

# The **WITNESS**

MAY 21, 1959

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**CHRIST CHURCH**

**I**N DOWNTOWN CINCINNATI, which was recently completed as a memorial to its former rector of many years, Frank H. Nelson. An article by the present rector is featured this week in our series on What's Going on Here.

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**Inner-City Parish by Morris F. Arnold**

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.  
Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

#### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

#### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

#### GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. New York

Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL New York

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

#### ST. THOMAS 5th Ave. & 53rd Street New York City

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

#### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23 Avenue, George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

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## SERVICES

### In Leading Churches

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The Rev. Alfred W. Price, D.D., Rector  
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Services of Spiritual Healing, Thurs.,  
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Holy Days 11; Thursday, 5:30 p.m.

#### ST. PAUL'S MEMORIAL Grayson and Willow Sts. SAN ANTONIO, TEXAS

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Sunday — Matins and Holy Eucharist  
7:30, 9:00 and 11:00 A.M.  
Wednesday and Holy Days 7 and  
10 A.M. Holy Eucharist  
Sacrament of Forgiveness — Saturday  
11:30 to 1 P.M.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:00, 10:00 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

#### CHRIST CHURCH, DETROIT 976 East Jefferson Avenue

The Rev. William B. Sperry, Rector  
The Rev. Robert C. W. Ward, Ass't.  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

#### ST. THOMAS' CHURCH 18th and Church Streets Near Dupont Circle WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Walter J. Marshfield  
The Rev. Robert F. Evans

Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
11:00 a.m. Church School. 7:00 p.m.  
Evening Prayer. 7:30 p.m. Young  
Adults.  
Tuesdays: 12:15 p.m. Holy Communion.  
Holy Days: Holy Communion—7:15 a.m.,  
12:15 p.m. or 5:45 p.m., as announced.

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#### ST. JOHN'S CHURCH Lafayette Square WASHINGTON, D.C.

The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
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Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

### Morristown Parish Gives Income From Large Trust Fund

★ In 1952 St. Peter's Church, Morristown, N. J., unexpectedly found itself with a million and a quarter dollars bequested from the estate of Sylvia H. G. Wilks. The rector and vestry decided that it presented a rare opportunity for Christian stewardship and responsibility. So a major part of the bequest was withheld from local parish purposes and set aside in a fund with the income to be given annually toward worthy purposes and causes, both Church and secular, intelligently balanced between community, diocesan and state, national and international needs. By this means, St. Peter's Church hoped to stimulate a more active spirit of Christian giving in the community and wherever the work of the Wilks fund might become known.

The decision thus to use the bequest was made at the time the Rev. Cornelius Trowbridge was rector. He is now a chaplain at St. Luke's Hospital, New York.

Beneficiaries of 1959 grants from 1958 income number 17 out of a total of 34 considered the Rev. S. H. Garvin, present rector, stated. Five local Morristown agencies received \$7,225, or about 22% of the total amount distributed. The largest of these grants, \$3,000, was to Calvary Baptist Church toward the fund being raised to build a new church.

The discretionary fund of the

rector of St. Peter's received \$2,000 and \$1,000 went to help the sheltered training center of Morris County meet its operating expenses in the current year.

Furnishings for the chapel in the Morris County jail were provided at a cost of \$725 and the remaining \$500 went to the friends fund of Morristown Hospital to help provide facilities for the alcoholic service in the scheduled new addition to the hospital. In this connection, Garvin noted that the largest grant made locally in 1958 provided \$3,000 to finance the alcoholic service at Memorial Hospital in its first year of demonstration operation. This made it possible for the need for and value of the alcoholic service to be shown, and it is now supported by the hospital as a regular part of its services to the community.

In the diocese and state, \$10,000 was given to the advance fund of the diocese of Newark in final payment of a three year pledge totaling \$25,000, and \$1,000 was granted to the Youth Consultation Service of the diocese. St. Mary's Episcopal Church in Sparta, New Jersey, will receive \$2,500 to help in the restoration of its old chapel, and \$500 will go to St. Bernard's School, Gladstone, New Jersey, to help in making needed improvements.

Elsewhere in the nation, Garvin stated, grants totaling

\$3,600 will be devoted to providing financial assistance to students in Episcopal seminaries and to furthering the training and education of members of the clergy. General Theological Seminary in New York City is scheduled to receive \$1,000 toward its current campaign for funds for a new building program.

According to Garvin, \$7,500, or about 22% of the total of grants made, will go to four beneficiaries whose work is outside this country and considered international in nature. The district of Haiti will receive \$4,000 to be devoted to one of several projects selected by Bishop Vogeli, a native of Morristown and former member of St. Peter's.

Bishop Koh, assistant bishop of Singapore, Kuala Lumpur, Malaya, will receive \$2,000 for general assistance in his work.

A \$1,000 grant will go to Agricultural Missions, Inc., a non - denominational organization working with village pastors and peoples throughout the world and which currently is publishing a book, "The Village Pastor, His Work and His Training", field research for which was made possible by a previous grant from the Wilks fund. The final grant of \$500 will help support the activities of the Fellowship of St. Alban, Tokyo, Japan, which conducts a refresher training program for native Episcopal clergymen similar to that of the College of Preachers in this country.

Projects considered for grants from the fund, Garvin noted,

include suggestions from many different sources as well as those developed by the committee responsible for the administration of the income of the fund. Suggestions are welcome, Garvin said, and may be addressed to the committee for the Wilks Fund of St. Peter's Church, St. Peter's Church, Morristown, New Jersey.

## CONVERSATION ON TRAIN HALF CENTURY AGO

★ The Metropolitan Church Federation of Greater St. Louis, one of the larger and better-organized city Councils of Churches, recently celebrated its 50th anniversary. Episcopalians played a prominent part in the program and arrangements for this celebration and one of the features of the program was an address by Mr. George T. Guernsey 3rd, treasurer of Christ Church Cathedral, St. Louis, and also treasurer of the Federation. Mr. Guernsey spoke on the subject "The role of the Church Federation in the life of Greater St. Louis."

The Metropolitan Church Federation was founded in 1909 as a result of a train-ride conversation among an Episcopal bishop, a Baptist clergyman and a Methodist layman. The bishop was the Rt. Rev. Daniel S. Tuttle, Bishop of Missouri and Presiding Bishop of the Episcopal Church, and the three men were returning from an early meeting of the Federal Council of Churches.

As a result of their conversation the St. Louis Church Federation came into being and Bishop Tuttle became its first president. He served for three years. Other Episcopal clergymen to serve as president were: Dean Carroll M. Davis, the Rev. Edward S. Travers, Dean Sidney E. Sweet, the Rev. J. Francis Sant, and Bishop Lichtenberger, who served during 1957.

Members of the Episcopal

Church take their full share in the program and support of the Federation. Archdeacon Charles F. Rehkopf of Missouri is currently chairman of the department of research and planning, a department which recently received a grant of \$50,000 to set up and operate a research and planning program for five years. This sum is being matched by denominations in order that future congregations may be properly located and that adequate attention may be paid to the low-potential areas as well.

## CENTRAL NEW YORK ELECTS HIGLEY

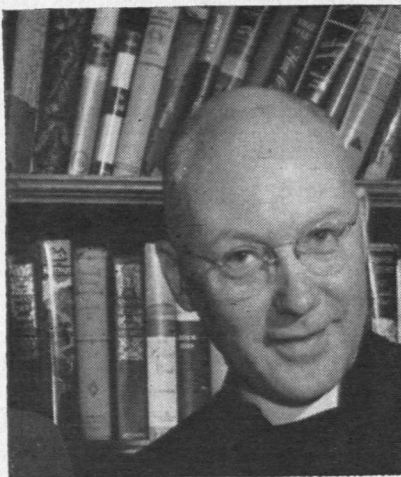
★ Bishop Walter M. Higley, suffragan, was elected coadjutor of Central New York at a convention held May 8 - 9 in Syracuse.

He received fifty-two clergy and 134 lay votes on the eleventh ballot, thus receiving a majority in both orders.

There were nine clergymen nominated, and the balloting took fifteen hours.

On the final ballot Dean Robert McGregor of Trinity Cathedral, Newark, N. J., received forty-six clergy and seventy-five lay votes.

Bishop Higley's entire ministry has been in the diocese of



BISHOP HIGLEY; elevated from suffragan to coadjutor of Central New York

Central New York. He was rector of All Saints, Johnson City, from 1923 until 1943 when he became archdeacon and secretary of the diocese. He was elected suffragan bishop in 1948. He will succeed as diocesan next year on the retirement of Bishop Peabody.

## DIFFERENCES MUST BE FACED

★ Discussion of differences by denominational representatives is not enough to sustain the ecumenical movement, Keith R. Bridston, secretary of the World Council of Churches' commission on faith and order, told the annual meeting of the U.S. conference for the Council.

"There must be a dynamic movement to overcome these differences which will challenge all generations," he stated.

Bridston said he had found futility and despair over the ecumenical movement among some theological students and other Christian young people, and likened them to an ecumenical "beat generation."

One reason for this is, he said, that the fellowship of Church leaders in the Council does "not touch local situations where the Churches still live in isolation from one another and preserve caricatures and stereotypes about each other."

Cynicism of the younger generation regarding the ecumenical movement, he said, may be partly attributed to its belief that those who come together in the Council are content with their fellowship and are unwilling to face up to their divisions.

Harmless unanimity is not sufficient, Bridston declared. "Faith must be strong enough to force us to explore our differences." Without real controversy, he added, the ecumenical movement will lose its dynamism.

An Asian Christian leader, Bryan de Kretser of Ceylon, visiting professor of missions at



the Federated Theological Faculty, University of Chicago, called for a "growing inter-religious fellowship and conversation—a desire to share with each other the truths of the spirit."

Christians, he said, must "learn to live" with the Hindu, the Buddhist and the Muslim. "We need to cultivate fellowship where men will be willing to speak the truth in love with the other," he added.

He warned that in Asia there was a "strong anti-Christian feeling" among some religious groups and that Christianity was still "identified with the West, colonialism, war-mongering, white dominance."

Asians, he said, accuse Christians of having used "imperial favor to secure financial aid, gifts of lands, employment privileges and the over-all patronage of the 'Christian' government." He said there was "truth in all this."

He cautioned against placing too much faith in the "popular religious revival." Political leaders, in the East as in the West, he said, "vie with each other in practicing their religious devotions in the market place where they will be seen by men."

John A. Mackay, president of Princeton Theological Seminary, expressed the fear that the ecumenical movement might become "so delicately adjusted between denominations and people" that it might be unable to say "the needed word on the tremendous issues of our time."

## **PRESIDING BISHOP AT BERKELEY**

★ Presiding Bishop Arthur Lichtenberger is to give the address at the commencement of the Berkeley Divinity School, to be held in New Haven on May 28th. The sermon at the alumni service will be preached by the Rev. Franz A. Ollerman, rector of St. Timothy's, Detroit.



MORRIS F. ARNOLD whose article about Christ Church Cincinnati, is featured this week. Another article about the parish and its new church will appear later.

## **SEAMEN'S INSTITUTE FOR CHICAGO**

★ Bishop Burrill of Chicago announced at the convention that a seamen's institute should be established now that the St. Lawrence seaway has been opened.

He also said that the Church should have a chapel in Chicago's Loop.

## **SUPPORT BILL FOR MINIMUM INCREASE**

★ Dean Francis Sayre of Washington Cathedral is chairman of a citizens committee of the National Consumers League supporting a bill before Congress seeking to increase the minimum wage to \$1.25. The bill also would extend the coverage to an additional seven and a half million workers.

## **URGES COMMITTEE ON HUMAN RELATIONS**

★ Bishop Hines of Texas has urged the city council of Houston to form a committee on human relations to work for better race relations.

## **CATHEDRAL DEANS HAVE MEETING**

★ Deans from forty-four cathedrals met at Washington Cathedral, May 13-15, to discuss common problems. The theme was "Church and State", with a number of public figures taking part in the first session, including Senator Case of New Jersey; Senator Monroney of Oklahoma; Sam Houston Johnson, brother of Senator Johnson of Texas; James Reston, newspaperman, and Victor Reuther, brother of the head of the Auto Workers.

The second day the speakers were Senator Johnson; Sam Rayburn, speaker of the House of Representatives; Arthur Flemming, secretary of health, education and welfare; Brooks Hays, former Congressman and Francis Wilcox of the state department.

The headline speaker at the dinner held in connection with the meeting was Felix Frankfurter of the Supreme Court.

## **PENNSYLVANIA GETS MILLION DOLLARS**

★ Bishop Hart announced at the convention of Pennsylvania, meeting May 5 in Philadelphia, that a million dollars had been left to the diocese by the will of Mrs. Mary Nunns, who died in April.

The principal was designated for the Church Foundation, trust fund of the diocese, the income of which is used at the discretion of the bishop.

## **CHOIR FESTIVAL IN NEW YORK**

★ Eight hundred singers from sixty parishes in Connecticut took part in a choir festival held on April 26th at the New York Cathedral. It was sponsored by the music commission of the Connecticut diocese, headed by the Rev. William E. Soule of Oxford.

# British Statement on Atomic War Hit by Russian Prelate

★ Metropolitan Nikolai of Krutitsky and Kolomna, second ranking prelate of the Moscow Patriarchate, declared that the Russian Orthodox Church was "greatly disturbed" by a recent statement of the British Council of Churches warning against atomic disarmament.

Addressed to Christians in England, the metropolitan's speech was broadcast in English by the Moscow radio.

It called the British Church Council's statement "a highly strange declaration in direct contradiction to the spirit of Christian teachings and to the hopes of the people of the world."

The Church Council's warning against disarmament was part of a committee report accepted by the group entitled "Christians and Atomic War." It declared that pacifism alone is not the answer to the H-bomb and that disarmament cannot be adopted by Great Britain as part of its political and defense policy.

In "accepting" the report, the council pointed out that its action did not imply approval by the Council as a body. The statement was sent to Council member Churches for study.

The report said that "somehow we have to live with nuclear weapons at least for many years and if we cannot abolish them we must do everything possible to bring them under control."

Metropolitan Nikolai said he was replying to the Council's "evident distrust of the peaceful policy of Russia by offering the testimony of the Russian Orthodox Church which is working for the defense of peace together with the people and the government of the country."

"Now more than at any other

time there is a threat to peace hanging over our planet," he said. "Christian conscience cannot remain silent. We are all Christians, all followers of the same Biblical precepts of peace and love. We are all disciples of the one Jesus Christ. For this reason we believe it to be a crime against God to continue nuclear tests and to arm ourselves with nuclear weapons for the purpose of destroying life."

The metropolitan charged that Christians "first used the atomic weapon," adding that "we (Christians) should be the ones to bemoan the deeds of the people whose word caused the instant death of tens of thousands in Hiroshima and Nagasaki."

"Is it possible that among Christians there are those who are ready to start an atomic war to risk the annihilation of mankind?" the Russian prelate asked. "And yet what do we hear?"

"The British Council of Churches declares that the hydrogen bomb should continue to exist for many years to come and should be controlled in the West by NATO because of the threat of aggression by the enemy, meaning the USSR."

The metropolitan ended his address by saying, "May the light of God shine upon our brother Christians in Great Britain and enlighten them."

## GERMAN PROTESTANTS UNITE FOR PEACE

★ Protestants in East and West Germany prayed for world peace and German reunification at special intercession services held throughout the country in connection with the Geneva foreign ministers conference.

The day of special prayer had been designated earlier by the

conference of Evangelical Bishops in Germany.

Bishop Otto Dibelius, head of the Evangelical Church in Germany, preached at the principal service in Mary's church, East Berlin.

"The forthcoming negotiations," he said, "will decide nothing less than whether our fatherland's forcible division will be perpetuated and whether Berlin will remain a meeting place for people from the East and West, or gradually but ultimately become part of the Eastern bloc."

"In this situation Christians must under no circumstances resign nor tire in continuous prayers, because prayers are like knocking signals of caved-in miners to let rescuers know we still live and wait for your help."

Parishioners in Mary's church prayed that international statesmen "would eliminate hatred throughout the world and protect peoples against brutal force."

Attending the service were delegates to the meeting of the Berlin - Brandenburg synod, which earlier had issued an appeal to the big powers not to forget God-given human rights during the Geneva conference.

The synod's appeal stressed that a peace treaty which would not guarantee unrestricted communication between all Germans throughout the country could bring no true peace. It called on the governments of East and West Germany to renounce atomic armament.

During the meeting, Superintendent Fritz Figur of East Berlin was chosen president of the synod. He succeeds Reinhard Moeller of Berlin, who became honorary president.

The Berlin - Brandenburg Synod consists of some 4,700,000 constituents in West and East Berlin and part of the Soviet Zone.



## **Christ Church In Cincinnati's Inner-City**

**By Morris F. Arnold**

*Rector of Christ Church*

**T**HIS is a generation that calls for missionaries in a new field. The Church as a whole is only half-conscious of its mission to the unchurched heart of America, its inner cities. Students in the seminaries and laymen's training groups are exposed to very important appeals from leaders in several missionary areas which are important and must not be neglected. But the area where the call of the Church is still insufficiently heard, despite the effective vocalizing of the division of urban industrial Church work, is most important of all. It is the place where the power of men in America is, and will increasingly become—the central city.

There is no easy answer to the problems which beset the downtown parish church in the heart of the inner city. The fact that so many of these grand old landmarks of a former age are being quietly left to die a lingering death is nothing less than a blight on the whole Church and one for which the whole Church will pay very dearly in the future, unless the present trend is reversed. The downtown church's apostolate is fast becoming an apostolate!

Just as the small-town church speaks to the whole town, the country church to the countryside, the suburban church to its suburb, so the voice of the church of the inner city must be to the whole city. This includes the core area, where dwell for their work-life: management and labor in industrial plants, executives and clerks of banks, businesses, department stores and shops, administrators, faculties, students and workers in downtown educational, medical and governmental institutions, transients from the finest hotels and from the park bench, and the myriad others who make up the throbbing pulse of the city's life. It also includes (since the parish in the Episcopal Church is not geographically limited) the areas of light industry and warehouse, of multiple dwellings, and of residences in the outlying belts of the city and of the suburbs beyond. The downtown church, to be really effective, must draw its witnessing constituency from all of these areas and speak to all of these areas, as well as for them. Any-

thing less than this, and it is not doing its full job.

Diocesan and regional Church groups have not taken sufficiently seriously the unique missionary nature of this type of work. There has been too much mutual suspicion, for example, between the suburban churches and the downtown church. On the one hand, clergy and members of parishes in the suburbs may feel that people living in their immediate geographical areas and yet active and loyal members of a church way downtown, are somehow traitors to the local community and are therefore to be regarded as a threat to the suburban church. On the other hand, a parish in the core area of the inner city may not sufficiently appreciate the fact that many families, because of local community relationships, or transportation, or countless other reasons, will become more effective Christians if they belong to a parish in the suburb where they are living.

### **Cooperation Among Parishes**

**T**HE first step in an effective downtown ministry for the whole Church is a happy mutual recognition on the part of suburban and city clergy and parishioners alike that there is an important kind of ministry of the laity to be offered to each of these types of parishioner by each kind of parish. A conscious agreement in the area of pastoral and evangelistic ministry between clergy, backed up by their parishioners, must be strictly enforced along some such lines as that which works well here: that there be no sheep-stealing, that communicants of a parish must be referred to their own parish for any kind of pastoral assistance, but, on the other hand, that people of no church are fair game for all. This constantly imposes a spirit of self-restraint on the part of over-zealous clergy and laymen, and it must be vigilantly insisted upon in the continuing education of clergy and people alike.

This is not a matter of hardboiled professional ethics as much as a genuine Christian concern for the overall welfare of the Church as a whole. Clergy and laity can be made to see this if enough conferences are held on the subject to acquaint

them with the reality of the problem and to insure an honest facing of it. There can emanate from this a willing spirit of cooperation which in practice leads to a constantly continuing transfer of individual parishioners in an unimpeded flow both ways among churches of the community. A study of the particular loyalties, different in character, between members of a suburban parish and a downtown parish may lead to a forthright suggestion by the clergyman that a few of his members change their allegiance from their own type of parish to another.

### Strong Missionary Impulse

**C**OUPLED with this must be a constant missionary impulse on the part of the downtown parish primarily, and of large suburban parishes secondarily, which will make them willing and eager to originate, if called upon to do so by diocesan or regional authority, or in any case to bless and assist in, the establishment of new missions in any part of the regional area deemed wise by the diocese.

That Christ Church is not lacking in this regard is indicated by the fact that at the present time over 100 vestrymen of parishes in the Greater Cincinnati area received their early training in Christ Church. Hurt as it may to see these people leave the inner-city parish, it is basically a mark of health, and the inner-city church would die without this healthy spirit. By virtue of its central location and the prominence of its music, its pulpit, and its facilities for place of meeting for groups and organizations of all kinds, the city church naturally attracts newcomers. It trains and develops them and passes many of them on to other parishes and missions as a part of its missionary task. Approximately 125 such people flow into and out of Christ Church each year. Insight will recognize, and education will convince all concerned that this is a sign of strength and not of weakness.

### Unusual Loyalty Demanded

**I**T HAS been truly if humorously said that a suburbanite must be a little "cracked" to belong actively to a downtown parish. All the natural inclinations are against it. It takes a particular kind of loyalty to cause a family to get up and dressed half an hour earlier for the Family Service and Church School on Sunday, to drive by several parishes on the way, and to be willing to put up with such hazards as parking problems, distances, and the dangers of downtown streets for young people after dark.

Such parochial loyalty is generated only if there is a sufficient conviction on the part of these "peculiar" people (in the King James sense of the word) that something unique in the way of ministry is being offered there. It may be preaching, music, a beautiful building, or an effectively conducted living liturgy. Or it may be primarily, as it is here in Christ Church, a thoughtful, yet spontaneous concern of the whole parish for the needs of whole community and particularly of the underprivileged. The latter characteristic attracts people of all classes and kinds and generates a spirit of real friendliness among those of totally divergent backgrounds for whom there would be no other basis for friendship. Part of this is a genuine desire on the part of privileged parents to realize that the best possible education for their youngsters is predicated upon their rubbing shoulder and elbows with children of an entirely different background from their own, since all are citizens of the same community and will one day be jointly responsible for the conduct of the whole community.

### Constant Study

**T**HE character of the witness of the downtown parish needs to be constantly studied to be sure first that no area of responsibility in its ministration is being neglected, and second that the component parts of its constituency may be maintained in proper balance. This balance is to be attained not by excluding any, but from time to time by beaming the Church's on-going program in one direction or another to include more of a particular type. The lay leaders of the Church in the inner city, more than any other type of parish, must be aware that they are trustees, that they owe to their Church job at least as much integrity and imagination and enthusiasm, as well as wisdom and judgment, as the trustees of a bank or business, who represent stockholders and deal in the investment of funds, since the Church's investments are for God and deal in human souls.

Christ Church has been actively engaged in this kind of study, and it will continue for some years to come. Some conclusions beyond the above-mentioned ones have been reached, but it should be emphasized that this parish is still in the very early stages of finding the right kind of answers in this generation to the problems and needs generated by life in that place where life is



hardest and most overbearing — the American city.

This parish is an inner-city church drawing its large membership from a variety of cultural, educational, ethnic and economic backgrounds, living within an area of 600 square miles, drawing from seven countries in three states. The church building is on a downtown corner in the shadow of large office buildings and prosperous city clubs. These are bounded in turn by slum areas through which an expressway is now under construction, by the business district, and by a few fashionable apartment dwellings.

This parish both draws from and ministers to all sorts and conditions of people from every part of the community. About fifty-five percent of the ministry of its staff is to non-parishioners. The new church building in downtown Cincinnati is an outward and visible sign of a strong conviction that the witness of this parish as a part of the Body of Christ can be expressed only by continuing in this urban location and permeating the whole metropolitan area.

Christ Church has a tradition of giving one dollar out of every three pledged to its support, for the Church in the diocese, nation and world.

Some years ago as a part of the expanding Christian education program, for which Christ Church was a pilot parish, a beginning was made in a formal analysis of the community to which, in Christ's name, the parish ministers. For the purpose of analysis this community has been divided into nine kinds of people of different tastes and temperaments, characterized by their backgrounds, their needs and their response.

### **Kinds of People**

**F**OUR of these kinds are people not nominally listed as affiliated with the parish institution. Five are affiliated, although only the last type seems to be part of the real church. The mission of Christ Church is to reach out to and touch each of these types of people so that they all may become part of the real church — that they may be shown somehow that their daily lives and work really matter and that Christianity is something to be lived, not joined.

It is recognized that these types are, for the purposes of analysis, somewhat arbitrarily defined and that in real life individuals are not static and may from day to day change in type, or be characterized as in more than one type at any given moment:

### **Tenant Dwellers**

Type 1. Families in the basin area geographically closest to the church building.

Their basic need: Belonging.

They are Protestant immigrants with a mountain-country background, lonely in the city, pitifully starved for affection. Though the problem of communication with them is very real, any program demonstrating pastoral concern will reach them. They attach themselves readily to a person and often have difficulty translating their loyalty beyond this person to the parish, or beyond this parish to the Lord.

### **The Dilettantes**

Type 2. Families with almost no knowledge of the Gospel, or only exposed in a dilettante fashion to some kind of Protestantism, but without any deep convictions.

Their basic need: Concrete demonstration.

This type of person is very skittish, can best be communicated with through articulate, individual, personal evangelism, and sometimes, after an ample time has been spent in appraising its particular significance and relevance, by his being given a significant job.

### **The Floaters**

Type 3. Attracted floaters who drift in and out of services, organizations and activities in a detached way, entirely uncommitted.

Their basic need: An anchor.

There is a real question whether the anchor for this type of person is initially to be found in worship or in service activity. Imaginative barbs to secure commitment should be carefully planted in the liturgy, in the program of education, and in opportunities for service activity. Each of these areas of the parish's life must be carefully integrated for each individual of this type by pastoral ministry and planning shared by clergy and laity.

### **The Uncommitted**

Type 4. The uncommitted who believe the Church is good for their children.

Their basic need: An awareness of how their own relationship to God the Father is parallel to their children's relationship to themselves.

Since not confirmed and often not baptized, these parents cannot be reached except through their children. This tends to localize effective media of communication.

The above types are not listed in any way as affiliated with the parish. The following are on the rolls:

### **The Lapsing**

Type 5. Those confirmed who begin to drop away.

Their basic need: An understanding of the nature of their commitment.

This is a particularly difficult type to reach because by the time diagnosis of their status is made, it is probably already too late. One line of attack must be to correct the Parish's training program to avoid disappointment and disillusionment, perhaps by a personal sponsorship by a lay guardian through Confirmation and its aftermath. Another line of attack is to watch all newly confirmed to be sure that they become genuinely assimilated into the life of the Parish without being enticed into settling for too superficial an activity.

### **The Busybodies**

Type 6. Those physically busy (supposedly for the Church), but not knowing what they are doing and seeing no reason to have their work spiritually interpreted or related to them.

Their basic need: An understanding of the implications of their task.

Often self-righteous, activist, ambitious, needing to feel useful, or desirous of companionship, this type is characterized by a climbing-up-the-ladder, justification-by-works philosophy of life. Sixty percent of them go to church, but worship for them tends to be a going-through-the-forms process. Leaders of organizations and activities need to be constantly alerted to interpret and re-interpret to this type of person the significance of what he is doing. Organizations need better communication with their members in terms of over-all spiritual aims and goals. Perhaps a crisis in the lives of people of this type, or perhaps their being brought into contact with non-activists like the shut-ins, can teach them the meaning of prayer. There is a danger that too many and too frequent changes in tactics in an attempt to meet the needs of this sort of person can easily dislodge others in other precarious states.

### **The Compartmentalized**

Type 7. Those able-bodied Sunday churchgoers who attend solely for the purpose of receiving spiritually and emotionally, but not with

any intent of growing in a relationship with anyone else, or of relating their personal Sunday experience to the rest of the week.

Their basic need: A spiritual hot-foot—an understanding of the implications of worship.

This type is terribly difficult to evaluate because they are so self-contained. Shyness or excessive humility may contribute in part. They seem to have a compartmentalized religion. It is estimated that ninety percent of an effective awakening-communication with this type can be done by person-to-person contact, perhaps on a parish life weekend, ten percent or less from the sermon or liturgy, itself, for the liturgy for them is a lethargy. Since personal contact is so important, the concerned group needs to be very sensitive to this type and its need.

### **The Idealistic**

Type 8. The young, enthusiastic seekers who haven't yet found the proper channel for giving themselves and are therefore very susceptible to disillusionment.

Their basic need: Either an outlet for significant accomplishment, or a development of their own perspective, or both.

This type usually includes some young adults recently out of the Church School or newly confirmed. The objective need (outlet) and the subjective need (perspective) are two sides of the same coin. Person-to-person encounters, worship, Bible study, quiet days, evening service, supper and study programs like Faith in Action, (a bi-weekly mid-week informal gathering) or a system of sponsored tutelage might help to lead this type to significant service. The important factor is to indicate interest in this sort of individual as a person.

Warning: The wrong type of outlet may become superficial and harmful. Commitment should be made an outgrowth of worship and should be expressed in service, and the relationship of one to another of these areas of the church's life should be made clear.

### **The Heart of the Body**

Type 9. The participants physically and spiritually in the life of the Church, outgoing, receiving, growing, and creating a permeating atmosphere by demonstrating in their Christian corporateness the fruits of the Holy Spirit.

Their basic needs: Humility, and a faith which matures by communication of the Holy Spirit.

When infused by the Holy Spirit this type is



the heart of the Church, the effective, life-giving organ of the Body of Christ. It is the agent of Christ's redemption, but it dares not forget that it, too, always needs redemption. It must seek constantly to develop an intelligent strategy of communication, not for its own or the parish's sake, but for God's. It has the fearsome task of selecting the media of transmitting the Word of God to all nine types of people in this community, through the proclaiming of the Gospel, the sharing of the life of the New Agreement between God and his children, and through interpreting these to outsiders in the community and the world in terms of service.

An attempt is now being made to evaluate all services of worship, administration, organizations, and activities of Christ Church in the light of the parish's responsibility to minister simultaneously to these nine types of people. The ultimate aim of the parish is primarily to relate itself effectively to the basic needs of each type as it exists at the moment, and secondarily to arouse a hoped-for response which will lead an increasingly larger number of people of all these sorts and conditions into Type 9.

This is a task which is continually approached in fear and trembling, but which, please God, will yield fruit in the days and years to come.

## **A Series of Twelve Articles on Unity and Truth**

# **Jesus: Human and Divine**

**By Prof. J. F. Bethune-Baker**

IT HAS always been the life-blood of common Christian religion that union with God was possible for man in and through Jesus, whether thought has rested primarily on what he did for us, or on what he was and is; and side by side with the thought of him as Redeemer has run that of Revealer and Consummator. And in spite of the dichotomies of technical theology, some of the great theologians themselves who gave their minds to the question: how could these things be, found the answer in the fact that God was not only the source, but the continuous potency of man's life and being—the ground of his natural life as well as of the new life made possible for him by the Incarnation. The conception remains vague and attention is concentrated on the far-reaching and revolutionary effects of the Incarnation in renewing man and opening out to him the path to his true destiny from which he had strayed.

But when we use modern language and conceive of God as at once immanent and transcendent, and of personality in each of us as conditioned by and a reflection of the reality which is God: when we find the root of our personality in God, the infinite reservoir from which our own trickling streams are drawn and fed, reservoir of all that we know as true and beautiful and good in instinct and purpose and achievement: then we recognize kinship with him, kinship of very life and being, whether by his own fiat, or the gift of his love, or the eternal necessity of his

being. We may go on using the distinction between the natural and the supernatural, but in us—in our persons—there is already the supernatural blended with the natural, there is the suggestion of an Incarnation.

**Baron Von Hugel**

BARON Friedrich von Hugel thought on these lines. In an address given to junior members of the University of Oxford and published in his "Essays and Addresses," under the title, "Christianity and the Supernatural", he was at pains to bring home to his readers belief in "the natural-supernatural character of human experience as a whole", and to suggest that we have in Jesus, the Christ, "the supreme concrete example" of such a natural-supernatural experience, so that apprehending, as we must, that "the supernatural endowment is very unequal amongst men", we find that there exists in this "one particular human mind and will" "one supremely rich, uniquely intimate union with God". "In this genuinely human mind and will, the series of all possible supernatural experience by man . . . reaches its implied goal and center". And he writes of "a reality distinct from the apprehender, and yet a reality sufficiently like the human spirit, when thus supernaturally sustained and sublimated, to be recognized by this human spirit . . . as its living source, support, and end."

Or again, "Jesus . . . is declared to hold in his

human mind and will as much of God, of God pure, as human nature, at its best and when most completely supernaturalized, can be made by God to hold, whilst remaining genuine human nature still. And yet this same Jesus (though in this supremely heightened sense the Christ) remains thus also truly Jesus—that is, a human mind and human will bound to a human body, to sense stimulation, to history and institutions, to succession, time and space. He can thus be our Master and our model, our refuge and our rest.”

That is a statement of one of the finest and most Christian minds of our century. I find the conception of the Incarnation expressed in it essentially in harmony with the line of thought I have been following in this article, and have expressed in other words in my little book, “The Faith of the Apostles’ Creed.”

It is, I think, only from the point of view of the natural and supernatural as already blended in the being and life of man, that we can attach meaning to the idea and the fact of Jesus Christ as the Incarnate Son of God, in conscious dependence on and union with the source and stay of his life, finding the fullness of his personal potentialities—the realization of himself—by losing himself in God, by persistent identification of thought, feeling, purpose, activity with the highest, and by that very process and personal attainment creating in the long history of human experience a new type of human personality in which we discern, as we could not otherwise have known it, the fulfilment of a design which aims at not simply throwing up from time to time an individual like him, but producing a world-wide society of human persons fashioned after that type.

Along these lines of thought we have the Catholic and common conviction that Jesus was “perfect man”, the actualized ideal of man, man at the end of his evolution, complete; not that the manhood has been deified, nor yet again dehumanized (thoughts so abhorrent to Nestorius), but in virtue of its constitution open to God, capax Dei. And again, we have the substance of the Pauline thought of the summing up of all things in Christ which the insight of Irenaeus seized on and emphasized before Christian piety had fully recoiled from the plain facts of the Gospel history as the “limitations” of the manhood.

#### Father and Son

**G**OD had sent his Son into the world to save it, and the Son had come of his own free will.

“He loved me and gave Himself for me”: that is the authentic note of Christian faith and experience. And nothing can ever more convincingly commend to us the concept of God as Love than this picture of Father and Son alike and together agreeing in the great redeeming purpose and action. Any doctrine that can claim to be Christian must safeguard the conviction that the activity of redeeming love—the action of sacrifice—is the very center of reality.

It is difficult to translate this picture into scientific theology without becoming tritheistic. The popular conception of God as social rather than individual are exposed to the charge of talking metaphysical nonsense. Perhaps the best that can be said for our scientific theology here is, that it provides us with a formula that gives some kind of coherence to the various aspects of our actual religious experience.

We may wish to drop the category of “substance”, under cover of which the old theology could rightly speak of “ways” or “modes” of existence—one being described as Father, one as Son, and one as Holy Spirit—a “substance” which had these three “personal” and characteristic activities. But we may not as Christians conceive of the personality of God as less capacious and rich in its activities and relationships—less the subject of manifold experience of the most profound and intimate order—than our Christian forefathers represented by the philosophical terms and the human analogies in which their convictions and reflection were expressed. The relationship Father and Son, as representing the actuality of love and its inherent activity of sacrifice, must be rooted in the being of God. So the Son must be as eternally existent as the Father. The religious value of the idea is obvious. I do not think we can escape the logic of the argument.

But it must be observed that for scientific theology the pre-existence of the Son is not really “personal” in the sense in which popular religion often understands the term. By faith in God today we mean the conviction that power and love and purpose are the characteristics of ultimate Reality. And the Pauline conception of pre-existence may be found to have its true religious and scientific meaning for us as the expression of the conviction that the personality and life of Jesus was the crowning manifestation of this divine power and love and purpose: that in him regarded as Redeemer was revealed and actualized in the fullness of time the ideal



which was in God's mind in the creation of man. Where it is the eternal and inherent creativeness of God that is in action, the highest manifestation of it in human experience and history "always" "was".

### Perfect Expression

OR I would put it in another way and say that the doctrine of the Incarnation means that the expression of himself (thus externally in the world and man) reached its plenitude in the man Jesus. He is the perfect expression in time and space of the personality of God: no sudden intrusion on the historic process, but as its perfect actualization the scion of many forefathers in order to be the Firstborn of many brethren.

So, if I may end this article with an attempt to say as simply as possible what, on this conception of the conditions of the Incarnation, the Incarnation means, and put it personally, I should say that what my faith in the God-head of Jesus means to me is that I believe that, in getting to know him, I get to know God: that what he does for me, the At-one-ment, is a divine work. Never does he cease to be man for me: the whole appeal he makes to me is through that which I have in common with him; only when I regard him as man can I learn anything from him. Yet what I see in him is God as well as man. It is not that love for him "leads me on" to love for the Father he loved, but that in loving him I believe I love the Father. If I am on his side, I am on God's side. If I truly serve him, I am serving God.

When I take St. Thomas' words, penetrating and personal as they are, and declare Jesus "my Lord and my God", I am conscious that my modern categories of thought are not the same as those of a Tertullian or the Fathers of Nicaea or of Chalcedon, or of any other ecclesiastical definitions down to the present day. I do not know exactly how to describe the differentia. It is not quite satisfactory to say that those definitions are conceived on lines of thought that are "physical" and "ontological" when they deal with the relation between Jesus and God; for those were the terms in which they described ultimate Reality, and when I call Jesus God I mean to express the same relation between him and Reality. I mean quite as much as the Fourth Evangelist meant when he created the St. Thomas narrative to become the classic expression of faith in the incredible, *credo quia impossibile*, and

as he meant by the words he assigns to Jesus himself: "He that hath seen me, hath seen the Father".

When our conception of Reality has become essentially ethical, spiritual, personal, then our faith, our religion, must be expressed in terms of our own relation as persons to it: and when I say that the man Jesus is God, I mean that he is for me the index of my conception of God. I say "He," because I mean not only his teaching, his own ideas about God, but also his life, his personality as a whole, as I learn it, primarily from the impression he made, so far as it can be inferred from the Gospels and the early religious experience of which he was the center.

The relations into which I can enter with Jesus are relations with God. I know, of course, that I may be the victim of illusion; it is my faith that, through this estimate of him, of his significance, I am in touch with Reality.

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*Next week: The Incarnation, Christian Theology and the Evolutionary World View.*

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## Pointers for Parsons

**By Robert Miller**

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TOO often have I had to listen to Dr. Boanerges for he is in great demand as an inspirational speaker and Mrs. Brimes is one of his fans and my parishioner. I am really scared of her, and I did not dare say I would not be going to the Inter-Church Forum where he was to speak on "The Future — Its Promise and its Danger."

So I listened to his thunderous tones and majestic periods as they told of the magnificent promise and discovery of science and drew a picture of how wonderful life might be. He attributed them solely to the Christian gospel and said there was only one shadow threatening the bright future. That shadow was Communism. It was an illusion and a delusion in its promise of the good life, but it deceived many. Almost a third of the world's population was under its noxious rule. To America, to free America, God had entrusted the leadership of the free world. We had only to be true to our faith. Stopping only to gird up our loins we would move forward with hands outstretched in blessing.

"Let us share," he said, "not merely our material but our spiritual wealth. Let us preach the gospel to every creature."

"Oh what a wonderful address," said Mrs. Brimes as we met in the lobby. "If only Dr. Boanerges could carry the gospel to the Communists! But he is so needed here."

I murmured something and got away. It was not hard because Mrs. Brimes was already looking for others to share her enthusiasm. I did not. I was most uncomfortably aware of two challenges. The one was the challenge of the Communists to the faith I held and the life I lived and the other was the challenge of the Faith to me and to all of Christ's soldiers and servants. It seemed to me that though bombs and missiles might offer an immediate if uncertain safeguard from Communist attack the real struggle was between two ways of life. One thought little of man's freedom and the other believed that truth made man free. One denied God and the other affirmed him. But what did that affirmation ask of us? Dr. Boanerges had not said, but I thought that it asked all that we had. Asked, not compelled! But how compellingly it asked. And how reluctantly we give, I mused.

The bright future didn't interest me much unless it promised peace and the fruit of the spirit. Oh well, I suppose that's what Dr. Boanerges really meant when he said it was not the hammer and sickle but the old, rugged cross that would endure.

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## Don Large

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### All God's Children

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AMONG the classified ads in a Tokyo newspaper, the following item recently appeared in the "personal" column:

Gentleman who likes to smoke, and carouse, seeks the companionship of a lady who also likes to smoke, drink, and carouse. OBJECT: smoking, drinking, and carousing.

Now in a day characterized by markedly mixed motives on every side, it is rewarding to find a man who won't lower himself (how ever else he may do so!) by resorting to double-talk.

To be sure, I can't say that I agree with this gentleman's idea of the shape that mixed com-

panionship should take. In fact, I'd hazard a guess that the man in question is certainly not a gentleman, and that any female reader who was moved to respond to his ad would also turn out to be something other than a lady.

To go one step further, I find myself feeling sorry for this individual's limited concept of what fun is. For nothing is more deadly—or more deadly dull—than self-indulgence carried beyond the call of duty. If you'll read the Rubaiyat carefully again, you'll note that even Omar Khayyam himself grew ultimately bored with the jug of wine, the tree, and the girl underneath it.

But it's nevertheless refreshing to find a man who speaks from the heart and lays every last card upon the table. If nothing else, we at least know where he stands. Too much concealment of basic honesty is the order of the day in these times of outward respectability and undercover chicanery.

Which is precisely why we salute the Rev. John Fuller Mangrum, rector of St. Edward's Episcopal Church, at Mt. Dora, Florida. It seems that Fr. Mangrum — who once served five years as pastor of a Skid Row parish in Detroit — was invited to address a national convention of liquor dealers and bartenders. He cordially welcomed these brethren into the life of the Church, and urged them to slough off their guilt complexes.

"If one denomination does not have need of you," he said, "except when it wants backdoor contributions extracted through implied blackmail, you will find that the traditional Christian groups do want and need you."

He also reminded the barkeepers that God had created the world and had found it good. As the Litany points out, the kindly fruits of the earth were obviously put here for our enjoyment. It's the way a man uses these fruits of kindness which determines the rights or wrongs involved. Christ came to redeem the blue-noses of this world no less than the bartenders. Let the beverage dealers, he suggested, become active communicants of the Church, and let them establish high standards for their business, remembering that Christ died for the whole world—which includes bartenders and teetotalers, rich and poor, wets and dries, and all of God's children everywhere.

Now if only we can reach the heart of that convivial soul overseas, there'll be one less classified ad in the Tokyo paper. Meanwhile, we'll always respect forthright honesty, whether in the man in Japan or in the rector in Mt. Dora.



## STRESSES CHURCH'S PEACE ROLE

★ The role of the Churches as "a force for peace" in the world through their moves toward reconciliation with one another was stressed by the World Council of Churches in its Whitsuntide message.

Signed by the council's five presidents, the message was sent to its 171 member Churches to be read from pulpits on Pentecost Sunday, May 17th.

In an apparent reference to international and group tensions, the message declared that the Holy Spirit is "the spirit of reconciliation which overcomes misunderstanding and estrangement among the Churches and enables them to become a force for peace between nations and races."

The statement emphasized that the Holy Spirit who "created the Church" on the

first Pentecost 2,000 years ago is its "life" today and God's "all transforming power."

It noted that the Holy Spirit is the "Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's body and which gathers all the baptized into the one family of God."

Also, it observed, "the Holy Spirit is the spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the spirit."

"The Holy Spirit is the spirit of witness and mission which urges us to cease being pre-occupied with ourselves and sends us out into the world with its crying spiritual and mate-

rial needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ."

The message concludes with a prayer by the late Archbishop William Temple, a petition for forgiveness, trust in God and unity in him "and with one another."

The five World Council presidents who signed the message were: Dr. John Baillie, former principal of New College, Edinburgh, Scotland (Presbyterian); Bishop Sante Uberto Barbieri, Buenos Aires, Argentina (Methodist); Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany; Juhanon Mar Thoma, Metropolitan of the Mar Thoma Syrian Church of Malabar, South India; Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church.

## "To Be Preached To Death By Wild Curates"

This was the terrible fate to which the Rev. Sydney Smith laughingly consigned an unpopular bishop in the early nineteenth century. Congregations today might have reason to dread the same prospect were it not for the three years of training and study which your seminaries provide for the aspiring preacher.

To preach the Word of God with the authority of the Church is a solemn responsibility not lightly assumed. The seminaries exist to provide your future pastors and preachers with all the resources of Christian scholarship and mature spiritual insight.

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*BERKELEY DIVINITY SCHOOL*, New Haven, Conn.; *BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE*, Gambier, Ohio; *CHURCH DIVINITY SCHOOL OF THE PACIFIC*, Berkeley, Calif.; *DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH* in Philadelphia; *EPISCOPAL THEOLOGICAL SCHOOL*, Cambridge, Mass.; *EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST*, Austin, Texas; *THE GENERAL THEOLOGICAL SEMINARY*, New York City; *NASHOTAH HOUSE*, Nashotah, Wis.; *PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY*, Alexandria, Virginia; *SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH*, Sewanee, Tenn.; *SEABURY-WESTERN THEOLOGICAL SEMINARY*, Evanston, Ill.

## GENERAL SEMINARY RECEIVES GRANTS

★ Grants to the General Seminary totalling \$30,000 in honor of Mrs. Henry K. Sherrill have been announced. These, added to previous gifts in honor of Bishop and Mrs. Sherrill, have prompted the Seminary to consider naming the new deanery, Sherrill House.

One of the gifts came from the division of women's work of the National Council.

## NORTH CONWAY INSTITUTE

★ Pastoral care of alcoholics and their families is the theme of the North Conway, N. H. Institute which will be held June 15-19. Outstanding authorities on alcoholism will give addresses and take part in panel discussions.

The program and admission form may be had by writing the Rev. David A. Works at North Conway.

## CHANCEL DRAMA AT EPIPHANY

★ Christ in the Concrete City, a play by Philip Turner, will be presented in the chancel of the Epiphany, New York, the evenings of May 26-29.

## CALIFORNIA HAS NEW CHAPEL

★ A new chapel on the ground floor of an office building in downtown San Francisco was dedicated by Bishop Pike on May 5th. It is named St. Francis in the Mills, and the

bishop said it was not intended as "a refuge from work" but as "a symbol of the spirit in which we hope more and more men will conduct their daily task."

Services are held three times daily.

## WASHINGTON VOTES TO SUPPORT CITY PARISHES

★ The annual convention of the diocese of Washington authorized its bishops and executive council to raise funds and make plans to save inner city parishes.

Delegates adopted a resolution after hearing an appeal from Bishop Dun who said, "I hope we can agree that our Protestant Episcopal Church cannot simply withdraw from the changing city and transfer its operations to greener suburban pastures."

The bishop reported that of 28 congregations in the city of Washington which have been exclusively white in membership, 10 are "seriously affected" by changing neighborhood areas.

One church has already been closed for lack of membership and its building transferred to a Negro congregation, the bishop said, while another is in the process of selling its build-

ing with no definite plans for the future of its dwindling congregation. At least half a dozen others must face a decision soon as to whether to move to the suburbs or remain where they are and build new racially mixed or Negro congregations.

A total of 35 Episcopal churches in Washington have 32,000 baptized members, of whom 8,000, or one-fourth are Negro, the bishop reported.

## CONVENTION OF PENNSYLVANIA

★ The convention of the diocese of Pennsylvania went on record for the elimination of segregation in church-related institutions and for the end of capital punishment.

Budget for 1960 is \$670,000, largest in history, with \$386,000 of it for the National Council.

## CHAPLAINS ASSOCIATION HEADED BY GLENN

★ The Rev. C. Leslie Glenn was elected president of the Chaplains Association at its annual meeting on May 8th.

Its purpose is to improve the competence and deepen the spiritual life of the chaplains and to keep before the Churches the importance of sending an adequate number of chaplains into the armed services.

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## SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.  
Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

25c a copy \$2 for ten

THE WITNESS

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# BOOKS...

Kenneth Ripley Forbes  
Book Editor

*Interpreting Protestantism To Catholics* by Walter R. Clyde. Westminster. \$3.00

This can be a very useful book for Protestants — clerical and lay — to read and to digest. It is not written or published with polemical intent, as an armory for would-be proselyters, but rather as a factual essay to inform all-too-ill-informed Protestant folk of the nature of their religion, in order that they may talk intelligently and irenically with their Catholic friends and acquaintances.

The book is carefully written, its facts are authentic and its presentation is in simple and straightforward language. The interested Episcopalian will notice, if he reads it through, that the author fails to recognize adequately the important ways in which the Anglican Communion differs from the rest of Protestantism, to the extent that they can properly assert that their religious beliefs and life are truly Catholic in nature, but non-Roman in allegiance, and having much in common with all Protestants. The author's chapters on marriage and education are exceedingly well done and express for the most part the convictions of Episcopalians and of the Eastern-Orthodox. A good book and no intelligent Episcopalian can be other than interested and profited by studying it.

*The Meaning Of Worship* by Douglas Horton. Harpers. \$2.75

This book is the publication of the Lyman Beecher Lectures for 1958 at the Yale Divinity School. The lecturer and author is the dean of the Harvard Divinity School and the nucleus of his audience was made up of divinity students. These lectures in book form are stimulating to thought by the close analysis of their subject and the reader will find that he must give the book concentrated attention from beginning to end if he is to do justice to the treatment of the author's thesis. It is not a book to be skimmed.

The author begins his study with

the assertion that worship is always the "response to a divine invasion" and is in substance the ultra-Protestant conception of "conversion" which seems to neglect or under-emphasize the Catholic idea of spiritual nurture in the family of Christ. A similar attitude is expressed in the treatment of the sacraments as defined by the historic Church — Anglican, Orthodox and Roman — as objective spiritual facts "ordained by Christ himself". The author seems to assume that the parody of sacramental theology, — namely that the priest forces God to do thus and so as celebrant of a sacrament — represents the mind of Catholic theologians.

The book as a whole seems not to live up to its title. To this reviewer at least, it leaves the impression of an interesting and helpful essay on the subjects of pastoral theology and the ecumenical movement, which form the two concluding sections of the volume. But it is a book worth careful reading.

*Adventures With Children* by Elsa Barnouw & Arthur Swan. Crowell. \$3.75

This is a very practical reference book for the use of any grown-ups who live with or see much of very

young children, — kindergarten age or less. The authors are experts in this field. Elsa Barnouw is the director of the Gardens Nursery School-Kindergarten in New York City and was formerly in charge of the same work at Riverside Church. Mr. Hunt was on the staff at Riverside Church for seven years.

The contents of this book is largely vivid descriptions of nursery school children in action, — what they ask, how they are answered, what their activities are and how their various parents, especially mothers, behave, when realizing the fact that they have problem children on their hands. One may fairly assume that this present book will be a valuable asset for the clergy or other parish leaders to study if they are contemplating going into the nursery school business. And it is certain that no parents with children 2 to 7 years old can be other than intrigued and practically enlightened by poring over this volume.

The author has this wise word to offer in her introduction: "Though nursery school is not a 'must' for every child, it can serve as a valuable supplement to the home. Nursery school presents the young child with a variety of experiences through which he can make discoveries about himself, his fellow beings and the world around him".

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## -BACKFIRE-

### Nancy Church

*Churchwoman of New York*

That was a fine report (5/7) of the World Council of Churches, and I was particularly glad the Orthodox bishop said what he did about the ecumenical council proposed by Pope John. I have read in several papers that the main idea behind it is the hope that Rome may bring about union with the eastern Churches, by having them submit to Rome.

Archbishop Iakovos, speaking for the supreme head of his Church, puts at rest any fears we may have had that Rome will succeed in splitting the togetherness of Orthodox, Protestants and Anglicans that has found such splendid expression in the last decade in the World Council of Churches.

### Howard A. Bailey

*Layman of Simsbury, Conn.*

Among the tenets of our Church are the Fatherhood of God and the Brotherhood of Man. These are basic beliefs in our religion and are based upon the Bible. Now and then movements come along which tend to contradict these principles.

One of these is that of segregation in the South. The problem has also arisen in South Africa. In these sections the white races have sought to impose restrictions upon those of the black and yellow origins. It is manifestly unfair to punish a man or woman because of the race he or she happens to be born into. They have nothing to say about their origin and cannot change it.

To force children to attend separate schools on account of their color is unreasonable and unchristian. To segregate adults in buses, theaters and churches does not manifest the spirit of Christ. It may be difficult for us to realize this as we have been brought up in a prejudiced world. But it is necessary to apply our religion to everyday life and this is an important way to do it.

### V. L. Livingston

*Rector of St. David's, Portland, Ore.*

Concerning H. C. or Morning Prayer at 11 a.m. on Sunday by the Rev. James Joseph, in theory, M. and E.P. are daily services, yet how many P.E. churches or even the laity read these services, let alone the Bible. As a result, the 11 a.m. Morning Prayer service is still the most popular service and the only time most of our people hear the reading of the scriptures. This service with a

"good" sermon can be of great spiritual help to the congregation. In my limited observation, I am afraid we are becoming more and more liturgical without the necessary scriptural emphasis, which leads to all kinds of extremes from indifference to fanaticism.

### H. R. Kunkle

*Clergyman of Ft. Scott, Kansas*

The Rev. George E. Wharton of Phoenix, Arizona, is unhappy because the Roman Catholic bishops of Argentina "know little or nothing about the real teaching of Free Masonry." Maybe this isn't their fault. I would suggest that this could be easily corrected if Mr. Wharton would send these bishops a full copy in either Spanish or English of the rituals of all the degrees of Masonry, which would include of course the oaths and the Maundy Thursday ceremonies. The hierarchy might be convinced. Certainly something good deserves to be made known.

### L. F. Curtis

*Layman of Boston, Mass.*

The Witness for May 7 was about the finest you have had in months, which is not to detract from other issues since I think the magazine is always stimulating and informing.

But this number was particularly good all the way through; the news report of the meeting of the World Council; Brown's poetic way of telling us what life is all about; the light touch of Bill Spofford in his piece about the "disloyal" clergy; and the very amusing account about tv by John Crosby. And Don Large I look forward to week by week.

I continue to marvel how you can continue, week by week, to publish such an excellent paper at so low a price.

### Le Roy Hall

*Rector of Grace Church, Cincinnati*

I am enclosing a check for subscription for a young college boy who is planning to go into the ministry. I consider the Witness one of the best means I have of helping him come to grips with some of the fundamental matters of our time as they are considered in the light of the Christian Gospel.

### \* ADDRESS CHANGE \*

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