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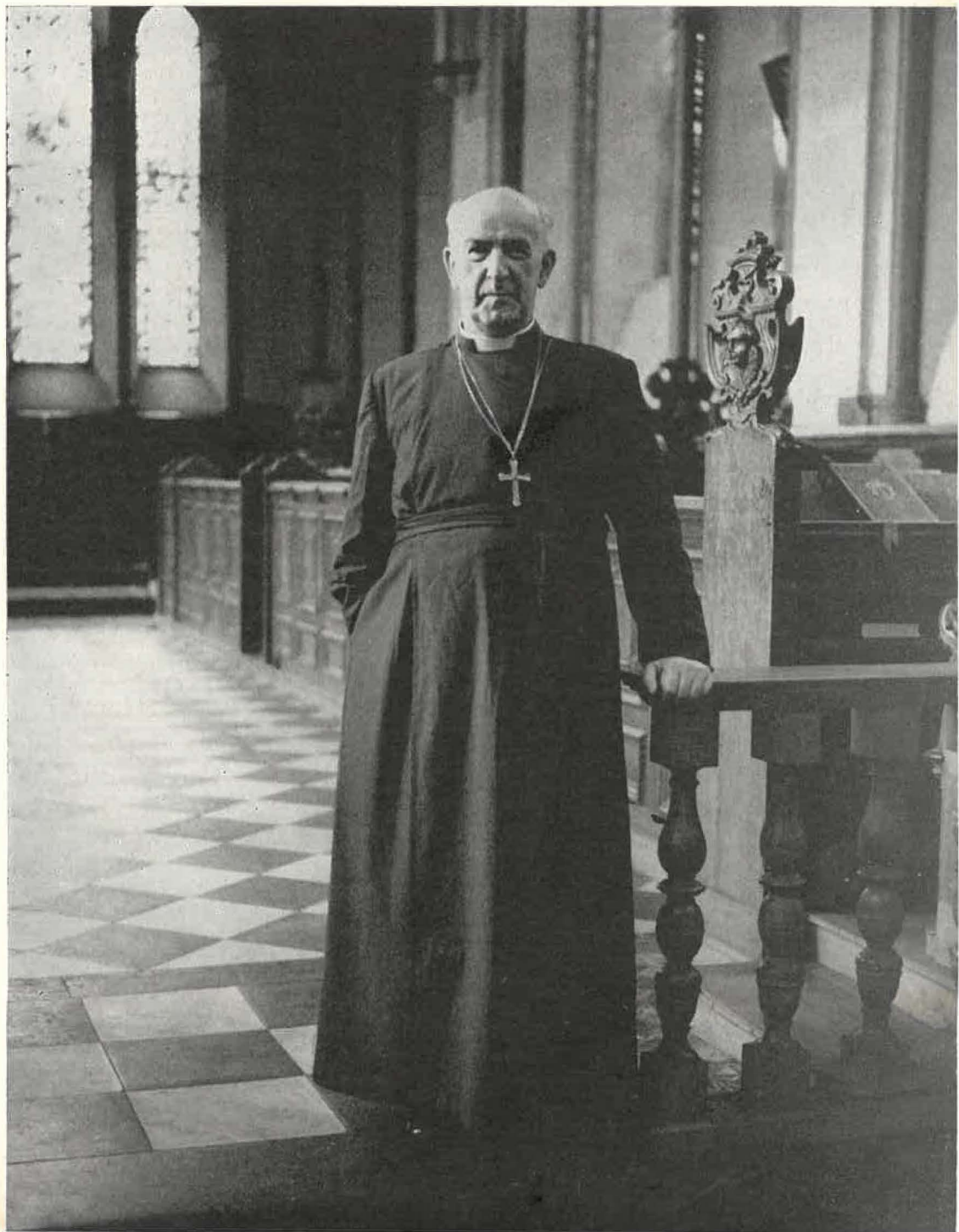
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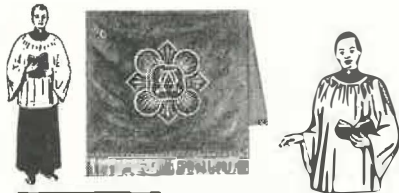
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# searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

## Corporate Guilt

Nahum 3:1-7; Obadiah 1,8-11,21; Lamentations 1:1-9, Ezekiel 18:1-9; Revelation 17:1-6, 18:1-3

There is nothing in the Bible so alien to the modern liberal point of view as the way in which some of the biblical writers condemn whole nations without making any apparent attempt to discriminate between the guilty and the innocent among their citizens. This is, in part, a survival of a primitive view of man which saw him primarily as the member of a group rather than as an individual; and in part the result of a genuine and permanently valid insight which recognizes that no individual can completely escape responsibility for the actions of the group to which he belongs.

Most of the prophetic books of the Old Testament contain considerable sections which consist of nothing but denunciations of the enemies of Israel (e.g. Isa. 13-23, Jer. 46-51, Ezek. 25-32). Needless to say, these are not the most profitable passages of scripture for meditation and study. Yet, since they constitute so large a part of the Bible, one must at least try to understand why they are there and what enduring message they convey.

There are two small books of the Old Testament which are entirely devoted to the passionate denunciation of a particular nation. The first (in order of time) is Nahum, which is simply a long exultation over the imminent downfall of the Assyrian Empire, represented by its capital city, Nineveh (Nah. 3:1-7). Since the capture of Nineveh occurred in 612 B.C., it is easy to arrive at an approximate date for the book. For over a hundred years the people of Israel and Judah had suffered under the tyrannical and often brutal rule of the Assyrians, so it is not to be wondered at that they rejoiced when Assyria was finally destroyed by an enemy as ruthless as itself. The poem — one of the most magnificent products of Hebrew poetic genius — rises above the level of mere nationalism to the extent that it sees the doom of Nineveh as the result of her indulgence in a policy of "lies and robbery" (v.1).

When Jerusalem fell to the Babylonians in 587 B.C., the Edomites, neighbors and blood-relations of the Jews, instead of helping their brother nation, actually joined with the enemy in looting and taking captives. The Jews never forgot their treachery, and when, a century or so later, the Edomites in turn met with

national disaster, the Book of Obadiah was composed to celebrate the event (1,8-14,21). The particulars of the indictment are given in vs. 8-14. Once again, what is condemned is not simply enmity to Israel, but the violation of the principles of brotherhood (cf. Amos 1:11). The book concludes (21) optimistically with a glimpse of the coming kingdom of God in which the power of malicious human governments is to be eliminated forever.

The prophetic leaders of Israel were no less ready to apply these standards of moral judgment to their own people than to foreign nations, a fact which needs always to be kept in mind. The Book of Lamentations, written during the days of agony which followed the capture of Jerusalem, gives eloquent evidence (1:1-9). There is no doubt in the mind of its author that the calamity was a punishment for Israel's sins (vs. 5 and 8) even though the magnitude of the disaster involved innocent girls (4) and young children (5). It was the nation as a whole which was corrupt, not merely her guilty leaders.

Eventually there set in a reaction against the rigorousness of this idea of corporate guilt and corporate punishment and Ezekiel was the principal proponent of a new, clearer idea of individual responsibility. The 18th chapter of his book is a kind of charter of individual rights (see vs. 1-9). When he says "The soul that sinneth, it shall die (4)" he means "The person who is guilty, he, and he alone, shall be punished." This was, of course, an important corrective to the one-sidedness of the older view. But it was by no means the whole story.

It still remains true that no individual lives entirely to himself. He is bound up in the bundle of life with others, and just as he shares in the benefits of a common life, he also participates in a common burden of guilt. It is significant that, even in the New Testament, where the main emphasis is obviously on the value and responsibilities of the individual, the persecuting Roman Empire can be denounced in the same indiscriminating language used by the older Hebrew prophets (Rev. 17:1-6; 18:1-3; "Babylon" in these verses is merely a cryptic name for Rome).

If the ancient world was inclined to overstress the idea of national and corporate guilt, it is certainly true that the modern world emphasizes too exclusively the absolute separateness of individuals. The truth lies somewhere between the extremes and the Bible contains a salutary reminder of an aspect of the truth we are all too likely to forget.



# The Living Church

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

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## DEPARTMENTS

Big Picture	6	News	7
Books	29	People & Places	30
Deaths	31	The Scriptures	2
Editorials	19	Sorts & Conditions	28
Inside the Parish	20	Vestryman's Diary	27
Letters	4		

## SPECIAL FEATURES

Lambeth Report	Compiled by	
	<i>Bill Andrews</i>	7
"If a Man Hates"	By Bishop Louttit	22

## Things To Come

September

7. Fourteenth Sunday after Trinity
14. Fifteenth Sunday after Trinity  
Order of St. Luke, International Conference, Philadelphia, to 17
16. Consecration of the Rev. David Shepherd Rose as suffragan of Southern Virginia, Petersburg, Va.
17. Ember Day
19. Ember Day
20. Ember Day  
Consecration of the Rev. William Lickfield as Bishop of Quincy, Quincy, Ill.
21. St. Matthew
28. Seventeenth Sunday after Trinity
29. St. Michael and All Angels  
Joint Committee on Program and Budget for General Convention, Miami Beach, Fla.
30. Daughters of the King, Triennial Convention, Miami Beach, to 4.

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

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

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

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

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September 7, 1958

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# LETTERS

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

## Divide Large Dioceses

The weaknesses in a bishop's visits which the Rev. Mr. Whitman sets out [L.C., August 3] are very real and do great damage to the Church. But, I suggest that there is a much better remedy than the one he proposes . . . and that is to divide a diocese when it becomes so large that its bishop cannot, in any real sense, be the father in God to all the people.

There are two objections, neither of them of any validity when laid before our Lord — pride and what we think is the financial cost. Pride in being a big diocese which can put on "a holy show" at Convention and other times — the pride of numbers, bigness. The objection of cost is not valid because not true. The cost for a diocesan is not materially larger, or need not be, than that for another suffragan. And the way the new diocese would enthuse over the idea, and would produce all and more than would be really needed, would surprise a lot of people who seem to lack faith and imagination. . . .

Nature starts with one cell, then divides it and divides and divides. Why not the Church?

The idea seems to be general throughout the Church that no action can be taken looking to a division of a diocese unless the bishop initiates it. This is not the case. Any diocesan convention can, any time it pleases, take the initiative and authorize the steps looking to division, whether the bishop approves or not. In fact, I have seen that very thing done [in spite of] the bishop's expressed opposition. So as to the election of a coadjutor. It is only in the case of a suffragan that the bishop has the initiative.

(Rt. Rev.) WALTER MITCHELL  
Retired Bishop of Arizona

Rancho Santa Fe, Calif.

## Why Rubrics?

Are rubrics binding on the clergy or are they just amiable suggestions to be obeyed or not, according to the parson's whim?

This is the question that has been forced upon me when worshipping in various parishes during my retirement. I have scarcely found one where the Prayer Book rubrics are fully and consistently obeyed.

Take for example the service of Holy Communion — our great central act of worship, where of all places we might well expect such obedience, and what do we find? Following the service are several exhortations. The first rubric reads, "Note, that the exhortation shall be said on the first Sunday in Advent, the first Sunday in Lent and Trinity Sunday." The word "shall" would seem to make this mandatory, yet in only one parish have I heard it read.

The rubric of the second exhortation reads, "He shall read this exhortation following or as much thereof as in his discretion he may think convenient." Since I have never heard it read it would appear that most of the clergy consider none of it convenient.

Another item is that of the Decalogue, in connection with which the rubric reads — "The Decalogue may be omitted provided it

be said at least one Sunday in each month." In how many parishes is this done? To give one more illustration, I was in a parish for Morning Prayer, for which of course an official Lectionary is provided, but instead of those lessons the rector read the Epistle and Gospel from the Communion service.

One more disregard of rubrics would seem to be the increasingly prevalent custom of so-called "tarping," i.e., consuming the elements and cleansing the vessels immediately after the communion of the people. This is evidently a growing practice, not only in parishes but in several whole dioceses and at least one theological seminary. One of our Bishops — not an Anglo Catholic but rather a liberal Evangelical, when spoken to about this, laughed and said "Why it is done all over my diocese." But it seems to me no laughing matter on the part of one who has solemnly vowed at his ordination "To minister the Doctrine and Sacraments as this Church hath received the same."

The rubrics governing this matter read as follows — "When all have communicated, the priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements covering the same with a fair linen cloth."

"If any of the Consecrated Bread & Wine remain after the Communion . . . the Minister and other Communicants shall, immediately after the blessing reverently eat and drink the same." This would seem to be as clear as the English language can make it.

I have conferred with several persons whose opinion would be of weight in this connection. Some of these do not share my point of view and I respect their right to differ, though their arguments seem to me to be somewhat specious and a sort of rationalizing for something they wish to do on other grounds. A number of important leaders in our Church do share my opinion.

The late Dean Fosbroke wrote me "There can be no doubt that tarping is a violation of the rubrics and arguments that deny this are more ingenious than convincing."

The present chairman of our Liturgical Commission, the Rt. Rev. Goodrich R. Fenner, wrote me recently, "Most emphatically I agree with you that all clergy are amenable to the rubrics in the conduct of the services. This business of tarping [cleansing of the Communion vessels immediately after the Communion of the people] is quite widespread in the Church. Even so, I have known none who could defend the practice of tarping in the face of the rubric as it now stands."

Sometime ago I wrote the Archbishop of Canterbury, and he wrote me as follows, indicating his opposition as well as his method of discovering its practice.

"Then there is the practice you call tarp-

## ANGLICAN CYCLE OF PRAYER

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

### September

1. Ondo-Benin, Nigeria
2. Ontario, Canada
3. Oregon, U.S.A.
4. Osaka, Japan
5. Ossory, Ferns, and Leighlin, Ireland
6. Ottawa, Canada
7. Oxford, England



ing. It exists here. I dare say it is on the increase. The only way I have of judging it is when I celebrate myself in some church and find that the fair linen cloth with which the elements are to be covered is not there at all, and I generally protest violently. It means that in the church the custom of tarping is completely established and that they have entirely forgotten the rubric and have made no provision for a fair linen cloth."

Another growing practice is the use of the "Benedictus Qui Venit" following the Sanctus, though there is no provision for it in the service and this is not by inadvertence. At the last revision of the Prayer Book it was proposed to include this appropriate phrase, but the proposition was voted down by both orders in the House of Deputies and concurred in by the House of Bishops. Hence it is deliberately not in the Prayer Book and those who insert it are exalting their own individual wishes against the corporate opinion of the Church, which they are appointed to serve in all loyalty.

After all, is not the real test of loyalty the willingness to subdue or forego one's own predilections in deference to the expressed vote of the Church?

I know well the counter arguments. Certainly, rubrics should not be a straight jacket and the priest must have freedom to adapt worship to various and special needs. On such occasions he is free to use all of the Prayer Book or none. Here, however, we are concerned with the stated occasions of worship for which ample provision is made in our Book of Common Prayer.

For my part I like tarping and the use of the "Benedictus Qui Venit," but do not feel free to use them when the Church has ordered otherwise. I know, too, that these in themselves are minor matters, but they do exemplify an attitude and tendency for which we must be on our guard. There is no credit in obeying what suits us, but the real test of loyalty comes when we are told to do something we do not like.

Imagine a soldier selecting and choosing those portions of the Manual of Arms he expects to obey! We often liken the Church to an Army, and if it is, its officers must adhere rigidly to their solemn ordination vows to so administer affairs "as this Church hath received the same."

So I repeat the question with which I began. Are rubrics binding on the clergy or just amiable suggestions to be obeyed as they wish?

(Rt. Rev.) G. ASHTON OLDHAM  
Retired Bishop of Albany  
Mohonk Lake, N. Y.

### Presiding Bishop Election

I should like, if I may, to make two small but important corrections in my article in the July-August issue of *Forth*, entitled "Anatomy and Agenda of General Convention."

In writing of the Nominating Committee for the Presiding Bishop, I said that this body "will place in nomination not more than three bishops for possible election as Presiding Bishop." Canon 2, Sec. 1, says that the Nominating Committee "shall present to the House of Bishops the names of three members thereof for its consideration in the choice of a Presiding Bishop." Thus I should not have included the words "not more than" in my statement.

Again, I wrote: "The House of Bishops

is not confined to these three names but may elect any diocesan bishop as Presiding Bishop." Article I, Sec. 3, of the Constitution of the Church says "The House of Bishops shall choose one of the Bishops of this Church to be the Presiding Bishop. . ." Thus I should not have included the word "diocesan" in my statement.

I think it is quite clear that the House of Bishops (subject to ratification by the House of Deputies) may elect any diocesan, missionary, coadjutor, or suffragan bishop, or any bishop holding office under the General Convention, as Presiding Bishop. And, while the Nominating Committee must present three names for consideration, the House of Bishops is not limited to those names.

CLIFFORD P. MOREHOUSE  
New York, N. Y.

### Invitation to Chancellors

As chancellor of the diocese of South Florida, I am automatically president of the Chancellors' Association of the Episcopal Church in the United States, and host to the chancellors attending General Convention at Miami Beach, either as deputies or guests.

Will you be kind enough to appeal to all chancellors of our Church, who expect to attend General Convention in any capacity to please notify me, as soon as possible, if they will attend the chancellors' dinner to be held Wednesday, October 8, at 7 p.m., at the La Gorce Country Club, Miami Beach?

Letters to date have produced only 38 acceptances and I am sure your splendid medium of news coverage will draw out the rest of these reluctant letter answerers.

The Chancellors' Association consists of all chancellors, vice, assistant, or past chancellors of our Church, and I earnestly solicit their names and addresses to complete our roster.

LAWRENCE ROGERS  
P.O. Box 331  
Kissimmee, Fla.

### Is \$9,000,000 Fantastic?

Will Connelly's analysis [L.C., August 10] of the proposed national budget is cleverly convincing, but with serious flaws beneath the surface that need to be challenged.

Is nine million dollars "fantastic" for nearly 2 million communicants, or, with capital funds added, is 11 million too much? Are we asking bishops to "eat in the kitchen," when nearly all of them receive some form of help from that budget? By what yardstick are department heads judged to be "attempting to build their departments at a rate faster than their ability to produce results"? How many parishes and missions find their giving to the national Church crippling their local program? (In Oklahoma the proposed national asking would be 27% of our diocesan receipts; the Armed Forces and College Work Divisions return \$2847,

### ACU CYCLE OF PRAYER

#### September

7. \_\_\_\_\_
8. St. Mary's Church, Amityville, N. Y.; St. George's Church, Derby, N. Y.; St. Mark's Church, Waterville, Maine.
9. Church of the Ascension, Atlantic City, N. J.; St. Luke's Church, Catskill, N. Y.
10. All Saints' Church, San Francisco, Calif.
11. Church of the Atonement, Chicago, Ill.
12. Emmanuel Church, Elmira, N. Y.; Church of Santa Maria Virgen, Ponce, Puerto Rico.
13. St. Peter's Church, Portland, Ore.

or 5% of our Church Program Quota, in outright grants). . . .

The horse race analogy for a national magazine assumes the Church lost on the *Spirit of Missions*, which a good many remember as their link with the Church's mission, that *Forth* now loses much money. . . , and that the current subsidy given *Forth* could be better used in helping diocesan papers. Has Mr. Connelly examined the Annual Report, with only \$91,000 total expenditure for all the publications at "281" — with a small staff publishing *Forth*, *Churchways*, and all National Council materials? . . .

As to the purpose of the National Church, is it *only* to bring in more Church members, as Mr. Connelly says, or can it also help dioceses and congregations improve the quality of its numbers. Christian Education, College Work, Urban and Industrial Work, etc., I submit, accomplish more than this, and we can be grateful for their help.

It is fantastic to assume that the whole national budget is used to bring in 14,000 new members in aided dioceses, missionary districts, and overseas. What of the work Christian Education, etc., has done in "self-supporting" dioceses? Is it not likely that this has at least indirectly helped those areas bring more people to Christ and his Church?

As to Mr. Connelly's suggestions: (1) It is not fair to insist on freezing the budget with inflation continuing, for this means actually decreasing support. (2) The capital needs committee *does* see where we are going and points out real needs. (3) A "Committee on the State of the Church" to augment present planning may be a real need; but Mr. Connelly suggests replacing those with "professional skills" whom he deprecates, with "capable laymen with management experience in the fields of merchandising and communications," his own professional field. This makes it difficult to take his article too seriously. . . .

Your editorial . . . states the issue constructively and challenges the National Council to do likewise. Like the taxpayers, too many Churchmen call for more services from 281 while insisting they trim their budget askings. Hats off to you for your consistently straightforward stand in this.

(Rev.) RALPH E. MACY  
Altus, Okla.

### Names to Stanford

The autumn quarter at Stanford University begins on September 29, and the Canterbury Association, with its new full time chaplain, is anxious to receive from their home parishes the names of Churchmen and women who are coming to Stanford as freshmen this fall. I should be grateful if clergy and others who have information about new students would send this to me before the quarter begins, so that we may contact them personally during the crucial first ten days of their new career.

Stanford draws its students from every state in the Union. With a student body of about 8,500, and an Episcopal enrollment (if we include those who signify that they prefer the Episcopal Church though not members) of about 1400, readers of *THE LIVING CHURCH* will appreciate the difference to our work that this item of coöperation from their home parishes can make.

(Rev.) JOHN W. DUDINGTON  
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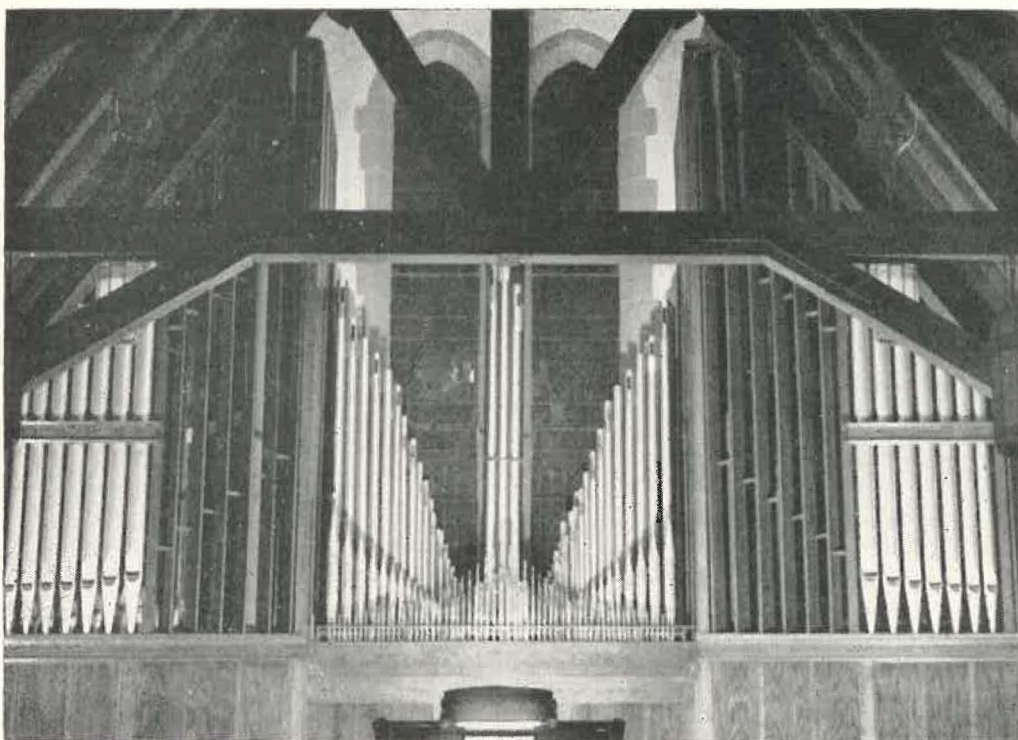
## Benediction of an Organ

*Antiphon.* They take the timbrel and harp; and rejoice at the sound of the organ.

Praise him in the sound of the trumpet;

*Praise him upon the strings and pipe.*

Let us pray.\*



### Organ, St. Simon's Church, Buffalo, N. Y.

The picture above shows the organ recently installed in St. Simon's Church, Buffalo, N. Y., by Tellers Organ Company, 2419 Holland St., Erie, Pa. Rector of St. Simon's is the Rev. H. Russell Barker. [Choir member in other picture is of Trinity Church, Mobile, Ala.]

St. Simon's Church made use of many of the pipes of its old organ. Tellers Organ Company recommends this procedure when the old pipes are made of good materials. They can be brought to its factory, reconditioned, revoiced, and blended with new pipes. This results in considerable savings to the church. The particular design of organ at St. Simon's was by Tellers' Buffalo representative, S. Pochedley and Son.

Something of the purpose of organs in public worship, together with that of choirs, which they accompany, is expressed in the form of benediction of an organ given above.



**O** LORD, before whose throne angelic trumpets sound, and saints and angels sing the song of Moses and the Lamb; Accept and bless this Organ for the worship of thy holy temple; that joy and gladness may be found therein, thanksgiving and the voice of melody; through Jesus Christ our Lord. *Amen.\**

\*From the *Book of Offices*, Church Pension Fund. Reprinted by permission.



# The Living Church

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

Fourteenth Sunday after Trinity  
September 7, 1958



## Bishops Offer 240 Pages of Guidance For Whole Anglican Communion

Compiled by BILL ANDREWS

The bishops have met at Lambeth, discussed, debated, and spoken. They said so much (the official report is a 240 page book), and in such a variety of ways, that it is by no means easy to determine in all cases what the Conference actually meant to say officially.

For example, the secular press has headlined Lambeth's endorsement of birth control. If the resolutions are the voice of Lambeth, the Conference did not endorse use of contraception. If the Encyclical Letter is the voice of Lambeth, it gave a sort of oblique endorsement. It is only in the committee report on the family, which definitely is not the voice of the whole Conference, that there is warm advocacy of artificial measures of birth control.

In certain other areas, the mind of the Conference is clear, but it is clearly an attempt to reconcile conflicts of opinion. The condemnations of war and nuclear weapons are compromises which deliberately straddle the issues.

There are other areas in which the Conference speaks quite clearly. In the matter of relations with the Churches in

India, Pakistan and Ceylon, Lambeth recommends immediate full communion with the Ceylon Church on its inauguration; it urges full communion with the North India and Pakistan Churches on their inauguration, subject to certain conditions; it continues to express only hope that the day will come when full communion with the Church of South India will be possible.

Further evidence of this distinction between the Churches in that area is the repeated suggestion that the Ceylon *Scheme* be used as the model in other parts of the world where efforts to create united Churches are underway.

The Lambeth Conference speaks to the Church in three principal ways: through the Encyclical Letter from the Bishops, through the resolutions adopted by the Conference, and through the published reports of its five committees.\*

The *resolutions* are declarations of the Conference on more than a hundred specific points. The *Encyclical* is a call to action, and it is usually but not always phrased in language similar to that of the resolutions. The *committee reports* cannot necessarily be said to speak for the Conference as a whole. Yet, as Bishop Bayne points out [L. C., August 24], the reports were scrutinized by the Conference, debated, and sometimes amended at the suggestion of the whole body.

On this and the following pages, THE LIVING CHURCH presents the complete text of all Lambeth resolutions. The actual resolutions are printed in bold face type and carry the official number given them by the Conference.

Along with the text of the resolutions is presented comment, explanations, and reference to and quotations from the Encyclical, the committee reports, and other documents. Numbers in parentheses are the page numbers of Encyclical and report references in *The Lambeth Conference, 1958* book (see above).

The compiler of this article is responsible for the comments which are not quo-

tations. He was not present at the Conference and has sought to limit his comments to those essential to clear understanding of the documents presented.

### 1. The Bible

Lambeth's resolutions on the Bible aim down the center-line of the mainstream of 20th Century Anglican thought. They seek to create enthusiasm for increased use of the Bible; they acknowledge the Church's debt to critical scholarship and science; and they straddle many significant controversies among present-day Anglicans. This three-fold policy is ably seconded by both the Encyclical Letter and the Report of the Committee on the Bible: Its Authority and Message.

The first two resolutions put the bishops firmly on record as in favor of the Bible and call for its interpretation in the light of Christ:

1. The Conference affirms its belief that the Bible discloses the truths about the relation of God and Man which are the key to the world's predicament and is therefore deeply relevant to the modern world.

2. The Conference affirms that our Lord Jesus Christ is God's final Word to man, and that in his light all Holy Scripture must be seen and interpreted, the Old Testament in terms of Promise and the New Testament in terms of Fulfilment.

Bible study, the Liturgical Revival, evangelistic and expository preaching, and the work of Bible societies are endorsed:

5. The Conference welcomes every sign of the revival of Bible Study within the common life of the Church. It calls on all Church people to re-establish the habit of Bible-reading at home, and commends the growing practice of group Bible study.

6. The Conference recognizes with gratitude the dominant place which the Anglican Communion has always given to the Holy Scriptures in all its public worship. It welcomes in the contemporary Liturgical Revival the growing realization of the close relation of Word and Sacrament.

7. The Conference affirms the importance of preaching, both evangelistic and expository, ministered as a means of grace, by men who have experienced the power of the Gospel in their own lives.

11. The Conference welcomes the new translations of the Scriptures in many languages, and would encourage our people to give all possible support to those societies whose concern is the distribution of the Scriptures to all lands. Much still remains

### GUIDE TO LAMBETH DECISIONS

With only minor variations, the resolutions of the Lambeth Conference are published on this and the following pages in numerical order. The resolutions are grouped into topical sections according to this scheme:

Section	Resolution Nos.
1. <b>The Bible</b>	1-12
2. <b>Church Unity and the Church Universal</b>	13-57
3. <b>Progress in the Anglican Communion</b>	
Missionary Appeal and Strategy	58-72
The Book of Common Prayer	73-80
Ministries and Manpower	81-99
4. <b>The Reconciling of Conflicts between and within Nations</b>	100-111
5. <b>The Family in Contemporary Society</b>	112-131

\*Published under the title, *The Lambeth Conference, 1958: The Encyclical Letter from the Bishops together with the Resolutions and Reports*, SPCK and Seabury Press, 1958. \$1.20.

to be done in this field and the need is urgent.

The resolution on the authority of the Bible quotes the ordination oath which echoes Article VI (of the 39 Articles of Religion), but elevates the authority of the Church slightly by speaking of the Church as "both guardian and interpreter" of the Bible, where Article XX speaks of Her as "a witness and a keeper."

3. The Conference affirms that Jesus Christ lives in his Church through the Holy Spirit according to his promise, and that the Church is therefore both guardian and interpreter of Holy Scripture; nevertheless the Church may teach nothing as "necessary for eternal salvation but what may be concluded and proved by the Scripture."

A resolution endorses the work of Biblical scholars and critics, and the Committee Report rejoices that criticism is finding its way back into a closer allegiance to the Faith.

4. The Conference gratefully acknowledges our debt to the host of devoted scholars who, worshipping the God of Truth, have enriched and deepened our understanding of the Bible, not least by facing with intellectual integrity the questions raised by modern knowledge and modern criticism. It also acknowledges the Church's debt to the men and women in our universities, colleges, and schools who by their teaching and example inspire new generations to love the Scriptures.

Two resolutions endorse science and call for coöperation between Christian scholars and scientists.

8. The Conference acknowledges gratefully the work of scientists in increasing man's knowledge of the universe, wherein is seen the majesty of God in his creative activity. It therefore calls upon Christian people both to learn reverently from every new disclosure of truth, and at the same time to bear witness to the Biblical message of a God and Saviour apart from whom no gift can be rightly used.

9. In view of the lack of understanding which can develop in consequence of the different thought and language of the Bible and the modern world, the Conference urges Christian scholars and leaders to coöperate with men of science and other kinds of modern learning in the study of their respective modes of thought and speech.

The use of all the arts and communication skills to present the Biblical message to the world is encouraged.

10. The Conference believes that the presentation of the message of the Bible to the world requires great sensitiveness to the outlook of the people of today, and urges that imaginative use be made of all the resources of literature, art, music, and drama, and of new techniques appealing to eye as well as to ear.

Finally, the Bishops conclude:

12. In the light of the previous eleven resolutions the Conference invites the Churches of the Anglican Communion to engage in a special effort during the next ten years to extend the scope and deepen the quality of personal and corporate study of the Bible.

Lacking in the resolutions but prominent in the Committee Report is a groping for phrasings that will at once express a high view of the authority and significance of the Bible and at the same time not drive religious liberals out of the fold. Flatly rejecting both fundamentalism (2.6) and "reinterpretations which merely pick from the Biblical message the elements which happen to be congenial to a particular generation" (2.13), the Report is willing to allow "degrees in significance" between different portions of the Bible, but is doubtful if we should speak of "degrees of inspiration" (2.8).

In tracing the guidance of the early Church by the Holy Spirit, the Report sees the development of the Baptismal Creeds, the Canon of the New Testament and the episcopate as parts of a single tradition (2.4).

A brief summary of the Scriptural "drama" stresses the belief in the Resurrection (though the words "of the body" are avoided), ascension, and enthronement of Jesus (2.12). The report does not speak to the question of the Incarnation or the Virgin Birth, introducing Christ instead in much the same way as does the Gospel According to St. Mark (2.11).

The Encyclical, being by nature more of a call to action, concludes its section on the Bible with these words, "Church people everywhere — clergy and laity alike — must join in this great rediscovery of the Bible as a means of grace to the individual and as the inspiration of corporate worship and witness. It is the duty of the clergy to exert their imaginative powers so that the Bible may 'come alive' for their hearers. It is the duty of the laity to bring to the hearing of the Bible an expectant heart to learn again the art of private Bible study and meditation. We need to discover that the language of poetry and drama retains deep truths even in a scientific age. So we invite the Churches of the Anglican Communion to make a new effort to extend the scope and deepen the quality of both the personal and corporate study of the Bible. If we thus prepare the way, we believe that God will speak to our day and generation his quickening word" (1.19f).

## 2. Church Unity and the Church Universal

Major public interest in the unity issues before Lambeth centered on the various unity proposals affecting the Anglican Churches of the Indian subcontinent. However, the Conference chose to define its position in general terms on the question of Church Unity before dealing with these specific questions.

The first unity resolution reads:

### *Christian Unity*

13. The Conference welcomes and endorses the Statement on Christian Unity contained in the Report of the Committee on *Church Unity and the Church Universal*.

The section of the committee report referred to (2.21ff) reads as follows:

### A STATEMENT ON CHRISTIAN UNITY

Conscious of the calling of the Church to be one family in Christ and to make known to the whole world in word and deed his Gospel of the Kingdom, we declare our ardent longing for the healing of our divisions, and for the recovery and manifestation to the world of that unity of the Body of Christ for which he prayed and continues to make intercession.

Many prayers have been answered, and much work has been done in recent years by many Christian Communions, including our own. We thank God for this. We record in particular the closer Christian fellowship fostered by the World Council of Churches since its inauguration ten years ago, the steady growth in strength and unity of the Church of South India, and the proposals now before us from the Churches of North India, Pakistan, and Ceylon. We welcome also the development in varying ways of our relations with the Old Catholics and with the Lutheran Churches in Scandinavia, and the more recent conversations with Presbyterians and Methodists.

Much has been accomplished, but far more remains to be done. The enemies of God are powerful, and the nations and races of the world are divided by strife and fear. In such times the challenge to Christian people to demonstrate unity in Christ is all the more urgent. Because of our desire to further negotiations and conversations with other Churches we feel impelled to put forth in penitence and hope this fresh statement of our convictions.

We believe in One, Holy, Catholic, and Apostolic Church, which takes its origin not in the will of man but in the will of our Lord Jesus Christ. All those who believe in our Lord Jesus Christ and have been baptized in the name of the Holy Trinity are incorporated into the Body of Christ and are members of the Church. Here is a unity already given.

We believe that the mission of the Church is nothing less than the remaking and gathering together of the whole human race by incorporation into Christ. In obedience to this mission we must continually pray and work for the visible unity of all Christian believers of all races and nations in a living Christian fellowship of faith and sacrament, of love and prayer, witness and service.

The recovery and manifestation of unity, which we seek, is the unity of the whole Church of Christ. This means unity in living Christian fellowship, in obedience to Christ in every department of human life, and plain for all men to see. There can be no limit to the range of such unity. We are working for unity with the non-episcopal Churches in our own countries and elsewhere. We continue to seek for such complete harmony of spirit and agreement in doctrine as would bring unity with the Eastern Orthodox Church and other ancient Churches. We must hope and pray for such eventual agreement in faith and order as shall lead to the healing of the breach between ourselves and the Church of Rome.

We therefore recall the words of the Lambeth Conference of 1920 as follows:

We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of



God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief;

The divinely instituted sacraments of Baptism and the Holy Communion as expressing for all the corporate life of the whole fellowship in and with Christ;

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

Loyalty to the age-long tradition of the Church, and to our own experience, compels us to believe that a ministry to be acknowledged by every part of the Church can only be attained through the historic episcopate, though not necessarily in the precise form prevailing in any part of the Anglican Communion. This ministry we believe to have been given to the Church by Divine Providence from primitive Christian times with its traditional functions of pastoral care and oversight, ordination, leadership in worship, and teaching. We fully recognize that there are other forms of ministry than episcopacy in which have been revealed the gracious activity of God in the life of the universal Church. We believe that other Churches have often borne more effective witness, for example, to the status and vocation of the laity as spiritual persons and to the fellowship and discipline of congregational life than has been done in some of the Churches of our communion. It is our longing that all the spiritual gifts and insights by which the particular Churches live to his glory may find their full scope and enrichment in a united Church.

The unity between Christian Churches ought to be a living unity in the love of Christ which is shown in full Christian fellowship and in mutual service, while also, subject to sufficient agreement in faith and order, expressing itself in free interchange of ministries, and fullness of sacramental Communion. Such unity, while marked by the bond of the historic episcopate, should always include congregational fellowship, active participation both of clergy and laity in the mission and government of the Church, and zeal for evangelism.

Such is the vision we set before ourselves and our own people, calling them to regard the recovery and manifestation of the unity of the whole Church of Christ as a matter of the greatest urgency. We call upon our own Church members, under the leadership of the bishop and clergy of the diocese, in full loyalty to their own Church, to join with their fellow Christians in united prayer. And we urge them to do their utmost through national and local Councils of Churches, for common Christian witness and common service to their fellows. Only so can the world see the People of God giving united witness to the Lord Jesus Christ, and feeding, clothing, healing, and visiting the least of his brethren in his Name.

Finally we appeal to all our people to show a spirit of charity in their dealings with other Christians wherever they may be, to respect other Christian Churches, to refrain from harsh or unkind words about them, whether in speech or in writing, and to seek to understand both their life and their doctrine by common study and by personal con-



The Times, London  
Lambeth service at St. Paul's, London  
"Unity is a matter of urgency."

tacts. Above all, we appeal to them to pray for Christian unity, privately, corporately, and together with members of other Christian communions, that all believers may be united "in the way Christ wills and by the means he chooses," and to remember always that the nearer we draw to Christ, the nearer we draw to one another.

Next the Conference turned to a problem of terminology, saying:

#### *Full Communion and Intercommunion*

14. The Conference endorses the paragraph in the Report of the Committee on Church Unity and the Church Universal which refers to the use of the terms "full communion" and "intercommunion," and recommends accordingly that where between two Churches not of the same denominational or confessional family, there is unrestricted *communio in sacris*, including mutual recognition and acceptance of ministries, the appropriate term to use is "full communion," and that where varying degrees of relation other than "full communion" are established by agreement between two such Churches the appropriate term is "intercommunion."

15. The Conference therefore requests the Archbishop of Canterbury to communicate this resolution to the Faith and Order Commission of the World Council of Churches for its information.

This was followed by a call for conference of bishops of Churches possessing the historic episcopate.

#### *Wider Episcopal Fellowship*

16. The Conference re-affirms Resolution 74, passed by the Lambeth Conference 1948, regarding "A Larger Episcopal Unity," and

strongly recommends that within the next five years the Archbishop of Canterbury should invite to a conference representative bishops from each Province of the Anglican Communion, together with representative bishops from each Church possessing the historic episcopate with which Churches and Provinces of the Anglican Communion are in full communion or in a relation of intercommunion.

17. The Conference notes the recommendation of the Committee on Church Unity and the Church Universal concerning future Lambeth Conferences, and commends it to the attention of the President and the Consultative Body for consideration before the next Lambeth Conference.

Coming to the question of the Church of South India, the Conference simply accepted its committee's report, saying:

#### *The Church of South India*

18. The Conference welcomes and endorses the Report of the Committee on Church Unity and the Church Universal concerning the Church of South India.

The section of the report referred to (2.25-28) concerns itself almost entirely with the question of whether the bishops, presbyters, and deacons consecrated or ordained in the CSI at or after the formation of the CSI can be considered "true bishops, presbyters, and deacons in the Church of Christ." It points out that a majority of the bishops at the 1948 Lambeth Conference felt they could be so considered, but a minority did not. Since then, the report says, seven Churches or Provinces of the Anglican Communion have taken synodical action on the ministry of the CSI. Five Churches have given recognition to CSI ministers, while two, South Africa and the West Indies, grant recognition only to former Anglican clergy. The West Indians have declared that judgment is deferred till the end of the 30-year interim period, while the South Africans have referred the question to the dioceses for consideration and report to the Episcopal Synod for further consideration. The report points out that the Church in the U.S.A. will take up at General Convention a report of its Ecumenical Relations Commission favoring recognition.

The report says, "No Church or Province... is bound by the action of another. Nevertheless, the common traditions of faith, order, and worship which unite the Anglican Churches inevitably dispose them to give due weight to each other's actions. The concurrent adoption of a similar pattern of relationship with the CSI by five autonomous Anglican Churches, re-inforced as it is by recommendations made to yet another Church, must therefore be reckoned as a fact of great importance for the whole Communion."

After discussing and approving the new ordinal of the CSI, the report quotes the stand taken by the Convocations of Canterbury and York in 1955 expressing encouragement over the growing "inner



unity and cohesion" in the CSI and in its sacramental life.

The report expresses the belief that the pastoral value of the episcopate is being increasingly recognized in the CSI, and concludes with the following statement (2.27f) which echoes the Lambeth Conference of 1948:

"The Lambeth Conference of 1948 expressed the hope and desire that ignorance and misunderstandings might be dispelled by increasing communication between the Church of South India and our Churches and Provinces. This hope and desire have borne fruit. The visits of delegations and of individuals have contributed greatly to the knowledge on which such a judgment as that quoted above is based.

"The Committee believes that we can indeed thank God for the grace which he has bestowed upon the bishops, presbyters, and people of the Church of South India in these past ten years, and for the response to that grace shown in the growth of inner coherence and missionary zeal. It believes that with an increased sense of assurance the words used in 1948 can be reiterated: "[We] look forward hopefully and with longing to the day when there shall be full communion between the Church of South India and the Churches of the Anglican Communion."

A footnote to the CSI discussion is contained in a resolution on Nandyal:

#### *Nandyal*

19. The Conference is agreed that, notwithstanding the recommendations of the Lambeth Conferences of 1930 and 1948 that no Province of the Anglican Communion should set up dioceses or congregations in the area of the Church of South India, the Church of India, Pakistan, Burma, and Ceylon should be left free to make the arrangements which seem best to that Church for the spiritual oversight of Christians in the Nandyal area, after consulting the Church of South India and with the good will of that Church, bearing in mind that the union of Christians in that area is the ultimate aim.

The bishops gave qualified approval to portions of the committee report referring to Ceylon, Pakistan and North India and gave specific approval to one debated position:

#### *The Scheme of Church Union in Ceylon and The Plan of Church Union in North India and Pakistan*

20. The Conference endorses generally the paragraphs of the Committee on Church Unity and the Church Universal which refer to the Scheme of Church Union in Ceylon and the Plan of Church Union in North India and Pakistan, and gives thanks to God for manifest signs of the work of the Holy Spirit in the negotiations which have brought the Scheme and Plan to this stage.

21. The Conference advises that when Churches have united in such a way that the whole ministry of the United Church has been episcopally united, permission to visiting ministers, not episcopally ordained, of Churches in communion with the United Churches at the time of the union, to celebrate the Holy Communion occasionally

when visiting a United Church, be not regarded as a bar to relations of full communion between the United Church and the Churches and Provinces of the Anglican Communion; provided that due constitutional provisions are made to safeguard the conscience of worshippers.

A call for prompt entrance into full communion with the Church of Lanka (Ceylon) on its inauguration was issued, although another resolution recommended amendments to the *Scheme of Church Union in Ceylon*.

#### *Ceylon*

22. The Conference calls attention to the recommendation of the Committee on Church Unity and the Church Universal concerning the Unification of the Ministry in the Scheme of Church Union in Ceylon, and advises the Church of India, Pakistan, Burma, and Ceylon to recommend to the Negotiating Committee the suggested amendments to the Scheme.

23. The Conference advises the Churches and Provinces of the Anglican Communion that they should be willing to enter into full communion with the resulting Church of Lanka on its inauguration.

In the committee report, reference is made to a proposed service for the unification of the ministry in both North India/Pakistan and in Ceylon, and the Ceylonese *Scheme* in this respect is endorsed more completely than the North India/Pakistan *Plan*. The amendments to the Ceylon *Scheme* referred to in Resolution 22 are contained in this section of the committee report (2.40): "The Committee strongly recommends that in the Prayer for the Ministry (*Scheme*, pp. 26-27) for the words 'presbyter in the Church of Lanka within the Church Universal' should be substituted the words 'presbyter in the Church Universal according to the Constitution of the Church of Lanka' (or, more simply, 'in the Church Universal and within the Church of Lanka'). A similar order of phrases should consistently be used in any formula which may follow."

The resolution on the Church of North India and the Church of Pakistan strikes a middle ground between those hoping for eventual communion with CSI and those calling for prompt communion with the Church of Lanka.

#### *The Church of North India and the Church of Pakistan*

24. (a) The Conference wholeheartedly desires that the Plan for reunion in North India and Pakistan may go forward, and that the intention of the Plan may be secured, that the ministry of the United Church shall be "fully accredited in the eyes of all its members, and so far as may be of the Church throughout the world."

(b) The Conference wholly shares the desire of the Church of India, Pakistan, Burma, and Ceylon that the Anglican Communion should be able to enter into full communion with the United Church; it believes that the Churches and Provinces of the Anglican Communion could enter into full communion if the recommenda-

tions concerning the service for the unification of the ministry could be accepted.

(c) Should further explanation and discussion concerning the recommendations be desired, the Conference requests the President to appoint a small commission of bishops to be immediately available for consultation with the Church of India, Pakistan, Burma, and Ceylon.

The Conference used somewhat more cordial language in speaking of negotiations with the Presbyterians than it did in speaking of negotiations with the Methodists.

#### *Relations between Anglican and Presbyterian Churches*

25. The Conference welcomes the taking up in a new spirit of the problem of the relations between the Episcopalian and Presbyterian systems of Church Order of which the Report on *Relations between Anglican and Presbyterian Churches* (published in 1957) is a signal illustration.

26. The Conference, having noted the careful study which has been given to this Report by the Inter-Church Relations Committee of the Church of Scotland and the six questions addressed to Anglicans by that Committee, commends for further discussion the comments made on these questions by the Committee on Church Unity and the Church Universal.

27. The Conference commends this Report for wider study by clergy and laity throughout the Anglican Churches, especially in those parts of the world in which Churches of the Anglican and Presbyterian traditions are in contact with one another.

28. The Conference notes with satisfaction and thankfulness the remarkable measure of constructive theological agreement which the theologians on both sides were able to reach and record, and expresses the hope that serious consideration may be given to the possibility of drawing the Anglican and Presbyterian traditions more closely together by a process of mutual assimilation of their respective Church Orders such as is suggested in the Report.

#### *The Methodist Church*

29. The Conference has heard with interest and sympathy of the conversations now proceeding between representatives of the Church of England and representatives of the Methodist Church in England, and between representatives of the Protestant Episcopal Church, and representatives of the Methodist Church in the U.S.A.

30. The Conference calls attention to the Report of the Committee on Unity; and encourages continuance of the conversations with a view to the making of concrete proposals, as offering a possible first step on the way to reunion in the particular historic situations in which the Churches concerned are placed; but on the understanding that organic union is definitely accepted as the final goal, and that any plans for the interim stage of intercommunion are definitely linked with provisions for the steady growing together of the Churches concerned.

Four resolutions deal with the West African move for Church union. Significantly, two of the resolutions seek to advance the Ceylon proposals as a model in preference to those of CSI:



## West Africa

31. The Conference expresses its sincere thankfulness at the growing interest within the Province of West Africa in conversations on reunion, having had before it the proposed Scheme of Union for Nigeria and the Cameroons which is at present receiving the prayerful consideration of the dioceses of the Province of West Africa and of the Methodist and Presbyterian Churches in Nigeria and the Cameroons.

32. The Conference, while recognizing the weight to be attached to arguments in favor of retaining the model of the Church of South India and the policy of gradualness therein expressed, but aware also of the desire within the Province that from the outset full communion should be maintained between Churches of the Anglican Communion and any united Church which might be formed, strongly recommends to the Province of West Africa further consideration of the Ceylon Scheme as a model, since only so does it seem likely that the desired result will be achieved.

33. The Conference recommends that in any Reunion Scheme the Ceylon or North India/Pakistan statement as to the Faith of the Church should be followed.

34. The Conference further recommends that should any far-reaching decision be reached by the Dioceses of the Province, the advice of the Lambeth Consultative Body should be sought.

Resolutions on Church unity moves in the Middle East also suggest use of the Ceylon scheme as a model.

### The Jerusalem Archbishopric

35. The Conference welcomes such action toward Church unity as has been taken by the bishoprics in the Middle East and recognizes the peculiar importance there of our relationship with the Orthodox and other Eastern Churches.

36. The Conference commends to the bishoprics concerned the Ceylon scheme for Church union as a model for any further discussions which it is hoped will take place.

37. The Conference urges that at every stage reference be made to the Lambeth Consultative Body.

Relations with non-Anglican Catholic Churches were considered in the following series of resolutions:

### The Roman Catholic Church

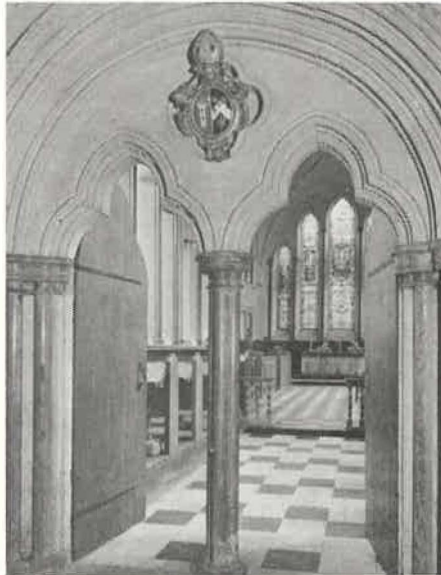
38. The Conference welcomes the permission given by Roman Catholic authority for contacts, discussions, and coöperation between Roman Catholics and other Christians, as contained in the document, *Instruction to Local Ordinaries on the Oecumenical Movement*, issued by the Supreme Sacred Congregation of the Holy Office in December 1949; and expresses the hope, first, that these permissions may be more widely and generously used, secondly, that they may be further extended in the interests of Christian understanding and fellowship, and thirdly, that Anglicans will make full use of these and all other available opportunities for promoting charitable understanding.

### The Eastern Orthodox Church

39. The Conference deeply appreciates

the presence of a distinguished group of Eastern Orthodox leaders at the opening of its proceedings, and is grateful for the opportunity thus given of having informal talks with them. It sincerely hopes that the relations between Orthodox and Anglicans may grow ever closer, and that advantages will be taken of every opportunity to further that aim, both in the interests of Christian Unity and as an important contribution to understanding and confidence between peoples.

40. The Conference has learned with satisfaction of the correspondence between the Archbishop of Canterbury and the Oecumenical Patriarch, and warmly endorses the



Lambeth Palace Chapel: "The Conference wishes to emphasize the importance of widespread prayer for the unity of all Christian people."

desire of the Patriarch for a continuation of joint Anglican-Orthodox doctrinal discussion on the pattern of the Joint Doctrinal Commission of 1931.

41. The Conference has heard with keen interest and approval of the conversations between representatives of the Russian Orthodox Church and those of the Church of England held in Moscow in 1956, and draws attention to the Report of the proceedings since published.

### Other Eastern Churches

42. The Conference welcomes the prospect of discussion with representatives of the Armenian Church with the object of promoting closer fellowship between the Anglican and the Armenian Churches. It views with sorrow the present internal difficulties experienced by the members of this ancient Church, and prays that they may soon be overcome. The Conference asks the Archbishop of Canterbury to take steps to arrange discussions with representatives of the Armenian Church when the time seems to him to be propitious.

43. The Conference encourages the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon, to continue the plan to have further discussions with the Malankara Jacobite Syrian Church. It recommends that as the next step, other Churches, Provinces, and Dioceses of the Anglican Communion which have a direct interest in these questions should be consulted, and

that they should be represented in any further discussions with the Syrian Orthodox Church.

44. The Conference notes with interest the discussions now in progress between the Church of India, Pakistan, Burma, and Ceylon and the Mar Thoma Church. It recommends that before these discussions are brought to a conclusion, other Churches, Provinces, and Dioceses of the Anglican Communion which are concerned with relations with Mar Thoma Christians should be taken into consultation so that if possible a common agreement may be reached by all the authorities concerned.

45. The Conference hopes that in all such negotiations any steps taken should be such as to encourage the recovery of unity among Syrian Christians.

### Old Catholic Churches

46. The Conference notes with satisfaction that the Bonn Agreement has now been adopted by nearly all the Provinces of the Anglican Communion.

47. The Conference welcomes the suggestions made by a meeting between some Anglicans and Old Catholics in Holland, that the two Churches should coöperate in practical action to meet the spiritual needs of Dutch-speaking Christians who wish to resort to Anglican Churches in that country. It is of the opinion that such practical action would not only be a valuable demonstration of the inter-communion which exists between the Anglican and Old Catholic Churches, but also a means of deepening the fellowship that exists between the members of those Churches.

Resolutions on relations with Scandinavian Churches refer to these developments: formal actions by the Church of England and certain other Anglican Churches granting a measure of inter-communion with the Churches of Sweden and Finland; closer consultative relationship between the Archbishop of Canterbury and the Churches of Denmark, Norway, and Iceland; freedom for travel of the Estonian and Latvian Lutheran Churches, giving hope of reëstablishing cordial relations. The text of the Lambeth resolutions is:

### Scandinavian Churches

48. The Conference welcomes the action taken by several Churches and Provinces in accordance with Resolutions 69, 70, and 71 of the Lambeth Conference of 1948.

49. The Conference welcomes the report of the discussions with the Churches of Norway, Denmark, and Iceland in accordance with Resolution 72 of the Lambeth Conference of 1948, and encourages their continuance.

Relations with a number of other Christian bodies are discussed in these resolutions:

### Netherlands Reformed Church

50. The Conference, having heard with interest of discussions held between Anglican and Dutch theologians at the official request of the Netherlands Reformed Church — the first official discussion of the kind held with a Reformed Church on the Continent of Europe in recent years — requests the Archbishop of Canterbury to encourage



the continuation of such discussions when opportunity offers.

#### *Spanish Reformed Episcopal Church and Lusitanian Church*

51. The Conference, being entirely satisfied with Reports received on the present doctrine and discipline of the Spanish Reformed Episcopal Church and the Lusitanian Church, welcomes the news of the consecration of Bishop Molina in Spain and of Bishop Fiandor in Portugal by bishops of the Episcopal Church of the United States and of the Church of Ireland, and prays that these Churches may be blessed by God in the service of his Kingdom. The Conference hopes that the desire of these Churches for the same relationship with Churches of the Anglican Communion as have the Old Catholic Churches will soon be fulfilled.

52. The Conference suggests that the bishops of these two Churches be invited to any conference arranged in accordance with the recommendation of Resolution 74 — "A Larger Episcopal Unity" — of the Lambeth Conference of 1948.

#### *Philippine Independent Church (Aglipayan)*

53. The Conference records its pleasure at the vigorous growth of the Philippine Independent Church and welcomes the progress being made in the relations between this Church and the Protestant Episcopal Church in the United States of America since the consecration of three bishops of the Philippine Independent Church by bishops of the Protestant Episcopal Church in the United States of America in 1948. The Conference is gratified to learn that priests of the Philippine Independent Church are receiving their theological training at St. Andrew's Theological Seminary in Manila.

#### *Episcopi Vagantes*

54. The Conference draws attention to the fact that there are *Episcopi Vagantes* who call themselves either "Old Catholic"

or "Orthodox," in combination with other names. It warns its members of the danger of accepting such persons at their own valuation without making further inquiries. The Conference reiterates the principle contained in Resolution 27 of the 1920 Lambeth Conference, that it cannot recognize the Churches of such *episcopi vagantes* as properly constituted Churches, or recognize the orders of their ministers, and recommends that any such ministers desiring to join an Anglican Church, who are in other respects duly qualified, should be ordained *sub conditione* in accordance with the provisions suggested in the Report of the relevant Committee of the 1920 Lambeth Conference.

On the World Council of Churches, the bishops said:

#### *The World Council of Churches*

55. The Conference records its thankfulness to Almighty God for the formation, growth, and achievements of the World Council of Churches, and urges all the Churches and Provinces of the Anglican Communion to ensure that they are adequately represented in its counsels, take a full share in its work, and assume a just part of its financial responsibility.

#### *Inter-Church Aid*

56. The Conference commends to all members of the Anglican Communion the outstanding work of relief and reconciliation carried out by the World Council of Churches Department of Inter-Church Aid and Service to Refugees, in which they have gladly participated. It urges them to support it wholeheartedly and, when possible, themselves to offer sanctuary and the deepest charity to those who, for whatever cause, have lost their home and citizenship.

The resolutions on unity end with a call to prayer:

#### *Prayer for Christian Unity*

57. The Conference wishes to emphasize

the importance of widespread prayer for the unity of all Christian people, and commends to all Anglicans the observance of the Week of Prayer for Christian Unity in the spirit of the late Abbé Paul Couturier, who taught many to pray for the unity of Christ's people in the way he wills and by the means he chooses. It welcomes the remarkable growth of such prayer and commends the formation of local groups of Christians of different traditions for the purpose of promoting prayer for Christian unity.

### 3. Progress in the Anglican Communion

#### MISSIONARY APPEAL AND STRATEGY

Resolutions on the mission of the Church seek to break down barriers of thinking between "home" and "foreign" missions, and to encourage the development of an indigenous clergy throughout the Church.

#### *The Mission of the Church*

58. The Conference calls on every Church member, clergy and laity alike, to take an active part in the Mission of the Church. It is a Mission to the whole world, not only in area but in all the concerns of mankind. It has no frontiers between "Home" and "Foreign" but is concerned to present Christ to people everywhere.

Each generation needs to be evangelized and to this all-important task we summon the people of God in every land.

59. The Conference affirms that while the Church of Jesus Christ transcends all national or racial limitations, every Church should endeavor to share fully in the life of the people in the country in which it exists. The Conference rejoices that, in all parts of the world, a strong ministry is growing up from among the people. It notes with satisfaction that, under the guidance of the Holy Spirit, and in accordance with Catholic practice, bishops are being



Many of the bishops at the Lambeth Conference were accompanied by their wives, who held a conference of their own at High Leigh, Hoddesdon, Hertfordshire. Chairman of the ladies' conference was Mrs. Fisher, wife of the Archbishop, shown here to the left of the Bishop of Tewkesbury, chaplain of the conference (center of picture, third row back). Mrs. Sherrill is on her left.



appointed and elected without reference to race or nationality.

Seeking to strengthen the Advisory Council and Missionary Strategy as an inter-provincial agency, the Conference resolved:

#### *Advisory Council on Missionary Strategy*

60. The Conference accepts the recommendations of the Committee on Progress in the Anglican Communion concerning the Advisory Council on Missionary Strategy, and respectfully requests that action be taken by His Grace the President as soon as possible.

The recommendations referred to (2.69ff) included: appointment of a full-time secretary of the Council; Council membership representative of all provinces and national Churches and including some representation from extra-provincial dioceses. The Council would be merely advisory, and could advise on such matters as: opening new areas of missionary activity; grouping dioceses and developing a common life prior to the formation of a new province; increasing workers and strengthening of position in areas where there is increasing opposition or special difficulties; fostering vocations; closer coöperation between missionary societies; preparing and disseminating information. It would not deal with relations with other Churches or with the reunion of Churches, but it could call attention to such matters needing investigation. The Advisory Council would be supported financially by the whole Anglican Communion, and would hold a meeting to appoint a secretary within a year.

Strengthening of the Consultative Body was urged:

#### *The Consultative Body*

61. The Conference, while reaffirming the opinion expressed in Resolution 44 of the Lambeth Conference of 1920 that the Consultative Body is of the nature of a Continuation Committee of the Lambeth Conference, recommends that its duties and composition should be redefined as follows:

(a) The duties of the Consultative Body shall be:

(i) to carry on work left to it by the preceding Conference;

(ii) to assist the Archbishop of Canterbury in the preparation of business of the ensuing Conference;

(iii) to consider matters referred to the Archbishop of Canterbury on which he requests its aid and to advise him;

(iv) to advise on questions of faith, order, policy, or administration referred to it by any Bishop or group of Bishops, calling in expert advisers at its discretion, and reserving the right to decline to entertain any particular question;

(v) to deal with matters referred to it by the Archbishop of Canterbury or by any Bishop or group of Bishops, subject to any limitations upon such references which may be imposed by the regulations of local and regional Churches;

(vi) to take such action in the discharge of the above duties as may be appropriate,

subject to the condition that with regard to churches, provinces, and dioceses of the Anglican Communion its functions are advisory only and without executive or administrative power.

(b) The Consultative Body shall consist of:

(i) The Archbishop of Canterbury as ex officio Chairman and the Archbishop of York;

(ii) The Primates or Presiding Bishops of National or Provincial Churches in the following countries or areas:

Wales: Ireland: Scotland: U.S.A.: Canada: India, Pakistan, Burma, and Ceylon: Australia: New Zealand: South Africa: West Indies: Japan: China: West Africa: Central Africa: Middle East.

(iii) Such Members to represent other dioceses under the jurisdiction of the Archbishop of Canterbury as he may appoint.

Each member shall have the right to nominate a bishop to take his place at any meeting which he is unable to attend.

(c) The Archbishop of Canterbury with the approval of the Consultative Body shall appoint a secretary to serve under the directions of the Archbishop, who may, if the Advisory Council so agrees, be also the Secretary of that Council.

(d) The Consultative Body shall meet when summoned by the Archbishop of Canterbury or on his behalf; and in between meetings may conduct business by correspondence. All minutes and papers shall be sent to every member and if so desired to alternates also.

(e) Expenses incurred on behalf of the Consultative Body shall be borne by the fund provided for the Advisory Council on Missionary Strategy, if that Council so agrees.

A series of resolutions dealt with communications, journalism, and literature:

#### *Communication*

62. The Conference urges that every opportunity be taken, at the local and provincial level, to make effective use of such channels of communication as television, radio, films, religious drama, and the secular and religious press.

63. The Conference suggests that through the Advisory Council on Missionary Strategy there could be an exchange of material, talent, skill, and technical knowledge between regional Churches of the Anglican Communion.

#### *Christian Literature*

71. The Conference recommends that literature should be recognized as an important instrument of the Church in fulfilling its mission; and that steps should be taken to secure that in every language area suitable literature is made available for the training of ordinands, the use of the clergy, the instruction and equipment of the laity, and not least for the commending of Christianity to those outside the Church.

72. The Conference urges that men and women ready to devote themselves to Christian literary work, including journalism, should be enlisted and trained to regard such work as a true vocation in the service of the Church.

Specific endorsement was given to regional councils, to the holding of an Anglican Congress in 1963, to the Anglican

Cycle of Prayer, and to the *Pan-Anglican Review*.

#### *Regional Councils*

66. The Conference welcomes the fact that regional councils have been formed in the South-East Pacific and the South-West Pacific to assist common counsel and co-operation.

#### *Anglican Congress*

68. The Conference, holding the Anglican Congress to be of great value to the life of the Anglican Communion,

(a) re-affirms the desire expressed at the Anglican Congress of 1954 that another such Congress be held;

(b) respectfully requests the Archbishop of Canterbury and the Presiding Bishop of the Protestant Episcopal Church in the United States of America to appoint a committee of bishops, priests, and lay persons to make arrangements, in accordance with the resolution of the Anglican Congress 1954;

(c) asks that special consideration be given by this committee to the question of holding this Congress outside the English speaking countries;

(d) suggests that the date of the Congress be 1963; and

(e) recommends that the major topic should be "The World-Wide Mission of the Church."

#### *The Anglican Cycle of Prayer*

69. The Conference calls attention to the Anglican Communion Cycle of Prayer prepared by the Overseas Council of the National Assembly of the Church of England, issued in response to the request of the Lambeth Conference, 1948, and commends it for the widest possible use in all our Churches by circulation in the Dioceses.

#### *The Pan-Anglican Review*

70. The Conference appreciates the value of the *Pan-Anglican* review, and commends it to the attention of the Churches and Provinces of the Anglican Communion, as a means of disseminating information about the Anglican Communion.

The remaining resolutions in this section were:

#### *Christian Stewardship*

64. The Conference recalls Church people to the duty and privilege of stewardship, of which sacrificial, planned, and systematic giving is a part, to the end that the souls of the people may be enriched, and the needs of the Church met, including the adequate support of its ministry and provision for the extension of its work. The Conference urges that the Church in every field be encouraged to become self-supporting.

#### *Movement of Peoples*

65. The Conference emphasizes the importance of the witness for Christ which can be borne when Christians go from one country to another, especially to countries where Christians are a small minority, and urges that ways and means be developed to assist both clergy and members of the laity to do so effectively. It also urges that every effort be made, especially on the parochial level, to practice Christian fellowship

with people of other nations and races who come to live permanently in a new land.

#### *Religious Freedom*

67. The Conference is deeply concerned by restrictions upon religious freedom in many areas, imposed in some cases by the State alone and in others by the State influenced by a dominant religious group. To those who suffer under these conditions the Conference extends the assurance of its sympathy and support. It affirms its conviction that freedom of religion includes not only freedom to worship but also freedom to propagate and to teach, as essential parts of the Christian faith.

#### THE BOOK OF COMMON PRAYER

The Conference stressed the unity of the Anglican Communion in its opening resolutions on the Prayer Book.

#### *Prayer Book Revision*

73. The Conference welcomes the contemporary movement toward unanimity in doctrinal and liturgical matters by those of differing traditions in the Anglican Communion as a result of new knowledge gained from Biblical and liturgical studies, and is happy to know of parallel progress in this sphere by some Roman Catholic and Reformed theologians. It commends the Report of the subcommittee on the Book of Common Prayer on this subject to the careful study of all sections of the Anglican Communion.

74. The Conference, recognizing the work of Prayer Book Revision being done in different parts of the Anglican Communion,

(a) calls attention to those features in the Books of Common Prayer which are essential to the safeguarding of our unity: i.e. the use of the Canonical Scriptures and the Creeds, Holy Baptism, Confirmation, Holy Communion, and the Ordinal;

(b) notes that there are other features in these books which are effective in maintaining the traditional doctrinal emphasis and ecclesiastical culture of Anglicanism and therefore should be preserved;

(c) and urges that a chief aim of Prayer Book Revision should be to further that recovery of the worship of the Primitive Church which was the aim of the compilers of the first Prayer Books of the Church of England.

As to principles of Prayer Book revisions, the bishops resolved:

75. The Conference commends to the study of the whole Anglican Communion the counsel on Prayer Book Revision given in the Report of the sub-committee on the Book of Common Prayer.

The counsel referred to in the resolution includes the following points, taken verbatim from the committee report:

*Features in the Books of Common Prayer which are essential to the safeguarding of the unity of the Anglican Communion*

1. Use of the Canonical Scriptures.
2. Use of the Apostles' and Nicene Creeds.
3. Orders of Holy Baptism with water and the threefold Name.
4. Orders of Confirmation by the Bishop, by prayer with the laying-on of hands.
5. Orders of Holy Communion, with use



Holy Communion (at Trinity Church, New York City): Lambeth urges that a chief aim of Prayer Book Revision should be to further recovery of the worship of Primitive Church.

of bread and wine and explicit intention to obey our Lord's command.

6. Forms of episcopal Ordination to each of the three Holy Orders by prayer with the laying-on of hands.

*Features in the Books of Common Prayer which are most effective in maintaining the traditional doctrinal emphasis of the worship and witness of the Anglican Communion*

1. Forms of worship in the vernacular.
2. Wholly common prayer; avoiding official private prayers of the celebrant while the people are otherwise engaged; avoiding prayer which cannot be heard by the congregation, and providing for the audible response of the congregation, and for communicants at every celebration.
3. Services easy for the people to follow and therefore with a restrained use of seasonal variations.
4. The importance of both Word and Sacrament in worship is recognized, a due balance being kept between them. This involves provision for the regular celebration of the Holy Communion and the extensive use of Holy Scripture in the Offices and Holy Communion. Similarly in many Prayer Books Baptism is required to be administered in the course of Morning or Evening Prayer, thus providing a setting of psalms and lessons for the sacramental act.

5. The use of one of the historic Creeds, recited by all, at the principal popular services of Mattins, Holy Communion, and Evensong.

6. The reading of the Old Testament, as well as of the New, in lessons of approximately equal length at the Offices of Mattins and Evensong.

7. The use of the Psalms as the normal vehicle of common praise and meditation.

8. The honoring of the Saints without invocation.

*Suggested modifications or additions for the further recovery of other elements of the worship of the Primitive Church*

1. Exhortations have a legitimate function

in the liturgy but they should be shorter and fewer.

2. The present corporate expressions of penitence need to be modified both in length and language.

3. More extensive provision of litanies, with shorter clauses, for corporate intercession, thanksgiving, and adoration; with the discouragement of long strings of collects or other prayers for this purpose.

4. The recovery of the "People's Prayers" at the Eucharist by breaking up the Prayer for the Church into sections, each followed by congregational response, or into a litany with short clauses.

5. The Offertory, with which the people should be definitely associated, to be more closely connected with the Prayer of Consecration.

6. The events for which thanksgiving is made in the Consecration Prayer are not to be confined to Calvary but include thanksgiving for all the principal "mighty works of God," especially the resurrection and the ascension of our Lord, and his return in glory.

Creation of an advisory committee on revisions of the Holy Communion service was urged:

#### *The Holy Communion Service*

76. The Conference requests the Archbishop of Canterbury, in coöperation with the Consultative Body, to appoint an Advisory Committee to prepare recommendations for the structure of the Holy Communion service which could be taken into consideration by any Church or Province revising its Eucharistic rite, and which would both conserve the doctrinal balance of the Anglican tradition and take account of present liturgical knowledge.

A series of resolutions dealt with the commemoration of saints and heroes:



77. The Conference holds that the purpose of a Kalendar is to increase our thankfulness to God and to strengthen our faith by recalling regularly the great truths of the Gospel, the principal events in the life of our Lord, and the lives and examples of men and women who have borne pre-eminent witness to the power of the Holy Spirit, and are with us in the communion of saints.

78. The Conference considers that the power to revise or amend Kalendars should be exercised by the same authority as is required for the revision of the Book of Common Prayer within each several Church or Province, which authority may allow supplementary commemorations for local use in addition to the Kalendar at the request of a diocese.

79. The Conference is of opinion that the following principles should guide the selection of saints and heroes for commemoration:

(a) In the case of scriptural saints, care should be taken to commemorate men or women in terms which are in strict accord with the facts made known in Holy Scripture.

(b) In the case of other names, the Kalendar should be limited to those whose historical character and devotion are beyond doubt.

(c) In the choice of new names economy should be observed and controversial names should not be inserted until they can be seen in the perspective of history.

(d) The addition of a new name should normally result from a widespread desire expressed in the region concerned over a reasonable period of time.

80. The Conference recommends that the Church should continue to commemorate the saints in three ways: by Red Letter days, Black Letter days, or a memorial collect alone.

The reference to Red Letter and Black Letter days is based on the use in the English and certain other Anglican Prayer Books of a Kalendar which lists the more important holy days in red and less important ones in black. The American Prayer Book makes no such distinction, and has one of the most restricted Kalendars in Anglicanism. It commemorates no saints not mentioned in the New Testament, and omits many of the great New Testament saints, such as St. Joseph and St. Mary Magdalene.

#### MINISTRIES AND MANPOWER

Two resolutions deal with manpower needs and the importance of encouraging vocations:

##### *The Needs of the Ministry*

81. The Conference, while feeling deep concern about the numerical inadequacy of the ministry available to consolidate the Church's present work, and to serve its expanding mission, nevertheless recognizes that there is no short cut to the solution of problems of manpower, and that nothing less than a wide response in terms of vo-

catational dedication to the ministry will meet present needs and provide for expansion.

It therefore urges upon every diocese and upon every priest the need for presenting the vocation to the ministry in terms which will challenge the laymen of the Church to consider a call to this life of sacrifice and devotion.

##### *Areas of Special Need*

82. The Conference desires to emphasize that there is a continuing need in "missionary" provinces and dioceses for a supply of men for the ordinary ministerial needs of the Church from outside their own area.

It recognizes that from time to time there is need also for men of mature experience, sound learning, and pastoral gifts, to undertake work of special responsibility. It therefore recommends that the missionary agencies of the Church throughout the Anglican Communion should keep this in mind, and seek to have available priests and lay workers for this purpose.

Problems of theological training are considered in the following resolutions:

##### *The Staffing of Theological Colleges*

83. The Conference desires to emphasize the need for first-class theological teachers for colleges in the developing areas of the Church, and calls upon the missionary agencies of the Anglican Communion to take such steps as are practicable to meet this pressing need. Financial aid is also needed for the improvement of buildings and for the provision of adequate library facilities.

##### *United Colleges*

84. The Conference, recognizing that there is much common ground in theological training which can be covered in united colleges, and that such colleges can exert a considerable influence in creating better understanding between the several Churches which they serve and in fostering the growth toward greater unity, welcomes the development of united colleges. Nevertheless it considers it essential to secure for Anglican students adequate arrangements for the worship and discipline customary in the Church and to ensure that the Anglican theological contribution is fully and worthily made in the united college.

##### *Theological Faculties or Departments*

85. The Conference urges that every endeavor should be made to provide resources whereby theological faculties or departments may be established and supported at the newer universities which are coming into being throughout the area covered by the Anglican Communion. The Conference welcomes the progress which has already been made toward this end, and urges the Church to make the fullest use of these faculties when they are created, both as training centers for the ministry, and as providing opportunities for a real integration of Christian faith and scholarship with the intellectual life of other academic disciplines.

##### *Standards of Training*

86. The Conference urges each Province of the Anglican Communion to keep under

*Continued on page 23*

## BRIEFS

**MARTINIQUE IS OUT:** General Convention's Housing Bureau is reassigning Convention deputies and visitors originally slated to stay at the Martinique Hotel in Miami Beach. Reason is that the Local Arrangements Committee discovered that the Martinique operates on a restricted basis as to guests, E. L. Applewhite, Housing Bureau chairman, told THE LIVING CHURCH. He added that the Martinique is the only hotel which has made any restriction.

**ENCYCLICAL TORPEDOED:** Unofficial but most reliable sources say that the original draft of the Lambeth Encyclical letter was 'torpedoed' by the bishops in the closing hours of the Conference, and that the Encyclical finally issued was prepared by the Archbishop of Canterbury and a small committee after the Conference closed. This step was, of course, taken with full approval of the Conference membership.

**LAMBETH WAS IMPERTINENT:** A wrathful Presbyterian clergyman has declared, "It was very impertinent of the Lambeth Conference to have discussed the 'White Australia Policy' and to have expressed views on this problem in its report." Report in question is that on the Reconciling of Conflicts between and within Nations, which said in part, "Whereas Australia is without racial conflicts, it is included here (in a section on areas of unrest) since strong criticism of its unwillingness to accept non-white immigration is made in some quarters." The report urged modification of the policy. Bishop Hilliard, Coadjutor of Sydney commented that any implication that Australians were a superior race should be removed, but that "We are perfectly justified in preserving our racial distinctiveness," RNS reports.

**NO ACTION, NO MATTER:** Congress failed to enact legislation protecting clergy from being forced to testify in courts in the District of Columbia on matters committed to their confidence in the course of their pastoral work. However, the courts have in practice followed the rule, of respecting confidences so few D. C. clergymen are alarmed.

**THROW HIM OUT THE WINDOW:** The Church has to do a terrific amount of rethinking before it can work with alcoholics, the Rev. John C. van Dyk, rector of St. Paul's Church, Morris Plains, N. J. told an educational and ministerial conference of the Southeastern Alcoholics Anonymous convention in Asheville, N.C. Dr. van Dyk added, "If a 'drunk' walked in during services at many churches, and asked for help, 20 people would get up and throw him out the window."

## STATISTICS

### Episcopal Membership Grows Faster than National

Sixty-one per cent of the nation's estimated 170,500,000 people are reported to be members of churches or synagogues, as against the 1955 figure of 62%, highest ever recorded.

This information is included in the latest annual compilation of statistics, covering 255 church bodies in the United States and District of Columbia, in the 1959 *Yearbook of American Churches*, published by the National Council of Churches, September 2. These figures are based, for the most part, on information gathered in 1956, compiled in 1957, and printed in 1958.

It is pointed out that membership comparisons between different Churches is difficult to make because Churches use varying methods of counting. The Roman Catholic Church considers all persons who are baptized, including infants, to be members. Most Protestant churches count as members only those persons 13 years of age and up, who have sought and attained full membership. The Lutheran bodies and the Episcopal Church report all baptized persons as members, however.

Total U. S. church membership is 104,189,678 — a gain for the year of

964,724. For the first time since World War II, church membership percentage increase was lower than that estimated for the population as a whole. Church membership rose by nine tenths of one per cent (0.9%); the population rise was estimated to be one and seven tenths per cent (1.7%). Episcopal membership in the U. S. increased about 4%, from 2,852,965 to 2,965,137 baptized members [See also L.C., January 5].

Of the grand total of 104 million members, "Protestants," (in which the *Yearbook* includes Episcopalians) number 59,823,777; Roman Catholics, 35,846,477; Jews, 5,500,000; Eastern Orthodox, 2,540,446; Old Catholics and Polish National Catholics, 273,692; and Moslems (in 1956), 20,000.

The largest non-Roman Church is the Methodist, with 9,543,245 members. Next in order are the Southern Baptists (8,956,756); National Baptist Convention, U.S.A., Inc. (4,577,416); United Presbyterian Church in the U.S.A. (3,032,977); Episcopal Church (2,965,137); United Lutheran Church in America (2,235,455); United Church of Christ (Congregational Christian Churches; Evangelical and Reformed) (2,192,674); Lutheran Church — Missouri Synod (2,150,230); and the Christian Churches (Disciples of Christ), Interna-

tional Convention (1,943,599).

Other new figures show Sunday school enrollment up 1.1%, for a total of 40,359,772, including teachers and members of adult classes. The latter group (aged 24 or over) is as large as the 3-11 year group. Episcopal enrollment of pupils alone is up 3.26%, an increase of 24,785 pupils.

An increase of 9.9% in church contributions for all purposes was reported. The 52 Churches, (Protestant, Eastern Orthodox, and Episcopal) which make such figures available, reported contributions for 1957 totaling \$2,043,741,555., \$56.74 per capita. This figure is up 7.3% from the previous year's \$52.88. Seventh Day Adventists gave most generously, with \$202.02 per capita. Among the larger non-Roman groups, the Presbyterian Church in the U. S. gave \$88.50 per year, the Episcopal Church gave, per capita, \$52.79.

Continuing its study on clergy salaries in three Churches which have reported since 1939, the *Yearbook* finds that of the three the Episcopal Church, with an average annual salary of \$5,157 (including rent), ranked higher in 1956 than the United Presbyterian with an average annual salary of \$4,577 (including rent). Congregational Christians reported \$4,219, but this indicates cash salary only.

### The Press Was Impressed

by DEWI MORGAN

The Archbishop of Canterbury was brilliant at a crowded two-hour press conference held to present the Lambeth Conference report. Dr. Fisher paid tribute to the quality and speed of its production, and said:

"It is not so much the report itself which is on trial as those who read it. Every part is illuminated by every other part. This was not designed, but the various committees found themselves directed to two main principles, and especially to the principle of reconciliation.

"A great deal of the report won't get home because many people do not really want reconciliation. The report throughout speaks primarily to ordinary men and women, rather than to those who like playing about with ideas. It gets down to individuals."

The Archbishop emphasized the Prayer Book and family statements as among the two or three highlights of the whole report.

The men of the press probably were never before so impressed by the Archbishop's brilliance as they were in this conference.



Membership in all Churches rose 0.9%, while Episcopal Church membership went up almost 4%. RNS



## EPISCOPATE

### To Be Consecrated

The Presiding Bishop has taken order for the consecration of the Rev. Francis William Lickfield, bishop elect of Quincy, which will take place at 11:00 a.m., September 20, in the Cathedral Church of St. John, Quincy, Ill. Bishop Burrill of Chicago will be the consecrator.

## PUBLIC AFFAIRS

### Churchmen Hit Segregation

Four priests of the Episcopal Church were among a group of 43 clergy from Fairfax County, Va., who issued a public statement that "enforced segregation in our schools on the basis of race is contrary to the will of God." They declared their opposition to any attempts by Virginia segregationists to evade the Supreme Court decision ordering integration in the schools "including use of church facilities as a substitute for the public school system."

Churchmen signers were the Rev. Wilbur H. Sims, St. Christopher's, Springfield; the Rev. Alfred St. J. Matthews, St. John's, McLean; the Rev. William W. Pendleton, St. John's, Centreville, and the Rev. Leon N. Laylor, St. Paul's, Alexandria.

### Connubial Cousins

The U. S. Atomic Energy Commission reports that it has enlisted the cooperation of the Roman Catholic Church in making a study of consanguineous marriages in an attempt to learn more about the structure of genes, atomic radiation's effect upon them, and the possible repercussion of radiation on future generations.

The Roman Church, because it requires formal dispensation for first-cousin marriage, maintains accurate records\*. So far, the studies conducted by the Argonne National Laboratory in Chicago show that children of consanguineous marriages suffer more sickness.

## GENERAL CONVENTION

### EEF Activities

During General Convention, Bishop Pike, coadjutor of California, will speak at the banquet of the Episcopal Evangelical Fellowship, to be held in the Cafe de la Mer of the Deauville Hotel, Miami Beach, Fla., on the evening of October 10.

Other plans announced by the Rev. Kenneth H. Anthony, president of EEF, include the annual meeting and Corporate Communion at All Souls' Church, Miami Beach, at 7:30 a.m., October 16,

\*The Episcopal Church does not prohibit the marriage of first cousins, but does prohibit the marriage of one's sister, brother, niece, nephew, mother, father, grandmother, or grandfather. However, Canon 17 also provides that "Every minister of this Church shall conform to the laws of the State governing the creation of the civil status of marriage. . . ."

with breakfast at Hotel Lucerne at 8:30. The Fellowship will maintain a headquarters suite at the Sherry-Frontenac, and will have a booth in the display area of the Deauville Hotel, headquarters of General Convention.

### Men Only

At General Convention, the General Division of Laymen's Work of National Council will hold a Corporate Communion Service and breakfast on Sunday, October 12, in the Deauville Hotel, Miami Beach, with the service at 8 a.m., and breakfast at 9. Speaker will be Stephen C. Shadegg, Eighth Province chairman for laymen's work. Bishop Sherrill plans to attend, as will the newly-elected Presiding Bishop and Bishop Louttit, of South Florida. Tickets for the breakfast will be available at the Ticket Booth in Miami Beach until Friday morning, October 10.

The Division of Laymen's Work was originally a Presiding Bishop's Committee, customarily a temporary group which can develop into a work of permanent significance.

## SEMINARIES

### To Make Room

At the Church Divinity School of the Pacific, Berkeley, Calif., one of the original buildings, Shires Hall, is being torn down to make room for a new library-administration building, the first in a \$4,000,000 construction program. Occupancy of the new building is expected at the beginning of the 1959-1960 school year.

## COMMUNICATIONS

### Eight to Twelve

The *ACU News*, formerly published eight times a year, will become a monthly, beginning with the September issue, says American Church Union headquarters. Also announced is the receipt of an anonymous gift to underwrite an editorial staff for *ACU News* for three years, making a full time editor, to be named in October, possible.

### Censorship Critized

In Lake Placid, N. Y., two clergymen labeled the six-month boycott of a local movie theater ordered by a Roman Catholic priest an "attempt at censorship." The theater's management refused to cancel a Brigitte Bardot film, termed by the priest "morally objectionable," and also refused his \$350 offer to cover losses from the picture's withdrawal. The Rev. Samuel Arthur-Davies, rector of St. Eustace Church, and the Rev. Claire E. Carpenter, of the Adirondack Community Church, agreed that the picture was "an affront to decency and morality," but said that "We cannot approve of the use of threats and reprisals as a moral lash."

## OVERSEAS

### New Bishop for Bristol

Nominated for election as Bishop of Bristol (England), to succeed the Rt. Rev. Frederic Arthur Cockin, who retires in October, is the Rev. Canon Oliver S. Tomkins, warden of Lincoln Theological College since 1953. He is a former associate general secretary of the World Council of Churches, secretary of its Faith and Order Commission, and former assistant general secretary of the British Student Christian Movement.

### Headmaster to Bishop

Newly elected bishop of Gippsland, province of Victoria, Australia, is the Rev. David Arthur Garnsey, headmaster since 1948 of the Canberra Grammar School, Canberra (Australia), and a former Rhodes Scholar. He is a third generation member of one of Australia's most distinguished families of clergymen. He will succeed the Rt. Rev. Edwin John Davidson, who died last April. No date has been set for the consecration, but it is expected to take place in November.

### Death of a Composer

Ralph Vaughan Williams, who was considered by many to be one of the major composers of the century, died in London on August 26th, at the age of 85.

The son of a priest of the Church of England, Dr. Vaughan Williams wrote a considerable amount of Church music, as well as orchestral works, compositions for solo instruments and chamber music groups, songs, incidental music, and operas. His work was greatly influenced by English folk music, though he often "invented" the folk themes used in his works.

In 1906 he edited an English hymnal for which he converted many traditional English melodies. He is represented 16 times in the *American Hymnal 1940*, either as composer or as arranger or harmonizer of older tunes. Among his service music was a setting for the Creed which was used at the final gathering of bishops at the Lambeth Conference.

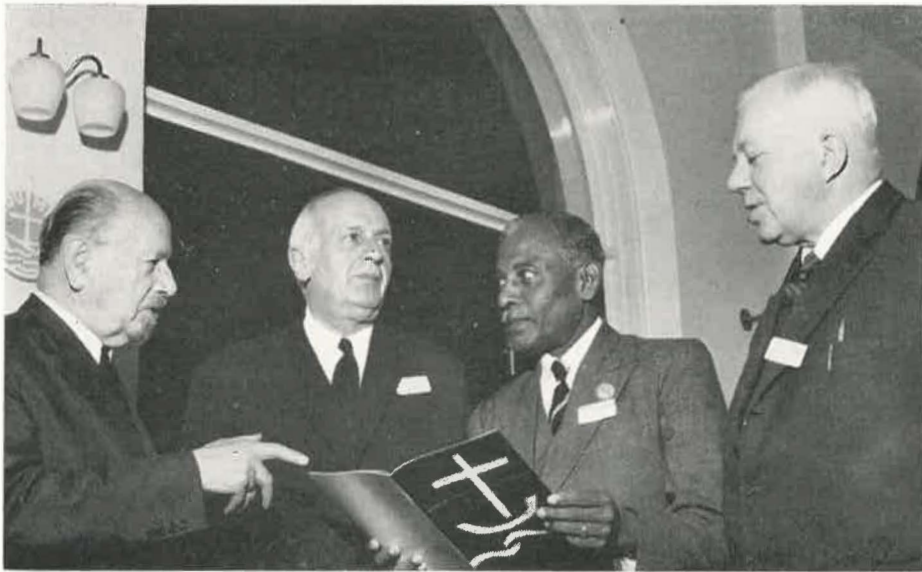
Dr. Vaughan Williams is survived by his wife, the former Ursula Forrester Wood, whom he married when he was 81, after the death of his first wife.

### Billy Graham and Australia

The Most Rev. H. W. K. Mowll, Primate of Australia, said Australian churches want Billy Graham's 1959 crusade to reach every section of the country, and that principle meetings would be held at the Sydney Showground.

The Rt. Rev. R. C. Kerle, a bishop coadjutor of Sydney, said the effect of the crusade would be felt in Australia for many years afterward.

# WORLD COUNCIL OF CHURCHES



World Council of Churches

The World Council of Churches is 10 years old.\*

## Bishop Sherrill Heads New Headquarters Committee

by the Rev. JAMES KENNEDY

The report on conversations with Russian Orthodox leaders in Utrecht, August 7-9 [L. C., August 24], was received with gratitude by the Central Committee of the World Council of Churches, which unanimously adopted the recommendation that Russian Orthodox observers be invited to attend the next meeting of the Central Committee.

The tenth anniversary of the WCC was observed on Sunday, August 24, at an ecumenical service in famed Odense Cathedral, commonly known as St. Canute's Church, which dates from the 12th century. The Rt. Rev. G. K. A. Bell, Bishop of Chichester, and Bishop Dibelius, head of the Evangelical Church in Germany, were the preachers with all the presidents of the WCC taking part.

The vast study on rapid social change, begun under a Rockefeller grant in 1953, has been underway in Asia, Africa, and Latin America. It will not be finished until 1960, and will help member Churches to come to grips with "the extraordinary developments of society in these countries, with their implications for the West."

A report of special commission on the Christian responsibility in the prevention of war in an atomic age urged many things but recognized first and foremost that "there is no limit to the power of the explosions which are possible" and called for a limit to "be set by a decision of mind and will."

Interchurch aid and service to refugees reported on the continued pressures in many parts of the world for care of homeless people. While thousands have been

resettled, many more thousands are stranded and desperate. Concerning Hungarian refugees, the report declared "There will have to be some reduction in refugee services in 1959 as the special funds raised for them are almost exhausted." The helping hand of the Churches is ever extended to lift up these unfortunates all over the world through the generous gifts of the member Churches and governments.

Presiding Bishop Sherrill was named to head an international committee for a new headquarters building in Geneva. He was named at an inspiring session of the Central Committee, when Bishop Sherrill spoke on his beliefs in the need and his enthusiasm for the task. An American committee will be named soon, along with other national committees. Preliminary plans were approved and a site has been purchased. Most of the money will come from individuals around the world.

## Highlights and Sidelights

Other highlights and sidelights of World Council's Central Committee meeting held in Nyborgstrand, Denmark:

✓ A draft resolution aimed apparently at removing from the Executive Committee its only member from behind the Iron Curtain. The resolution proposed that Executive Committee members be elected individually by secret ballot instead of as a whole slate in open meeting. Proposer of the resolution: Dr. P. O. Bersell, Augustana Lutheran from Minneapolis, who questioned the election of Professor Joseph Hromadka of Czechoslovakia at last year's meeting.

✓ Bishop Lajos Veto of Hungary, a member

\*From left: Bishop Dibelius, Bishop Sherrill, Dr. R. D. Paul, Church of South India, and Bishop Bell. Bishops Dibelius and Sherrill are World Council presidents and Dr. Bell is an honorary president.

of the Central Committee, objected to the word "false" being used in the Executive Committee's report to describe Hungarian charges of WCC complicity in the Hungarian revolt. He said such phrasing would lead to more charges and counter-charges and impede reestablishment of good relations between the Hungarian Churches and the WCC.

✓ A \$10,000 gift to WCC's proposed new headquarters in Geneva was made by Church World Service. The gift memorialized 20 members of the Church of the Brethren (who died in a plane crash on their way back to the U.S. after 250th anniversary celebrations of their Church in Germany) and Mrs. M. R. Zigler, killed in an auto accident in Sweden. Dr. Zigler, who was critically injured in the same accident, was on his way to the meeting of the Central Committee, on which he represents the Church of the Brethren.

✓ Dr. W. A. Visser 't Hooft, general secretary of the WCC, said that any interpretation of the recent meetings between representatives of the WCC and the Russian Orthodox Church "primarily in political terms" is "to miss its real importance." The sessions were "in the realm of Church relationship and Church history," he said.

✓ A resolution on a study of religious liberty passed at last summer's Central Committee meeting had been misinterpreted by Roman Catholics as being an attack on their Church, said the Executive Committee (which met immediately before the Central Committee) report. Officers of the World Council said that what was intended was an objective study to deal not only with negative but also with positive developments in the field.

✓ In his annual report, Dr. Visser 't Hooft, observing the 10th anniversary of the World Council, noted that one aspect of the Council that had not changed: "We are alternatively or even at the same time accused of being subservient to the policies and ideologies of the Western powers and of opening doors for the influence of Communist ideas." The danger of this situation, he said, is that "it could tempt us to think we are steering the safe middle course."

✓ The Council's Committee on Church and Society urged European Christians to be "sensitive" to claims of rising nationalism in Asia and Africa.

✓ It was the consensus of participants in a consultation of the ministry of Church, sponsored by the Department on the Laity of the WCC, that the whole ministry of the Church to the world is not only for which the clergy alone is responsible. It was pointed out by one group that in Asia and Latin America it is often necessary or advisable to have a larger number of small congregations without full time pastors rather than to limit church expansion to areas able to support the Western-type professional ministry.

✓ An Executive Committee Statement called for United Nations action "to ensure the territorial integrity and political independence of Lebanon and Jordan." It also called for the setting up of a regional economic development agency, for "firm recognition" of the right of people in the area freely to choose their own government and "to order their relations with their Arab neighbors without coercion," for security commitments to the Arab states and to Israel to protect each from aggression by the other; and for a "fresh attempt by the UN" to solve the "tragic problem" of the Arab refugees.



# EDITORIALS

## Lambeth and Abraham

In this issue, we present the full text of the Lambeth Conference's resolutions, together with material from the Encyclical and the committee reports covering a wide range of subject matter. These are the work of some 310 Bishops of the Anglican Communion, done in five weeks of deliberation and study at Lambeth Palace, London, England, during July and August.

The Conference sessions themselves were secret, as they have been throughout the history of Lambeth Conferences. Thus, only as gossip leaks out and filters (usually in distorted form) through the Church, can the distinctions between what was adopted and what was proposed but not adopted get across to the general body of clergy and laity.

As has often been said before, the Lambeth Conference does not look upon itself as a synod, professing to define doctrine. It only gives advice, and for the advice (whether doctrinal, moral, or practical) to have official status in any branch of the Anglican Communion it must be adopted by the constitutional authority of that particular area. In the United States, this authority is General Convention, consisting of a House of Bishops and a House of Deputies in which clergy and laity are equally represented.

We commented last week on the policy on Church unity which emerges from the Lambeth findings of 1958. The Ceylon scheme is held up as a model. In it, all the clerical participants in the formation of a united Church join in a service in which God is asked to provide all things needful for the exercise of episcopate, presbyterate, or diaconate in the Church of God, with invocation of the Holy Spirit and the laying on of hands. If such a plan is adopted, and the necessary doctrinal and sacramental requirements are met, the bishops declare that they are ready to recommend that such a united Church be admitted to full fellowship with the Anglican Communion.

As this is the most significant action in the field of Church unity, perhaps the most significant in the area of the common life of ordinary people is Lambeth's action on birth control. The action taken here is worth extended analysis as an example of the peculiar ways in which the Conference seems to have done something, on further inspection seems to have done nothing, and then turns out to have exerted its influence somewhere in between.

From a casual reading of the Lambeth reports and the newspaper stories relating to them, we thought that the Lambeth Conference had come out clearly in favor of the use of contraception (under certain safeguards) within marriage. Upon studying the resolutions actually adopted (Nos. 112 to 119), we find

that they have done nothing of the kind. The resolutions could be subscribed by the pope himself without changing a word.

The Encyclical, which like the resolutions purports to be the act of the whole conference, comes closer to facing the issue directly. It says: "We believe that the procreation of children is not the sole purpose of Christian marriage. Implicit within the bond between husband and wife is the relationship of love with its sacramental expression in physical union. Because these two great purposes of Christian marriage illumine each other and form the focal points of constructive home life, we believe that family planning in such ways as are mutually acceptable to husband and wife in Christian conscience, and secure from the corruption of sensuality and selfishness, is a right and important factor in Christian family life."

At a later point, the Encyclical becomes even more explicit: "In [overpopulated] countries population control has become a necessity. Abortion and infanticide are to be condemned, but methods of control, medically endorsed and morally acceptable, may help the people of these lands so to plan family life that children may be born without a likelihood of starvation."

Adding these two statements together and making his own definition of "Christian conscience" and "morally acceptable," the American Christian who turns to Lambeth for guidance on the issue may guess that the bishops are leaving it up to him to make up his own mind, as long as his wife agrees; but if he wishes to employ contraception, he would have a clearer case if he moved to India or Japan.

Perhaps the committee on the Family in Contemporary Society, which produced a lucid and clear-cut report on the subject, presented more explicit resolutions which failed of adoption. If so, we wonder just how it happened that the Encyclical got itself so far out beyond the resolutions.

Among Anglican theologians, there are some who believe that birth control is permissible and some who do not. Both sides are virtually unanimous in insisting (in the words of the committee report) that "No marriage would be according to God's will which (where procreation is possible) did not bear fruit in children," and equally unanimous in recognizing the validity of marriages in which, through no intentional fault of their own, the couple remains childless. It would have been helpful, we think, for the Lambeth resolutions to state this point, because people sometimes do get married with the deliberate intention of never having any children.

### Much Wholesome Advice

Those who believe that birth control is permissible will find reassurance for their view and much wholesome advice on related matters in the report of the Committee on The Family in Contemporary Society.

The committee deals helpfully with the Scriptural purposes of marriage, pointing out that the "be fruitful and multiply" of Genesis 1 is a primary purpose of marriage, but that the need of the man for a "help meet for him" in Genesis 2, a partner who will be "one flesh" with him, is also a primary purpose (and

by the Very Rev. William S. Lea

## Parish Planning — II

specifically the one quoted by Christ in His answer concerning divorce). The high mystical concept of marriage as a sacrament of Christ and His Church of the Epistle to the Ephesians is also emphasized.

This is one of many examples of a strong biblical note which ran through the entire conference and its findings. Unquestionably, this is the most biblical Lambeth Conference in many years.

However, one of the fundamental notes of Christianity as it is presented in the Bible is almost entirely absent from the printed materials that have come to our hands. And this is the eschatological note, the awareness that life in this world is only a preparation, a proving ground, a beginning, for life in the world to come. Marriage, for example, is considered in relation to the population of present day nations, but it is not considered at all in relation to the population of the kingdom of heaven. The word "life" appears often, but not with reference to life eternal. The Church Universal is referred to in sections dealing with the question of unity, but what is really meant is not the Church Universal, but the Church on earth.

The committee report on the Bible itself places the Church in its proper eschatological setting. But this is not reflected even in the resolutions on the Bible adopted by the Conference, much less in the Encyclical or in the deliberations on various matters of current concern.

### Exhibit the Commonplaces

We do not think that the bishops really disbelieve in the Biblical doctrine of the consummation of all things. But we do think that their failure to keep this doctrine in the forefront of their minds greatly weakens their grasp of the relationship of Christian faith not only to marriage but to war and peace, to industrial problems, and indeed to the whole subject of reconciliation around which the Encyclical is built.

What, after all, is the difference between reconciliation as a Christian concept and mere "togetherness" as expressed in secular good will? The difference is that in the former mankind is seen as under the dominion of sin and in need of radical rejection of the domination of this world so that we may be reconciled to God. The Lord's word to Abraham was: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee"—not "get together with your country, your clan, and your family." This call for separation is as basic to Christianity today as it was to the ancient herdsman in Ur of the Chaldees.

Well—we are reminded of a comment of Bishop Berggrav when someone expressed disappointment that the World Council of Churches was not leading Christian opinion. He replied: "The World Council does not lead Christian opinion. It is led by Christian opinion." The Lambeth Conference similarly is not the place to look for bold, incisive statements on theology, morals, Church unity, or social policy. It is rather the place to look for a cautious statement of the things on which practically everybody agrees. Its findings may seem to be platitudinous and commonplace, but their real value may be to exhibit just exactly what the commonplaces of Anglican opinion are.

We could have concluded our column last week with the old motto, "To Know More is to Care More," for the proposition which we tried to establish was that people will support the parish program when they understand it and when they feel they have a part in making the decisions.

Now let's talk about some practical matters before we dig too deeply into the fundamentals. There are some general principles in planning which ought to be mentioned, though briefly: (1) Planning is planning, and we can learn a lot from business and the secular world, especially from the newer insights which have been gained in the field of group decision-making. (2) Real planning takes time, and therefore it has to be started soon enough so that it isn't hurried or "steam-rolled." (3) It is important to get an ever increasing number of people involved. (4) We need both long-term and short-term goals which are faithful both to the ideal and to the immediately possible. (5) We need to make the fullest use possible of the special abilities of parishioners and to encourage them to give to the work of the Lord the same skills which the secular world finds valuable. (It is a strange thing that we sometimes find it hard to realize that the same principles of efficiency in business matters which work well in the secular world are just as valid in the world of so-called spiritual matters. This is the reason for the old, half-humorous question, "When is a businessman not a businessman?" and the cynical reply, "When he is a vestryman!") (6) Finally, we have to learn better ways of communicating our dreams and our objectives to the entire congregation so that there are not a lot of people "on the outside looking in," but one great family moving forward in the name of the Lord.

As we move into this business of planning we should keep the balance between the practical and the theoretical, and between our dreams and our possibilities. "All things are possible with God," but all things are not immediately possible. Perhaps we can borrow an idea from one of our most successful competitors, the Communists. We might set forth a "one year plan," a "three year plan," a "five year plan," or even a "ten year plan." It is not bad to have definite goals, such as "double our budget in five years," or increase the number of Confirmations every year by some such ideal as "Every one bring one." There isn't anything wrong with "numbers," but obsession with numbers and with amounts can ruin us if we lose sight of the realities behind the mathematics. If we can see behind each budget figure the ends for which the money is only the means, we are safe. If we think only of the mathematics, as Christians we are lost.



# “If a Man Hates His Brother...”

By the Rt. Rev. Henry I. Louttit, D.D.\*  
Bishop of South Florida

## Dare Christians scorn those whom He came to save?

**W**e believe in brotherhood because of our Judaeo-Christian heritage, accepting the religious doctrine of the fatherhood of God and its necessary corollary, the brotherhood of man. That includes every man, woman, and child, regardless of race, nation, language, political creed, religious belief, or skin pigmentation. It includes every person who ever lived, who now lives, or ever shall live in this world — every person made by God in His image, for His purposes, and called to be His child. Men are not meant to act as wolves, or as packs of wolves, snarling and snapping at each other's throats, but as creatures with a common Creator, with common problems, with common aspirations, and with a common goal. They are meant to dwell in friendship, cooperation, and in love together, to God's glory and their common welfare.

“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” This is not an idealistic vision, divorced from the realities of our common life in the world today, but is increasingly an absolute necessity for the survival of our nation, our civilization, humankind itself. The race may not be between the establishment of human brotherhood and the utter annihilation of humankind through atomic warfare; it certainly is between establishing brotherhood and the loss of everything we value through Communistic world conquest and Communistic world domination.

Perhaps these strong beliefs can be illustrated by reference to that aspect of brotherhood which is the greatest internal problem facing our nation today: forced discrimination and segregation based on a man's national, religious, or racial background, on his heritage, on the color of his skin.

The whole problem of race relations, of course, has many aspects.

It is an economic problem. Approximately one out of ten Americans is a Negro, forced for the most part to be a hewer of wood and a drawer of water, kept in the lowest economic income group through lack of opportunities for training and shut off from better job opportunities. The 19 million Negroes in the United States of America have a purchasing power (income after taxes) greater than the entire sales volume of Canada. In 1950 they had an estimated consumer pur-

chasing power of \$15,000,000,000. Now it is estimated to be \$19,000,000,000. Of that, the income of those dwelling in the southeast was \$3,500,000,000, more than 1000 times the total exports to all Latin-American countries in that year or in any year until 1955. Even in 1957 exports to the 20 South American republics totaled only \$4,673,000. Think of the stimulation to our economy if this mass of people were allowed to rise on the economic scale by training and opportunity insofar as their talents would permit!

The evil economic results of discrimination and segregation can be clearly seen in the South (where one-fourth of the population is Negro). We have lagged behind the rest of the country, by and large, in school standards, in health status, in wage scale, in industrial and commercial progress, both black and white. The years of history have proved the basic truth of Booker T. Washington's statement, “The only way the white man can keep the Negro in the ditch is to stay there with him.” The *Wall Street Journal* of December 17, 1957, points out the costs of segregation in taxes, to business, and hence to the growth of industry in the South. Twenty per cent of the South's population cannot afford what business has to sell in way of comforts, luxuries, and in many cases, necessities.

It is a political problem. Our nation was founded on certain principles. All men are created equal. They have certain inalienable rights — life, liberty and the pursuit of happiness. We believe in liberty and justice for all. We are believers in democracy, in government of, by, and for the people. Democracy becomes a hollow mockery when any of the population is unjustly assessed the responsibilities of citizenship — taxes, obedience

to law, service in the Armed Forces — and forbidden the rights of that same citizenship — the right to vote, the right to share in the use of public property. Taxation without representation still is tyranny, and not democracy at all.

It is an international problem, and here Communism rears its ugly head. There is a great notion these days to smear anyone with whom we disagree by labeling him a Communist. Hence, the claim of segregationists that efforts to get equal rights for all is Communist inspired, where the Negro is concerned. The old rule is to divide and conquer, and surely the Communists rejoice and encourage our racial antagonisms and struggles. But the last thing in the world they want is for us to solve the problem by breaking down the walls of separation, i.e., segregation laws and customs. If the experts are right, there is presently a balance of power between the free world led by the United States and the Communist world of Russia, China, and their satellites. The future of the world depends on where the now neutral nations align themselves, and at least two-thirds of the populations here involved are colored. What more could Russia ask than that we refuse to prove that democracy can treat all men decently regardless of their pigmentation. The greatest weapon the Russians have to use against us is not some intercontinental guided missile with a hydrogen warhead, but our practice of segregation.

It is a psychological problem brought on in part by the rapid change from a feudal to an industrial society, from a rural to an urban civilization in the South. In 1900, 15 out of 100 southerners lived

\*From an address to the Council of Human Relations in Miami, Fla.



Dan Weiner

The social aspect of the problem must be solved on the basis of free personal choice.\*

in cities; in 1950 the rural and urban population was evenly divided. "Uncle Tom" is gone. The Negro is no longer isolated. Modern communications, movies, radio and TV — even for illiterates — have their levelling influence in producing the "other directed man" of our standardizing culture where the aim of the individual seems to be as much like his fellows in possessions, attitudes, and thinking as possible. Black or white want to be not merely accepted but, it sometimes seems, undistinguished from their fellows. A rising and increasing solid middle class of Negroes demands the values and status symbols of this social stratum.

Rapid social change and dislocation is fertile ground for the anxiety and fears of insecurity. Practically, all people need a scapegoat, and this the Negro has provided for the South since the disaster of the War between the States and the tragedies of the Reconstruction Period. The southern way of life with its graces and gentilities now is threatened. It was in itself compensation for other and obvious failures as measured by the standards of the modern world. The era of gracious living ends with inexpensive domestic help no longer abundant. The Negro to serve is a mark of an age. Moreover, every segment of the white population has a vested interest in preserving the status quo. Emotionally to sanction an inferior

status for the Negro guarantees ego fulfillment for every white person who is basically unsure of his own real worth.

It is a social problem, and herein is the great fear of the white proponents of segregation in the South. They fear mixed marriages and the admixture of racial strains. Men don't normally marry girls unless they say, "Will you marry me?" and girls do not marry men unless they answer, "Yes." Normally, we do not entertain those whom we do not invite. In other words, this whole problem now is solved, and only can be solved, on the basis of free personal choice. No one that I know is suggesting that we substitute for forced segregation, forced integration. To insist that every citizen, every human being for that matter, has a right to study, worship, work to his or her own best advantage regardless of color, is not to say it shall be unlawful for Negroes or whites to go to any school or church if the student body or congregation does not include members of the other race, much less that the normal practices of social life be abrogated, and no longer may men associate with, enjoy the company of, or make love to those with whom they have much in common, and

\*Picture shows residents of Concord Park, a racially integrated suburb of Philadelphia which was the site of a study by the Fund for the Republic.

naturally find attractive. Our cry is simply for freedom for every man.

It is a moral problem. The moral law of God, from one point of view, is natural law in the realm of interpersonal relations, and like any natural law, it cannot be broken with impunity. If two automobiles try to use the same street crossing at the same time there is what we call a collision. Naturally there is property damage, and in all likelihood, personal injury, simply because natural law was thwarted and two bodies tried to occupy the same space at the same time. The basic moral law is this, "Thou shalt love thy neighbor as thyself." In the religious sense, love is not primarily sentiment nor emotion. It is not feeling, but volition, good will, being concerned for the welfare of others. We read much these days about crime among Negroes. The moral is clear: you cannot treat a people over generations as sub-human, as animals, as beasts, and not expect on occasion they will measure up to your standards, to act like beasts. It must also be noted in passing that juvenile delinquency and crime are not limited to the Negro race but seem to be the result of inadequate home life in any group, rich or poor, black or white, although poverty undoubtedly plays a major role in the breakdown of family life.

It is a religious problem, certainly for Christians. Every responsible Christian body that I know has stated that racial discrimination and segregation are contrary to the mind of Christ and the will of God. This is the meaning of the Incarnation, "That was the true light that lighteth every man that cometh into the world. . . . The word became flesh and dwelt among us. . . . As many as received Him to them gave He power to become the sons of God." Note that "man" is qualified only by the adjective every, while "them" and "us" has no qualifying adjective at all. This is the prayer of our Lord, "And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Dare Christians scorn those whom He came to save, for whom He made the sacrifice at Calvary, those whom He calls His own?

From these random thoughts certain conclusions may be drawn. The struggle for human brotherhood is part of the age old struggle between righteousness and unrighteousness. The immediate battle is not over, and our quest for brotherhood lost and gone. Granted the results of the Supreme Court decision have not been as great nor as rapid as some of us thought and some of us dared to hope. Still, men of good will everywhere are thinking, working, praying, about this problem. Meetings where white and Negro may meet together and learn each other's point of view, and learn to know each other must become increasingly widespread. The fact that they are being held



here and there throughout the South is a sign of progress.

From our experience thus far much has been learned and that, in itself, is gain. It has become apparent that segregated Negro schools simply have been unable to give adequate preparation for higher education or for life. Consequently, Negroes placed immediately in the upper grades of formerly all white schools are at a tremendous disadvantage. The slow way of progress may well be the more certain one. Possibly plans for integration should work from the lower grades up, integrating kindergarten, the first, and the second grades now with plans to integrate an additional grade each year following. The oft repeated tales of racial antagonism in northern cities which are being called upon to absorb rapidly great numbers of migrating southern Negroes indicate that this is one case where the pot dare not call the kettle black. All of us have sinned because all are prejudiced.

Our observations may be wrong but it rather seems that the politicians in the South, having convinced themselves that this is the way to garner votes, are taking the leadership in seeking ways and means to maintain forced segregation and discrimination against members of the Negro race. In so doing, they are adding fuel to the flames of already fiercely burning emotions. It is our opinion that they are in large part mistaken. We grant a large majority of the white people in the South would vote in favor of continued segregation in the public schools. The fact remains, however, that the vast majority of the southern population is Christian, is patriotic, and is law-abiding. The solution to the problem does not lie in the small handful of die-hard fanatics who are vociferous in their rage against the Negro, nor does it lie in the small handful of enlightened liberal people who would break down the walls of separation now. It lies in the great numbers of those caught in this tension who honestly want to do the right once they know the right.

Responsibility and obligation rest on white and colored. Increasingly the leaders of our colored population must seek to train their people to become active and responsible citizens, and insofar as possible, participants in government by voting faithfully and with considered judgment. Moreover, we must at every opportunity provide ways and means for the leadership of both races to meet together that we may come to know and understand each other.

Above all, we must pray. And doubt not, my friends, that God who made of one blood all nations of men for to dwell on the face of the whole earth, and did send His Blessed Son to preach peace to them that are far off and to them that are nigh, will heed the prayers of those who seek to know His will in working out the right solution to this all important problem.

## LAMBETH

*Continued from page 15*

continuous review its standards for training for ordination, both with regard to the period required and the content of the course, having regard to the demands made upon the clergy in modern conditions.

### *Post-Ordination Training*

87. The Conference draws attention to the importance of post-ordination training, and recommends that adequate opportunity and financial provision may be available for such training.

A series of resolutions deal specifically with St. Augustine's College, Canterbury, the central college of Anglicanism, and recommend an increase in contributions for its support.

### *St. Augustine's College, Canterbury*

95. The Conference expresses its satisfaction at the establishment and progress of St. Augustine's College, Canterbury, as a Central College for the Anglican Communion. It approves of the way in which its work is developing and would encourage its continuance on the present lines.

96. The Conference requests the College Consultative Council to continue its work as a necessary link between the College and the Anglican Communion as a whole.

97. The Conference recommends that, in view of the financial needs of the College, the Provinces of the Anglican Communion should be asked to increase their contributions for the upkeep of the College from £11,000 to £14,000 *per annum*.

98. The Conference endorses the policy whereby St. Augustine's College awards a Diploma to students who have satisfactorily completed a prescribed course.

99. The Conference requests Provinces of the Anglican Communion to seek to ensure that suitable men are set free for a course of study at St. Augustine's.

The question of restoring the diaconate as a distinctive order was referred to the provinces without recommendation.

### *The Office of Deacon*

88. The Conference recommends that each province of the Anglican Communion shall consider whether the office of Deacon shall be restored to its primitive place as a distinctive order in the Church, instead of being regarded as a probationary period for the priesthood.

The lay ministry is discussed in three resolutions in generally favorable terms. However, some reserve is expressed concerning authorization of readers to assist in the administration of Holy Communion (no such authority has been given in the American Church):

### *The Supplementary Ministry*

89. The Conference considers that, while the fully-trained and full-time priesthood is essential to the continuing life of the Church, there is no theological principle which forbids a suitable man from being ordained priest while continuing in his lay occupation. While calling attention to Resolution 65 of the Lambeth Conference of

1930, the Conference now wishes to go further and to encourage provinces to make provision on these lines in cases where conditions make it desirable. Such provision is not to be regarded as a substitute for the full-time ministry of the Church, but as an addition to it.

### *The Office of Reader*

90. The Conference, gratefully recognizing the value of the Lay Ministry (i.e. Sub-Deacon, Reader, and Catechist), whether stipendiary or voluntary, is of opinion that it should be controlled and directed (a) by admission to office by the Bishop or his deputy, and (b) by the Bishop's formal licence. The Conference is of opinion that the work of these ministries should be described as an office, not an order, nor should the office be deemed to possess the character of indelibility. The Conference urges the importance of adequate training and examination before admission to office.

91. The Conference emphasizes the necessity for due care in the exercise of the faculty recommended in the latter part of Resolution 65 of the Lambeth Conference of 1930, for the authorizing by a Bishop of certain Readers to assist in the Administration of the Holy Communion. It recommends that this should be done only to meet pressing need, and that this authority should be given explicitly in writing from time to time.

On religious orders and communities, the bishops said:

### *Religious Orders and Communities*

92. The Conference, greatly valuing the special form of vocation evident in Religious Orders and Communities, hopes that this form of vocation may find its expression in a wide range of ecclesiastical tradition within the Anglican Communion.

The role of women and the laity were considered as follows:

### *The Contribution of Women*

93. The Conference thankfully recognizes the particular contribution of women to the mission of the Church: and urges that fuller use should be made of trained and qualified women, and that spheres of progressive responsibility and greater security in service should be planned for them.

### *The Task of the Laity*

94. The Conference, believing that the laity, as baptized members of the Body of Christ, share in the priestly ministry of the Church and in responsibility for its work, calls upon Anglican men and women throughout the world to realize their Christian vocation both by taking their full part in the Church's life and by Christian witness and dedication in seeking to serve God's purpose in the world.

## 4. The Reconciling of Conflicts Between and Within Nations

The Conference approached the problem of the reconciling of conflicts between and within nations from the starting point of the individual parish. It then went on to consider the role of the whole Anglican Communion:

### *The Church's Work of Reconciliation*

100. The Conference is convinced that the Church's work of reconciliation must be powerfully expressed within the parish or local congregation. Consequently here it would lay emphasis upon the following points:

(a) There is a need for Christians to understand more deeply the meaning of God's providence in history and the ground of Christian hope, as distinct from a belief in automatic social progress. This needs to be emphasized in preaching and teaching.

(b) There is need for persistent intercessory prayer, not only in general terms but specifically and by name for those in positions of great responsibility. Such prayers should be offered for those in nations which oppose us as well as those friendly to us.

(c) There is need to emphasize the disastrous effect on the common life of those who come to the Lord's Table unreconciled to their neighbors and with bitterness toward them in their hearts. We would recall that the Invitation to the Holy Communion is addressed to those who are "in love and charity with their neighbors."

(d) Where there are divisions in the local community, the Christian congregation in that place should face them fearlessly and, by the action of its members, should serve as an agent of reconciliation.

(e) While there are many elements in the reconciling of conflicts, none are more important than the character and conduct of individual people. Success or failure in any particular instance may in the end depend on the individual: not only on his knowledge, his judgment, and his zeal, but also on the spirit of Christ mirrored in a life which bears the marks of the Cross and the fruits of the Spirit.

101. The Conference urges all members of the Anglican Communion to further the ministry of reconciliation by

(a) developing deeper understanding and fellowship with churchmen of every land;

(b) extending the use of clergy and lay workers in lands other than their own, the exchange of teachers and seminarians, and the participation by lay visitors in the Church life of the countries they visit;

(c) the general use of the Anglican Cycle of Prayer to under-gird this wider sense of community;

(d) participation everywhere in the wider community of all Christian people in the ecumenical opportunities open to them.

Two resolutions called for the exercise by Christians of their citizenship and understanding for the reconciliation of conflicts.

### *Christian Citizenship*

102. The Conference calls upon all Christian people to recognize their duty of exercising to the full their responsibility as citizens in the national and international policies of their governments.

103. The Conference calls upon all Christian people to strive by the exercise of mutual understanding, calm reason, and constant prayer, to reconcile all those who are involved in racial, political, economic, or other conflicts.

The bishops specifically disavowed an

identification of the Church with a particular political system.

### *The Rights of Men and Nations*

104. The Conference declares that the Church is not to be identified with any particular political or social system, and calls upon all Christians to encourage their governments to respect the dignity and freedom of people within their own nations and the right of people of other nations to govern themselves.

On the subject of government aid to under-developed countries, the Conference resolved:

### *Sharing Material Resources*

105. The Conference draws attention to the widespread poverty in many parts of the world; it notes with thankfulness the measures taken to help under-developed countries to become self-supporting, and calls upon Christians in more favored lands to use their influence to encourage their governments in the task of relieving poverty by a generous sharing of their material and technical resources with those in need.

Coming at last to the knotty problems of war and nuclear weapons, the bishops found themselves in a measure of disagreement among themselves. This is stated frankly in the Encyclical (1.20f) and the Committee Report (2.125f). The key resolution restates the language of 1930 and 1948 Lambeth resolutions in declaring war incompatible with the teaching of Christ. It urges the abolition of war as "the goal of nations" and calls for the abolition by agreement of nuclear bombs and other super-destructive weapons. In general the resolutions stand on the ground defined in 1948 and certainly represent no victory for pacifists or extreme opponents of nuclear warfare:

### *Modern Warfare and Christian Responsibility*

106. The Conference reaffirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ, and declares that nothing less than the abolition of war itself should be the goal of the nations, their leaders, and all citizens. As an essential step toward achieving this goal the Conference calls upon Christians to press through their governments, as a matter of the utmost urgency, for the abolition by international agreement of nuclear bombs and other weapons of similar indiscriminate destructive power, the use of which is repugnant to the Christian conscience. To this end governments should accept such limitations of their own sovereignty as effective control demands.

The Conference further urges the governments of the leading nations of the world to devote their utmost efforts at once to framing a comprehensive international disarmament treaty, which shall also provide for the progressive reduction of armed forces and conventional armaments to the minimum necessary for the maintenance of internal security and the fulfilment of the obligations of States to maintain peace and security in accordance with the United Nations Charter.

107. The Conference calls Christians to subject to intense prayer and study their attitudes to the issues involved in modern warfare, and urges the Church to continue to consult regularly with scientists and political leaders about the many problems of ethics and conscience which arise from advances in nuclear research.

Lambeth was in session when the Middle East crisis developed, and this led to the release in mid-session of a special statement on peace [L. C., August 17] which, at least in the United States, went almost unnoticed in the clamorous discussion of the Middle East situation.

The conference urged a strengthening of the United Nations and support of WCC efforts to mobilize public opinion on international issues:

### *The United Nations*

108. The Conference affirms the need for strengthening the United Nations and to this end:

(a) urges that serious consideration be given to the revision of its Charter, the more effective use of, and respect for, the existing processes of international justice, and to the creation of adequate means for enforcing its decisions;

(b) commends wholeheartedly the work done under the aegis of the United Nations, whereby the skills and resources of member nations are made available for the benefit of the whole of humanity;

(c) recommends that all Church people be asked to pray for God's blessing upon the officers and declared purposes of the United Nations

(d) urges that all Church people be asked to encourage community study regarding the constitution, the plans, and the needs of the United Nations.

109. The Conference draws attention to the work of the Committee of the Churches on International Affairs (within the World Council of Churches) and urges Anglicans to support its efforts to bring an informed Christian opinion to bear on international issues.

On race, the Conference spoke very directly to the heart of the segregation controversy. Paragraphs (a) and (b) of Resolution 110 might lend themselves to a variety of interpretations of what is "fair and just," but Paragraph (c) seems a head-on confrontation of segregation as found generally in many multi-racial societies. On its face, it is far more than a contradiction of the position of extremists in Little Rock and South Africa. There is hardly an American community that now fully grants the rights called for.

### *Condemnation of Racial Discrimination*

110. The Conference affirms its belief in the natural dignity and value of every man, of whatever color or race, as created in the image of God. In the light of this belief the Conference affirms that neither race nor color is in itself a barrier to any aspect of that life in family and community for which God created all men. It therefore condemns discrimination of any kind on the grounds of race or color alone.

The Conference would urge that in multi-





European

The bishops in session: There are no wrongs done by members of the Church, one to another, that are unforgivable.

racial societies members of all races shall be allowed:

(a) a fair and just share in the government of their country;

(b) a fair and just share in the control, development, and rewards of the natural resources of their country, including advancement to the highest level of attainment;

(c) the right to associate freely in worship, in education, in industry, in recreation, and in all other departments of the common life.

The resolutions on conflicts end with a call to study the problem of the Church in industrial society.

#### *The Church in an Industrial Age*

111. The Conference urges the Provinces of the Anglican Communion to give special study to the task, strategy, and ministry of the Church within industrial society, and by the use of bold and imaginative experiments to strengthen the impact of the Christian Faith upon the whole life and pattern of industry.

The Committee Report in this area contains specific discussions of conflicts between races and nations in various parts of the world (2.128-135). None of the specific areas are mentioned in the resolutions.

The Report also contains a thoughtful discussion of the role of the Church in times of political strife (2.137ff), which appears to state the philosophy underlying the Encyclical's and the resolutions' pronouncements.

### **5. The Family in Contemporary Society**

The Lambeth resolutions on the family follow closely those of earlier Conferences, with the exception of a quite explicit resolution on family planning.

115. The Conference believes that the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere: that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God. Such responsible par-

enthood, built on obedience to all the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations.

On the same point, the Encyclical Letter goes further, saying that in countries where population increase threatens survival, "population control has become a necessity. Abortion and infanticide are to be condemned, but methods of control, medically endorsed and morally acceptable, may help the people of these lands so to plan family life that children may be born without a likelihood of starvation" (1.23).

The more general Lambeth resolutions on family life are these:

#### *Marriage*

112. The Conference records its profound conviction that the idea of the human family is rooted in the Godhead and that consequently all problems of sex relations, the procreation of children, and the organization of family life must be related, consciously and directly, to the creative, redemptive, and sanctifying power of God.

113. The Conference affirms that marriage is a vocation to holiness, through which men and women may share in the love and creative purpose of God. The sins of self-indulgence and sensuality, born of selfishness and a refusal to accept marriage as a divine vocation, destroy its true nature and depth, and the right fullness and balance of the relationship between men and women. Christians need always to remember that sexual love is not an end in itself nor a means to self-gratification, and that self-discipline and restraint are essential conditions of the responsible freedom of marriage and family planning.

114. The Conference welcomes, with thankfulness, the increasing care given by the clergy to preparation for marriage both in instructing youth, through confirmation classes and other means, and also immediately before marriage. It urges that the importance of this ministry should continue to be emphasized and that special attention should be given to our Lord's principle of life-long union as the basis of all true marriage.

116. The Conference calls upon all Church people to have in mind that, since our Lord's ministry gave a new depth and

significance to forgiveness, his Church and the families within it must be a forgiving society, and that there are no wrongs done by its members, one to another, that are unforgivable, or in which a costly forgiveness may not lead to repentance and, through repentance, to reconciliation and a new beginning in living together.

The Conference believes that many tensions in marriage and family life are allowed to reach a breaking point because self-righteousness or a sense of injury takes priority of forgiveness, and that marital relations also break down because those involved do not in time take counsel with a wise advisor. It affirms that no husband or wife has the right to contemplate even legal separation until every opportunity of reconciliation and forgiveness has been exhausted.

117. The Conference welcomes the growth of Marriage Guidance Councils, which prepare people for marriage and assist in maintaining stable married life. It recommends that the clergy and Church people of mature faith and with the right qualifications should be encouraged to offer themselves for training as counsellors. It believes that such counsel, given as a Christian vocation by well-trained Christian husbands and wives, is a volunteer service of great value, makes an important contribution to the community, and deserves government support.

On divorce, the bishops explicitly invoke the resolutions of the 1948 Conference on the Church's discipline in marriage:

118. The Conference recognizes that divorce is granted by the secular authority in many lands on grounds which the Church cannot acknowledge, and recognizes also that in certain cases, where a decree of divorce has been sought and may even have been granted, there may in fact have been no marital bond in the eyes of the Church. It therefore commends for further consideration by the Churches and Provinces of the Anglican Communion a procedure for defining marital status, such as already exists in some of its Provinces.

119. The Conference believes that the Resolutions of the 1948 Lambeth Conference concerning marriage discipline have been of great value as witnessing to Christ's teaching about the life-long nature of marriage, and urges that these Resolutions, and their implications, should continue to be studied in every Province.



The 1948 resolutions referred to were:

#### V(A). THE CHURCH'S DISCIPLINE IN MARRIAGE (Lambeth, 1948)

92. Faced with the great increase in the number of broken marriages and the tragedy of children deprived of true home life, this Conference desires again to affirm that marriage always entails a life-long union and obligation; it is convinced that upon the faithful observance of this divine law depend the stability of home life, the welfare and happiness of children, and the real health of society. It calls upon members of the Church and others to do their utmost by word and example to uphold the sanctity of the marriage bond and to counteract those influences which tend to destroy it. It is convinced that maintenance of the Church's standard of discipline can alone meet the deepest needs of men; and it earnestly implores those whose marriage, perhaps through no fault of their own, is unhappy to remain steadfastly faithful to their marriage vows.

93. The Church has a primary duty in the pastoral care of those who are married or are about to be married, not less than in the exercise of discipline for upholding Christian standards. To this end:

(a) regular and systematic instruction of the congregation on the meaning and responsibilities of marriage, and particular preparation of engaged persons, should be regarded as a normal pastoral duty in every parish, and all parish priests should be equipped for these tasks; and

(b) Church people should be urged to cooperate in the valuable work in education, guidance, and reconciliation done by many Marriage Guidance Councils and other similar bodies, which uphold Christian standards of marriage.

94. The Conference affirms that the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognized by the Church.

95. Mindful of the needs of those who are in deep distress and claim the Church's sympathy, the Conference urges that provincial and regional Churches should consider how best their pastoral responsibility toward those who do not conform to our Lord's standard can be discharged.

96. Confirmed members of the Church who marry contrary to the law of the Church, as accepted in the provincial or regional Church to which they belong, should be regarded as subject to the discipline of the Church in respect of admission to Holy Communion. Their admission to Holy Communion lies within the discretion of the Bishop, due regard being had to their own spiritual good and the avoidance of scandal to others. It is important that the practice within each province or regional Church in this matter should be uniform. We restate Resolution 11 (b) of the Lambeth Conference, 1930, as follows:

"That in every case where a person with a former partner still living is remarried and desires to be admitted to Holy Communion the case should be referred to the bishop, subject to provincial or regional regulations."

97. Inasmuch as easy divorce in Great

Britain, the United States, and elsewhere, has gravely weakened the idea of the life-long nature of marriage, and has also brought untold suffering to children, this Conference urges that there is a strong case for the reconsideration by certain States of their divorce laws.

98. The Conference earnestly warns members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept.

99. The Conference stresses the importance of building up a sound Christian tradition of family life in the younger Churches of the Anglican Communion, and therefore urges their members to observe loyally the marriage canons and rules of their provinces or dioceses.

Two resolutions seek to advise the faithful on the Christian way of family life.

#### *The Christian Family*

121. The Conference commends, as an aid to better teaching about marriage and home life, the following summary of the marks of a Christian family. Such a family —

(a) Seeks to live by the teaching and example of Jesus Christ;

(b) Joins in the worship of Almighty God on Sundays in church;

(c) Joins in common prayer and Bible reading, and grace at meals;

(d) Is forgiving one to another, and accepts responsibility for one another;

(e) Shares together in common tasks and recreation;

(f) Uses abilities, time, and possessions responsibly in society;

(g) Is a good neighbor, hospitable to friend and stranger.

122. The Conference believes that a most important answer to the crushing impact of secularism on family life lies in a return to the discipline of family prayer and in a faithful common Christian life in the household. It urges that the clergy work toward this end by teaching both the privilege and the means of such worship, and of Bible reading, in which fathers should take their due place with mothers and children as members and ministers of a worshipping community.

A resolution on polygamy dealt inconclusively with a problem of serious complexity in certain missionary areas.

#### *Polygamy*

120. (a) The Conference bears witness to the truth that monogamy is the Divine will, testified by the teaching of Christ himself, and therefore true for every race of men.

(b) It acknowledges that the introduction of monogamy into societies that practice polygamy involves a social and economic revolution and raises problems which the Christian Church has as yet not solved.

(c) The Conference urges upon Church members the continuance of thorough study and earnest prayer that God may lead his Church to know the manner of its witness and discipline in this issue.

(d) The Conference, recognizing that the problem of polygamy is bound up with the limitation of opportunities for women in society, urges that the Church should make every effort to advance the status of women in every possible way, especially in the sphere of education.

(e) The Conference further requests his Grace the President to refer this problem to the Advisory Council on Missionary Strategy.

Pronouncements dealing with a variety of social problems having varying degrees of closeness to the problem of the family concluded this group of resolutions.

123. The Conference, recognizing that there is a world-wide need for decent and suitable housing, records its belief that every married couple should have adequate privacy and shelter, for the better bringing up of the family as well as for the benefit of its own married life; and that national and local government share fully with private enterprise the community's obligation to meet this need.

124. The Conference, noting the increasing proportion of older people in many parts of the world, calls attention to the fact that, although some are entirely dependent upon the care of others, many of them, by reason of experience or special skills, still have much to give. It expresses its warm appreciation of the studies and projects, bearing on this problem, which have already been made, and records its

#### **For guide to Lambeth decisions, see page 7.**

belief that the Church, in all its Provinces, should initiate and assist such studies, and should also seek practical means of meeting the needs they reveal. It further emphasizes the responsibility of sons and daughters for the needs of elderly parents and, where possible, for making such provision as will keep them closely within the life and activity of their family circle.

#### *The Duties of the Laity*

125. The Conference rejoices that, more and more, lay men and women are finding their true Christian ministry in their daily work in the world, as well as in the organized life of the Church. All of us need to remember that the field of Christian service for the laity lies mainly in the secular sphere, where their integrity and competence can best serve the needs of the world and the glory of God. The clergy need to understand this, and to help, by their teaching and by sharing in the thoughts and problems of the laity in their daily work, to deepen this ministry. The laity need equally to understand it, to help one another by Christian discussion and loyal comradeship to bear a better witness, and to offer in their work both their responsible, skilled gifts, and a deeper understanding of the Christian faith about God and man.

#### *Gambling, Drunkenness, and the Use of Drugs*

126. The Conference draws attention to the widespread and growing reliance on undesirable and artificial means of responding to the restlessness of our present age, and to the resulting weakening of family



life. It utters a warning against the dangers implicit in gambling, drunkenness, and the use of drugs, and calls for renewed teaching of responsible and disciplined standards of behavior.

#### *Migratory Labor*

127. The Conference, recognizing the family as the God-given unit of human life and society, condemns those systems of migratory labor that break up family life by enforcing the unjustified residential separation of man and wife, or of parents and children.

Resolution 127, the Committee Report brings out, is mainly a comment on the situation in Africa, where large scale use of contract labor brings about extended separation of families.

#### *Refugees and Stateless Persons*

128. The Conference calls the attention of churchmen to the tragic plight of refugees and stateless persons, as a continuing feature of the world today. It believes their plight is a cause both of intense personal suffering and of political unrest; and that neither this, nor the size of the problem, is sufficiently appreciated. It therefore calls:

(a) for continuing support, in the form of both gifts and personal service, for the Inter-Church Aid and Refugee Service Department of the World Council of Churches, so that such people may be assisted;

(b) for more sustained action through the United Nations and through the governments concerned, to finance migrants and place them in new countries; and

(c) for special care in keeping together the members of families in such distress.

#### *The Religious Duties of Churchmen*

129. The Conference urges that the sections of the Report on the Family in Contemporary Society dealing with industrial pressures on the family, and, by implication, upon the religious duties of churchmen, should be carefully studied by Christians in industry and should be made a basis for discussions between representatives of the Churches and industrial managers and trade unionists.

#### *Coöperation with Secular Agencies*

130. The Conference believes it to be most desirable that the clergy and Church workers should take every opportunity of meeting health and social workers, as well as teachers, in a locality, and discussing with them the welfare of the community and its family life.

#### *The Mutual Exchange of Information*

131. The Conference, believing that a need exists within the Anglican Communion for a far greater sharing of study, and that, especially in areas where research is advancing rapidly, and where social and political changes are pressing, the usefulness of the Anglican Communion, under God, depends upon the maintenance of the closest possible relations between the Provinces and their various activities of exploration and investigation, recommends that his Grace the President and the Consultative Body consider and adopt appropriate means of establishing and maintaining such common conversations and mutual exchange.

## DIARY OF A VESTRYMAN

by Bill Andrews

(fiction)

### I Talk Too Much

*Thursday, September 4, 1958.* Sometimes I wish I would keep my big mouth shut.

Naturally, I think I was right. Naturally, I think what I had to say was important.

But it doesn't necessarily follow that I had to say it.

The issue was money — it usually seems to be money when we tangle with each other in the vestry of St. Martha's Church.

On the surface it was an argument between Jack Barton, last year's Every Member Canvass chairman, and me. But we fairly well represented two schools of thought among the vestrymen. I don't mean that everybody agreed exactly with either Jack or me, but that the range of opinions was such that most members tended to side with one or the other of us, and that the remaining minority was in the middle trying to reconcile the difference between us.

The issue is the same one that came up last June at a vestry meeting and again two weeks ago at a meeting of the canvass committee.

Barton's position is that the recession has hit our congregation hard and that it is unrealistic to expect pledges to remain at their present level.

He therefore advocates the establishment of an "economy" budget on which to canvass, and he estimates that we cannot possibly expect to get more than 90% of last year's pledges in this year's canvass.

My case, briefly, is that St. Martha serves a growing and relatively high-income suburban community. I grant that some families have been hit financially by the recession, but I argue that this can be more than compensated for by a serious attempt to get our people to accept a Christian level of giving.

For that reason, I urged a campaign based on proportional giving, with no budget prepared before the canvass, no quota set, but definitely looking for a substantial increase in the level of giving.

McGee, supporting my position, challenged Barton's estimate of the degree of hardship being felt by our people. Barton replied with half a dozen cases he knew about of people who lost their jobs, or had business reverses that cut their income drastically. He concluded by saying, "My own business is in difficulty. We aren't going broke, but sales are down 22%, and I doubt if we'll finish the year in the black."

McGee, who is even less of a diplomat than I am, said, "Did that make you go tourist class when you and your family went to Europe this summer?"

Barton exploded. "That's none of the vestry's business. If I work hard and build a business and want to enjoy some of the profits built up in earlier years, I don't have to take questioning from you or anyone else."

McGee snapped, "So maybe the Church will have to go tourist class even if you don't."

Inevitably, though I had tried to discourage it, the talk got around to the financial needs of the Church. The treasurer pointed out that income was down about 5% from expectations, and that costs continued to rise. "What I want to know," he said, "is where the money's coming from."

I answered, "From a Christian approach to giving."

And Barton barked, "Do you mean this congregation isn't Christian now?"

Finally the senior warden tried to reconcile our viewpoints. He outlined our needs. He recognized the hardship faced by some families. "We do need major roof repairs, and I've been saying for three years that the rector ought to get a raise, and the Church school is going to be bigger and more expensive than ever. We've got to do something, but there's still a lot of truth in what Jack Barton says. Things are bad, and we can't get around that."

Barton snapped, "I'm not getting a raise this year."

Harry Hunting snapped back, "The rector didn't get a raise some of the years when you did."

In the end, it seemed to me, the real issue between Barton and me was lost sight of, and the issue became one of how much we needed to raise to keep the Church operating.

So, when Barton declared that he wouldn't accept the assignment of canvass chairman with a goal of increasing the total giving, the senior warden, very reluctantly, accepted his refusal to serve and said to me, "I don't know whether you're right or Jack is. But we have to have more money, and you say you can get it. I'm asking you to take the chairmanship of the canvass."

I tried to explain that it wasn't just more money that I wanted, but a new way of looking at the whole problem — a more Christian way. But old Henry Corrington said,

"I'm not as wise as you and Jack. I don't know whether our people will give less or more. You work out the sales approach your own way, and we'll back you up. I think you'll have a hard time. But it's better to lose trying than to quit before you start."

And so, on that note the meeting broke up. I've talked myself into the one job on the vestry that I want least of all.

# HELP US KEEP THE THINGS WORTH KEEPING



Photograph by Howard Zief

It's always so good to have Dad home!

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## sorts and conditions

"I BELIEVE in one God" says the Nicene Creed. "Hear, O Israel, the Lord our God is One Lord," says the Book of Deuteronomy. Is this belief a gradual evolutionary development from primitive religions that believed in a variety of ghosts, spirits, and nature gods? Or did mankind believe in one God at first and then forget about Him?

STUDIES among isolated primitive peoples by anthropologists indicate that either line of development is possible. St. Paul, in the Epistle to the Romans, flatly asserts that God gave ample evidence of Himself to mankind right from the start. Religion may have evolved downward before it evolved upward.

HOW man came to rediscover the oneness of God and to relearn the significance of a special relationship to a Father who turned out to be the Father of everything in the world — this is the story of the Bible.

IN THE EARLIER documents that underlie the present text of the Old Testament, there seems to be a good deal of uncertainty about the existence of other gods besides the God of the Hebrews. The God who revealed Himself to Abraham could have been just one particular god who chose Abraham to be His friend and follower. He reveals Himself to Moses as a "jealous God" who will not permit His followers to worship any other god.

HE MAKES a "covenant" or agreement with the Israelites. He will be their god, He will do for them all the things that other gods do for other nations. But this is conditioned on their loyalty to Him. Since He is the Creator of the whole world, however, their loyalty to Him involves relationships with the whole world — with the land, with the animals, with the visiting stranger.

THUS, the God of Israel combines the high ethical concept of a righteous Creator with the intensely personal affection and concern of a tribal deity. And the process of bringing these ideas to their highest and most complete expression was undoubtedly a long and gradual one.

THERE WERE other attempts at monotheism in other ancient lands. We have the record of an Egyptian pharaoh whose monotheistic reform hardly survived his own death. In revealing Himself to the Hebrews as a God who cared about the crops, the babies, and the battles of a particular group of earth-

bound folk, God revealed Himself to men's hearts as well as to their minds.

SOME of the Old Testament writings seem primitive to the modern reader because of their "anthropomorphic" (manlike) concept of God. He is described as having hands and feet, arms, eyes. He walks in the garden, He finds things out, He repents and changes His mind. Actually, anthropomorphism is not particularly characteristic of the religious ideas of primitive tribes. Their ghosts and spirits are shadowy, immaterial, perhaps temporarily borrowing the body of a man or beast but having none of their own. To represent God as having a distinct body of His own is to invest Him with a completeness of life and personhood that adds something to the religious consciousness of primitive animists.

EVERYTHING that is said or thought about God is symbolic, a figure of speech in which something that is true about Him is made known in terms of our experience of created things — i.e., things that are not God. To think of God as a man who is yet far more than a man is to think of Him in the highest terms available in the material creation.

BUT THERE is a further step — the realization that the symbol is only a symbol, and that God Himself transcends anything that can be said or thought about Him. Once this step had been taken, the way was prepared for an ultimate revelation of God in Jesus of Nazareth which we call the Incarnation. There is a complete personal identity between God and man in Christ, so that what the man is heard to say and seen to do are the words and deeds of God Himself within the conditions and limitations of human life.

A PRIMITIVE relationship of union with God, its loss through man's willfulness and self-seeking, its restoration through God's choice of Israel to be the agency of His revelation of Himself — this is the chronicle of man's religious experience as the Christian Church sees it. The concept of evolution in religion implied here is not quite the same as evolution in such fields as natural science or mathematics or engineering. Our relationship to God is not necessarily better because we are less primitive.

NOR is religious truth a repository of the best thinking of the best thinkers of the past. Basically, it is what God has chosen to disclose to wise men and to fools, to the pious and to the practical, to the educated and to the unlearned, as it suited His purposes.

PETER DAY



# BOOKS

## Hyenas and Oysters

**SPENCER LEESON — SHEPHERD, TEACHER, FRIEND.** A Memoir By Some Of His Friends. With a Foreword by His Grace the Archbishop of Canterbury. London: SPCK. New York: Macmillan. Pp. x, 149. \$3.25.

Some years ago in an English parish church a small boy, joining lustily in the singing of the Benedicite, took occasion to interpolate some new verses into this ancient canticle: "O all ye hyenas and oysters, bless ye the Lord: praise Him and magnify Him for ever"; "O all ye moo-cows, bless ye the Lord. . ."

The boy was Spencer Stottesbery Gwatin Leeson (1892-1956) — in later life Headmaster, successively, of Merchant Taylors' School and Winchester College, then Rector of St. Mary the Virgin's, Southampton, and finally (from 1949) Bishop of Peterborough. *Spencer Leeson — Shepherd, Teacher, Friend* makes no claim to biography in the strict sense,

but, as indicated by the subtitle, is rather "A Memoir" by some of the subject's friends, who appear anonymously in the work.

I enjoyed reading this book. It can hardly be described as one that every Churchman ought to read, but the fact that Leeson was not ordained until he was 47 means that the greater part of it shows a consecrated layman going about his duties in the field of education, in which he became a recognized authority. I recommend the book also to clergy and bishops. The latter will not have met Bishop Leeson at any Lambeth Conference, for his all-too-brief episcopate came between the last two such gatherings. The book is small and could easily be read on a weekend — between Confirmations.

Bishop Leeson (educator to the end!) insisted that his clergy find time to study, going so far as to assign one or two of the junior clergy "to an experienced priest to supervise their reading for the first two years after ordination to the priesthood," during which time "they were required to submit regular essays, reports on which were presented at each meeting of examining chaplains" (p. 124). In view of some rude awakenings of recent date to the deficiencies of American education, this may have some relevance to our own situation.

But it would be wrong to leave the impression that Bishop Leeson was solely an intellectual. From *Spencer Leeson—Shepherd, Teacher, Friend* emerges the capable administrator, the faithful pastor, the warm-hearted friend, and above all the man who walked humbly with God.

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## In Brief

**THE SARGENT GUIDE TO SUMMER CAMPS AND SUMMER SCHOOLS.** Twelfth Edition, 1958. Porter Sargent, 11 Beacon St., Boston 8, Mass. Pp. 160. Cloth, \$3.30; paper, \$2.20. Adequately described by title.

## Books Received

**RELIGIONS.** A Preliminary Historical and Theological Study. By D. W. Gundry. St. Martin's Press. Pp. xi, 189. \$4.50.

**THE MAN IN THE MIRROR.** Studies in the Christian Understanding of Selfhood. The William Belden Noble Lectures for 1957 by Alexander Miller. Doubleday. Pp. 186. \$3.95. [Christian Faith Series: Reinhold Niebuhr, Consulting Editor.]

**KIERKEGAARD "JOHANNES CLIMACUS" OR "DE OMNIBUS DUBITANDUM EST" AND A SERMON.** Translated, with an Assessment, by T. H. Croxall, D.D. Stanford University Press. Pp. 196. \$3. [A Library of Modern Religious Thought: General Editor, Henry Chadwick, D.D.]

**JOHN LOCKE "THE REASONABLENESS OF CHRISTIANITY"** with A Discourse of Miracles and part of A Third Letter Concerning Toleration. Edited, Abridged, and Introduced by I. T. Ramsey. Stanford University Press. Pp. 102. \$2.50. [A Library of Modern Religious Thought: General Editor, Henry Chadwick, D.D.]

**TECHNICAL EDITING.** Edited by B. H. Weil. Reinhold Publishing Corporation. Pp. xiii, 278. \$5.75.

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# PEOPLE and places

## Appointments Accepted

The Rev. John A. Baden, formerly rector of St. James' Church, Monkton, Md., will on October 1 become associate to the archdeacon of the diocese of Virginia. He will also be diocesan missionary. Office: 110 W. Franklin St., Richmond 20; home: Cardwell, Va.

The Rev. John C. Ball, Jr., who was recently ordained deacon, is now vicar of Christ Church, Denmark, S. C., and St. Alban's, Blackville. Address: Box 651, Denmark.

The Rev. Charles R. Boswell, formerly vicar of St. George's Church, Macomb, Ill., is now in charge of Grace Church, Pontiac, Ill.

The congregation of Grace Church plans to move from the old downtown site to a four-acre plot near the edge of town.

The Rev. George H. Easter, formerly rector of St. John's Church, Buffalo, N. Y., is now American curate at the University Church of St. Mary the Virgin in Oxford, England, and deputy chaplain of St. Catherine's Society of the university. He will do graduate work in theology.

Mrs. Easter and their three children will also live in England. All may be addressed at 3 Holywell, Oxford, England.

The Rev. Frederick E. Franklin, formerly in charge of churches at Slidell and Chalmette, La., is now rector of St. Luke's Church, Jacksonville, Ala. Address: 311 E. Ladiga St.

The Rev. Bernard F. Griesel, formerly locum tenens at Trinity Church, Trinidad, Colo., is now curate of the Church of the Ascension, Pueblo, Colo. Address: 410 W. Eighteenth St.

The Rev. Robert F. Hayman, formerly assistant at St. George's-by-the-River, Rumson, N. J., will

Davis, Jr. Dr. Davis is assistant professor of physics at Dartmouth College.

The Rev. George F. French and Mrs. French, of Christ Church, Cooperstown, N. Y., announced the birth of a son, Gregory McNaughton, on August 9.

The Rev. Harris C. Mooney and Mrs. Mooney, of St. John's Church, Kewanee, Ill., announced the birth of their second son, Christopher Maynard, on June 20.

The Rev. J. Robert Orpen, Jr. and Mrs. Orpen, who are starting work at the Church of the Advent, Chicago, announced the birth of John Mark Orpen on August 8.

## Resignations

The Rev. Frederick Blount Drane, rector of St. Paul's Church, Monroe, N. C., has retired.

The Rev. Norman B. Quigg, rector of Emmanuel Church, Shawnee, Okla., has retired. His parishioners, many of whom have seen the church grow to become one of the solid parishes of the diocese during his 14 years of service, presented him with a new Chevrolet upon his retirement.

## Changes of Address

The Rev. James Hynek, rector of St. Peter's Church, West Allis, Wis., formerly addressed at W. Dakota St., may now be addressed at 2322 S. Eightieth St., West Allis 19.

The Rev. Michael G. Mayer, for the past year

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The Rev. Robert F. Hayman, formerly assistant at St. George's-by-the-River, Rumson, N. J., will



on September 15 become vicar of St. John's Church, Kirkland, Wash., a suburb of Seattle. Address: Box 717, Kirkland.

The Rev. Joseph A. Hayworth, formerly in charge of St. Thomas' Church, Sanford, N. C., is now assistant at St. James' Church, Hyde Park, N. Y.

The Rev. David A. Pearson, retired priest of the diocese of Massachusetts, is now associate to the rector of Christ Church, Needham, Mass. Address: 65 Rosemary St., Needham 94.

The Rev. Sidney S. Rood, formerly vicar of All Saints' Mission, Houghton Lake, Mich., is now rector of St. Luke's Church, Ypsilanti, Mich.

## Ordinations

Deacons

San Joaquin — By Bishop Porter, retired Bishop of Sacramento, acting for the Bishop of San Joaquin: Eugene Lee Harshman, on June 18. Address: Order of the Holy Cross, Mount Calvary, Santa Barbara, Calif.

## Births

The Rev. Fredrick A. Breuninger and Mrs. Breuninger, of St. Peter's Church in the Great Valley, Paoli, Pa., announced the birth of a daughter, Susan Leavell, on August 8.

The Rev. A. Edward Chinn and Mrs. Chinn, of Frankford and Bridesburg, Pa., announced the birth of Linda Marie on August 6. They have another daughter, Kathleen, who is 16 months old.

The Very Rev. Dr. John W. Day, dean emeritus of Grace Cathedral, Topeka, Kan., reports the birth of the Days' 12th grandchild, Christopher, born on July 25 to Dr. and Mrs. William Potter



a Fulbright scholar at the University of Edinburgh, has resumed his duties as chaplain of St. Mary's Hospital for Children, Bayside, N. Y. Address: 29-01 216th St., Bayside 60, N. Y.

The Rev. William B. Spofford, Jr., chaplain to several hospitals in Boston, formerly addressed in Lexington, Mass., may be addressed as of September 12 at 63 Main St., Byfield, Mass. He is also in charge of Trinity Chapel, Shirley, Mass.

### Marriages

Mr. and Mrs. Robert Ferns Schnitzer announced the marriage of their daughter, Carol Ann, to the Rev. Thomas Malone Magruder, of Trinity Church, Fallon, Nev., on August 16.

### Organists

Mr. Winfred E. Johnson, formerly organist and choir director of Grace Church, Kirkwood, Mo., will be organist and choirmaster at St. Mark's School for Boys, Dallas, Texas.

### Other Changes

The Rev. Darwin E. Gardner, who has been on the staff of Christ Church, Cambridge, Mass., serving as assistant chaplain to Episcopal students, has been named as the first recipient of the Robbins' Fellowship for graduate study in psychiatry. He will take special clinical studies at St. Elizabeth's Hospital in Washington.

Under terms of the bequest, an applicant must be a graduate of Union or Virginia Theological Seminaries or the Episcopal Theological School. The award is made by a joint faculty-trustee committee of ETS.

## Deaths

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

The Rev. Charles Wilson Baker, chaplain for more than 20 years for the Episcopal City Mission Society and for the General Hospital in Los Angeles, Calif., died July 7 at the Episcopal Home for the Aged, Alhambra, Calif., at the age of 88.

Born in Tarlton, Ohio, he was ordained in 1899, and served parishes in Ohio, Oregon, New Mexico, and California before going to Redeemer Mission, Los Angeles, in 1931, where he served for nine years. At one time he served the diocese as its registrar and examining chaplain, and later the diocese of Oregon as a member of the ecclesiastical court. He was a deputy to General Con-

vention twice. Surviving is his daughter, Mrs. William R. Tuttle.

The Rev. John Henry Keene, rector of Grace Church, Madison, Wis., died August 19 in Madison, at the age of 54.

Dr. Keene was born in Arlington, N. J., and educated at Carleton College and Seabury-Western Theological Seminary, receiving the doctor of divinity degree in 1954. He was priested in 1931, and served as rector of St. Thomas' Church, Newark, N. J., for the next 10 years. He was rector of Christ Church, West Englewood, N. J., from 1941 to 1949, when he came to Grace Church, one of the largest parishes of the diocese of Milwaukee.

Dr. Keene was one of the leading exponents of the Liturgical Movement in the Middle West, and Grace Church sponsored national Liturgical conferences, which were attended by some of the leading liturgical scholars of the Church.

Surviving are his wife, the former Katherine Louise Bird, and three children.

The Rev. Glenn Fuller Lewis, rector of St. Clement's Church, St. Paul, Minn., died on July 18 in Deer River, Minn., at the age of 47.

Mr. Lewis was born in Cleveland, Ohio, in 1911, and was ordained priest in 1936. He served parishes in Toledo and Mansfield, Ohio, before coming to St. Clement's in 1944.

In the diocese of Minnesota, Mr. Lewis was chairman of the examining chaplains board, chairman of the publicity department, a member of the standing committee, and of the bishop and council. He was acting chaplain to Episcopal students at the University of Minnesota in 1945, and a deputy several times to General Convention. He was elected a fellow of the College of Preachers, Washington, and served on the Church's national joint commission on theological education. A participant in many civic and interchurch activities, he was delegate to the National Council of Churches General Assembly.

Surviving are his two daughters, Nancy and Jane; his mother, Mrs. Lucy Lewis, and a brother, Wilbur. His late wife, the former Margaret Kraft, died in 1956.

Mills Schenck, a member of Grace Church, Rutherford, N. J., and father of the Rev. Mills Schenck, Jr., rector of St. Margaret's Parish, Belfast, Maine, died August 14 in Hackensack, N. J., at the age of 78.

Born in Gallipolis, Ohio, he came to Rutherford in early boyhood. Eight years ago he retired from

business in New York City. Besides his older son, he is survived by his wife, another son, four sisters, and two granddaughters.

Ida Jennie Collins Parker, wife of James Greenfield Parker, rector of St. Paul's Church, Kankakee, Ill., died July 12 in Peoria, Ill.

Born in 1910, she and her husband came to Kankakee in 1944. She served on parish guilds, as church school teacher, and was a member of the Clerica, official diocesan organization for clergy wives. Surviving besides her husband is a son, James; daughters, Susan and Mary Elizabeth, and her mother, Mrs. Rose Collins.



Brig. Gen. J. William Kilbreth, U.S.A., retired, for many years vestryman of St. Thomas Church, New York City, died in Southhampton, N. Y. on July 23 at the age of 82.

General Kilbreth served in France as Chief of Operations and later as Chief of Staff to the Chief of Artillery, First Army, during World War I. In 1921 he received the Distinguished Service Medal for service as director of the department of firing, School of Fire for Field Artillery, Fort Sill, Okla. He retired in 1922.

Survivors include his wife, Gertrude O. Barclay Kilbreth; two stepsons, Henry A. Barclay and Granville O. Barclay, and a stepdaughter, Mrs. Edgar T. Appleby.

E. Bryan Kyle Boeger died on August 8 in Falls Church, Va. He was the father of the Rev. E. Bryan Kyle Boeger, Jr., priest-in-charge of St. George's Church, Asheville, N. C.

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THE LIVING CHURCH  
407 East Michigan Street Milwaukee 2, Wis.

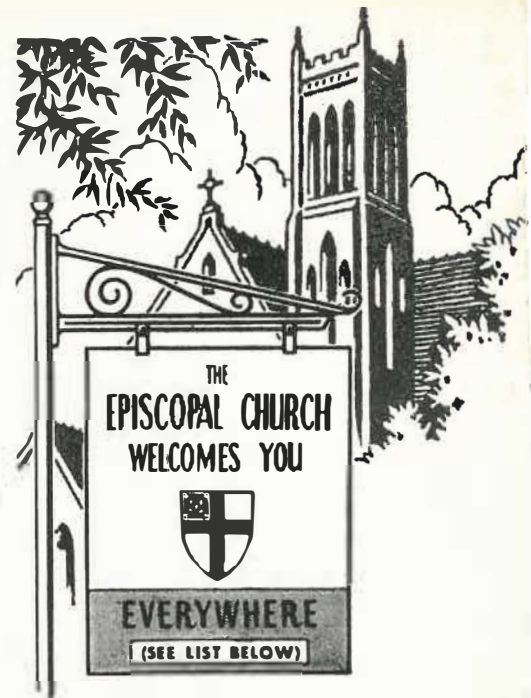
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THE LIVING CHURCH

# CHURCH DIRECTORY



## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
 Very Rev. C. Higgins, dean; Rev. W. Egbert, c  
 1 blk E. of N-5 Hwy 67 — Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

**ST. FRANCIS OF ASSISI** San Fernando Way  
 Rev. E. M. Pennell, Jr., D.D.  
 Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

## WASHINGTON, D. C.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
 Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,  
 Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
 Densmore, Headmaster & Director of Christian Ed.  
 Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Ave.  
 Sun HC 8, Family Service 9:30, 1 S HC 11; others  
 MP; HC Tues & HD 7; Thurs HC 10; C by appt

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## EVANSTON, ILL.

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

## NEW ORLEANS, LA.

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

## BALTIMORE, MD.

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

**KEY**—Light face type denotes AM, black face  
 PM; add, address; anno, announced; appt,  
 appointment; B, Benediction; C, Confessions;  
 Cho, Choral; Ch S, Church School; c, curate;  
 d, deacon; d. r. e., director of religious educa-  
 tion; EP, Evening Prayer; Eu, Eucharist; Ev,  
 Evensong; ex, except; 1S, first Sunday; HC,  
 Holy Communion; HD, Holy Days; HH, Holy  
 Hour; Instr, Instructions; Int, Intercessions; Lit,  
 Litaney; Mat, Matins; MP, Morning Prayer;  
 r, rector; r-em, rector-emeritus; Ser, Sermon;  
 Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;  
 YPF, Young People's Fellowship.

## BOSTON, MASS.

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

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
 Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;  
 Rev. R. T. Loring, Jr.

Sun 7:30 Low Mass, 9 Sung Mass, 11 Mat, Low  
 Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10;  
 EP 5:30 Sat only; C Sat 5 & 8 & by appt

## DETROIT, MICH.

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

## KANSAS CITY, MO.

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

**ST. MARY'S** 13th & Holmes  
 Rev. C. T. Cooper, r

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

## ST. LOUIS, MO.

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

## OMAHA, NEBR.

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

## SEA GIRT, N. J.

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

## BUFFALO, N. Y.

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

## COOPERSTOWN, N. Y.

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

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
 Rev. Terence J. Finlay, D.D., r

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

**HEAVENLY REST** 5th Ave. at 90th Street  
 Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
 Healing Service 12 & 5:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
 46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 9; High Mass 11; B 8;  
 Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)  
 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,  
 7:30-8:30

**RESURRECTION** 115 East 74th  
 Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c

Sun Masses: 8 & 10 (Sung); Daily 7:30 ex Sat;  
 Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
 Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
 8:15; Thurs 11

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
 Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
 12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;  
 HD HC 12; C Fri 4:30 & by appt

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

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

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;  
 Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
 Broadway & 155th St.

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

**ST. LUKE'S CHAPEL** 487 Hudson St.

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.

Rev. C. Kilmer Myers, v  
 Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
 HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
 Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
 ex Thurs at 8, 10, EP 5:30

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.

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

## UTICA, N. Y.

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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.

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

## 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

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
 23 Ave. George V

Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
 William H. Wagner, Canon  
 Sun 8:30, 10:45