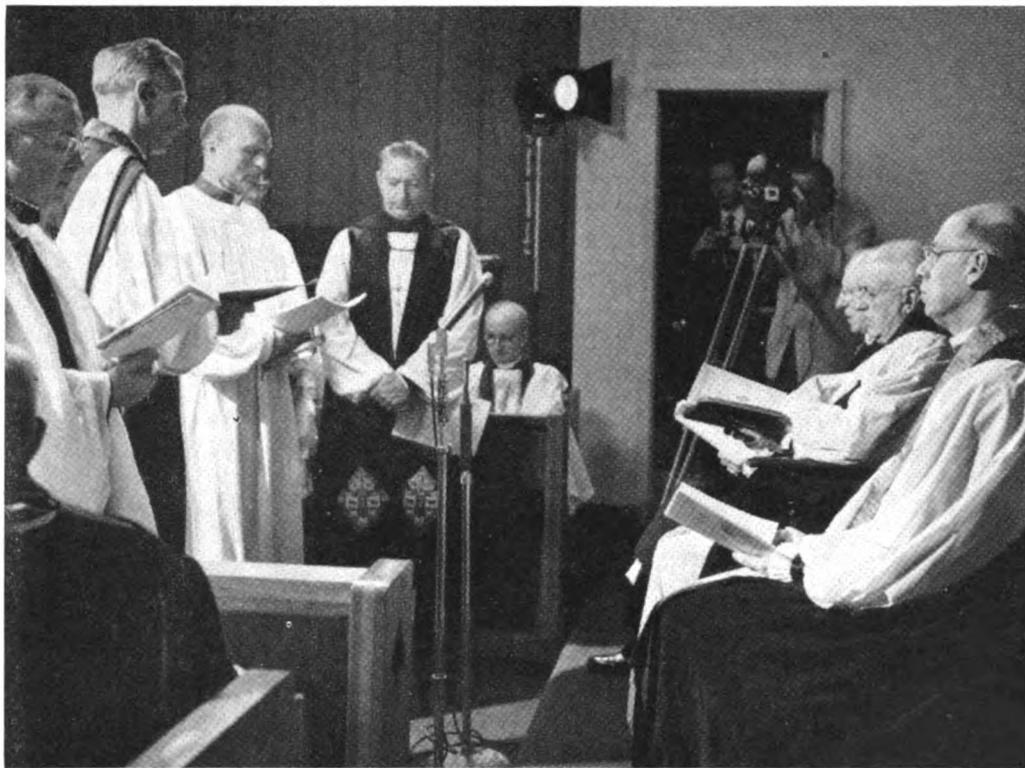
The delegates reacted more happily to Mr. Ihde's suggestion that the Church has a unique and largely neglected source of feature stories and pictures in its rich fund of liturgical ceremonies and changing church seasons. One reaction of the delegates to problems of church publicity inherent in an uncompetitive press was the conclusion that radio and television, fields where competition still spurs eagerness for public service, may prove more sympathetic and fruitful media than the press.

Washington Church Tour Promoted by Hotel

Three Episcopal churches are included in a conducted tour of historic religious shrines offered by the Hotel Continental, Washington, D. C. The hotel has engaged a national advertising agency to promote the idea of a weekend in the capital visiting religious institutions.

The Washington Cathedral and St. John's, Lafayette Square (known as the Church of the Presidents), are part of the tour, as is Christ Church, Alexandria, Va., which was attended by George Washington. Other buildings to be visited include the National Shrine of the Immaculate Conception and the Franciscan Monastery (Roman Catholic), the New York Avenue and National Presbyterian Churches, and the Washington Mosque. Methodist, Baptist, Lutheran, Mormon, and Greek Orthodox churches are also included.

Initial promotion of the tour is being directed at Church groups in North Carolina and Ohio. If the response is sufficient it will be promoted in other areas.



The cameras were turned on the consecration of Bishop Haden as Coadjutor of Sacramento on June 14th. The event was filmed and used on TV the following Sunday. Shown here: Bishop Sherrill in right center, flanked by Bishop Porter of Sacramento on right and Bishop Welles of West Missouri. On left, standing: Rev. Sherwood Clayton, Jr., Bishop Foote of Idaho, Bishop Haden, Bishop Bloy, Los Angeles.

New Cape Town Archbishop Installs Negro Vicar

One of the last services participated in by the Archbishop-elect of Cape Town before leaving England for South Africa was the institution of a Negro priest as vicar of an all-White parish in London. Before going to take up his post in a country whose government is dedicated to racial segregation, the Rt. Rev. Joost de Blank seemed thus to serve notice that he would continue the opposition to government policy by the Church there.

Dr. de Blank, who has been Bishop of Stepney, re-dedicated the Church of St. Peter, Mile End, London, recently and instituted as vicar the Rev. Marcus James. St. Peter's, which was bombed during World War II, has been restored in modern style. The high altar is in a central position to enable the celebrant at Holy Communion to face the congregation. The parish is one of the largest and most diversified in East London, including a section of the University of London and the Mile End Hospital.

In his sermon Dr. de Blank said to the large congregation which overflowed the church: "I could wish for no more fitting culmination to my work in London than to re-dedicate so beautiful a church as this, and to institute as vicar a priest of the calibre of Dr. James, who in his own person symbolizes the world-wide nature of the Church, a scholar, a priest of wide experience and broad sympathies."

A Jamaican, Dr. James is a graduate of Harvard and of Union Theological Seminary, New York City. A priest of the

diocese of New York, he has a special license from the Archbishop of Canterbury to enable him to accept a benefice in the Church of England. He is a mem-

New Archbishop of Capetown Will "Obey God Rather Than Government"

Anglican Archbishop-elect Joost de Blank of Capetown said that if he found South Africa's racial policy was based on unfair discrimination he would "obey God rather than the government."

The archbishop-elect declined to give his opinion of South Africa's apartheid (segregation) policy. He did say, however, he was willing to admit that some criticism levelled against South Africa overseas might be unfair. Dr. de Blank said he could understand that South Africans "must feel resentful toward any person who criticized the country with only a superficial knowledge" of conditions here.

[RNS]

Canadian Presbyterians Reject Unity Move

A proposal that the Presbyterian Church in Canada invite the Anglican Church of Canada to join it in a study of a bishops-and-elders plan for both bodies was overwhelmingly rejected by the Presbyterian Church's General Assembly recently. The plan, which suggests a system of Presbyterian bishops and Anglican elders, was made in a report issued in Britain [L.C., June 23d].

Dr. David Hay, professor at Knox Col-

lege, Toronto, made the proposal at the Canadian meeting. It mustered only a dozen votes after a scathing denunciation by the Rev. E. J. White of Edmonton. Dr. Hay asked that the General Assembly clergy write the Most Rev. Walter Barfoot, Anglican Primate of Canada, suggesting that he appoint a committee of six to meet with a similar group from the Presbyterian Church. "We just can't retire behind an iron fence," Dr. Hay said. "There are conversations going on that we should understand from the inside."

This was believed to refer to union conversations between Canadian Anglicans and the United Church of Canada. Dr. J. S. Thomson, moderator of the United Church, stated that these talks are following the pattern of those between the Churches of England and Scotland.

The Presbyterian General Assembly voted, however, to set up a special committee to study the whole question of inter-church relations and report back to next year's sessions. It asked that special attention be paid by the committee to the question of re-ordination of ministers by bishops that would be necessary in a union of episcopal and non-episcopal Churches.

[RNS]

English Bishop Rejects Roman Paper's Challenge

The Rt. Rev. Frank Russell Barry, Bishop of Southwell, England, has rejected a challenge by the *Universe*, Roman Catholic weekly [L. C., June 23d], to let it make an open investigation of his recent charge that Roman Catholics

were making improper efforts to win converts in his diocese, the paper said.

"It is all best forgotten. I am not going to be involved in any religious controversy," the bishop was quoted as saying. "I can think of no greater disservice to the Christian cause than to engage in public controversy and I would rather lay myself open to any obvious retort than take the matter further." [RNS]

Bishop of Mexico to Retire

The Presiding Bishop has announced the acceptance of the resignation of the Rt. Rev. Efrain Salinas Y Velasco as Bishop of Mexico effective December 31, 1957.

Bishop Salinas Y Velasco, who will be 72 years old on January 20, 1958, has been the bishop of the district since 1934. In 1951 he announced his intention to retire at age 68, but he changed his mind when the district unanimously petitioned him to reconsider.

Television Plans Made by Episcopal Foundation

The Episcopal Radio-TV Foundation, producers of the radio programs "The Episcopal Hour" and "Another Chance" are making plans for television. The Foundation's Board has voted funds to produce a pilot film for television, and has appointed a television advisory committee made up of well-known men in the television industry in the Southeast. Niles Trammell, former president of NBC and now head of WCKT-TV, Miami, is chairman of the committee.

Sums of money to launch the television venture have been received from various individuals and Church groups, including Woman's Auxiliaries, men's clubs, parishes and dioceses, totalling over \$12,000.

Through the Foundation, the Fourth Province pioneered in radio for the Church. The Episcopal Hour, which features well-known preachers of the Church,

has been running annually for 12 years. "Another Chance," a series of dramatic programs based on true family experiences, has completed its third year of broadcasting. National Council has announced jointly with the Foundation a policy of coöperation and coördination of production, distribution, and financing of these two national programs.

Queen Honors Irish Primate

The Most Rev. John Allen Gregg, Archbishop of Armagh and Primate of All Ireland, was made a Companion of Honor by Queen Elizabeth II recently. The award, announced in the Queen's Birthday Honors List, was in recognition of Dr. Gregg's lifetime of service to the Church of Ireland. Born in 1873, Dr. Gregg has been Archbishop of Armagh and Primate since 1938. From 1920 to 1938 he was Archbishop of Dublin.

[RNS]

sorts and conditions

A SUDDEN June thunderstorm caught me mowing the lawn. Naturally, the car was almost, but not quite, far enough into the garage for me to get the mower under cover without pushing the car forward. Naturally the back door of the house was locked, so that I had to run around to the front. With these, plus a few other quirks of fate en route, I arrived in the house drenched to the skin.

FINALLY, in dry clothes, I stood with Mike at the window watching the rain come pouring down. A movement caught our eyes down near the river bank. Some small, dark-furred animal seemed to be idling about enjoying the downpour.

A MUSKRAT? A mole? We couldn't make out its shape through the sheets of rain. I got out the binoculars and trained them on the slowly moving visitor, catching a flash of red, of yellow, a blackish back. "It's a painted turtle," I said.

AS WE WATCHED, the turtle moved purposefully on up the lawn till it reached the brow of a little hill. "He's going to lay his eggs," I said. "She's going to lay *her* eggs," Mike said. The turtle began to explore the ground to right and left. We agreed not to go down to watch lest we frighten him — no, her — away. We were even careful not to get too close to the window.

THE RAIN stopped after a while, but the turtle had not laid its eggs. It

continued to test the ground and plod from place to place in the chosen area. The paper boy came with the afternoon paper. "There's a turtle on your lawn," he said. "Do you want to catch it?" "No," we said. "It's going to lay its eggs."

ANOTHER hour went by. Mary came home and reported that there was a turtle on the lawn. "Should I carry it back down to the river?" she said. "No," we said. "It's going to lay its eggs."

TWO of Mary's friends came along and went down to get a close look at the turtle. Then they came and rang the front doorbell. "There's a turtle on your lawn," they reported. "We know," we said.

MORE TIME went by. The grass had dried out pretty well, so I went out and finished mowing the upper lawn. Then I brought the mower down to its regular storage place. The turtle watched imperturbably from about 30 feet away.

OUR NEIGHBOR came out to walk her dog. They, too, came up to get a close look at the turtle, and we were notified again that there was a turtle on our lawn.

AFTER neighbor and dog had retired from the scene, a grackle family landed. The adults ignored the turtle, but the fledglings came over and tried a few tentative pecks to see if it might be good to eat. The parent birds were

scouring the lawn for more suitable grackle food and would pop samples of it into the youngsters' beaks from time to time. Finally, Mike went out and chased the grackles away.

HE CAME back up the front steps. "Well," he reported, "the turtle finally laid its eggs." We watched from the window as, relieved of the distracting birds, the turtle deliberately made its way back to the water.

WE WENT DOWN and looked at the nest. It was a neat oval patch of mud mixed with grass roots finished off level with the hill. Visions of the imminent arrival of a swarm of baby turtles were given a check when we consulted a reference book and learned that turtle eggs take about 80 days to hatch. That won't be till some time in September.

PERSEVERANCE, the theologians say, is the final grace. How does the Communion hymn put it? "And crown Thy gifts with grace to persevere." The turtle tribe has outlasted the dinosaurs and the sabre-toothed tigers, the flying reptiles and many another livelier and brighter creature that bothered ancient turtles just as humans were bothering our turtle today. And the turtles have done it not by wit or power, but simply by mild persistence.

SO, the souls finally saved will not be chosen because of their intelligence or their influence or their spiritual prowess, but because they had one thing to do and did it. Don't underestimate the turtle-type Christians you know. PETER DAY.

Our Greatest Missionary

*is the new missionary district of Central America.
Are we prepared to break the new and thrilling
trails that this opportunity opens up for us?*

By the Rev. Laman H. Bruner
Rector, St. Peter's Church, Albany, N. Y.

The recently created missionary district of Central America [L. C., June 30th] offers the Episcopal Church unlimited opportunities to pioneer boldly and bravely in the establishment of new missionary methods that could well mark the beginning of a great era in our overseas work.

The challenge is especially great when one realizes that the Anglican Communion, 64 million strong,* has never been particularly appealing to the people of Latin or South America. All reports now indicate that these fields are ripe for the harvest. By their own admission Roman Catholic authorities indicate that they have enrolled but a shadow of the masses of people in the southern hemisphere. The zestful success among these unchurched of the Seventh Day Adventist and the Pentecostal fringe sects, especially in Central America, is alarming. The creation of this new missionary district was, therefore, from every point of view a wise undertaking.

The Republics of Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica, which comprise this missionary district, possess a population of eight and one half million people. Their social history has been turbu-

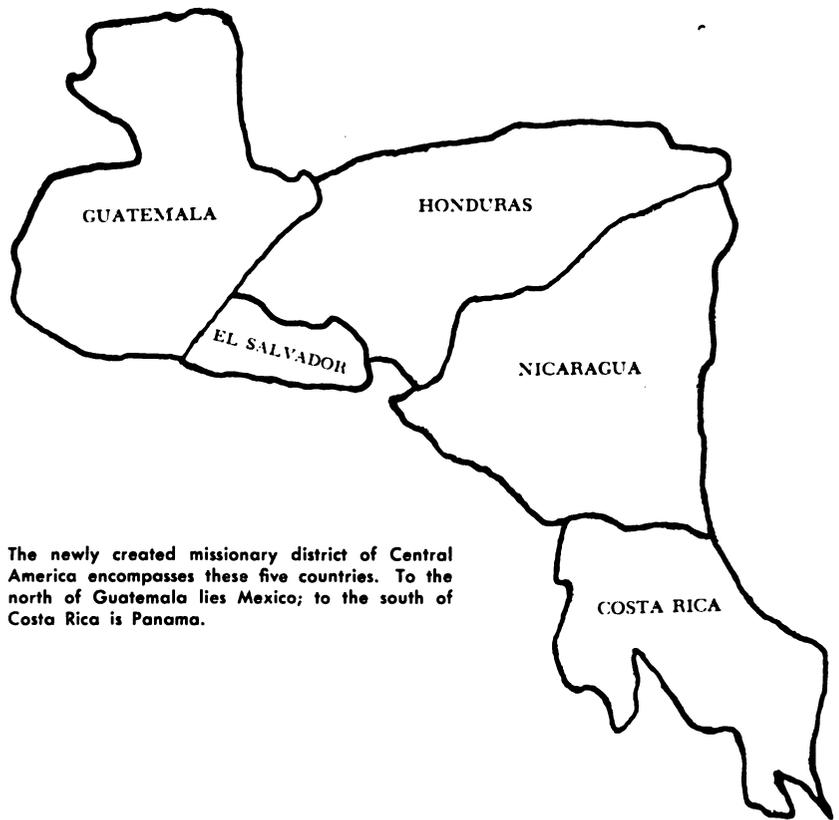
lent, and each country, in spite of the similarity of geographic and climatic conditions, is unique. Nicaragua and Honduras have repeatedly argued and fought about the territorial arbitration award made to Honduras in 1900



*EDITOR'S NOTE: Others compute the numerical strength of Anglicanism at around 40 million.

Costa Rica, whose population is almost entirely Roman Catholic, has many imposing churches, among which is cathedral of the city of Alajuela, shown here. It is one of the oldest in the country.

Opportunity



The newly created missionary district of Central America encompasses these five countries. To the north of Guatemala lies Mexico; to the south of Costa Rica is Panama.

by King Alfonso XIII of Spain. The issue is yet to be resolved. There is also a revolutionary band called the Caribbean Legion which resides in Costa Rica. It has made abortive attempts to unseat the governing elements of neighboring countries, but so far has been unsuccessful. All is not "sweetness and light" within Central America and the tasks facing the new Bishop of this area will certainly be demanding.

The Basic Tragedy

The governments of these five countries have been largely dominated by dictators or members of a ruling junta; and political forces have always exerted undue influence over communications, press, sports, and schools. The Roman Catholic Church has usually controlled the educational boards of these countries; but the basic tragedy is the fact that so few children actually go to any school.

Like all areas of the world this one is witnessing a movement of agricultural peoples to the towns and cities. The effect of this on family life is tragic because the rural common law marriages usually dissolve when they become subjected to the frightful conditions of promiscuity which are found in the city slums. Another reason for the deplorable conditions of

family life is that for centuries it was illegal for slaves, the largest element of the population, to marry in the Caribbean area. Although this frightful law in all countries was repealed at the time of our War between the States, it is taking longer than three generations for the social implications of this former legal evil to heal. Any disturbance of human roots, therefore, only makes matters worse.

The break up of the large banana plantations at one time, for example, speeded this uprooting and the urban trend, but fortunately other factors are now entering into the picture and the agrarian pattern is more stable. There are rich forest reserves, coffee plantations are thriving, and new cacao estates are being developed. Together these will provide a counter balance for the farm to town movement. Mineral resources throughout the area are also extensive, but at the present time their influence on the economy of each of these five countries is latent.

A Disturbing Experience

From the ecclesiastical point of view this new missionary district possesses a homogeneity of background and development because the Church of England formerly had jurisdiction over Guatemala, El Salvador, and Hondu

ras and our own missionary district of Panama over Nicaragua and Costa Rica.

This reporter has visited the Central American area three times in the post war era and has had the further recent experience of witnessing the great similarities of life that exist among the unchurched villagers, not only in this new missionary district, but also in the Near East and in India, Thailand, and Japan.

After such visitations one cannot help being filled with admiration and commendation for the great and sacrificial work that our far flung missionaries are doing. It is now a disturbing experience to walk daily past two attractive and efficient secretaries into my expensively and pleasantly furnished rector's study and to know that also in the name of Christ many brothers, working completely without staff, are living and evangelizing with their families on one sixth the salary in hot, humid, stifling and almost unbearable conditions.

Our strategic approach in Central America, however, should not be based on the fact that the Protestant Episcopal Church in the USA is in places a comfortable church, which for its own good should be "mission minded," but on these four different,

but basic, points of view, expressed by leaders of the west:

The first thought is by Dr. Arnold Toynbee. Writing in the *New York Times* of July 25, 1954, the historian said: "The entire habitable and traversable surface of the planet is now going to become a single house for the whole of mankind — if it is not to be a single abattoir for all of us."

A second viewpoint is expressed by the great Anglican missionary, the Rev. Dr. Max Warren, who, in his address at the Willigen Conference of the International Missionary Council in 1952, said: "We know with complete certainty that the most testing days of the Christian mission in our generation lie just ahead."

A third expression also comes from the pen of a clergyman in the Church of England, the Rev. David M. Paton, Managing Editor and Director of Student Christian Movement Press. In his *Christian Missions and the Judgment of God*, Mr. Paton says: "It became evident to some of us that the time for missions as we had known them had passed; that the end of the missionary era was the will of God."

The fourth basic thought that affects the strategy of our approach in Central America stems from one sentence in *The Household of God*, by the Rt. Rev. Lesslie Newbigin, Bishop of the Church of South India in the Diocese of Madura and Ramnod. That sentence is: "There is a real danger at the present time of a false sort of ecumenism."

The Time Has Arrived

According to these authorities our missionary efforts in Central America should take cognizance of several factors; firstly, that the peoples of the world must live in a state of understanding or else their globe will become a public slaughter house; secondly, that we are now in the most difficult days for Christian missions; thirdly, that the older forms of mission approaches no longer work; and fourthly, that reliance on the ecumenical movement to salvage the present failure of our mission methods is the result of false thinking.

Where is there a better place to start than with this new area in Central America? The corporate life of our whole Church must participate in this missionary enterprise if it is to be successful. This will obviously enable us to function at the same time on widespread fronts. From a practical point of view, we must do this



People on island of Omotepe, off Nicaragua, are presently being served by a missionary of the Central American Mission of Dallas (right). Active volcano is the backdrop of Omotepe where 11,000 live.

because the annual budget of \$57,000 which has been set aside by the National Council for this area is woefully inadequate. Ideally the life of the Episcopal Church in the new missionary district of Central America should include churches, schools, hospitals, better health institutes, informational and cultural centers, literary clinics, mechanics' and farmers' training sessions, and supply depots from which seeds, products, tools, tractors, and domestic animals may be secured.

Most of these activities are now being operated in one way or another either by the National Council or in the dioceses in continental United States, and in many cases the same groups which sponsor these activities at home could also do so abroad. The support of KEEP of Japan by some of our parishes who have sent such items as tractors, medical equipment, bulldozers, and cows, is an example.

This manner of corporate missionary giving on the part of parishes toward a special project such as that which is offered in Central America, and which would be in addition to the budgeted contributions of the National Council, would certainly enable the Episcopal Church to advance God's Kingdom. After the district of Central America had become nationalized and established such corporate parish support which had been given in cooperation with the budgeted items of the National Council could be directed toward other chosen areas.

Bureaucracy or Evangelism?

No approach to missions is ever complete without pausing for a moment to think about the low stipends which our workers in the field receive. The income of mission priests should never be lower than the minimum standards that have been established by most of our dioceses while the salaries of the Bishops of missionary districts should be at least equal to the stipends received by the executives of various departments of our National Council.

In doing less than this, which is what is occurring today, we are indicating a greater interest in bureaucracy than in evangelism. Not only does it cost more to live and to educate children in mission fields than it does in metropolitan areas, but the importance of recognizing in every way possible the leaders which we have in these fields is greater at the present time than at any other period in our Church's history.†

Overcoming the difficulty of exist-

†EDITOR'S NOTE: A typical missionary serving in the Central America field receives these allowances:

Salary	\$2,900.00
Locality allowance	345.00
Children's allowances	777.21

\$4,022.21

In addition, he is supplied with living quarters and essential furniture to meet family needs. The National Council assumes responsibility for 80% of the medical bills of his family. It pays his Church Pension Fund premiums, of course. It takes care of his travel from the States to the field and his return to the States on furlough and gives him a three-months' furlough with salary every three years.

ing is not the only problem our dedicated mission workers face in this enlightened 20th century. They are also subjected to an archaic set of rules. A missionary in our time, for example, is not allowed, as are his parochial brothers, to keep his earnings gained by writing or by teaching, or from any other creative endeavor. Nor is his wife allowed to work either in any capacity whatsoever, even though the family desperately needs funds.† The inherent rights of an individual as a citizen become somehow lessened when he becomes an Episcopal Church missionary. Why do we not re-consider some of these things now that we are creating a brand new missionary district?

Squawking Birds of Prey

Central America is certainly a challenging and fascinating area of the world. Formerly the center of a great Indian Empire, it was discovered by Columbus in 1502 on his fourth voyage. The Spanish influence which he brought has remained there until this day.

Mother earth is still the main source of livelihood in this area. The peasants, therefore, not only have to struggle with conditions of the climate and crop diseases; but unlike the rest of the world, they have to battle with dozens of parrots who at each harvest swarm out of the trees. It is a strange and pitiful sight to see ill-clad and poorly fed families armed with straw brooms running around their small fields chasing the many brilliant and regally feathered squawking birds of prey.

The foreign elements of the five countries are composed of families of British, American, and German backgrounds. They also make up the sophisticated segments of the few urban communities. These people by and large look with disdain at practically every effort toward social, cultural, or moral improvements either for themselves or the masses in general.

Here, then, at this moment, on our own hemisphere is the Church's greatest missionary opportunity.

†Here is the rule covering these matters (from the *Handbook of the Overseas Department*): "Because missionaries are expected to give full time to the Church's work, no missionary, or missionary wife, shall engage in any gainful employment distinct from that of the Church without first obtaining the consent of the Bishop. Any compensation received from approved outside employment is not to be regarded as personal income, but is to be deposited either with the Council or the District Treasurer, and reported to the Bishop and expended only on such projects as he may approve."

The Priest Who

Had No Heart

— or why the congregation
all drifted to another church

A Parable

By Elaine Murray Stone

Once upon a time in a large city parish, there was a priest who had no heart. He had been selected by the vestry because of his very handsome appearance and his persuasive eloquence. Also, he had a fine family tree and an elegant accent. So they invited him to be the rector of their big, new church. It's true that he was very handsome, and very efficient, but what the vestry did not know was that he had no heart.

This wasn't at all noticeable on first meeting him, because he had a friendly smile and knew plenty of jokes. But later, as he settled into the parish life, people began to notice that there was something strange and unusual about him.

On Sundays, when he preached, his sermons were powerful, and so were his lungs, as he roared loudly to accentuate a point. It was obvious that he was clever and original, but his sermons never seemed to mean very much and left you feeling empty when he was finished. And the congregation would go home from the service with all sorts of rules and quotations to digest but without any lift of hope

or consolation. His sermons were obviously products of his brain. They had to be, because he had no heart.

The new priest was jovial when performing weddings and baptisms, and he put on a deeply sympathetic manner for funerals, but what was actually motivating him was the thought of the check in the envelope which he would receive after the ceremony. The eyes behind the smile were cold and disinterested. Of course, he couldn't help it; he had no heart.

When the situation was propitious, he visited the sick. That is, when they were not too sick to argue with him, or when they were sick enough to be near death and might be talked into remembering the church in their wills. It didn't really matter to him who was sick, or how sick, or if they needed spiritual consolation. Nothing ever really touched him deep in his heart, because he didn't have any.

An Emergency Meeting

One Sunday the vestry noticed that there were very few people in their big, new church. There was the new organist from the famous Cathedral

of Wells who was absolutely guaranteed by the rector to be a great drawing card for the church. And the new verger was there inspecting with an angry face all the waxing and polishing he had done. And the two new altar boys who were the rector's sons. There were a few lonely widows seated here and there in the great vaulted nave. But where were all the families, the young people, and Mrs. Crenshaw who had never missed a service for 50 years?

The vestry were all there of course to act as ushers and to take up the collection. But when they saw the dozen envelopes on the plate instead of the huge pile they usually carried to the altar rail for the offering, they were truly very much alarmed.

Right after the service, without telling the rector anything about it, the members of the vestry held an emergency meeting in the home of the senior warden.

"We had better look into this matter immediately," said the warden. "Something terrible has happened to our congregation; it has virtually disappeared."

"Terrible Situation!"

"And what about the financial situation?" butted in the treasurer. "Here we are paying this new priest twice what we gave poor old Fr. Bradenton, and this new organist costs thousands more than faithful Mrs. Juniper, who played much better anyway. If the congregation keeps shrinking, how will I ever pay their salaries? This is a terrible situation!"

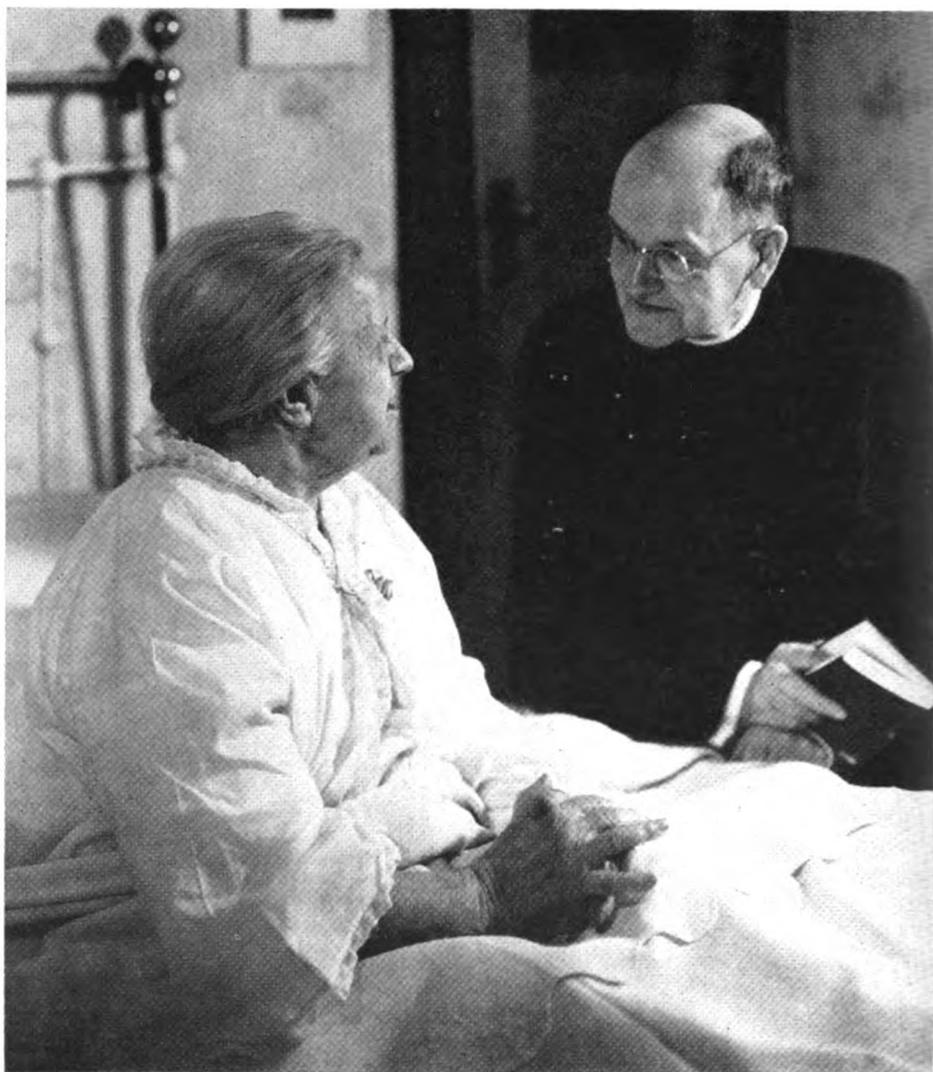
The junior warden butted in: "I told you we should have looked around a little while longer after Fr. Bradenton died. A handsome face isn't the only attribute needed to be a good, successful parish priest."

"Then," began the warden, "Let's get together and first find out what the trouble is and where the congregation has disappeared to. After that maybe we could take the matter to the bishop if the situation warrants it."

"Why don't we try an every member canvass to see what is troubling our people, and then all meet together again next Sunday at my house?"

The vestry all agreed to this plan and then each chose a section of the city to call on. Mr. Humphreys, the warden, went that very afternoon to call on Mrs. Crenshaw, who had generously supported the church for over 50 years. He drove up to her large, rococo house about two o'clock and

" . . . he came every day and we prayed together."



at four o'clock his car was still parked outside.

"But Mrs. Crenshaw," he was pleading, "It couldn't really be as bad as that. I'm sure he didn't mean it. It must have been a mistake."

"My dear Mr. Humphreys, there have been too many mistakes since that new minister came here. He neglected to greet me the first three Sundays he was here. Each time I was wearing the brown outfit I bought in Paris in 1912. It was elegant enough then, and it is still in excellent condition to wear another 10 years. On the fourth Sunday, I arrived in something newer, and my mink jacket, and it's amazing how quickly he noticed me that time."

"Also, I was sick with pneumonia three weeks ago and thought I was going to die. I asked the nurse to phone for the minister. His secretary said he would be over that day, but he never arrived. Two days later I

asked the nurse to try again. By mistake, she telephoned Fr. Good, who has that little mission on the edge of town. In half an hour he was here, and would you believe it, he asked if I would like him to pray for me. He put his hands on my head and said some sort of prayer about healing. Immediately a wave of restfulness and peace came over me; the pain in my chest disappeared. The next thing I knew I was asleep. After that he came every day and we prayed together. I felt so wonderful while he was here. His heart is so full of love that you feel wanted and needed and wouldn't think of dying. I just had to get better. The next Sunday I was all well again, and had the chauffeur drive me out to see the little mission.

"The service was too beautiful for words, so simple and informal, but everyone giving of themselves with such devotion. I was deeply touched. My dear warden, I hope you won't

feel hurt, but I am transferring my membership to that little mission this week."

"I see, Mrs. Crenshaw. Whatever you say." The warden was confused. He stood up. "I'd better be going now, and I can't tell you how sorry we are to lose you after all these years."

He Scolded Frankie

He rushed out to his car and drove to the next family on his list. Their home was a rambling ranch-style house and their name was Enright. They were the largest family in the parish. There were children racing across the lawn playing tag, and children on the swing set at the side of the house, and, when Mr. Humphreys was admitted by Mr. Enright into the large living room, there were more children in front of the television set. Everyone of them seemed to be having a wonderful time.

"Won't you sit down?", invited Mr. Enright, and he signalled the children to turn off the set and go outside. "What can I do for you?"

"Mr. Enright," began the troubled senior warden, "for the last two Sundays we have missed the presence of your fine family at church, and I have come to see if anything is the matter."

Mrs. Enright entered at this moment and exclaimed, "Yes, Mr. Humphreys, a great deal is the matter. We are transferring to the new Holy Cross Mission as I feel the children will be happier there."

"Oh, no, Mrs. Enright. Why? Why?" interposed the alarmed warden.

"Because there have been too many tears in my usually happy family, and that is something I do not want in my household." Mrs. Enright was a fine conscientious mother.

Mr. Enright butted in very excitedly: "When Frankie was serving as acolyte the first Sunday that the new rector was here, he came home crying. He is much too old for that, so I wanted to know the reason for his upset condition. Frankie had forgotten to remove the kneeling cushion at the altar rail, and the new priest tripped over it as he left the sanctuary. Afterwards in the sacristy he scolded Frankie in a loud voice in front of the other acolytes and the ladies of the altar guild.

"Then Wednesday afternoon Carolyn came home crying from choir practice. The new organist had decreed that all altos would have to sing the

soprano part from now on, and Carolyn has a low voice and can't reach the high notes. When she told him that, he suggested that she leave the choir. Carolyn has been singing in the girls' choir for three years and has always led the alto section. Her heart was broken.

"Later Tommy missed three Sundays in a row because he had the measles and the Sunday school teacher telephoned to say that according to the rules of the new priest, Tommy's name was to be dropped from the class as he had not been present.

"Mr. Humphreys," said the father of this large family, "you can well understand that we cannot have so many upsets and tears going on here, so we are trying the mission for a while. Everyone, especially the children, seems well satisfied there and much happier, even though it's not so grand and pretentious as our old church."

Mr. Humphreys made his departure with a heavy heart, and returned to see what the other vestrymen had to report. All the stories were about the same. People were no longer happy in the great stone church, the new rector had neglected or offended them, so they were trying the little mission on the edge of town.

How They Sang!

The next Sunday the senior warden and the junior warden deserted their own church and went to the mission to see what was going on there to draw away their congregation. As they drove up Mr. Humphreys remarked that it didn't look like much; and it really didn't. It was an old white shingled frame building, slightly sagging on one side, with broken windows in the belfry. But inside, it was even worse. The investigating wardens had to stand at the back as all the seats were taken. The old verger smiled in recognition and brought them two folding chairs.

"We're so overcrowded," he whispered, "now that everyone from your church is trying to squeeze in here with us!"

The choir entered, some dressed in one style of robe and some in another as they were all cast-offs from well to do parishes. But, oh, how the choir members sang, and how they smiled as they sang! The kneeling benches were scratched and creaky, but they were all filled with families, young and old all tightly squeezed together. Then in came Fr. Good at the end of

the procession vested for the Eucharist. He had grey hair, slightly curly, and he was a little stooped, as though he carried all the sins and trials of his congregation on his shoulders. His green chasuble was simplicity itself, probably made on a parishioner's sewing machine, but it had a beauty that only simple things made with love can have.

And his face, that was what struck the two vestrymen most forcibly, his face was plain, almost ugly; but, oh, so gentle; deeply lined, and yet filled with such courage; and under the green chasuble was a heart. A heart brimming with love for God, and through his love of God, a love for all people, particularly those in his parish family. The vestrymen couldn't see his heart, of course, but some of the love that filled it was in his face, and some was reflected in the faces of his parishioners as he passed them going down the aisle.

And everywhere the two wardens looked they saw families and old ladies and young couples that formerly they had seen in the great stone church.

Mr. Humphreys turned to his companion: "I wish I could come here myself, but I've always wanted to be the senior warden and my term does not expire for two years, so I'll have to go back to my own church."

"I'm going to come here anyway," replied the junior warden. "I'll just send in my resignation tomorrow."

Meanwhile across the town in the great stone church which had lots of space for big families, and a great new pipe organ with 102 stops, and a beautiful set of imported hand-embroidered vestments, it was time for the service to begin. The handsome new priest walked down the aisle and ascended the altar steps, flanked on each side by his sons who were the only acolytes. The new organist played a great Fugue on the four-manual organ, and the verger stood at the door to hand out the programs.

But there was no one entering the church to take them, or to see the vestments, or to hear the music except two old ladies who were nearly blind and somewhat deaf and therefore didn't realize there was no one else in the whole church.

"The Lord be with you," chanted the priest.

"And with thy spirit," replied the two acolytes, the organist, the verger, and the two old ladies — to the priest who had no heart.

EDITORIALS

Toward Greater Theological Precision

One of the best of many fine pieces of work accomplished by our Liturgical Commission is, in our opinion, the revised translation of the Nicene Creed that appears in *Prayer Book Studies IV — The Eucharistic Liturgy*.

That the Commission's work on the Creed has not attracted as much attention as some of its other proposals is understandable, perhaps, for the differences between the suggested new version of the Creed and that in current use are less striking than those, for example, between the proposed Prayer of Consecration and the one in our present Prayer Book.

Yet, striking or not, these differences are important. The proposed changes in the Creed involve no alteration in the substance thereof, but they do bring out more clearly the true meaning of the original Greek. We live in an age of precision tools, of scientific and technological exactitude. We should be able, therefore, to appreciate that there is such a thing as theological exactitude — at least up to the point of our finite comprehension. Beyond that, of course, everything is swallowed up in mystery.

Let us review the Commission's proposed changes in the Creed and try to see something of the reasons for them:

1. The first of these, as we have indicated them in italics [see box, this page], appears insignificant indeed: "Begotten of *the* Father before all worlds," instead of "Begotten of *his* Father before all worlds," as in the present version. But the proposed translation renders more accurately the Greek, which uses the (definite) article (*tou*), rather than the pronoun, before the word for "Father." Moreover, the first Person of the Holy Trinity is, we think, in this particular context appropriately referred to as "the Father": it is because He is "begotten of the Father before all worlds" that the Second Person of the Godhead is appropriately called "God the Son."

Slight though this change may be, when regarded simply as a verbal alteration, it is one which we nevertheless welcome.

2. "Through whom all things were made." The change to "through whom" from the present "by whom" is a much needed one to prevent misunder-

standing. Nine persons out of ten reciting the Creed in its present form assume that the "whom" in "by whom all things were made" refers to "the Father," immediately preceding it. Nor is this an unnatural assumption. For we commonly think of God the Father as Creator, of God the Son as Redeemer, and of God the Holy Ghost as Sanctifier.

Yet actually all three Persons are involved in all three operations, but in different ways. We think primarily of the Father as Creator, of the Son as Redeemer, and of the Holy Ghost as Sanctifier; but we do not think of any of the three operations indicated by these nouns as the exclusive function of any one of the divine Persons. In some way or other the Son is associated with the Father in creation. This truth is attested by such Scripture passages as St. John 1:3, where, in reference to the "Word" (*logos*) or Second Person of the Trinity, it is asserted that "all things were made through (*dia*) him" (Revised Standard Version).

It is this thought that lies back of the phrase in the Creed, "through whom all things were made," which refers not to the Father's work in creation (although, of course, that is assumed, and even expressed a few lines above) but to the Son's being in some sort the Father's agent in creation. This is better expressed by "through," which more accurately renders *dia* in

The Nicene Creed in a new translation*

I BELIEVE in one God: the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of *the* Father before all worlds; God, of God, Light, of Light, Very God, of very God; Begotten, not made; Being of one substance with the Father; *Through* whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth *at* the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, *The* Giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe *in* One Holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: and I look for the resurrection of the dead: And the life of the world to come. Amen.

*As proposed by the Liturgical Commission in *Prayer Book Studies IV — The Eucharistic Liturgy* (1953). Reprinted by permission. The italics are ours.

the original of the Creed — the same preposition that appears in the original of such New Testament passages as the one cited.

3. "And sitteth *at* the right hand of the Father" for "And sitteth *on* the right hand of the Father" appears to be a change merely in the direction of idiom, the underlying Greek (*ek dexiōn*) being also idiomatic. In current usage to express the fact that one person is sitting to the right of another we say either "A sat on B's right" or "A sat at B's right hand." The substitution, therefore, of "at" for "on" in this passage is simply the adoption here of our usual manner of speaking.

4. "The Holy Ghost, The Lord, *The* Giver of Life." This is undoubtedly an improvement over the current "the Holy Ghost, The Lord, and Giver of Life," which would not be too bad if a pause were always made at Lord, which does indeed have a comma after it. But there is a natural tendency to slur the words — "the Holy Ghost, The Lord and Giver of Life." This is not the meaning of the original, which is *to Kurion, to Zōopoion* — "the Lord, the Lifegiver." The Holy Ghost is Lord, He is a Person of the Godhead; He is also Giver of Life or Lifegiver.

5. "And I believe *in* One Holy Catholic and Apostolic Church." Few will regret the restoration here of "Holy," completing the reference to the four notes of the Church. The word seems to have been omitted from the earliest English version because a text consulted by the reformers and believed by them to be authentic omitted it. But the authenticity of "Holy" in this context seems now to be established.

More difference of opinion may be expected over the placing of "in" before "One Holy Catholic and Apostolic Church." And yet this faithfully renders the Greek, which has here the preposition *eis* — the same preposition that appears earlier in the Creed with our profession of belief "*in* one God," "*in* one Lord Jesus Christ," and "*in* the Holy Ghost." Our present version, "And I believe one Catholic and Apostolic Church," slavishly follows the Latin, *et unam, sanctam, catholicam, et apostolicam Ecclesiam*, in which *in*, however, seems to be implied. Indeed, at least one authorized Roman translation so renders it: "And in one, holy, catholic and apostolic Church."

There can be little doubt that the Liturgical Commission is on firm ground in restoring "in" at this point.

One or two changes in punctuation are worthy of comment. The Commission would place a colon after the opening words, "I believe in one God," thus rightly emphasizing at the outset the divine unity, and allowing the trinitarian implications to unfold as the Creed is recited. They would also place a comma between "God" and "of," and between "Light" and "of," in the phrase "God, of God, Light, of Light, Very God, of very God." This change is slight;

indeed the Commission fears that it may be regarded as over-finicky; yet it does, as they point out, preserve something of the force of the Greek *ek*, "from," "out of." The second Person of the Trinity is God, begotten from God, or perhaps proceeding out of God.

The Commission, in *Prayer Book Studies IV (The Eucharistic Liturgy)*, give their own reasons for these changes and mention others considered but rejected. These include the suggested elimination of the *filioque* ("and the Son" after "Holy Ghost . . . Who proceedeth from the Father"), which phrase of course is found only in Western versions of the Creed.

We believe that the changes the Commission have proposed are all in the interests of further clarity and theological precision. So far as we are aware no other Anglican Liturgy has incorporated as careful a revision of the Nicene Creed as this. We commend it to Churchpeople for discussion, study, and devout reflection.

How Safe Is It?

Is your church building safe for older people? Or are they liable to break a leg or an arm or a neck when they try to get in or out of it?

This thought is prompted by something that one of us noticed in Grace Cathedral, San Francisco. In this building a one-inch white strip is painted horizontally at the edge of all steps on the inside; possibly on the outside steps as well, though this is something we do not recall. Such a device shows up clearly the edges of all steps in the building, and in our opinion is an excellent idea. It should not be a difficult or expensive project, as projects go, for any congregation.

It suggests other projects of a similar nature. In a fairly large midwestern parish not long ago a frail lady had to stand outside the church door and wait for someone young and strong to come along and open it. Many church doors are much harder for children and older people to open than they need be. Yet one certainly wants to encourage people of all ages to use the church.

Throw rugs, we believe, have no place in a church or parish house. There is too much danger of people slipping on them and falling. Steps and stairs should be adequately protected by railings, perhaps even in places where there are just one or two steps. The lighting of church buildings leaves room for much improvement, especially at dangerous places, where there may be a sudden twist or turn or a naturally dark passage. Such matters are small in themselves, but important enough for vestries to consider.

The purpose of the Campaign is to convince Churchpeople, especially parish leaders, that committing themselves to active interest in the whole work of Christ on earth will afford them spiritual dividends comparable to those they receive by serving the parish, and that such commitment can begin and expand with regular reading of *The Living Church*.

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A number of bishops have sent statements or comments commending THE LIVING CHURCH and THE LIVING CHURCH Campaign. Some of them are reprinted here:

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An informed Church is always a growing and thriving Church. It is my feeling that at least one of the reasons why many of the Church's missions and parishes are not better attended or better supported is because the people are lacking in information about the Church. Likewise, I think that this is one of the primary reasons for the existence of so many lapsed or nominal Christians. A live, strong, and wise Church press is not only a helpful but an imperatively necessary medium for disseminating information about the Church. Please accept my best wishes for the success of your campaign.

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I hope that the campaign for a larger subscription list will be very successful. Our Church needs a strong, independent press.

✠ GERALD FRANCIS BURRILL
Bishop of Chicago

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May I commend THE LIVING CHURCH campaign and encourage you to go forward with your plan, which is so vital to the Church. Ignorance and prejudice divide our loyalties and stunt the growth of the Church's program. We must be informed Churchmen in order to fulfill God's purposes for mankind.

(Rt. Rev.) HARRY S. KENNEDY
Bishop of Honolulu

News, Fair and Accurate

I have been reading THE LIVING CHURCH for many years. The news of the Church, it seems to me, is invariably reported with fairness and accuracy. The editorials represent an honest and competent effort to interpret public issues and even controversial questions in the light of Christian principles. It is important that such a publication should reach and claim the support of a wider reading constituency. May I wish splendid success to your present endeavor . . . in order that Churchmen of all schools of thought and differing traditions will learn how to become "one mind" in Christ Jesus.

(Rt. Rev.) EDWIN A. PENICK
Bishop of North Carolina

Who Stands Behind the Campaign?

The number of bishops, priests, and laypeople who are supporting THE LIVING CHURCH Campaign by serving as sponsors continues to grow. Since the list was last published [L.C., June 23d] these names have been added:

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Summer is a time when, for most of us, life slackens its pace a little, allowing time for new activities, including the reading we have been meaning to start all year. What better refreshment for the strain of a busy life than a weekly pause to think — and perhaps meditate — on the news, the work, and the thought of your Church. Start the habit of reading *The Living Church* regularly this summer. Or help someone else to become an informed Churchman by giving him a subscription.

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PEOPLE and places

Appointments Accepted

The Rev. Robert Bickley, formerly vicar of St. George's Church, Milford, Mich., is now assistant at Calvary Church, New York.

The Rev. Arland C. Blage, formerly rector of St. Thomas' Church, Malverne, N. Y., is now chaplain at Central Islip State Hospital, Central Islip, L. I., N. Y.

The Rev. Lloyd George Comley, formerly in charge of St. Olaf's Mission, Winfield, Alberta, Canada, is now priest principal of St. John's Anglican Indian School, Wabasca, Alberta.

The Rev. David S. Gray, formerly director of Christian education at Grace Church, Providence, R. I., will on July 15th become assistant at the Church of St. Michael and St. George in St. Louis, Mo., and chaplain to Episcopal Church students at Washington University. Address: 6345 Wydown Blvd.

The Rev. Joseph B. Jardine, formerly rector of Christ Church, Douglas, Wyo., is now rector of Trinity Church, Iowa City, Iowa. Address: 320 E. College Ave.

The Rev. William Henry Meiggs, who was recently ordained deacon, is now vicar of the Chapel of the Holy Cross, Portsmouth, R. I.

The chapel, erected in 1845, was the original church of St. Mary's Parish, Portsmouth. In recent years the chapel has been served by the rector of St. Mary's. Now, with its resident vicar, it will minister to the rapidly growing residential areas on the Narragansett Bay side of Aquidneck Island.

The Rev. William Lee Smith, who was ordained deacon on May 31st, will be minister of education and youth worker at the Church of the Good Shepherd, Jacksonville, Fla., where he formerly served as lay assistant.

The Rev. Benjamin T. Spinks, formerly vicar of St. Paul's Church, Blackfoot, Idaho, will on September 1st become curate at St. Andrew's Church, Pocatello, Idaho, and student chaplain at Idaho State College, Pocatello.

The Rev. Meredith B. Wood, who has been headmaster of Hoosac School, Hoosick, N. Y., for the past 16 years, will be associate priest on the staff of the Church of St. John the Evangelist, 33 Bowdoin St., Boston 14.

Resignations

The Rev. Clinton H. Blake, Jr. has resigned as rector of Trinity Church, Bridgewater, Mass., to devote a year to study. Address: Sugar Hill, N. H.

The Rev. Rodney Brace, rector of St. Luke's Church, Lebanon, Pa., has retired. Address: 218 E. Orange St., Lancaster, Pa.

The Rev. I. Harding Hughes has retired as chaplain of St. Mary's Junior College, Raleigh, N. C., because of having reached the age of compulsory retirement. He will continue to edit the *North Carolina Churchman*. (Mrs. Hughes is business manager.) Address for the Hugheses and for the magazine: 305½ Calvin Rd., Raleigh.

The Rev. James N. MacKenzie, formerly rector of St. James' Church, Newark, N. J., will retire from the active ministry but will serve temporarily as vicar of the Church of Our Saviour, Secaucus, N. J., beginning work there in September.

Changes of Address

The Rev. N. Gardner Vivian, retired priest of the diocese of Rhode Island, formerly addressed in Warwick, R. I., and in Brooklyn, may now be addressed at 1565 Main St., West Warwick, R. I.

Ordinations

Priests

Delaware — By Bishop Mosley: The Rev. John R. Symonds, Jr., vicar of St. Stephen's Church, Harrington, on June 1st. The service, which was too large for St. Stephen's Church, was held at Christ Church, Dover, Del., and was the first ordination ever recorded by the 223-year-old Christ Church.

Deacons

Delaware — By Bishop Mosley, on June 15th: Edward John Dyer, who will be on the staff of

the Cathedral of St. John, Wilmington; Pinckney M. Corsa, curate, St. James', Newport; Charles F. Penniman, Jr., assistant, Grace Church, Jamaica, L. I., N. Y.; Kenneth M. Snyder, a former Methodist minister, who will be on the staff of the Cathedral of St. John the Evangelist, Spokane, Wash.

Missouri — By Bishop Lichtenberger, on June 15th: Robert E. Black, vicar, St. Matthew's, Warson Woods, St. Louis, with address at 616 Connelia Ave., Webster Groves 19; James C. Lerret, in charge, Christ Church, Cape Girardeau, Mo., with address at 316 N. Franklin; Harry E. Maurer, vicar of Trinity Church, Kirksville, and chaplain, Missouri Teachers College and Missouri College of Osteopathy, with address at 412 E. Harrison, Kirksville; George F. McCowan, vicar, Christ Church, Affton, and Trinity Church, De Soto, with address at 9834 Gravois Rd., Affton; Ronald D. Meyer, assistant, St. Stephen's, Port Washington, L. I., N. Y., with address at 9 Carlton Ave.; and Robert E. Lee Morisseau, assistant, St. Peter's Church, St. Louis, Mo., with address at 110 N. Warson Rd., St. Louis 24.

New York — By Bishop Donegan, on June 17th: Jay Cooke Allen, who will be assistant at Grace Church, Manhattan; Richard Warren Corney, tutor, GTS; Paul David Edwards, assistant, St. John's, Yonkers; William Robert Jones, assistant, St. Andrew's, Yonkers; Carleton Schaller, Jr., assistant, St. George's, Manhattan; Newton Carlyle Spitz, assistant, Holy Trinity, Manhattan; Lloyd Hirota-da Uyeiki, assistant, Christ Church Poughkeepsie; and John William Wells.

Newark — By Bishop Washburn, on June 15th: Prescott Beach, Jr., to be curate of St. Mary's, Manchester, Conn.; George H. Bowen, curate, Grace Church, Newark, N. J., with address at 12 Walnut St.; Walther R. Dettweiler, curate, Church of the Redeemer, Morristown, N. J.; Henry T. Folsom, curate, St. James', Upper Montclair, N. J.; Robert B. Jewell, vicar, Church of the Incarnation, West Milford, N. J.; David Johnson (presented by his father, the Rev. Dr. John H. Johnson); Donald W. Kimmick, vicar, Christ Chapel, Midland Park, N. J.; and William H. Strain, vicar, St. Michael's, Wayne Township, N. J., a new mission.

North Dakota — By Bishop Emery: Charles Wilbert Henley, on June 11th; to be in charge

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Other Changes

Mr. Frederick E. Kidder, formerly faculty adviser to Canterbury House at the University of Florida, Gainesville, Fla., will be registrar at the Universidad Interamericana de Puerto Rico, San German, P. R. He will also work with Episcopal Church students there.

Corrections

The Rev. Dr. Thomas M. Horner, who will become instructor in Old Testament language and literature at the Philadelphia Divinity School in September, was reported in the issue of June 9th as curate at St. Mary's Church, Massapequa, N. Y. The notice should have read "Grace Church."

we congratulate

Engagements

Mr. and Mrs. Victor Davis Vickery have announced the engagement of their daughter, Sarah, to the Rev. Robert Lee Hammett, assistant of St. Luke's Church, Darien, Conn.

Marriages

Mr. BEN STOREK, who was married on April

27th to Miss CATHARINE CHUBB MUNDS, daughter of the Rev. Dr. and Mrs. William C. Munds.

Mr. ROBERT FOSTER WHITMER, III, who was married on April 27th to Miss MARY LEIGH PELL, daughter of the Rev. Dr. and Mrs. Walden Pell, II.

Mr. DOUGLASS ORIBE ERNST, of Albany, who was married on June 15th to Miss KATHARINE WOLCOTT. The wedding took place at historic St. Paul's Chapel of Trinity Parish, where the bride's father, the Rev. Leonard Clark Wolcott, is on the staff.

Births

The Rev. DONALD E. BODLEY and Mrs. Bodley on the birth of a son, Elwyn James, in March. The Rev. Mr. Bodley, who was ordained deacon in December, is assistant director of the Michigan department of Christian education.

The Rev. JAMES McALPINE and Mrs. McAlpine, of Christ Church Cranbrook, Bloomfield Hills, Mich., on the birth of Julia Bonnie on March 19th. The Rev. Mr. McAlpine, who was ordained deacon in December, is working at Christ Church this year.

The Rev. DONALD B. EATON and Mrs. Eaton, of Woodburn, Ore., on the birth of Carolyn Ruth on March 9th. She is their second child.

The Rev. WILLIAM T. ELLIOTT and Mrs. Elliott, of Trinity Church, Flushing, Mich., on the birth of Robert Tate in April.

The Rev. ROBERT H. WHITAKER and Mrs.

Whitaker of Grace Church, Mount Clemens, Mich., on the birth of Maria Scholastica Tom in April.

The Rev. S. WESLEY TOAL and Mrs. Toal, of St. Edward's Church, Memphis, Tenn., on the birth of their fourth child on April 23d. Stuart Wayne weighed 13 pounds at birth.

The Rev. G. L. CLAUDIUS and Mrs. Claudius, of Trinity Church, Logansport, Ind., on the birth of Elisabeth Clare. The new baby has two older brothers.

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

7. St. Luke's Chapel, Trinity Parish, New York City.
8. The Rev. Urban T. Holmes III, Salisbury, N. C.
9. St. Peter's, Rockland, Maine.
11. St. Philip's, Buffalo, N. Y.; Holy Trinity, Three Rivers, Mich.
12. St. James', Marion, Ill.
13. St. Luke's, Springfield, Ill.; St. James', Pewee Valley, Ky.

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LETTERS

Continued from page 2

God, and history in the New Testament. We cannot believe, for example, that there is sufficient historical reason (or any other sort of reason) for believing that the Virgin Birth, the finding of the Empty Tomb, the bodily ascension of Jesus, or the speaking in many languages at Pentecost, are real historical events which actually happened. We are firmly committed to the theological truths of the Incarnation, the Resurrection, the Exaltation of Christ, and the Gentile Mission which they symbolize. But we cannot accept any view of Christian belief or the Creeds which requires us to assent to these as historical events."

Another like instance of what is not "Episcopalian" occurs in the book on p. 49 where it reads "When we come to discuss in more detail what it is that Episcopalians affirm a Christian 'ought to know and believe to his soul's health,' to use a fine phrase from the Book of Common Prayer, we shall find it convenient not to follow the phrases of either the shorter Apostles' Creed or the longer Nicene Creed. For the purposes of this straightforward analysis we shall do better to take an even briefer formulation." Then he goes on to use a new non-miraculous, non-Biblical creed suggested by Professor Bethune-Baker in *The Way of Modernism*.

(Rev.) HARRY S. LONGLEY

Rector, Church of The Holy Trinity Philadelphia, Pa.

One Eternal Action

Those of us who are interested in the liturgical movement ought to be grateful to the Rev. W. S. Spilman for his criticisms [L. C., May 5th]. Evidently he is not just writing from outside; he has gained a great deal from our movement.

When anything becomes popular, some parishes will do it without considering the principles behind it. I am sure that we must continue to stress preparation for Communion, yet it may take new forms because we shall be preparing not only to receive the Body and Blood of Christ but to join in the eternal action in which our redemption is set forth. We are preparing for a greater honor than any the more individualistic communicant ever imagined!

Our preparation must be serious and must bring in not only our own unworthiness but the glory of the Church, which is Christ's Body. As the oldest surviving liturgy reminds us, we must praise God that He has made us worthy to stand and minister as priests to Him, and that applies not just to the clergy but to every member of the priestly society. On the other hand it is well to remember the prayer of Hezekiah "The good Lord pardon every one that prepareth his heart to seek God though he be not cleansed according to the purification of the Sanctuary" (2 Chron. xxx 18-19). We can fence the table too exactly! Even the priests who wrote Chronicles could say that "their voice was heard and it came up to his holy dwelling-place even unto heaven."

Now the point about corporate worship is

not the number who join in it, nor do we only consider the Church militant. It is that in the liturgy the Church on earth is one with the Church in heaven in entering into the one eternal action of her redeemer. It is therefore fitting that that should be expressed in one gathering of the Lord's People at the Lord's table on the Lord's Day for the Lord's supper! If we split up into separate little congregations (or communicant-groups) so that each priest can say his "own Mass," that is schismatical in temper, and supports the idea that in each liturgy we add something to our Lord's action instead of joining ourselves to it. Moreover it also ministers to an individualistic approach to Holy Communion. The consecrated Sacrament becomes something the priest provides for the people. Their part then is simply to receive the Body and Blood. In the end you get "Low Mass" with all its individualism.

I have a little country Church where we can have no music, no ministers to assist the celebrant, very few communicants. Yet there we have a truly corporate parish Communion because it is the gathering of the Church in that place in communion with the church triumphant. From that corporate action springs a Church which, knowing itself the Body of Christ, goes forth to serve Him in His world.

(Rev.) C. M. GRAY-STACK

Irish Secretary, Parish & People

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BOOKS

Laughter and Repentance

THE SEARCH FOR PERFECTION. By **W. R. Matthews**, Dean of St. Paul's. Macmillan. Pp. viii, 103. \$1.75.

One of the books published within the past week is *The Search For Perfection*, by W. R. Matthews, Dean of St. Paul's Cathedral, London, England.

This consists of a selection from the brief articles which Dean Matthews contributes regularly to the (London) *Daily Telegraph*. Some 50 of these are grouped under four general headings, the title of the whole — "The Search For Perfection" — being taken from the first of these and providing the theme for the entire collection.

There are many good things packed in this small volume. The Dean writes with an unaffected ease and sensitivity to the things of the Spirit. He tells us, for example, that "a Christian ought never to be bored" (p. 55), and that the capacity to laugh and the capacity to repent go together (p. 72). One longer quotation will suffice:

"We do not realize how powerful imagination is and how important it is to enlist it on the side of goodness. A religion which is

mainly a philosophy is feeble indeed when the question is whether the citadel of the soul shall hold out against the assaults of evil imaginations" (p. 44).

All in all, a fine selection for devotional reading.

FRANCIS C. LIGHTBOURN

Lambeth and our Times, a Guide for Speakers and Study Group Leaders in connection with the Lambeth Conference of 1958, is available from Church Information Board, Church House, Westminster, S.W.1. (1/8 postpaid, or about 25 cents).

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In Brief

THE HOLY BIBLE CONTAINING THE OLD AND NEW TESTAMENTS AND THE

APOCRYPHA. Dryden Press, 31 W. 54th St., New York 19, N. Y. Pp. xxii, 870. \$2.95.

A "college edition" of the King James Version, containing "The Translators to the Reader," which explains the principles, etc., on which the KJV was made but is unfortunately omitted from most copies today. Clear type and modern external format.

Books Received

THE AMERICAN TEENAGER. By H. H. Remmers and D. H. Radler. Bobbs-Merrill. Pp. 267. \$3.75.

THEY MET AT GETTYSBURG. By Edward J. Stackpole. Harrisburg, Pa.: Eagle Books. Pp. xxiv, 342. \$4.95.

IS GOD AT HOME? By J. B. Phillips. Abingdon Press. Pp. 109. \$1.75.

WITH PEN AND BRUSH. Compiled by Margery L. Mayer. Friendship Press. Pp. 56 plus drawings. Cloth, \$2.50; paper, \$1.25.

WHEN THE TIME HAD FULLY COME. Studies in New Testament Theology. By Herman H. Ridderbos. Eerdmans. Pp. 104. \$1.50.

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

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Continued on page 24

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Continued from page 23

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Thurs HC 12; HD HC 10:30

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Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

the Living Church

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Rev. R. H. Miller, r; Rev. A. S. Bollinger, c
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
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
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Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30

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Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (13) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8:30, 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 & 115th St.

Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Leve, 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. Weadt, p-in-c

Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30



NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St. (Next
to Hotel Niagara and four blocks from the Falls)
Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

UTICA, N. Y.

GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 10; HC Wed 7; Fri 7:30; Lit daily 12

PHILADELPHIA, PA.

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

NORFOLK, VA.

ST. PAUL'S City Hall & Church St.
Erected 1739, site 1641. Open daily.
Sun Services 8 & 11; HD noon

PORTSMOUTH, VA.

TRINITY (1762) Court and High Sts.
Sun HC 7:30, 10:30 Parish Eu 1st & 3rd, MP & Ser
2nd & 4th; HC Tues 7, Wed 10:30, Thurs 8,
HD 10:30; C by appt

RICHMOND, VA.

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

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.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 10

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs
& HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10

PARIS, FRANCE

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