

The Living CHURCH

May 10, 1959

25 cents

**SPRING
BOOKS**

Marcia Gregg

May 10 is the Sunday to think
about religious orders [p. 25].



LETTERS

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

The Price of Conscience

That fine editorial, "The Price of Conscience" [L.C., April 12], was a masterpiece. It will help us greatly.

(Rt. Rev.) THOMAS N. CARRUTHERS
Bishop of South Carolina
Charleston, S. C.

The Best Conversation

The editorial "Conversation Begins at Home" [L.C., April 19] is the best thing I have seen on the whole business. Thank you for it.

(Rev.) C. LESLIE GLENN
Washington, D. C.

The Sour Notes

As a visitor from a neighboring parish to St. Paul's Church, Norwalk, on the occasion when the "20th Century Folk Mass" was presented, I write to protest the publication in your columns [L.C., April 26] of those critical letters which were apparently written by persons not present on that occasion. Thus the writers of these letters have augmented the false and undeservedly sensational publicity created by some of the secular press [some of which was corrected in a report from St. Paul's rector, L.C., April 26].

Standing directly behind the last pew in

the church, I had ample vision of the entire congregation, which was occupied with its devotions. There was the usual normal concentration and earnestness that neither the crowd nor an occasional photographer could interrupt. Furthermore, the congregation was a participating congregation, the remarkable feature of Fr. Beaumont's work being its provision for congregational participation in the music itself. The cantor, with orchestral accompaniment, sings a sentence of the Creed, for example; then, with the orchestra, he leads the congregation in the sung repetition of the entire sentence or of its last phrase. In this way a sharing in the musical presentation is possible for everyone. The words are not lost in the music and their significance is augmented by the repetition.

There are, of course, those that do not like Fr. Beaumont's music nor the idiom in which it is written, but that it can be a vehicle for religious devotion for those that do has been amply proven by its use at St. Paul's, April 5, and by its increasing occasional use in other parishes, while its value among youth groups is indicated by its continuing use.

ROSSELL F. BARRATT
Architect

Southport, Conn.

I'm sure if any of the letter-writers had been in Norwalk and participated in the mass their sour notes would have been far sweeter to the ear.

Here at St. Dunstan's our organist installed hi-fi equipment, and last December the Eucharist was celebrated, with full ceremonial, accompanied by the Fiesta LP recording perfectly controlled. I will admit that there were

one or two who said they would not want this type of music as a steady diet in Church, but all of us found it refreshing and stimulating. Since then, we have often sung the Sanctus and Benedictus qui venit with organ accompaniment.

The rector of Norwalk apparently knows how to make melody in his heart to the Lord. Ephesians 5:19. (Rev.) LEON B. G. ADAMS
Westchester, Ill.

Brazilians and Inferiority

Could I ask Mr. T. A. Quigley [L.C., April 12] to be more specific as to what exactly he means by "the results of racial promiscuity in Puerto Rico, Brazil, and Hawaii"? I would like to believe that he does not imply that miscegenation brings about the deterioration of "genus homo," the immolation of Caucasian humanity (whatever that may mean) through the creation of an intrinsically inferior "tertium genus."

My motive is rather simple: Brazilians are somewhat reluctant to admit that they are an inferior sort of human being simply because they believe all men are equal before God.

It is interesting to notice the striking similarity between what Mr. Quigley says and certain passages of Hitler's famous *Mein Kampf* (pp. 390-392, Reynal & Hitchcock edition, New York, 1940).

Finally, I would advise Mr. Quigley to be more cautious when he talks about the "unperverted Gospel." A good idea perhaps would be for him to let the Gospel speak to him, and avoid mixing doctrine and prejudice.

(Rev.) D. G. VERGARA DOS SANTOS
Priest, district of Central Brazil
School of Theology, Sewanee, Tenn.

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RELIGIOUS LIFE SUNDAY



The Religious Life has existed in the American Church for almost 100 years, and yet there are still Episcopalians who do not realize that there are monks and nuns in their Church. Others, who do know about Anglican Religious Orders, sometimes have inadequate, sometimes totally erroneous ideas as to why the Episcopal Church has re-established the Religious Life that was suppressed in the Anglican Communion during the Reformation. With this in mind, the Conference on the Religious Life in the Anglican Church in the United States and the Dominion of Canada has designated May 10 as "Religious Life Sunday." This day, the Sunday after the Feast of the Ascension, falls within the annual Novena (nine days of prayer) for the Religious Life, and the Conference asks at this time for the special prayers of the Church.

Monks and nuns — men and women called out of the world to serve God through a complete dedication of their lives — have been a part of the Christian scene since the earliest days of the Church. In the Church of England today there are more Religious than there were in the 16th Century just prior to their suppression by Henry VIII, and in the American Church we have over 600 men and women living the Religious Life. There are 41 Episcopal Religious Houses located throughout the country in 24 dioceses. On May 10 parish priests and chaplains have been asked to preach to their people about the Religious Vocation. Many Episcopal Churches will have bulletin board displays illustrating the life and work of Religious Communities, and literature will be available to Churchmen interested in learning more about the Religious Life. If you are unable to obtain information through your parish Church and would like to know more about this vocation, you may obtain pamphlets and other material by writing to any of the Communities listed below.



Member Communities of the Conference on the Religious Life in the Anglican Church in the United States and the Dominion of Canada:

For men —

Society of St. John the Evangelist, 980 Memorial Drive, Cambridge 38, Mass.
Order of the Holy Cross, West Park, N.Y.
St. Barnabas' Brotherhood, Gibsonia, Pa.
Order of St. Francis, Mount Sinai, L.I., New York
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For women —

Community of St. Mary, John Street, Peekskill, N. Y.
All Saints Sisters of the Poor, Catonsville, Baltimore 28, Md.
Sisterhood of St. John the Evangelist, 492 Herkimer Street, Brooklyn 13, N. Y.
Society of St. Margaret, 17 Louisburg Square, Boston 8, Mass.

Community of St. John Baptist, Box 342, Mendham, N. J.
Sisterhood of the Holy Nativity, Fond du Lac, Wis.
Sisterhood of St. John the Divine, Botham Road, Willowdale, Ontario, Canada
Community of the Sisters of the Church, 134 Ulster Street, Toronto 4, Ontario, Canada
Community of the Transfiguration, Glendale, Ohio
Community of St. Saviour, 720 41st Ave., San Francisco 21, Calif.
Order of St. Anne, 18 Claremont Avenue, Arlington Heights 74, Mass.
Poor Clares of Reparation and Adoration, Mount Sinai, L. I., N. Y.
Teachers of the Children of God, Maycroft, Sag Harbor, N. Y.
Community of the Way of the Cross, South Park Avenue at Big Tree Road, Buffalo 19, N. Y.
Order of St. Helena, R.D. 4, Box 397, Newburgh, N. Y.

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THINGS TO COME

May

10. Sunday after Ascension
Religious Life Sunday
11. Convention of West Missouri, to 12.
12. Conventions of Pittsburgh; New York; Newark; Rochester; Fond du Lac; West Virginia, to 13; Georgia, to 13; Iowa, to 13; and Western New York.
13. Convention of North Carolina, to 14.
16. Convention of Western Massachusetts.
17. Whitsunday (Pentecost)
18. Whit Monday
19. Whit Tuesday
Conventions of Delaware, to 20; Rhode Island; Connecticut; Harrisburg, to 20; Long Island; and Minnesota, to 20. Convocation of North Dakota, to 21.
20. Ember Day
Convention of Missouri, to 21.
21. Convention of Olympia, to 23.
23. Ember Day
24. Trinity Sunday
31. First Sunday after Trinity

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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BOOKS: SPRING REVIEWS

Toward Fuller Freedom

A GENUINELY HUMAN EXISTENCE. Toward a Christian Psychology. By Stephen Neill. Doubleday. Pp. 312. \$4.50.

The subtitle ("Toward a Christian Psychology") of Bishop Stephen Neill's *A Genuinely Human Existence* may lead you to expect a sample of the typical writing in the field of psychiatry and religion, now flooding our American market. Rather its content is related to its main title, "A Genuinely Human Existence." For the chief concern is to show how man, if he is to live as man should, needs to be reconciled to his environment and his neighbors, and how, first and foremost, he needs to be reconciled to himself. An understanding of essential human nature is approached through arts and history, the social sciences, philosophy, religion, and psychology. Throughout, the study of this nature is related to the genuinely human existence as demonstrated in the person of Jesus Christ.

The author's psychological orientation is evident throughout — from the assertion of man's primary problems arising from inner conflict to the full description, in non-technical terms, of the effects of this conflict, which conflict brings on the many problems of mankind. His discussion of these is the epitome of descriptive diagnosis.

As a psychiatrist, I was intrigued by his defining of the psychiatrist's chief purpose: namely, of "giving the patient back his freedom as a man." How well this describes what we try to achieve: freedom from the inner conflicts that underlie all emotional and mental illness; freedom from crippling emotions and feelings that arise from these conflicts; freedom from unrealistic self-esteem, producing neuroses and psychoses; freedom from distorted personality and character disorders which make the individual's proper function in family and society difficult if not impossible.

His discussion of the transcendental and eternal factors — as to the nature of reality and the purpose of life — clarifies a typical mistaken prejudice of many Christians toward psychiatry. The psychiatrist, like everyone else, has his own basic convictions about these things. He can, however, carry out his professional task without ever bringing these fundamental questions and his own answers to them into the picture. These questions will be asked, but once the psychiatrist begins to help his patient achieve his freedom, the clergy and the Church must step in to motivate him toward that fuller freedom which is realized in a true acceptance of the Gospel, through an ongoing

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relationship with God as revealed in the genuinely human existence of Christ.

One area (there were so many!) that intrigued this reader was Bishop Neill's discussion of "good" and "bad" as defined, not in the typical ethical sense, but in terms of relationship. This particularly touches the heart of the psychiatrist, who cannot stand as a judge of morality, but has to understand and accept the patient as he is with an objective willingness to help him, however bizarre and unconventional his behavior may be.

Two small criticisms come to my mind. One is the unattractive typography of the book which makes it slow and difficult to read. Perhaps the publishers will improve this in later editions, which should be forthcoming.

The other criticism is for the absence of reference notes. Even with a fair knowledge of Scripture, I found myself wondering about the exact references made, and the translation used. This was true of Bishop Neill's broad references to his tremendous and widespread reading and knowledge.

It is impossible to do justice to this book, even if I had pages allowed for the review. It should certainly be a valuable source of homiletic materials for the parish priest. It can do much to help all those concerned with the problems of human existence to understand how people behave, and how they might do otherwise. Certainly it can be helpful for all of us in trying to understand ourselves better. I hope that Bishop Neill's closing remarks, that he has raised large questions which must be the theme of a further book or books, offer promise of his dealing with them in the course of time.

JUDSON S. LEEMAN

Antigua to Zanzibar

A HISTORY OF THE S.P.C.K. By W. K. Lowther Clarke, D.D., with an Epilogue by F. N. Davey. London: S.P.C.K.; New York, Macmillan. Pp. x, 244. \$5.25.

Founded in 1699, the Society for the Propagation of Christian Knowledge is one of those magnificent semi-official Anglican agencies that continue after more than 250 years to have a tremendous influence on the life and development of the Church throughout the world. No less amazing is the fact that two of these agencies, the S.P.C.K. and the Society for the Promotion of the Gospel, owe their origin largely to the vision and energy of Thomas Bray, whose portrait in color is the frontispiece of *A History of the S.P.C.K.*, by W. K. Lowther Clarke.

The interests of the S.P.C.K. have been varied and its vicissitudes many during its long history. Its undertakings have included the founding and developing of charity schools, the fostering of the East India mission, the endowment of overseas

bishoprics, and many other good works, in addition to the publication of books, for which it is chiefly known today.

At many points the history of the S.P.C.K. is concerned with the development of the Church in America. When Bray came to the colonies as commissary for the Bishop of London, he brought with him supplies of books and tracts from the S.P.C.K. for the scattered clergy and laity of the Colonial Church. The Society actually financed immigration to Georgia in the early days. Henry Newman, its third secretary, was American-born, a graduate of Harvard, and took great interest in the cause of religious education in the colonies.

The course of these and many other notable enterprises has by no means been a smooth one. Dr. Clarke, for nearly 30 years secretary of the S.P.C.K., has told the story in candid and straightforward manner, recording impartially both its successes and its failures, down to the time of his retirement in 1944. His successor, Dr. Noel Davey, carries the account through the difficult period of post-war readjustment, in what is called an epilogue, which, however, might well be an introduction to an even more important Volume 2, for the S.P.C.K. looks to the future quite as much as to the past.

Many and fascinating are the episodes and anecdotes recorded in the pages of this book. During the 18th century the S.P.C.K. did much to combat the worldliness that was characteristic of Church life, though its close ties to the official leadership of Church and State sometimes made this difficult. In the 19th century it managed to keep surprisingly free of the Churchmanship controversies, though the fact that individual members could blackball the publication of individual tracts meant that the surviving ones were often "safe" to the point of being both innocuous and dull. In the early part of the 20th century, however, the S.P.C.K. began boldly to lead thought rather than to follow, with the publication of such important works as *Essays Catholic and Critical*, Gore's *New Commentary on Holy Scripture*, and *Liturgy and Worship*.

One of the most fascinating chapters in the history of this distinguished Society concerns the publication of Bibles and Prayer Books in scores of foreign languages for missionary use. (Publication of

ACU CYCLE OF PRAYER

May

10. St. Andrew's, Valparaiso, Ind.; St. James', Jamaica, N. Y.
11. Holy Cross Monastery, West Park, N. Y.
12. Christ Church, Yonkers, N. Y.
13. Canterbury House, University of Miami, Coral Gables, Fla.; Church of St. Mary the Virgin, New York, N. Y.; St. James', Port Daniel Centre, Quebec, Canada.
14. St. Andrew's, New Haven, Conn.; Church of the Good Shepherd, New York, N. Y.
15. The Rev. Alfred M. Smith, Jenkintown, Pa.
16. Trinity, New Castle, Pa.; St. Mark's, Port Limon, Costa Rica; St. Joseph Station, Yankton Mission, S. D.

the Authorized Bible and Prayer Book of the Church of England are restricted to the Queen's Printer and the Oxford and Cambridge Presses, but the S.P.C.K. has always been a major outlet for their distribution.) In recent years, also, the Society has established retail bookstores in all the major English Cathedral towns and in some 20 centers overseas, from Antigua to Zanzibar.

There is nothing quite like the S.P.C.K. in the American Church, but fortunately the major publications of the Society are available in this country through Macmillan and other American publishers.

CLIFFORD P. MOREHOUSE

Solid Sanctity

GOD IN US. The Theory and Practice of Christian Devotion. By **Miles Lowell Yates.** Edited by **W. Norman Pittenger** and **William H. Ralston, Jr.** Seabury Press. Pp. ix, 206. \$4.25.

GOD IN US is a testament left to the Church by Fr. Yates, a late beloved chaplain and instructor at the General Theological Seminary. The editors have created the book from the author's notes for elective courses at the seminary. For our American Church, with its relative poverty in ascetical writing, this is a very important book.

In his treatment of the subject, Fr. Yates has departed from the classical outline of Christian devotional writing. By avoiding the traditional approach, the book is endowed with a seldom found freshness. Outside the form, however, the author states little which is new but his own insights are sharp and often dazzling.

The frequent quotations from the Roman Catholic Modernists, Baron von Hügel and Fr. George Tyrrell, indicate the influence of these writers upon Fr. Yates' personal spirituality. There is evidence, too, that he was attracted to the French Sulpician school of the spiritual life. The resulting treatment may seem a little strange for those accustomed to older English, German, and Latin spiritual thinking but the new treatment can become an attractive feature.

It is suggested that *God in Us* can be profitably used by clergymen, seminarians, and laymen. Many scholars likely would disagree with this suggestion.

No doubt, the priest, possessing a good knowledge of ascetical theology, will find Fr. Yates' lectures to be invaluable. The cleric, however, who failed to take such an elective in seminary will find the writing difficult but not impossible. Surely the efforts put into the study of *God in Us* will bear fruit a hundred-fold.

For seminarians, this work could be an excellent textbook which should be presented by an instructor skilled in the

Continued on page 18

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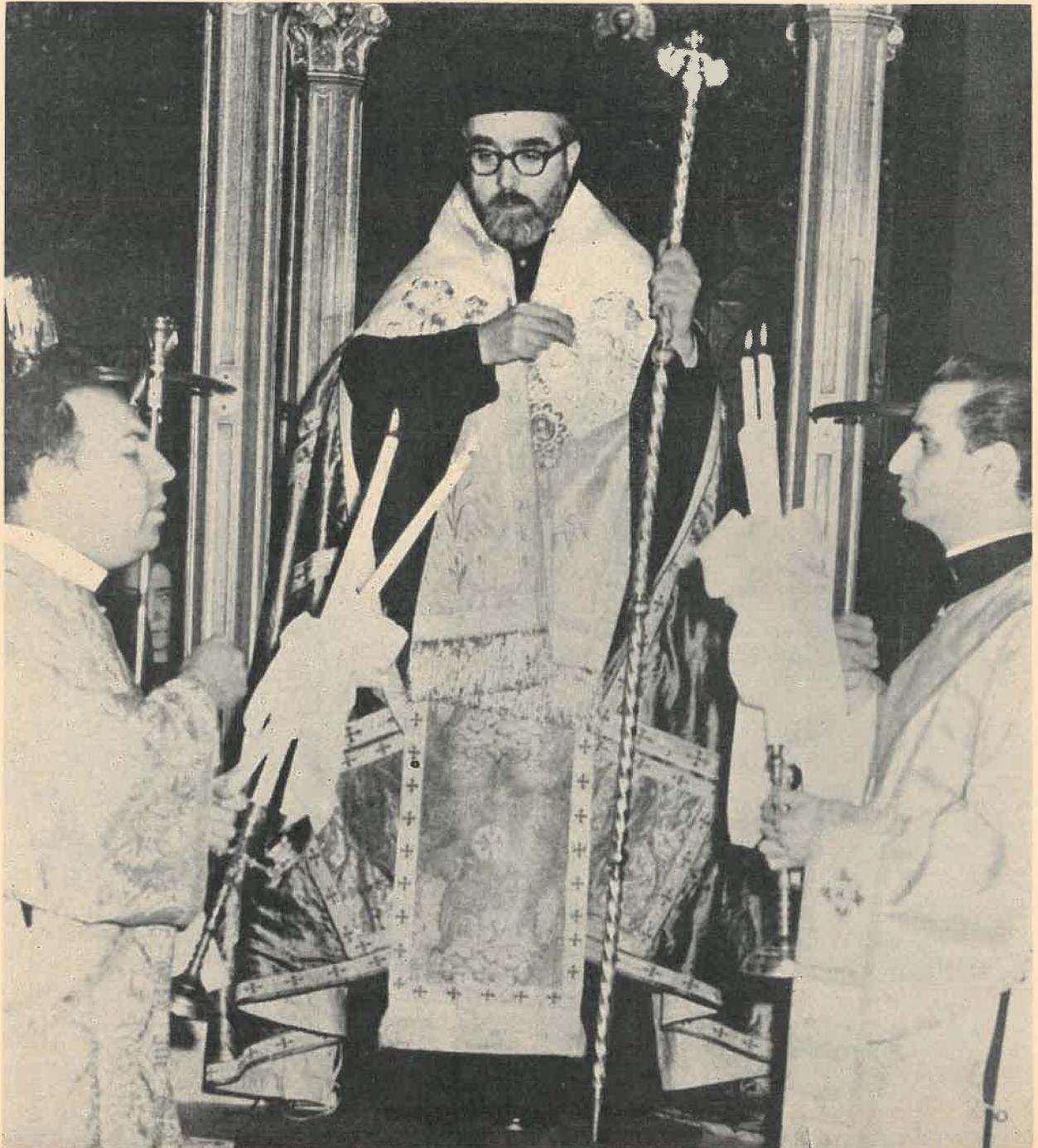
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Choir. Lord, have mercy.

Enthronement

The enthronement of Archbishop Iakovos (James), new primate of the Greek Orthodox Archdiocese of North and South America, which took place recently in the Hellenic Cathedral of the Holy Trinity, New York, N. Y. [see L.C., April 12].

At left, above, is the petition in the Liturgy of St. John Chrysostom as it will from now on regularly be made for the new archbishop in the Greek Church.



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**Sunday after Ascension
May 10, 1959**

NATIONAL COUNCIL

The Top Layman

Presiding Bishop Lichtenberger announced the appointment of Warren H. Turner, Jr., of Alexandria, Va., as his chief executive assistant. The announcement was made on April 29, during the National Council meeting.

Mr. Turner, who is assistant director of research and development with the National Security Agency, Washington, D. C., was on the same day elected a vice president of National Council. Bishop Bentley, director of the Church's overseas missionary work, also continues as a vice president of the Council.

A veteran of 17 years of U.S. Government service, Mr. Turner will begin his work for the Church's administrative staff on June 1.

Mr. Turner's job as chief assistant to Bishop Lichtenberger, who is also president of the National Council, was authorized by the 1958 General Convention, to lighten the Presiding Bishop's administrative load and allow him more time for pastoral work.

As a vice president of the National Council, Mr. Turner can be considered the highest ranking layman in the Church's national organization, and his post was characterized by a Council officer as "one of the most responsible ever held by a layman in our Church's history."

Mr. Turner became assistant director of research and development for the National Security Agency in 1956. (NSA is a Department of Defense agency which involves technical and coordinating functions relating to the security of the country.) In 1958 he also took on the direction of its subordinate electronic computer laboratory. His duties have been essentially those of devising programs to be conducted both in contractors' laboratories and in NSA facilities and of directing these programs.

Mr. Turner was first employed by the army as a specialist in 1942 and shortly became a research analyst. For his service during the war he received commendations from the War Department Military Intelligence Division and from the Chief of Staff of the Army.

In September, 1945, he was one of a small group who were selected to form



Warren H. Turner, Jr.: Chief executive assistant to the Presiding Bishop.

the Army Security Agency's first research and development organization. In 1952 he became assistant to the chief of research and development, and in 1954 executive assistant to the director.

Born in St. Davids, Pa., in 1913, he attended Kent School and Princeton University. In 1941 he received the B.A. in classics from Bard College.

Mr. Turner is senior warden of St. Paul's Church, Alexandria, Va. Both a licensed lay reader and Church school teacher, he is serving the diocese of Virginia as chairman of its Christian education department and as a member of its executive committee. He has been several times a delegate to the diocesan council and his provincial synod.

Mr. Turner is married to the former Mildred Mial of Morristown, N. J. The Turners have no children.

Ecumenicity, Not Cohabitation

by BILL ANDREWS

National Council flatly turned down an invitation to move its New York headquarters from 281 Fourth Ave. to the new Inter-Church Center being built for the National Council of Churches.

This decision, along with the appointment of the new administrative vice pres-

ident (see col. 1 and p. 13), highlighted a busy three-day meeting in Seabury House at the end of April.

Bishop Warnecke of Bethlehem delivered the report of the committee considering new housing for headquarters — a report studded with lively language. He spoke of offered gifts which would have covered moving costs and furnishings for the Presiding Bishop's office if the Church moved to the Center, but he said, "We would in some measure lose our own identity and the impact of our own building. There is the possibility of problems involved in the use of the common chapel. The very closeness to other Communion and to the National Council of Churches may be a disadvantage as well as an advantage in potentially excessive involvement for which our staff does not possess the time. . . . We do not feel that ecumenicity is necessarily or even wisely based upon cohabitation. We are not certain that 'the more we get together the happier we'll be.' We would emphasize that the concern of the Episcopal Church for unity and cooperation with other Churches is not dependent in any way upon a decision related to housing. As a committee we are unanimous in not recommending participation in the Inter-Church Center."

The committee also declared against efforts to rehabilitate the present building, and against a move to a suburban location. It urged construction of a new building. Tentatively it favored building on a site in Manhattan, but it left in consideration sites in cities in other parts of the country.

National Council voted approval of the report and continued the committee.

Approved without debate was a "companion diocese plan" for the personalizing of missionary giving similar to one which had been discussed at length in the February meeting. Close contacts between a diocese and a missionary district would be encouraged, but the National Council would retain control of the apportionment of money to the different fields.

Questions raised in February by Bishop Gray of Connecticut, head of the committee studying the whole overseas missionary operation, were resolved by the clear understanding that his committee was empowered to bring in alternative plans if it should so desire at a later date.

The Gray committee was to meet immediately after the Council meeting, so it made no report to the Council.

Another carry-over from the February meeting was the question of the roles of members of National Council and the paid staff officers. An amendment to Council bylaws introduced by Dr. Edward McCrady included the statement: "Policy decisions respecting the nature and scope of the work to be carried out shall be made by the Council in conformity with the program established by General Convention."

The Rev. David Hunter, director of the Christian Education Department, asked if it was really intended to put all policy-making in the hands of the Council membership rather than of the staff officers. Presiding Bishop Lichtenberger replied that this was just what was intended. Dr. Hunter said this would make Council meetings longer and more time-consuming. Bishop Warnecke of Bethlehem made the point that what was meant was basic policy, not administrative decisions, and Bishop Gray of Connecticut said it would be the Presiding Bishop's function to determine which decisions were policy and which were administrative.

Considerable discussion about the McKinzie report (a study and recommendations on the administration of Church headquarters) revealed some areas of disagreement. The report recommended that divisions of the Council be realigned to make a sharp distinction between "administration" and "service." Under this proposal, much of the work of such divisions as College Work, Town and Country, and Racial Minorities would be transferred out of the Home Department. A number of Council members expressed doubt as to the wisdom of such a move.

The Rev. Gardiner Day presented a resolution on behalf of the College Work Division opposing the transfer of part of its work to the Christian Education Department. The Rev. Canon D. H. Wattle said such a move was premature, since staff officers planned further consultation with representatives of the McKinzie organization. Mr. Day then withdrew his resolution, and the whole issue remained, for the moment, unsettled.

Other Council actions included:

- ✓ Selection, over some opposition, of the 1961 Church School Missionary Offering objectives. Overseas' share will go to capital needs in the missionary district of Mexico; the Home share will go to capital needs of the domestic missionary districts, without specifying one special need or district. Opponents of the move feared the lack of a specific object would hurt the offering.
- ✓ Raised the Unit of Research and Field Study to the status of a General Division.
- ✓ Passed a resolution congratulating a Council member, Bishop Bayne of Olympia, on his appointment as executive officer of the Anglican Communion. Bishop Bayne resigned, in view of his impending departure to Eng-

land, as head of the Christian Education Department but kept his Council membership. Bishop Smith of Iowa was named chairman of the Christian Education Department.

- ✓ Voted the balance of the 1957 Church School Missionary Offering (\$43,000) to finance needed buildings in Haiti.
- ✓ Established an organization plan for a theological seminary in San Juan, Puerto Rico to serve the Caribbean area. It was established under tight National Council control as a regional rather than diocesan seminary.
- ✓ Endorsed a plan of the Christian Education Department to begin clergy training conferences as a first step in a program of adult leadership training, which will replace the "crash" program of group life laboratories conducted in recent years.
- ✓ Failed to approve a definition of tithing brought in by the Promotion Department, stating that tithing is giving 10% of one's income to the Church. The Department had presented the definition for its own guidance in preparing stewardship materials. Bishop Bayne said the definition "tried to use the standard of a pastoral society in which the first 10% of the increase in flocks and herds were given for all religious and charitable purposes, and apply this stand to a very complicated society. To say 10% is unrealistic. Many can give 30%, and the government recognizes this in its tax laws." Several Council members expressed concern about any precise definition of tithing, and the Presiding Bishop finally suggested that the definition be withdrawn.

More Council news next week

EPISCOPATE

Washington's Coadjutor

The Rev. Dr. William Forman Creighton, first coadjutor in the diocese of Washington, was consecrated at the Washington Cathedral on May 1.

Presiding Bishop Lichtenberger officiated. Twenty bishops and clergy from dioceses and missionary districts as far distant as Cuba participated. Bishop Dun, who was one of Bishop Creighton's co-consecrators, has announced that he will retire not later than 1962; he will then be succeeded by Bishop Creighton. The other co-consecrator was Bishop Gibson, coadjutor of Virginia.

INTERCHURCH

Students and World Mission

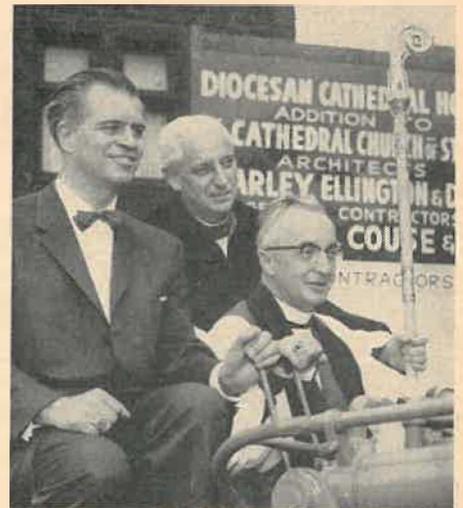
Three thousand students are expected to attend the 18th Ecumenical Student Conference on the Christian World Mission, December 27 to January 2, at the University of Ohio, Athens.

Speakers scheduled include Bishop Newbiggin of the Church of South India and the Rev. Martin Luther King. Conference will be under the auspices of the Student Volunteer Movement for Christian Missions, which has National Council of Churches affiliation. About half the participants are expected to be from outside North America. Conference headquarters is at 257 4th Ave., New York 10.

PARTIAL VICTORY: Treason indictments against 61 non-white South Africans were quashed just before their cases came up in late April. Court ruled that the indictment (based on opposition to apartheid laws) was defective because it lacked particulars of their alleged conspiracy in connection with the charge of "preparing for acts of violence." Meantime, 30 other defendants, who went on trial in January, had the resumption of their trial delayed from May to August, to allow time for defense appeals to quash their indictments. Case started with arrests of 250 persons in 1956. The South Africa Defense Fund (Bishop Pike of California co-chairman) still seeks contributions for legal expenses. Address: 4 West 40th St., New York 18.

PRESBYTERIAN TO WEST POINT: Dr. Theodore C. Speers, pastor of Central Presbyterian Church, New York City, has been named chaplain for cadets at the U. S. Military Academy succeeding the Rev. George M. Bean. Though this post has usually gone to Episcopalians, Dr. Speers is the third Presbyterian to hold the appointment. Arrangements are being made through military chaplains and the diocese of New York to assure a continuing Church ministry to Episcopalians at the Academy. Dr. Speers, among his other activities, has been a member of the advisory board of the Episcopal Actors Guild.

SOUTHERN PRESBYTERIANS: General Assembly of the Presbyterian Church in the U.S. voted disapproval of proposal by the



Bishop Emrich of Michigan put his hand to the throttle Sunday, April 26, during a symbolic demolition and ground-breaking ceremony for a new diocesan cathedral center. With the bishop, guiding the bull-dozer, is the Hon. G. Mennen Williams, Governor of Michigan and member of St. Paul's Church, Lansing, and the Very Rev. John J. Weaver, dean of the Cathedral Church of St. Paul. It is expected that the new \$1,500,000 building will be completed when General Convention meets in Detroit in 1961. Being torn down to make room for the new structure is the old cathedral house and diocesan headquarters.

Fifth World Order Study Conference that this country and the U.N. recognize Communist China. Same Assembly also refused to criticize the National Council of Churches (which sponsored the Conference) and reaffirmed that Conference's right to make pronouncements on "moral and spiritual problems inherent in world relations." In another action, the southern Presbyterians spoke for the right of Negroes and whites to "meet voluntarily in unhampered assembly and genuine fellowship."



STERILIZATION AND BIRTH CONTROL: Bill providing for sterilization as a means of curbing illegitimate births was dropped by a committee of North Carolina's senate after protests from many clergy. At about the same time, a Connecticut assembly committee defeated a bill allowing clergy and doctors to give birth control advice as a health measure, and Pennsylvania's Board of Public Assistance rejected a proposal that case workers be allowed to refer birth control inquiries from relief clients to clergymen or physicians. Present Pennsylvania practice is to permit referrals to clinics only if the relief client specifically asks how to obtain birth control information.



UNEMPLOYMENT TAX: Eisenhower Administration has asked Congress to extend the unemployment insurance tax to cover employees of non-profit organizations — clergy and members of religious orders excluded. Washington office of the NCC is sounding alarm notes based on fears that the tax will take from Church agencies with stable employment considerable money to support unemployment benefits in industries with frequent lay-offs. James Hamilton of the NCC Washington office estimates that there is a 90% chance that the proposal will not pass in this session of Congress, but that it will probably come up again in later years. Effect of the proposal on lay employees in Church-related organizations will be varied, since the whole unemployment insurance picture is based on federal-state cooperation and is radically different in different states. In some cases, it would add a straight 3% payroll tax. In others (Church Literature Foundation, publisher of this magazine, is one), it would add a new 0.3% payroll tax, since the organizations are already voluntarily covered by state programs.



CHECK STATIONS: On May 17, the Rev. Granville M. Williams, S.T.D., Superior of S.S.J.E., in Cambridge, Mass., will appear on *Lamp Unto My Feet*, CBS-TV, 10 a.m., EDT. Part of the program will be the film, *Poverty, Chastity, and Obedience*. Correct local times for the program may be obtained from local CBS stations. Fr. Williams is with the Religious Life Conference which sponsors Religious Life Sunday (see cover and page 25).

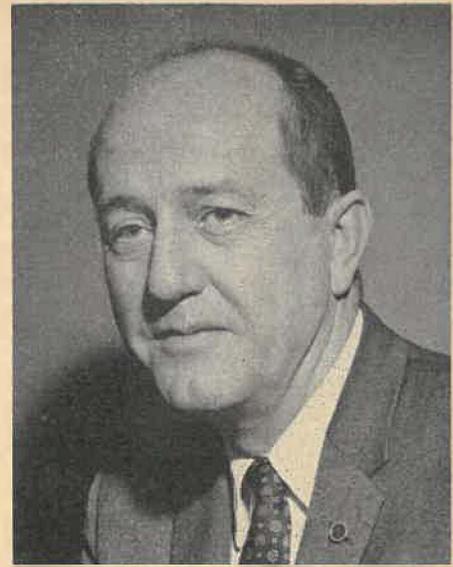
NCC

New Post Is Filled by an Episcopalian

William Frye, an Episcopalian, of White Plains, N. Y., has been appointed director of the new Office of Information of the National Council of Churches.

The NCC says that the Office of Information "was established as part of a broader program to meet the problem of public interpretation of the NCC and its work, and will function under the general direction of James W. Wine, whose appointment to the post of associate general secretary for public interpretation was announced last October."

"The appointment of Mr. Frye is in line with the NCC's new concept of a comprehensive strategy for public interpretation of the ecumenical movement as well as of the Council itself," Mr. Wine said. "The need for this new interpretative



William Frye: A new strategy.

Eleven-year-old twins from **Cleveland, Ohio**, won top prizes for younger entrants in the 1959 **Church School Missionary Offering Contest**.

Gayle Snyder, a pupil at Grace Church school, Cleveland, won first prize among contestants under 12 years of age; her brother **Guy** was awarded second prize.

Choosing from among a total of more than 2,500 entries, the judges gave first prize for Church school students 12 and over to 12-year-old **Pamela Barry** of Trinity Church School, **San Jose, Calif.** Second prize went to **Julie Irene Felix**, 17, of Toledo, Ohio, a member of **St. Paul's Church, Oregon City** (a suburb of Toledo).

The creative art contest was sponsored by National Council's promotion department.

The offering, expected to top \$400,000 this year, will aid missionary work in Central America and help build parish houses in rapidly growing areas of the U.S.

The four prize winners will go to New York for a weekend in early June as guests of the National Council.

program, in which the Office of Information will play an important part has long been recognized by the Council's member Churches and endorsed by the General Board. The Office of Information will continue many of the functions of the former Office of Public Relations."

Another Episcopalian, Donald C. Bolles, who organized the public relations operation of the NCC when it was established in 1950, and has ably served as its executive director since then, is leaving the NCC. His new work: assistant, at \$15,000 a year, to the chairman of the New York City Housing authority.

Mr. Frye was formerly deputy director, Department of Mass Communications, UNESCO, in Paris, and more recently

director of information in the New York office of UNESCO at United Nations headquarters.

He began his career as a reporter in Gadsden, Ala., in 1926, later working for papers in Birmingham, Ala., and Nashville, Tenn. From 1931 to 1945, he was with the Associated Press bureaus in Nashville, Washington (D.C.), London, and Paris. He served as a special consultant to Secretary of War, Robert P. Patterson, to Secretary of Defense James Forrestal, and to Secretary Louis Johnson. In 1949-50 he was Director of Public Information, Defense Department, charged with consolidating the public information offices of the Departments of Defense, Army, Navy, and Air Force, and establishing the present Office of Public Information. In 1950 he was awarded the Defense Department Certificate of Appreciation for distinguished public service and joined the U.S. Foreign Service, detailed to London to the European Coördinating Committee.

He has also served as a European correspondent for the National Broadcasting Company, as an assistant editor of Army-Navy-Air Force *Register*, and military editor of *Aero Digest Magazine*.

He is the author of many military articles and of a biography of General George C. Marshall, *Marshall; Citizen Soldier*.

WORLD COUNCIL

The New Building

A total of one million dollars in cash and pledges has been received for the new headquarters building of the World Council of Churches in Geneva, Switzerland, retired Presiding Bishop Sherrill, who is chairman of the international committee for the building, reported. He spoke to the U.S. Conference for the World Council meeting at Buck Hill Falls, Pa., attended by about 150 delegates from about 30

Protestant, Anglican, and Eastern Orthodox Churches.

Pact and Buffer

At the same meeting, Dr. O. Frederick Nolde, proposed that the U.S. and the Soviet Union sign a nonaggression pact and set up a buffer zone in which armaments would be withdrawn under international control. Dr. Nolde, who will attend the Big Four Foreign Ministers' meeting in Geneva May 11, is head of the Commission of the Churches on International Affairs, joint agency of the World Council and the International Missionary Council.

Contamination by Association

Dr. Roswell P. Barnes, executive secretary in the U.S. for the World Council, maintained in a paper presented to the meeting that Christians of the west are not "contaminated" by association with Christians from the east. On the contrary, he said, it was the "prevailing judgment" in the Churches, based on official policy and validated by experience, that "the net effect of such encounter is that Christians from the free world influence Christians from the communist world more than vice versa."

A note of warning was sounded by the Rev. Alexander Schmenann (of St. Vladimir's Orthodox Theological Seminary) to avoid identification of the Churches in satellite countries with the leaders permitted to speak for them.

Dr. Barnes urged the American Churches to maintain and extend fellowship "with its inescapable difficulties," even in

the face of "abuse and misinterpretation from one school of public opinion and their allies in the Churches." He also expressed sharp disagreement with those who think that any Christians who do not become refugees or martyrs when a communist regime gains control of a country are "apostate agents of communism."

URBAN WORK

Coöperation and Loyalty

Faced with the problems and opportunities of the rapidly growing and changing New York metropolitan area, more than 80 leaders of 12 Churches met for a two-day conference, under the auspices of the Protestant Council of New York, on the practical aspects of Church coöperation at the local level. A statement from Bishop Donegan of New York, favoring continued coöperation by the various Churches, pointed out:

"Each Communion can only exist by the development of a sense of loyalty within its membership. The Protestant Council, therefore, must avoid establishment of programs based on divided loyalties on the local level, and offer, as a sound strategy, coöperative planning and work which develops programs through consultation and presents such programs to the local churches through diocesan channels."

Dwindling Congregations

That the city church must concern itself with the housing problems of its community was the consensus of four speakers at the "Conference on the Parish Church

and Urban Housing," held in Cathedral House, New York City.

The conference, sponsored by the committee on Christian stewardship of the department of Christian social relations of the diocese of New York, heard the Rev. James A. Gusweller, rector of St. Matthew and St. Timothy, New York City, warn that unless the Church gives active support to solving the housing problems in its immediate area, congregations will continue to dwindle.

With variations, the same statement was offered by Mrs. Paul Flatow, member of the Urban Renewal Sub-committee of the Morningside Citizens Committee; Victor Remer, assistant executive director, Lenox Hill Neighborhood Association; and Jay V. Grimm, attorney for the housing clinic, St. George's Church, Manhattan.

LAYMEN

A Career of Service

Harper Sibley, Churchman and chairman of Church World Service, died April 24, at the age of 74.

Mr. Sibley, who lived in Rochester, N. Y., was in California with his wife on a business-pleasure trip when he died.

A communicant member of St. Paul's Church, Rochester, N. Y., Mr. Sibley was superintendent of the Sunday school for 25 years, and had also been a vestryman and junior warden for many years. He was a member of the Episcopal Church's first National Council, and a Council member for 18 years. Mr. and Mrs. Sibley are believed to be the only husband and wife to have both served on Council.

Mr. Sibley's career was one of service. He was president of the Chamber of Commerce of the United States from 1935 to 1937, and remained a member of its senior council. The Church Committee on Overseas Relief and Reconstruction of the Federal Council of Churches and the Foreign Missions Conference elected Mr. Sibley chairman in 1943. The aim of the committee was to relieve and assist in the rehabilitation of war-impooverished people. In January of this year, Mr. Sibley was elected president of the United States Committee for Refugees. He had been chairman of the International YMCA, chairman of Church World Service for 13 years, and treasurer of the Federal Council of Churches.

He classified himself as an agriculturist because of his extensive land interests in several states in this country and Canada.

Born in New York, Mr. Sibley attended Groton School (Mass.), and received the A.B. degree from Harvard in 1907. He took an LL.B. at the New York Law School in 1909 and was awarded the LL.D. degree by Hobart College, Geneva, N. Y., in 1936.

He was a director of the Security Trust Company of Rochester, the New York Life Insurance Co., and the Western Un-

Continued on page 27

A Timely Feature

We thought we would be safe in assuming that Boris Pasternak's *Doctor Zhivago* is still on the best seller list, but just to make sure we consulted the "Best Seller List" of the *New York Times Book Review* and found that not only does *Doctor Zhivago* still appear but that it has top place as of March 29, April 5, April 12, April 19, and April 26. Thus we feel more than ever confident that the Rev. Kendig B. Cully's article, "Religion in *Doctor Zhivago*," is a timely feature for this Spring 1959 Book Number of THE LIVING CHURCH.

Liturgics is a good subject with which to balance fiction; hence, we take pleasure also in presenting in this issue the article, by the Rev. H. Boone Porter, Jr. We believe that Dr. Porter here says something that needs to be said: namely, that the significant contributions at the present time to liturgiology are in the form of small booklets rather than of ponderous tomes or average size volumes.

More Than Efficiency

The appointment of Mr. Warren H. Turner, Jr., as a vice president of National Council and as chief administrative assistant to the Presiding Bishop is a step which should lead to greater efficiency in our national Church headquarters.

Increased efficiency is needed, but it is not the only fruit this move could bring, or even its most important fruit.

When *THE LIVING CHURCH* argued last summer for appointment of an administrative subordinate to the Presiding Bishop, we were concerned less with administrative polish than with the office of the Presiding Bishop.

The Presiding Bishop is our chief bishop, the primate of the American Church, metropolitan of a province of the Church which bears unique and strategic responsibilities for the spread of the Gospel in a tormented world.

We do not base our hopes that the Church may bear her burdens well on any hope that it can slick up its administrative and promotional techniques till they surpass the use of the same techniques by the children of this world — and by the powers of darkness.

Such hopes would be comparable to a dream by a first century Christian that St. Paul and St. Peter could overcome the pagan power of the Roman Empire by the superior application of the techniques of management, power, and persuasion.

What allowed St. Paul and St. Peter, under God, to overcome the power of Rome was the power of Christ in them. It was as apostles, witnesses, shepherds, that they conquered — not as managers, pro-consuls, organizers.

In their day, St. Peter and St. Paul could handle the small administrative tasks that were side-issues of their work. They could write a letter or preach a sermon in which there was a passing reference to the financial needs of the Church in Jerusalem. They could then pick up the offering of the faithful, put it in a bag, and carry it with them on their missionary journeyings.

Gradually, as it has prospered, the Church has put more and more burdens upon its leaders, until a diocesan bishop, a parish priest, or the Presiding Bishop is deeply immersed in mass solicitations for funds, mass handling of funds collected, and complex techniques for the use of large resources procured by these funds.

As such burdens have multiplied, even the most saintly of ecclesiastical leaders are likely to find little time in which to be witnesses of the Resurrection and shepherds of Christ's flock.

This is the situation which needs correction, and

the appointment of the administrative officer could be a major step in its correction.

We hope and pray that Presiding Bishop Lichtenberger may be so freed from the details of Church "business" that he can devote the greatest share of his time, talents, and energy to what is the real business of the Church — the spread of Christ's Kingdom and the loving care of Christian souls.

Bishop Lichtenberger has shown signs throughout his ministry of possessing great gifts from God: wisdom, learning, love, and understanding. These great gifts should be made available to the whole Church, and most especially to our bishops. Bishop Lichtenberger has, we think, the qualities that can make him a true father in God, a man of prayer and grace, of prophetic insights and costly devotion.

If Mr. Turner can take over the lion's share of administrative detail, and if the Church can accept him as a responsible wielder of business authority, he and the Church will have taken the most important steps toward the creation of a new concept of the office of Presiding Bishop — a new concept which borrows much from the concept of leadership held in the primitive Church.

The calling of a layman to this high post is also a return, in some measure, to early practice of the Episcopal Church in this country. In years gone by, distinguished men like the late Lewis Franklin, have held positions of influence and authority more closely paralleling that of the new administrative officer than any lay positions in the Church in more recent years.

Mr. Turner's record seems to be one of distinguished administrative work. He is reported to be a devoted layman of the Church.

He steps into a position of pressure and difficulty. He takes over a position of leadership in a headquarters staff whose competence ranges from the very high down to the mediocre. He will work closely with a staff of people many of whom are strong-willed and determined battlers for policies — sometimes for mutually contradictory policies. This is not said in criticism of the headquarters staff, for many of the best jobs done for the national Church have been done by men and women who were enthusiastic fighters in administrative combat.

But the problems within the headquarters may be the easiest part of Mr. Turner's job. He must find his way through a particularly tangled set of issues raised by the whole Church, seeking earnestly for solutions that preserve the unity and harmony of the Church, yet avoiding the total paralysis which would result if he was unwilling to confront disagreement.

His job will be one of maximum difficulty, and we think he is courageous to undertake it. We would not expect him to win any popularity contests either at headquarters or in the dioceses after a few years on that job.

But if he is able to serve his God, and his Church, and his Presiding Bishop, so as to allow Bishop Lichtenberger to be the spiritual leader of this province of the Church, Mr. Turner will have made one of the greatest contributions which is within the power of any member of the Church.

During the past 10 years, informed Christians have heard more and more of the contemporary liturgical movement. Closely allied with it are several other movements such as the revival of biblical preaching, the priest-workmen of France, the sacramental and monastic revival in European Protestantism, and so on.

New winds of the Spirit are indeed stirring. In the English-speaking world, however, these new developments seem to have been tongue-tied. In the specific field of liturgy, the important publications during the 1950s have almost all been either new editions of old books or else translations from French or German.

Fortunately the sound barrier is now broken. Original and significant contributions to the liturgical movement are appearing in English, and Anglican liturgi-

cal thought (after a 10-year nap) is again making itself felt. It is now apparent, however, that the liturgical movement and its allied trends have found for themselves a new and distinctive channel of communication. This is neither the weighty volumes of traditional liturgiology, nor periodical journals. Rather it is something in between: small paper-back booklets coming in series published at irregular intervals.

In England, there are now no less than four different series devoted to the liturgical movement and kindred interests, and it is no exaggeration to say that these series include some of the finest religious writing of the present time. All four sets appear to have a good deal in common. Most of the material published is definitely Anglican, but there are some very notable contributions from Christians of other backgrounds. The individual book-

lets range, for the most part, from 50 to 150 pages. They are all intended for convinced Christians who have some knowledge of their faith; but most of them do not presuppose too much technical theological knowledge. The different series have brought out from one to seven titles per year. At their present rate of publication, these will soon constitute a very sizable chunk of contemporary theological literature. It must not be supposed that they are "liturgical" in any narrow or exclusive sense. On the contrary, the wide range of topics includes many popular and widely discussed religious issues.

Ministry and Worship

The series which is producing the most is entitled "Studies in Ministry and Worship." Its general editor, the Rev. Dr. G. W. H. Lampe, is professor of theology at Birmingham. Indeed, we have here what might almost be called a "Birmingham Movement." Most of the booklets in this series contain a *theological and practical* discussion of some specific Church activity. Pastor Thurian, of the Protestant monastic community at Taizé, for instance, proposes a Protestant theology of the confessional, and also gives good specific directions for exercising this ministry. Brian Rice describes the financial systems of two major American dioceses and then explains how tithing and every member canvasses might be introduced into England. John Martin discusses the observance of Holy Week and gives the text of some revised Holy Week rites. All of these authors write with a keen awareness of the practical realities of a modern parish situation.

Ecumenical Studies in Worship

The booklets comprising "Ecumenical Studies in Worship" are bound in stiff, slick, colored-paper covers that are tiring to the hand to hold. Inside, however, their format and style of printing is virtually identical with the foregoing series — which is to say very good. This set is edited jointly by the Rev. Dr. J. G. Davies of Birmingham, an Anglican, and the Rev. A. R. George of Leeds, apparently a Methodist. The four volumes published in 1958 all directly concern the Holy Eucharist. The first contains two learned essays translated from the French by Dr. Davies. The second is an interesting description of the development, use, and significance of the new liturgy of South India. (Note, however, that this booklet does not give the actual text of the rite.) The fourth is a theological essay by a Scottish Episcopal priest, relating worship to the doctrine of Christ.

The most talked-of title in this set is *An Experimental Liturgy*. Dr. Davies and a group of other Anglicans in Birmingham compiled this order and actually used it several times. The result is agreeable and in some ways similar to the South Indian liturgy. The booklet con-

NEW LITURGICS IN NEW BOOKLETS

The Liturgical Movement

and

the English

Paper-Back Series



By the Rev. H. Boone Porter, Jr.

tains both the text of the rite and accompanying discussion. The latter is most stimulating and certainly cuts through the smog which traditionally accompanies Anglican discussions of Prayer Book revision.

It is notable that in all of these "ecumenical" essays, the authors assume that the Eucharist should be the main and normative act of Christian worship. Most of them take for granted that it will involve a definite oblation of the bread and wine; that it will commemorate not only Christ's death but also His resurrection, glorification, and gift of the Spirit; and that it will include a definite sacrificial intention. This is an astonishing advance over the hide-bound Protestant views so prevalent a few years ago. On the other side of the ledger, it is gratifying to see Anglicans admitting that a complete eucharistic rite must include Old Testament lessons and serious scriptural preaching. Evidently it can no longer be pretended that either the mythical "Sarum" or the imaginary "Western Rite" are serious guides for constructive liturgical revision.

Eucharistic Faith and Practice

The Rev. Dr. F. L. Cross, well known editor of the *Oxford Dictionary of the Christian Church*, is supervising a series entitled "Studies in Eucharistic Faith and Practice." This is to have contemporary essays probably of a type similar to the two preceding series. It will also include historical studies and editions of ancient documents pertaining to the liturgy.

It is regrettable that this series has opened with *The Celebrant and Ministers of the Eucharist*. The author, the Bishop of Exeter, is a well known authority on canon law, but his command of liturgy is not apparent. His arguments, carefully based on Aquinas, Suarez, and Benedict XIV (a learned 18th-century pope), are incredibly irrelevant to present-day interests and concerns. His brief chapters on concelebration and the diaconate reveal not the slightest awareness of why Catholic theologians are discussing these topics today. If you wish to find out why Evangelicals regard Anglo-Catholics as ostriches with their heads in the sand, then read this pamphlet.

The profound learning and wide interests of the general editor, however, leave no doubt that in the future this series will include some important tracts. The second title, on eucharistic hymns, is by Dr. Raby, recognized for many years as one of the world's greatest authorities on medieval poetry.

Worship in the Body of Christ

The series, "Worship in the Body of Christ," is to consist of volumes written by the Rev. Basil Minchin, author of the widely-read booklet on the celebration of the Eucharist facing the people. In England he is known and loved by thousands of Churchpeople for his active participa-

Booklets Discussed in this Article

STUDIES IN MINISTRY AND WORSHIP.

G. W. H. Lampe, general editor. Student Christian Movement Press. U.S. distributor, Alec R. Allenson, Inc., 635 East Ogden Ave., Naperville, Ill.

1. *What is Liturgical Preaching?* By Reginald H. Fuller. 1957. Pp. 64. \$1.25. (L. C., September 29, 1957.)
2. *The Church's Understanding of Itself.* By R. H. T. Thompson. 1957. Pp. 110. \$1.75.
3. *The Ministry of the Word.* By R. E. C. Browne. 1958. Pp. 125. \$1.75.
4. *Christ Our Passover: The Liturgical Observance of Holy Week.* By John T. Martin. 1958. Pp. 94. \$1.75 (L. C., February 8, 1959.)
5. *Liturgical Renewal: Studies in Catholic and Protestant Developments on the Continent.* By J.-D. Benoit. 1958. Pp. 112. \$1.75.
6. *Healing and Salvation.* By Dorothee Hoch. 1958. Pp. 48. \$1.25.
7. *The Ordination of Women to the Priesthood.* By M. E. Thrall. 1958. Pp. 115. \$1.75.
8. *Confession.* By Max Thurian. 1958. Pp. 152. \$2.25.
9. *What is Christian Giving?* By Brian Rice. 1958. Pp. 96. \$1.75.

ECUMENICAL STUDIES IN WORSHIP. J. G. Davies and A. Raymond George, general editors. U.S. publishers, John Knox Press. The set of these four volumes obtainable for \$5.

1. *Essays on the Lord's Supper.* By Oscar Cullmann and F. J. Leenhardt. 1958. Pp. 87. \$1.50.
2. *Worship in the Church of South India.* By T. S. Garrett. 1958. Pp. 62. \$1.50.
3. *An Experimental Liturgy.* By G. Cope, J. G. Davies, and D. A. Tytler. 1958. Pp. 72. \$1.50.
4. *Jacob's Ladder: The Meaning of Worship.* By William Nicholls. 1958. Pp. 72. \$1.50.

STUDIES IN EUCHARISTIC FAITH AND PRACTICE. F. L. Cross, general editor. Mowbrays. U.S. distributor, Morehouse-Gorham.

1. *The Celebrant and Ministers of the Eucharist.* By R. C. Mortimer. 1957. Pp. 40. \$1.15.
2. *The Poetry of the Eucharist.* By F. J. E. Raby. 1957. Pp. 44. \$1.15.

WORSHIP IN THE BODY OF CHRIST. Longmans.

1. *Covenant and Sacrifice.* By Basil Minchin. 1958. Pp. xvi, 219. 10/6 (about \$2.25).

tion in the Parish and People Movement, and the Fellowship of St. Alban and St. Sergius. No meeting of these groups is really at its best without the rotund figure, bald head, pointed beard, and contagious laughter of Fr. Basil. Along with a discussion of the Eucharist, Baptism, and Confirmation, the first volume of this set proposes an attractive revision of the Anglican eucharistic liturgy. Interestingly enough, its general character is not dissimilar to the Birmingham experimental liturgy mentioned above.

Significant Trends

Among the general characteristics of this literature, one cannot but be struck by the new and lively interest in preaching. Browne and Fuller write eloquently of this topic; Nicholls and Benoit underscore its importance; Martin gives striking examples of Holy Week sermons. If, as most all our authors see it, the Eucharist is the Christian Sacrifice of Thanksgiving for Creation, the Resurrection, and the new life in the Spirit, then the proclamation of these truths from the pulpit becomes an integral part of the priesthood of the New Covenant.

Second, there is an evident willing-

ness to break new ground. These volumes show little of that congenital conservatism characteristic of inbred ecclesiastical study. In Dr. Lampe's series there are definitely radical ventures. Miss Thrall calls for the ordination of priestesses. Pastor Thurian advocates auricular confession for Protestants. Mr. Thompson provoked an outcry in Birmingham by his devastating statistical study of religious apathy in four parishes.

Third, one finds here some striking examples of what the liturgical movement can contribute to religious literature. Authors influenced by this movement generally see it as their vocation not only to state spiritual truths in a relevant manner, but also to lead the reader to a first-hand experience of these truths. Some of these authors certainly "speak in the Spirit."

Prof. Benoit's account of the Continental liturgical revival has passages that can compare with the classics of any age. Thus he speaks (page 11) of the ultimate inadequacy of any eucharistic theology:

"Can we really weigh up Jesus Christ, walk all round him, so to speak, looking into the innermost depths of his being and measuring his charity? Not even the gaze of the angels themselves can plumb those depths."

The pamphlet on spiritual healing by Miss Hoch (a Swiss pastor) is white hot with her sense of the immediacy and truth of the New Testament. She fearlessly proclaims the healing power of the Lord Jesus, and just as fearlessly warns us of the spiritual damage that can result from healings performed under the auspices of magic, spiritualism, or Christian Science. At the same time, she reminds us of the possible value of Christian physical suffering, "especially at the present time when muscular strength and success are worshipped. . . ." (page 40). This "priestess" has something to say and certainly knows how to say it.

Fr. Browne's *The Ministry of the Word* is a lofty study of the literary art of pulpit communication, and certainly a work of literature in its own right. This booklet will not help foolish young preachers "looking for sermon topics," nor the foolish old ones "looking for new illustrations." But the priest, who has knelt at his desk and sweated and struggled with the Word of God, will find a gracious companion here.

"It is by devotion to Christ in the Blessed Sacrament that one discovers most fully that where the Word is not spoken the bread will not be broken.

"The minister of the Word does his clearest thinking on the edges of error . . ." (page 38).

All in all, these new series are most welcome additions to our book shelves. Within a few years they should be giving a noticeable lift both to contemporary theology and also to the pastoral methods of the Church.

Religion in Doctor Zhivago

Catapulted into international fame by the proffer to him not long ago of the Nobel prize for literature and his refusal after an initial acceptance, Boris Pasternak is now being read by multitudes. According to news reports, the publishers of *Doctor Zhivago** can scarcely keep up with the demand for advance orders from booksellers all over the U.S.A. Without the attendant publicity of the literary *cause célèbre*, many of these readers would doubtless never have heard of the book, let alone perused it. In any event, it would probably still have remained a great book with which critics would have continued to be concerned for years to come.

The publisher's dust-jacket quotes a review from the *Times*, London: "If one word could be used to describe this remarkable novel as a whole, it would be 'religious.'" Any thoughtful reader will be bound to discover that there is, indeed, a strongly religious flavor to the book, here and there. One might say that the basic theme — the struggle of Doctor Zhivago to retain and develop a sense of true individuality in the midst of social upheaval and continuing personal crisis—is in itself religious in the broad sense of the word.

One might even imagine between the lines some of the favorite themes and assertions of Nicolas Berdyaev, as when that theologian wrote in his autobiography, *Dream and Reality*:

"I have come to attach supreme importance to the human person in opposition to — not by way of escape or flight or turning away from — all the impersonal and supra-personal manifestations of the objective world which constantly threaten to crush and to engulf man."†

There is, of course, no evidence that Pasternak has learned from Berdyaev, yet certainly Zhivago (if *he* is any way autobiographical as regards Pasternak) would espouse a view like Berdyaev's: "I mean that man can be free only if his freedom is not determined by anything that is not

In this much publicized novel,
do we find a negative testimony
to a positive faith?

by the Rev. Kendig Brubaker Cully

Professor of Religious Education,
Seabury-Western Theological Seminary

himself; and that he is a subject only if he is not a 'thing' fitted in or subordinated, in a casual or any other way, to other things."‡

In the opening pages of *Doctor Zhivago* one encounters a character who in a way sets the theme, for it is from him that Yurii (the doctor) in a sense derives a momentum for his own life-quest after individual being. This is Nikolai Nikolaievich, his maternal uncle, "Kolia." Uncle Kolia had been a priest, but had been released from holy orders by his own request. He is a deep thinker, a philosopher of considerable talent, an intellectual, in the old sense of the Russian intelligentsia. In a conversation with an author of popular textbooks, Kolia says:

"Yes, there are gifted men, but the fashion nowadays is for all groups and societies of every sort. Gregariousness is always the refuge of mediocrities, whether they swear by Solov'ev or Kant or Marx. Only individuals seek the truth, and they shun those whose sole concern is not the truth. How many things in the world deserve our loyalty? Very few indeed. I think one should be loyal to immortality, which is another word for life, a stronger word for it. One must be true to immortality — true to Christ!" (p. 9).

During their student years in Moscow, Yurii and his friend, Misha Gordon, were deeply influenced by Uncle Kolia's books, the latter at one time even having been

attracted so much by theology that he considered transferring from the university to the theological academy.

This stress on individuality as the proper dimension for human existence recurs at a number of points, notably in monologues of a character like Sima, another intellectual, who is talking about the parallels between the Old Testament and the New (a kind of "typology"). Whereas in the miracle of the crossing of the Red Sea, "countless numbers, hundreds of thousands of people" go through the divided waters, and "everything is visible, audible, overpowering," yet when we come to the birth of Mary's child, we see a tremendous change. "How did it come about that an individual human event, insignificant by ancient standards, was regarded as equal in significance to the migration of a whole people?" The answer is that "individual human life became the life story of God, and its contents filled the vast expanses of the universe" (p. 412f).

Another recurrent theme in the book is that of resurrection. This is reminiscent of Dostoevsky's *Crime and Punishment*. But whereas in Dostoevsky a spiritual restoration does take place for Raskolnikov, there is no such consummation for Zhivago. His search for meaning and expression and fulfillment ends pitifully, in isolation from those who had seemed to be carrying meaning for him at the

*Pantheon Books, Inc. \$5.
†Pp. 228f. Macmillan, 1951.

‡Ibid., P. 288.



RNS

How many things in the world deserve our loyalty?"

times he had seemed to be most intensely alive — his wife (during their early marriage and the brief idyl at Varykino, the desolated, formerly glorious, country estate where they seek refuge); and Lara, the "girl from a different world," with whom he enjoyed his moments of most intense meaningfulness, concerning whom he even cries out a prayer of thanksgiving:

"Lord, Lord!, and all this is for me? Why hast Thou given me so much? Why hast Thou admitted me to Thy presence, allowed me to stray into Thy world, among Thy treasures, under Thy stars, and to the feet of my luckless, irrational, uncomplaining love, who fills my eyes with perpetual delight?" (p. 437).

All that is in the past. Zhivago has failed to find resurrection. He dies parathetically from a heart attack, alone, frustrated, the creative spark in him long since extinguished.

As a young medical student, Zhivago talks with Anna Ivanovna, the well-born woman with whose husband and herself he lived after the death of his own parents. She has had a physical collapse which the young medic fears may be caused by lobar pneumonia. She is afraid, telling him that they had wanted to give her the last sacraments. She begs him to comfort her if he can, with some reassuring words. He quotes St. John and says,

"There will be no death. . . . There will be no death because the past is over." How expectantly he talks of hope—"What we need is something new, and that new thing is life eternal" (p. 68).

Much later, himself critically ill from typhus, he dreams in his delirium that he is writing a poem. "The subject of his poem was neither the entombment nor the resurrection, but the days between; the title was 'Turmoil'" (p. 207). This came after his student years' "liberation" from an early religiosity, during which his growing confidence had led him to the point where "he was afraid of nothing, neither of life nor of death; everything in the world, all the things in it were words in his vocabulary. He felt he was on an equal footing with the universe." Yet the *Sturm und Drang* of his frantic middle years, which succeeded that early autonomous consciousness, seemed only to continue the dream in which there was no theme for the poem save turmoil.

As to Lara, the woman who had come into his life from the other side of the railroad tracks, as it were: she, too, has religious elements in her nature. As a girl she has been seduced by a man many years her senior, who has become infatuated by her loveliness. In her stress she goes into a church. Pasternak writes: "Lara was not religious. She did not believe in ritual. But sometimes, to be able to bear life, she needed the accompaniment of an inner music. She could not always compose such music for herself. That music was God's word of life, and it was to weep over it that she went to church." As the priest reads the Beatitudes — the poor in spirit, they that mourn, they which do hunger and thirst after righteousness — "Lara started and stood still. This was about her. He was saying: Happy are the downtrodden. They have something to tell about themselves. They have everything before them. That was what He thought. That was Christ's judgment" (pp. 49f).

During the war, Lara enlists as a Red Cross nurse, her husband having been reported missing (he later came back as a prominent revolutionist but ultimately committed suicide during a dramatic meeting with Lara's lover, Yurii). Now she feels a change in the climate of society:

"You didn't know what to think, whom to listen to. As if all your life you had been led by the hand like a small child and suddenly you were on your own, you had to learn to walk by yourself. There was no one around, neither family nor people whose judgment you respected. At such a time you felt the need of committing yourself to something absolute — life or truth or beauty — of being ruled by it in place of the man-made rules that had been discarded" (p. 127).

Her childhood mysticism and a religiosity that had impelled her to turn to the church "to be able to bear life" eventuate in a kind of mystical identification with

"life" itself. This is what she and Doctor Zhivago share in common, perhaps — a deeply "spiritual" quality which is in reality mostly identified with sensate experience of a stimulating and self-transcending variety. As when the doctor speaks to her during one of the conversations leading to their mutual "involvement":

"Last night I was watching the meeting in the square. An extraordinary sight! Mother Russia is on the move, she can't stand still, she's restless and she can't find rest, she's talking and she can't stop. And it isn't as if only people were talking. Stars and trees meet and converse, flowers talk philosophy at night, stone houses hold meetings. It makes you think of the Gospel, doesn't it? The days of the apostles. Remember St. Paul? You will speak with tongues and you will prophesy. Pray for the gift of understanding."

His soul-companion quietly responds, "I know what you mean about stars and trees holding meetings. I understand that. It's happened to me too." (p. 146).

There is a species of existential insight here and there in the book. Uncle Kolia, at least, has such an insight when he says: "It has always been assumed that the most important things in the Gospels are the ethical commandments, and maxims. But for me the important thing is that Christ speaks in parables taken from life, that He explains the truth in terms of everyday reality. . ." (p. 42). One feels that Pasternak, the author, identifies basically with Uncle Kolia rather more than with Doctor Zhivago himself. Is it possible that he intends us to see the doctor as ultimately failing to fulfill that very individuality to which, had he really understood his early uncle-mentor, he might possibly have attained? If so, the novel could be called a negative testimony to a positive faith.

In any event, at the end of the book we have some magnificent poetry, allegedly written by Doctor Zhivago at various times in his life. Including these poems here is a *tour de force* novelistically speaking, but the reader may rejoice to have poems from Pasternak's hand even under such a thin disguise! They are profoundly penetrating in their existential insights and in their understanding of the Gospels. Here is something that sounds like faithful religious writing, from a poem entitled "Garden of Gethsemane":

"Seest thou, the passing of the ages is like a parable
And in its passing it may burst to flame.
In the name, then, of its awesome majesty
I shall, in voluntary torments, descend
into my grave.

"I shall descend into my grave. And on the third day rise again.
And, even as rafts float down a river,
So shall the centuries drift, trailing like
a caravan,
Coming for judgment, out of the dark,
to me."§

§Pp. 558f.

BOOKS

Continued from page 7

facts of spiritual life. But the layman who could profit from the mere reading of this book is most rare. The writing abounds in seminary language like the words *askēsis*, *metanoia*, *koinōnia*, and *ekklēsia*. Such language, expected in seminary classroom, limits usefulness for people in pews. The book, at first, may have a fascination but the brilliant flights of the author's thinking may easily tempt the lay person to think the wisdom too high.

The editors may have performed an unrealized service for the Church. In presenting one complete course of studies, they have brought an important problem into sharp focus. Should the priest be formed into an overflowing reservoir or into a deep channel of spiritual wisdom? The reservoir-concept seems to hold the field and Fr. Yates appears to accept this theory since he rarely suggests means for the presenting of his spirituality to the laity. But our Anglican failure in communication is almost proverbial. Above all else, should not the priest be made into a channel for the laity?

God in Us, in spite of differing opinions, preserves the wisdom of a consecrated life. The solid sanctity of the writer can be felt on every page and this is available to those who can receive it.

JOSEPH WITTKOFSKI

Reviewers in This Issue

The Rev. **Kendig B. Cully** ("Religion in Doctor Zhivago," see p. 16.) is professor of religious education and associate director of training at Seabury-Western Theological Seminary, Evanston, Ill. He holds the degree of Ph.D. from Hartford Seminary Foundation.

The Rev. **H. Boone Porter, Jr.** ("New Liturgics in New Booklets," p. 14), has the title of assistant professor of ecclesiastical history at Nashotah House, Nashotah, Wis., but is actually the department. He is also lecturer in polity and canon law and instructor in liturgics. A native of Louisville, Ky., he is a graduate of Berkeley Divinity School, a onetime fellow and tutor at the General Theological Seminary, and holds the degree of D. Phil. from Oxford University.

The Rev. **Reginald H. Fuller**, M.A. (Cambridge University, England), has since 1955 been professor of New Testament literature and languages at Seabury-Western. He is the author of *The Mission and Achievement of Jesus*, the joint author with R. P. C. Hanson (whose *Allegory and Event* he reviews in this issue) of *The Church of Rome: A Dissuasive*, and the translator of German theological works.

The Rev. **Judson Leeman**, M.D., is a priest of the Church and a practicing psychiatrist. At present located in Philadelphia, Pa., he has had wide and varied experi-

A Modern Adaptation

THE EARLY PAROCHIAL SYSTEM AND THE DIVINE OFFICE. By **G. W. O. Addleshaw**. London: Mowbrays. New York: Morehouse-Gorham. Pp. 32. Paper, 90 cents. [Alcuin Club: Prayer Book Revision Pamphlets — XV.]

In *The Early Parochial System and the Divine Office* G. W. O. Addleshaw, who is treasurer and canon residentiary of York Minster, considers "the place occupied by the public recitation of the divine office in the life of parish churches under the early parochial system" — i.e., in parishes of the "first foundation" (fourth to twelfth century) as distinguished from those of the "second foundation" (middle of twelfth century on). The former appear to have been staffed by a number of clergy living under monastic or semi-monastic rule; the latter were more like parishes as we know them today, each with its own rector in charge of the parish.

This booklet is largely of historic interest, but Canon Addleshaw does end up with the practical suggestion that, in new housing areas, for example, "there is much to be said for having churches which are a modern adaptation of first foundation parishes." One obvious advantage of this type of set-up — a number of clergy cov-

ering a large area from a common center — is the pooling of talents and resources and the better use thus made of individual abilities. Perhaps from this point of view the booklet may be relevant to the American scene. FRANCIS C. LIGHTBOURN

Avenues of Understanding

WARRIORS OF GOD. The Great Religious Orders and their Founders. By **Walter Nigg**. Edited and translated from the German by **Mary Ilford**. Alfred A. Knopf. Pp. viii, 353, xvi. \$6.95.

Anyone who wishes a readable, accurate, and penetrating account of the history and spirit of Christian monasticism cannot do better than begin with Walter Nigg's *Warriors of God*. It is a remarkable achievement — the more so because it is written by a Swiss Protestant minister. Its scholarship is of the highest, and in addition the book is stylistically a thing of beauty.

The author takes monasticism seriously as "a valid development of Christianity" and expressive of what is "purest in Christian spirituality." It is refreshing to find a book that brushes aside the shallowness of humanistic interpretations, and takes the visions, legends, miracles, and ecstasies of the great ascetics not as so many obstacles to an objective history, but as

ence both in the priesthood and in the practice of medicine in this country and in Japan, where he was a member of the medical staff of St. Luke's International Medical Center, Tokyo.

The Rev. **James Dyar Moffet** is the Episcopal Church's representative at the University of Wisconsin-Milwaukee. This is a new work that was opened up a year ago by the diocese of Milwaukee in an effort to keep in touch with members of the Episcopal Church who are students or teachers at the great educational centers in the area.

Clifford P. Morehouse is vice president of Morehouse-Gorham Co., New York, N. Y., a former editor of *THE LIVING CHURCH*, and a layman who has served on many committees, commissions, and the like of the Episcopal Church, and of organizations and causes related to it. Long in the Church publishing business himself, he seemed just the right person to review Canon Lowther Clarke's history of the S.P.C.K.

The Rev. **Massey H. Shepherd, Jr.**, is a well known Church historian and liturgiologist, at present professor of liturgics, Church Divinity School of the Pacific, Berkeley, Calif. His magnum opus is *The Oxford American Prayer Book Commentary* (1950), in which the text of the Book of Common Prayer and Dr. Shep-

herd's historical and other material appear on facing pages. He is the author of a number of works of various lengths.

The Rev. **Arthur A. Vogel**, Ph.D., is professor of apologetics and dogmatic theology at Nashotah House, Nashotah, Wis. The author of *Reality, Reason, and Religion* (Morehouse-Gorham, 1957), he has also served as a deputy from the diocese of Milwaukee to the General Conventions of 1955 and 1958.

The Rev. **Joseph Wittkofski** is rector of St. Mary's Church, Charleroi, Pa., in the diocese of Pittsburgh. He is the author of a number of works, including *Preliminary Experiments with Growth Inhibitory Substances*, *The Secret Way*, *Unity in Faith*, etc.

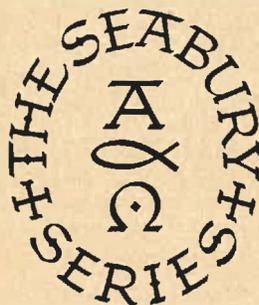
Marion G. White is active in Church work in the diocese of Milwaukee, and more particularly in Trinity Parish, Wauwatosa, of which her husband, the Rev. Canon George F. White, has since 1930 been rector.

The Rev. **Francis C. Lightbourn** is literary editor of *THE LIVING CHURCH* and a resident of Milwaukee, Wis. Fr. Lightbourn, who has been furiously busy writing a thesis in the last few weeks, has acquired a new respect for the effort that must go into the many books he is called upon to review or to assign for review.

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invaluable avenues of understanding of heroic virtue and experience.

The author is not uncritical, by any means; but he is courageous in his refusal to let a pseudo-psychology explain what in history is due to divine grace. There are passages in this book of such exquisite sensitivity to the extraordinary effects of the love of God upon the soul surrendered of self, that the reader may well shed salutary tears both of joy and of anguish. For the reader is bound to become involved. After reading this work, he will never be able again to think of monasticism either as something picturesque and romantic, or as an absurd or unwholesome aberration.

A single example of the power of the author to get at the center of things is a sentence such as this: "The worst fate that can befall a Christian is not to be pursued by God."

The discussion is presented around the figures of 11 founders: Antony, Pachomius, Basil, Augustine of Hippo, Benedict, Bruno, Bernard, Francis, Dominic, Teresa, and Ignatius of Loyola. The principles of their several types of spirituality are analyzed, their rules or constitutions described, and the major contributions of their disciples evaluated.

An introductory chapter states why the author believes monasticism is essential to Christianity, and his conviction that some new religious order — not artificially created, but raised up by the Spirit of God — is needed for the salvation of our modern times. He cares little whether it be Catholic or Protestant. For, says he in another connection, "The religious affiliation of the person who propounds a statement of religious truth is secondary; what matters is whether that statement leads to the center of life."

MASSEY H. SHEPHERD, JR.

Toward Re-Establishment

A BOOK OF FAMILY WORSHIP. Edited by **Elfrieda** and **Leon McCauley**. Foreword by **Walter Russell Bowie**. Scribners. Pp. xvi, 176. \$2.25.

This carefully edited and consistently thoughtful book should be useful to those concerned with establishment, or re-establishment, of the custom of family prayers. It would be a mistake to expect it to solve all problems, but it should prove helpful to conscientious parents as a framework or outline upon which to base a daily period of worship. The purely practical, though very important, question of when and where the family shall gather is only lightly touched upon in the introduction. Two delightful suggestions are made which, perhaps, most parents would wistfully throw into the discard.

Each reader will find some sections more useful than others, depending upon the family situation and religious back-

ground. This book is distinctly interdenominational in make-up and character, and for that reason loses something for some readers as it gains for others. The suggestions given for the celebration of special occasions in the life of the child are among the best parts of the book. The section on Christian Living deals with morals and ethics and provides prayer for guidance in the problems of everyday life.

There are scholarly and thoughtful prayers by modern theologians, rather too sparsely, perhaps, interspersed with selections from the Book of Common Prayer and other traditional liturgical works. In almost all instances the Revised Standard Version of the Bible has been used. The editors feel that this is more modern and understandable, but the traditionalist may regret that what is gained in clarity may not compensate for what is lost in beauty. Together with the method of writing the psalms as poems this may also result in some confusion for the child reared in the tradition of the Book of Common Prayer.

For those used to a liturgical form of worship the value of this book will lie not so much in content as in the suggested outline and framework of services, and in the sincerity of its effort to assist in promoting Christian Living.

MARION G. WHITE

No Bloodless Abstractions

THE MOVEMENT OF WORLD REVOLUTION. By **Christopher Dawson**. Sheed & Ward. Pp. 179. \$3.

Modern man is living without a sense of history; he is either prisoner within the present or in bondage to eschatological expectations, political or religious, which disdain his past or relieve him of the responsibilities of his day. To renew himself he must review his past, or else he and his society will suffer a senility of memory.

For 25 years Christopher Dawson has been at work on a philosophy of history, not as audacious and argumentative as Arnold Toynbee nor as grossly pessimistic as his colleagues on the continent (apocalypse is not history). He has won his way by his spacious and splendid vision of the unity of Western history and the religious incentives of such unity and development. He has become recently a professor of Roman Catholic studies at Harvard Divinity School, and *The Movement of World Revolution* is the first book that he has written in his new home.

The book is a summary of former and more detailed studies, and as such it invites and introduces the reader to a most seminal and suggestive mind. It is filled with penetrating insights and pertinent criticisms, and all without the bloodless abstractions and formulas of the usual

philosophy of history. Note, for a sample of his style, his vivid contrast between baroque culture and that which came into being in Protestant England.

Prof. Dawson is rather formidable in his assaults upon Protestantism and too generous in his appraisal of the Catholic genius of the Middle Ages; but the substance of what he says can serve a thoughtful reader as a place of departure and a point of constant reference. He argues that the revolution in which we are now living began in the 16th century and has reached its rightful end. The question is, shall we continue the revolution socially and politically, or shall we turn to a new idea of the Christian state. "Everywhere," says the author, "we are witnessing a return to corporate ways of thought and action, a new realization of the religious significance of the community and an increasing interest in the expression of collective consciousness in myth and ritual and art."

This is a book to probe and provoke the reader's mind.

JAMES DYAR MOFFETT

Thinly-Veiled Symbols

ALLEGORY AND EVENT. A Study of the Sources and Significance of Origen's Interpretation of Scripture. By **R. P. C. Hanson, D.D.** John Knox Press. Pp. 400. \$6.

Dr. Hanson is one of the two leading Origen scholars in the Anglican Communion. His doctoral thesis was published in 1954 under the title, *Origen's Doctrine of Tradition* (S.P.C.K.).

The sub-title of *Allegory and Event* indicates its purpose: "A Study of the



Sources and Significance of Origen's Interpretation of Scripture." The parish priest might think this is too academic a subject to interest him. If so, he would be wrong, for three reasons: (1) He should in any case read some first-rate work of scholarship from time to time, as a change from little books on religion; (2) Though learned, and provided with all the scholarly apparatus of footnotes, discussion of



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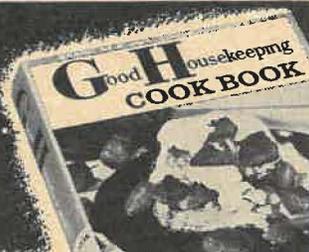
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primary sources and criticism of other scholars, the material is presented in a thoroughly readable manner and (for one reader at any rate) makes absorbing reading; (3) Dr. Hanson raises and discusses with sanity and discrimination most of the issues which are to the fore in contemporary debate about biblical hermeneutics (or general principles of interpretation). There is a particularly valuable differentiation between typology, Rabbinic allegory, and Hellenistic allegory.

Dr. Hanson, unlike de Lubac and Daniélou, whom he frequently criticizes, is no indiscriminating admirer of Origen. The latter's chief fault was a tendency to dissolve the brutal historicity of the biblical testimony to the mighty acts of God into thinly-veiled symbols of the religious experiences of the intellectual elite. Indeed, in his effort to dissociate himself from Origen's allegorism, Dr. Hanson occasionally does less than justice to the Alexandrian scholar's appreciation of the symbolical intentions of the author of the Fourth Gospel, e.g., in connection with the miracle of Cana of Galilee. It is going just a bit too far to say: "There is, as far as I know, no evidence that the evangelists intended their accounts, or any part of them, of what purported to be historical events in fact be treated as purely allegorical" (p. 262).

REGINALD H. FULLER

In The East

THE PRESENCE OF GOD. By **Jean Daniélou**. A Translation of *Le Signe du Temple* by **Walter Roberts**. London: Mowbrays. New York: Morehouse-Gorham. Pp. 60. Paper, \$1.25.

Jean Daniélou is a French Roman Catholic biblical scholar, the author of important works in biblical theology, patristics, and liturgics. In *The Presence of God*, as translated from *Le Signe du Temple* by Walter Roberts, he shows himself as the writer of meditations of no mean order.

In this book Daniélou treats, in a manner basically scriptural, of the theme of God's presence with men, using the idea of the "temple" as the thread on which the several meditations are strung. Thus successive chapters are given over to "The Cosmic Temple," "The Temple of Moses," "The Temple of Christ," "The Temple of the Church," "The Temple of the Prophets" (the divine Presence in time), "The Mystical Temple," ("the presence of God at the center of the soul"), and "The Heavenly Temple."

Something of the flavor of this material is conveyed by a quotation:

"As the sun rises in the East, so Christ, according to Scripture. It is in the East that the first Paradise was planted; it is towards the East that ever since then mankind has ceaselessly gazed; it is from the East that the Lord appeared. He is Paradise Regained, the

first creation restored. It is still towards the East that we continue to look, because it is in the East that He arose on the day of the Ascension, and because it is from the East that He must come again like a flash of lightning on the horizons" (p. 35).

Here and there Daniélou lets his scholarship get in the way, assuming that the reader will know what is meant, for example, by *oecumene* (p. 16). But by and large, here is meditative writing of a superb quality — a lucidity of style marked by effortless creativity. Surely every reader will find in this booklet passages that speak to his own need.

FRANCIS C. LIGHTBOURN

With a New Accent

WHEN YOU PREACH. By **Charles Duell Kean**. Seabury Press. Pp. 89. \$1.50.

The 10 sermons of this book are marked by simplicity of style, clarity of thought and purpose, and a rich fund of human understanding and consideration. The preacher knows his congregation altogether well and speaks to their needs with a new and most lively accent. He is speaking all the while of the old truths of the Gospel as the Church has received it for Trinitytide, and yet he makes it so real and relevant. His sense of the day as well as his vigorous language makes for interest unusual at sermon-time. He examines and explains his text so well; he uses the most apt illustrations and quotations to enforce his message; and he always asks for commitment. He is as aware of the world outside the Church as he is of the wisdom and grace within the Church.

These sermons are models of pulpit rhetoric. Any preacher will profit by the study of Dr. Kean's craftsmanship; and laymen will be happy to have such an enthusiastic and competent guide in matters of faith and practice.

This little book is the first in a series, which Dr. Kean is preparing, of sermons for the Christian year. The Church will await with happy expectation the books to follow. The Church has need of these, and nobody could meet that need as adequately and importantly as Dr. Kean.

JAMES DYAR MOFFETT

Off to a Fast Start

THE RECOVERY OF UNITY. A Theological Approach. By **E. L. Mascall**. Longmans. Pp. xiii, 242. \$5.75.

Dr. Eric Mascall of Christ Church, Oxford, is already widely known in American theological and philosophical circles for his contributions to these fields. It may be hoped that, owing to the current widespread interest in ecumenical relations, his timely *The Recovery of Unity* will help to spread Dr. Mascall's

influence even further than it has already penetrated.

That "A Theological Approach" (the subtitle of this book) to "The Recovery of Unity" is the only sound approach to this subject matter, many of us are convinced. It is most fortunate that, with its given subtitle and intention, this book so admirably sets forth the virtues of this type of approach to unity.

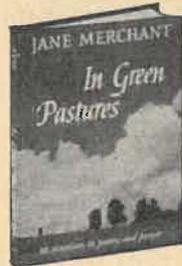
A wealth of current material and influences concerning interdenominational relations is reviewed and analyzed by Dr. Mascall. This book gives one a good sweep of all the major issues in the ecumenical field. Perhaps the most basically provocative and challenging sections of the book, however, are in the beginning. We are off to a fast start when Dr. Mascall points out on page one that most of the reunion schemes and discussions in the world today "inevitably take on the character of negotiations."

The futility of such procedures in the face of what must ultimately be regarded as revealed truth is easily seen. The author then suggests his principal theme: that it may frequently be the case that the ultimate basis of disunity among the Churches is unquestioned common grounds upon which the concerned parties agreed in the past, rather than those special issues in which they presently disagree. The chief historical illustration of such grounds which were commonly — although erroneously — held by both parties to a controversy is furnished by the nominalistic philosophical assumptions, derived from a decadent scholasticism, which so frequently were accepted in the life of both the Roman Church and the Reformation Churches in the 16th century. Clericalism and pietism furnish still other examples of assumptions which were common to all the contending parties during the Continental Reformation. It is necessary to penetrate beyond such commonly held errors of the 16th century, the author maintains, if the controversies which were based upon those errors are ever to be satisfactorily settled.

Having established the characteristics of nominalism, Dr. Mascall goes on to show its influence and necessary consequences in Luther's concept of justification and in Nygren's views on the relationship of *agapé* and *eros*. Both analyses are excellent, and it is a hopeful sign to see that in at least some quarters the "justification controversy" shows evidence of being capable of a *systematically theological*, rather than a *pragmatically negotiated*, solution.

The book concludes with sections describing the salutary effects on Church unity which have already been produced by liturgical scholarship in the various denominations; there is discussion of the nature of the ministry and its place in the Church; and finally there is an evaluation of the Church and the papacy.

ARTHUR A. VOGEL



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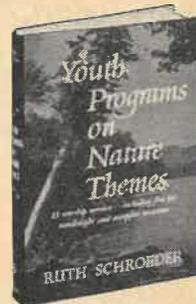
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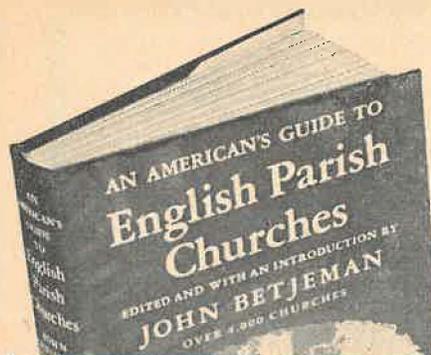
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In this column, Eve reviews the *Cathedral record*, Bill the other two. Each of the titles reviewed is a single LP record.

MUSIC FROM WASHINGTON CATHEDRAL. Sung by the **Washington Cathedral Choir of Men and Boys.** Vanguard VRS 1036. \$4.98.

A top-of-the-class record has been produced by the Washington Cathedral Choir of Men and Boys. It's a "must" for lovers of fine liturgical music. Eighteen compositions, representing a wide variety of style, form, and feeling, are sung with great artistry. The fine shading, the exquisite pianissimos, the expertly controlled breathing, must be credited to Paul Callaway, the director, and his assistant, Richard Dirksen. Remembering that the boy soprano can sing in this choir for five years at most, one can appreciate what St. Albans choir school of Washington Cathedral is accomplishing.

The first selection, a "Magnificat" by Morley, is a sort of glorified plain chant, in which unison chanting alternates with harmonized sections. Motets by seventeenth century composers follow, some of them contrapuntal and others fashioned of harmonized melodies sung *a cappella*.

Examples of compositions from succeeding centuries are all choice, especially the Sowerby "Sanctus," the exultant motet by Willan, and Barber's moving "Let down the bars, O Death," and the one I have played back a dozen times, Warlock's "Corpus Christi," a carol of haunting beauty.

Scattered through the program are five great hymns, all of which can be found in the Hymnal, 1940.

ON A CLEAR SABBATH MORNING. Sung by the **Vestry Choir** conducted by **Keith Textor.** Warner Brothers Records, W-1239. \$2.98.

This record is about as far from the Episcopal tradition in music as any that could be found, and just as far from what can be called "good music."

But it is genuinely religious music, expressing a real part of the American Christian tradition. It avoids two common perils: Tin-Pan-Alley's effort to rewrite theology in such monstrosities as "I Believe" and "The Man Upstairs"; and the saccharine glop of old hymn tunes mauled by big-name popular singers.

Here is camp-meeting music sung by a competent group backed by a brass quartet which loves to hit the off-beat oompahs. All the standard elements of revival-circuit musicianship are here — the unabashed emotionalism, the banal modulations, the barber-shop repetitions.

The music is unobtrusive, but it rings with sincerity, and it is fun.

The titles are revealing in themselves: "The Church in the Wildwood," "The Old Rugged Cross," "When the Roll Is Called Up Yonder," "In the Garden," etc. Hymnal songs (but not arrangements) include: "Stand Up For Jesus," "Onward Christian Soldiers," and "Just as I Am."

OUTSTANDING CONTRIBUTORS TO AMERICAN CULTURE, Vol. I, no. 1, "Massachusetts Series." Written and delivered by the Rev. **Theodore Ferris.** Veritas. \$5.95.

Four short sermons by the Rev. Theodore Ferris are recorded under the imposing title given above. We are, after hearing the record, quite willing to believe that the rector of Trinity Church is an O.C.T.A.C., but the sermons are not an outstanding contribution to the proclamation of the Christian Gospel.

Two of them, in fact, are self-improvement pabulum. They are Norman-Vincent-Peale-type talks polished up for college graduates. You can avoid them handily by starting with side two of the record.

The little sermonette that ends side two ("Imitation of Christ") keeps threatening to get theological but never quite makes it. The subject is Christ, the Exemplar, but even this aspect of our Lord's significance in our lives gets badly mauled in a very few ill-chosen words.

That leaves one sermon — and it is a pretty good one. It deals with prayer, and it faces with erudition and a ring of conviction the problems of the transcendence and imminence of God. After hearing the other sermons flirting with the idea of a Christ who is never defined, it is refreshing to discover that apparently Dr. Ferris has no reservations about a belief in a God who is a Person and who is the Lord of Life and events. By all means, if you get the chance, listen to "The Appeal of the Soul to God," which opens side two.

Dr. Ferris' delivery is remarkably reminiscent of Fr. Whittemore's, which we heard so pleasurably in the latter's recorded preaching mission (reviewed in this column, November 16, 1958). But where Fr. Whittemore moves from the informal, effortless opening up to the glories of the revealed Christian faith, and down to the homely realities of everyday human concerns, Dr. Ferris moves from an almost identical style of opening up to the plateau of enlightened self-improvement or down to the banally pretty.

The Cover

The Conference on Religious Life in the Anglican Church has designated May 10 as Religious Life Sunday. Purpose is to call attention to and disseminate information about the nearly two dozen religious orders for Anglicans in the U.S. and Canada. Nearly 600 men and women live the religious life in the U.S.

The Conference was organized in 1949. Its object is to coordinate the interest and experience of the various communities of men and women belonging to it, and to present to the Church the ideals and purposes of the religious communities. The conference meets triennially, and an advisory council, consisting of representatives of seven communities, meets annually. More information may be obtained from the Rev. Granville M. Williams, S.S.J.E., 980 Memorial Dr., Cambridge 38, Mass.

Members of religious orders run schools, engage in social work and missionary work, conduct retreats, etc. One of their most important works, of course, is prayer.

This week's cover shows a Sister of St. Margaret (the order's mother house is in Boston) welcoming two pupils to Holy Trinity School, which the Society of St. Margaret runs in Haiti.

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Diary of a Vestryman

First Service

(fiction)

By Bill Andrews

May 10, 1959. The rector and I drove to Lee Corners this evening. A dozen cars were parked in the yard of the little schoolhouse, and perhaps 30 people were waiting for us in the tiny assembly room.

I put down the heavy box of Prayer Books and hymnals and got a small boy to distribute them to the people while Fr. Jones used the corridor as a sacristy to change to cassock and surplice.

The people had already arranged a sort of altar on a table up front — covering it with a white table cloth, two vases, and some lovely spring flowers. I went back to the car and brought in a second box — this containing an old altar cross and candlesticks which had been gathering dust for years at St. Martha's.

Fr. Jones went into a huddle with one of the ladies present, and she went to the piano to experiment with some hymns.

Finally, Fr. Jones stood up before the congregation and spoke:

"This is the first service of any Church in Lee Corners. I'm Fr. Jones, rector of St. Martha's Episcopal Church in Oakburg, and I welcome all of you to the worship of God. Since we are new to each other, and since you come from many different religious traditions, I think I had better explain something about Episcopal Church worship.

"You all have copies of the Book of Common Prayer. All services of the Episcopal Church follow the order set forth in this book. But I hope you won't feel it is an 'Episcopalian service.' The Prayer Book sets forth a plan of worship of God and of his Son, Jesus Christ, that tries to help each of us worship well. The elements of the service will be familiar to you, for all Churches use much the same elements, whether or not they have a fixed form of service.

"The service we will have tonight is Evening Prayer. It begins with a confession of our sins, goes on to Psalms and Scripture readings, offers a statement of our common faith (the same Apostles' Creed which is found in almost all Churches), and ends with prayers for ourselves and all men.

"Now, we will sing hymn number 266. After that is over, we will turn, in our Prayer Books, to page 21 and begin Evening Prayer."

Step by step, Fr. Jones led the people through the order of worship, telling them when to stand, when to sit, when to kneel. He told them which parts of the service they were to speak, and which he was to speak.

The group was hesitant and a little embarrassed at first, and their responses were weak. But, under his urging, they gradually began to share in the service. They spoke the Creed loudly and, it seemed to me, with real joy, and in the closing prayers their "amens" boomed.

We had coffee and cake in another

schoolroom after the service, and both Fr. Jones and I were bombarded with questions and thanks for coming.

The coffee hour turned into a sort of informal organization meeting, at which it was agreed to hold weekly services. Fr. Jones explained that he could not always come, but that he had a group of trained lay readers who could conduct Evening Prayer whether he was there or not. I felt very proud, right then, of my brand-new lay reader's license.

He suggested that the handful of confirmed Episcopalians present come, for the time being, to Communion at St. Martha's.

"But," he said, "we will start adult instruction with a class meeting Tuesday evenings starting next week. If any substantial number of people are confirmed, we will start having monthly Communion services right here. And, I hope, within a short time you will be strong enough to want to organize a mission of the Church with a full schedule of weekly services of your own."

There were plenty of friendly hands to help pack the altar brass and books and haul them out to the car. Among the helpers was a bright-eyed 10-year-old who, just as we finished stowing our baggage, tugged me by the coat and said, "Mister, why does the preacher wear skirts?"

I answered, "Because priests always have worn them. So did Jesus."

"Gee, is he a priest? I thought he was just a preacher — just a minister."

"He's all three," I said.

The young man puzzled a moment, then said, "This Piscopalian business is pretty complicated, ain't it?"

I restrained the temptation to laugh and answered him straight, "Pretty complicated and pretty simple. You'll get the hang of it."

The 10-year-old reflected some more, then asked, "Are you a priest?"

"No," I said. "But the Church lets me help out at services, and I'll be wearing a skirt next week, too. Only we don't call them skirts, we call them cassocks."

"Can anybody help?" the boy asked.

"Not everybody. But you can," I replied. "You be here 15 minutes early next Sunday, and I'll show you how to help."

"You mean carry books?"

"I mean help with the real service. We call it being an acolyte."

"Whoopee," said the boy, and he ran to another car shouting as he ran, "Hey, Mom, I'm going to be an acowhite or somethin'. I'm gonna help the Church."

As Fr. Jones and I drove home, I said, "St. Martha's was never like this!"

"Maybe it was, once," the rector replied. "It had to start sometime, and maybe it started just like this."

I found myself very happy about the whole situation, and I said, "This is a lot like real missionary work, isn't it?"

"This is real missionary work," Fr. Jones said.

SERVICE

Continued from page 12

ion Telegraph Co. He was also president of the Rochester Dental Dispensary, and a trustee of the Carnegie Fund for International Peace.

Mr. Sibley is survived by his wife, Georgiana, four daughters, Mrs. Georgiana Hardy, president of the Los Angeles Board of Education, Mrs. H. B. Cannon, Mrs. M. I. Gonzales, and Mrs. Gordon Auchincloss, two sons, Hiram, and Harper, Jr., 22 grandchildren, and three great-grandchildren.

WORLD AFFAIRS

Civilization Security: "Thou Shalt Not Covet"

Dr. Fisher, Archbishop of Canterbury, warns that "civilization will not be secure until nations and peoples are far more generous-minded — ready not merely to lend, but to give and to give at their own cost."

He also stressed "the appalling problems created by overpopulation."

The Archbishop spoke at a public rally in Osaka held in connection with the centenary of the Japanese Church.

Dr. Fisher said that to respect a "fair price" and a "fair wage" and "fair trade" would go a long way toward safeguarding civilization. But he stressed that "man is meant to be not only fair but generous — to give more than he owes, more than he needs.

"Hard bargaining is not far removed from trying to steal," he said. "Modern statesmen have far too many statistics, too many figures, too many quid-pro-quos."

Dr. Fisher's talk was devoted to what he said were basic precepts for civilized society. These precepts, he said, call for respect for authority, life, property, man's creative powers, and neighbors. Governing all five," he said, was the refusal to "want more than is legitimately ours," in other words, not to covet.

The Archbishop pointed out, "The begetting of children in marriage was for long regarded as altogether good, and the more children the better. Little was thought by people of the physical and psychological evils thereby inflicted on many mothers and on society; and the menfolk have for their own ends imposed and perpetuated appalling evils upon the unmarried and the prostitutes and the moral outlook of society."

Dr. Fisher added that one of the necessities for a healthy civilization is that sexual satisfaction shall always be kept within the circle of the family and domestic relationships where they belong, because "anything else is slow poison."

Noting furthermore that Japan, as well as other countries, is familiar with the problems created by over-population, Dr. Fisher said the threat that population

Continued on page 29



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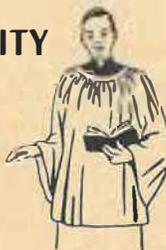
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Week after week, The Living Church carries the listing of services of Episcopal churches — and the listing will be expanded during the summer vacation period (beginning June 7th) when other churches will include their listings to keep you informed as to their locations and schedules of summer services. Refer to the Church Directory Page, especially when away from your home parish, and attend Church wherever you are on Sundays and Holy Days.

If your Church is not included in the listing, write to the advertising department for full information and rates.

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sorts and conditions

THE TROUBLE some Christians seem to have with the doctrine of the Ascension sometimes appears to be chiefly a semantic difficulty. That is, the people who affirm it are affirming one thing, while the people who deny it are denying something else.

THOSE of us to whom the Ascension is one of the central doctrines of Christianity really don't believe that heaven is up overhead somewhere, and that Jesus just kept going up, up, up until He got there. The Bible doesn't say He did — only that "a cloud received Him" from the apostles' sight. Just what kind of space-time coordinates exist in heaven is something everybody can speculate about.

TO ME, the idea of a fourth dimension is a good way of imagining the location of heaven. Under such a figure, heaven doesn't need to be more than a fraction of an inch from where we are right now. Lift a penny off the table, and it is no longer "in" the two-dimensional universe of the table top, whether it be a thousandth of an inch or a thousand miles away.

SO, when Christ finally departed into heaven, He did not necessarily have to go very far. And by His movement from our three-dimensional world into a world of a different kind, He is able to be closer than hands and feet to all people everywhere.

THE BOOK of the New Testament that makes the most of the Ascension is the Epistle to the Hebrews. To the writer of this book, the Resurrection was hardly more than an incident following the Crucifixion and preliminary to the Ascension.

"BUT when Christ appeared as a high priest of the good things that have come," the epistle says, "then through the greater and more perfect tabernacle (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption."

THE SACRIFICE of Calvary, in which Jesus was both Priest and Victim, was not complete until He entered into the heavenly places to present His life of perfect obedience to the Father. The rather complicated argument of the epistle is based on the Jewish

sacrificial system. It agrees with the Old Testament that a sacrificial atonement between man and God was needed, but says that this could not be accomplished by animal sacrifices. God did not desire physically unblemished animals but the morally unblemished Man who offered Himself "to bear the sins of many."

A MOVING statement on sacrifice in the affairs of modern men is Lincoln's Gettysburg address. On the vast scale of the cosmic struggle between good and evil, Lincoln's phrases need only a minimum of change to be a pretty good statement of the case: "There is little reason for God to note, or long remember what we say here; but He will never forget what Jesus did here. . . . It is for us the living, rather, to be dedicated here to that cause for which He gave the last full measure of devotion. . . ."

THERE is a real kinship between this and the exhortation of Hebrews: "Let us also lay aside every weight, and sin, which clings so closely, and let us run with patience the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God. . . ."

THE GETTYSBURG address, however, has something of the character of a funeral oration, whereas the Christian sees beyond the funeral to Resurrection and Ascension. The sacrifice of Christ is the climax of the story, but not the end of the story.

THE DOCTRINE of the Ascension carries the action up to the point where, so to speak, history enters heaven, completing the cycle which was begun by the personal entry of God into history in the Incarnation. Christian hymnody rejoices in rather daring terms over this concept:

"Thou hast raised our human nature
On the clouds to God's right hand.
There we sit in heavenly places,
There with thee in glory stand.
Jesus reigns, adored by angels;
Man with God is on the throne.
Mighty Lord, in thine Ascension,
We by Faith behold our own."

WHEN, in the Creed, you declare your belief that Jesus "ascended into heaven and sitteth at the right hand of the Father," you are not affirming something about the solar system but something about God and man and the atoning acts of Christ. That is why Christ ascended into heaven as recounted in the Book of Acts, and why the Church regards the Ascension as a vital part of its Creed. PETER DAY

SECURITY

Continued from page 27

will outstrip resources altogether demands of civilization "a new, an unparalleled conquest over its sexual habits." This means, he explained, "no sexual intercourse outside the marriage bond, and within it care to be taken that parents give birth only to so many children as they can hope to bring up in decency and usefulness without making demands on their neighbors or on society."

Dr. Fisher concluded by saying that the bases of civilized society which he enumerated can only be made secure through religion. He said the religion which best encourages civilization's hopes and encourages men to pursue them "is the true religion and the true medicine for the sicknesses and diseases of human societies." [RNS]

RADIO

Trustees Elected

Bishop Bayne of Olympia, the Very Rev. J. Milton Richardson, and Blake T. Newton, Jr., have accepted election as trustees of the Episcopal Radio-TV Foundation, Atlanta. Bishop Bayne is currently speaking on the Foundation's *Episcopal Hour*, an annual world-wide radio series. "I am glad London is as near Atlanta

as is Seattle," commented a member of the Foundation's executive committee, upon hearing of Bishop Bayne's appointment as executive officer of the Anglican Communion, with headquarters in London.

Dean Richardson, of Christ Church Cathedral, Houston, is also a trustee of the Church Pension Fund.

Blake T. Newton, Jr., president of the Shenandoah Life Insurance Company, Roanoke, Va., is a vestryman of St. John's Parish, Roanoke, and chairman of the Builders for Christ of Southwestern Virginia.

TURKEY

The Gold Medal

Archbishop Giacomo Testa, Apostolic Delegate in Turkey, has paid a visit to Ecumenical Patriarch Athenagoras in Istanbul.

A spokesman for the Ecumenical Patriarchate said, "it was with great joy that Patriarch Athenagoras received the representative of the Vatican." During his visit, which lasted an hour, Archbishop Testa presented the Patriarch with a gold medal commemorating the coronation of Pope John XXIII. It was a gift from the Pontiff.

Reliable sources say the purpose of the visit was to discuss the Pope's statement regarding an ecumenical council. [RNS]

PEOPLE and places

Appointments Accepted

The Rev. Tom Akeley, formerly rector of Grace Church, New Market, Md., and churches at Urbana and Poplar Springs, is now assistant at Grace and St. Peter's Church, Baltimore, Md. Address: 707 Park Ave., Baltimore 1.

The Rev. Anselm Broburg, formerly rector of the Church of St. Sacrement, Bolton Landing, on Lake George, N. Y., and rural dean of the Adirondacks, will on June 1 become rector of historic Christ Church Parish, Shrewsbury, N. J. Christ Church was one of three parishes founded by the Rev. George Keith in 1702.

The Rev. Charles E. Danner, Jr., formerly assistant at Emmanuel Church, Baltimore, Md., is now rector of St. Mary's Church, Franklinton, Md. Address Gilman Apts. B-2, Calvert and Thirty-First Sts., Baltimore 18, Md.

The Rev. Donald L. Davis, formerly curate at St. Stephen's Church, Providence, R. I., is now assistant at Mount Calvary Church, Baltimore, Md. Address: 816 N. Eutaw St., Baltimore 1, Md.

The Rev. Frederick J. Hanna, formerly vicar of the Chapel of the Redemption, Locust Point, Baltimore, Md., is now assistant at Emmanuel Church, Baltimore, Md. Address: 811 Cathedral St., Baltimore 1.

The Rev. Konrad E. Kelley, Jr., who formerly served St. James' Church, Hebronville, Texas, is now assistant at the Church of St. Clement, El Paso, Texas. Office: 810 N. Campbell St.; residence: 7715 Cielo Vista Dr.

The Rev. Charles A. Myers, formerly dean of Trinity Cathedral, Sacramento, Calif., is now rector of Holy Trinity Church, Richmond, Calif. Address: 3110 Nevin St.

The Rev. James C. Soutar, formerly canon chan-

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Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

cellor at Grace and Holy Trinity Cathedral, Kansas City, Mo., is now in charge of developing a new congregation in Johnson County, Kan. Address: 8016 Juniper Dr., Prairie Village 15, Kan.

The Rev. Willard G. Wilson, Jr., formerly rector of St. James' Church, Westernport, Md., is now rector of St. Barnabas' Church, Sykesville, Md.

Ordinations

Priests

Arkansas — By Bishop Brown: On April 14, the Rev. Limuel G. Parks, Jr.; to be rector of the Church of the Good Shepherd, Forrest City, and vicar of Grace Mission, Wynne, and Christ Church Mission, Forrest City, Ark.

Chicago — By Bishop Burrill: On April 20, the

Rev. William Broughton, curate, Christ Church, Winnetka, Ill.

Maryland — By Bishop Doll, Coadjutor: On February 18, the Rev. Ronald E. Resley, assistant, St. Thomas' Church, Alameda, Baltimore; on February 21, the Rev. Robert A. Bennett, Jr., assistant, St. James', Baltimore; on March 14, the Rev. James C. Dorsey, assistant, Holy Trinity Church, Essex, Md.

Engagements

Mr. and Mrs. R. R. Brand, Roseburg, Ore., have announced the engagement of their daughter, Barbara, to the Rev. Robert Burton, curate of St. Mary's Church, Eugene, Ore. Miss Brand has been parish assistant at Holy Trinity Church, Alhambra, Calif. The Nuptial Eucharist is planned for June 6 in Roseburg.

Mr. and Mrs. Bernard Pope Day, Short Hills, N. J., have announced the engagement of their daughter, Thyrza Pope Day, to the Rev. George Zabriskie, II, curate of St. Thomas' Church, New York. The couple plan to be married in June.

Women

Mrs. Melvin J. Kenny is now director of Christian education at St. Paul's Church, Riverside, Conn.

Mr. and Mrs. Kenny returned to the United States in December after spending five years teaching at the Cuttington College and Divinity School in Liberia, working as lay missionaries appointed by the National Council. With the permission of Bishop Harris of Liberia, Mrs. Kenny studied at the seminary and in November received the degree of bachelor of divinity.

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The Living Church

Mrs. A. J. Thatcher, wife of the director of the department of city parks in Indianapolis, has been elected to the vestry of St. George's Church, Indianapolis.

Births

The Rev. John F. Hardwick and Mrs. Hardwick, of St. James' Church, Langhorne, Pa., announced the birth of a son on March 19. The Hardwicks have two other children.

The Rev. John J. Lloyd and Mrs. Lloyd, missionaries in Yokkaichi, Japan, announced the birth of their child, David Andrew, on April 3.

Living Church Correspondents

The Rev. William D. Pollock, of St. Mary's Church, 2062 S. King St., Honolulu 14, Hawaii is now correspondent for Honolulu.

Changes of Address

The Rev. Raymond A. Gill, OHC, has completed three years of service at the Holy Cross Mission, Bolahun, Liberia, and has returned to the Holy Cross Monastery in West Park, N. Y.

The Rev. J. McVickar Haight, retired priest of the diocese of New Hampshire, has been spending the winter in Cincinnati with his grandson, Mr. John McVickar Robinson, and his family. He has now returned to New Hampshire and may be addressed at 4 School St., Plymouth, N. H.

Other Changes

Mr. Andrew Oliver has been elected clerk of the vestry of Trinity Church, New York, succeeding Mr. Ellis H. Carson, who will remain as a vestryman. Mr. Oliver is a member of the law firm of Alexander and Green in New York.

Trinity Church was founded in 1697. The old title of "clerk" is pronounced "clark" in the parish in keeping with tradition.

The Rev. Dr. Edward R. Hardy, professor of Church history at the Berkeley Divinity School,

New Haven, Conn., is spending his sabbatical leave in Sussex, England.

With his wife and son he sailed to England in February and is now "reading, writing, and resting" in a house in Sussex, which is said to be the oldest inhabited rectory in the country. He will also lecture at William Temple College in Rugby, present a paper at a liturgical conference to be held in July at the Russian Theological Academy in Paris, and fulfill several preaching engagements.

Resignations

The Rev. J. Fred Hamblin, Sr., rector of St. John's Church, Newark, N. J., has retired from the active ministry.

The Rev. Dr. Hamilton Hess has resigned as rector of St. Peter's Church, Fort Atkinson, Wis., to return to academic work. Address: Box 36, Cobb, Calif.

D E A T H S

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

The Rev. Dr. Carleton T. Barnwell, retired coordinator at Virginia Theological Seminary, died April 23, at Circle Terrace Hospital in Alexandria, Va.

Dr. Barnwell was born in 1888 in Louisville, Ky. He attended William and Mary and Hampton-Sidney Colleges in Virginia. He received the B.D. degree from Virginia Theological Seminary, and the D.D. degree from Hampton-Sidney College. Dr. Barnwell was ordained in 1914, and served churches in Maryland and Alabama until 1920. He then became rector of Grace Memorial Church, Lynchburg, Va. Dr. Barnwell was rector of St. Paul's Church, Lynchburg, Va., from 1926 to 1949. He became a member of the standing committee in 1932, and president of it in 1936. He served as a deputy to General Convention from the diocese

of Southwestern Virginia seven times. Dr. Barnwell was a brother of the late Middleton S. Barnwell, bishop of Georgia.

He was secretary of the board of trustees of Virginia Theological Seminary for 19 years, and coordinator and director of public relations for eight years until his retirement in 1957. The office of coordinator at V.T.S. was created to strengthen the bonds between seminary and alumni. Dr. Barnwell developed these bonds with such success that the theological education offering rose from \$76,000 to \$109,000.

The Rev. Albert P. Mack, retired rector of St. John's Church, Marion, N. C., died April 23, in a Marion hospital.

Fr. Mack was born in Coleraine, Ireland, in 1880. He was a graduate of Kansas Theological Seminary and was ordained to the priesthood in 1914. He served churches in Kansas, Colorado, and New Jersey until 1931, when he became rector of St. Francis Church, Rutherfordton, N. C. Fr. Mack served St. Francis Church until 1944 and then became rector of St. John's Church, Marion, N. C.

He helped to organize the Marion Choral Society, and the Marion Community Concert Association. He was a member of the executive council of the diocese of Western North Carolina, and a deputy to General Convention in 1934.

Fr. Mack was rector of St. John's Church until his retirement in 1957.

Survivors include a son, Edwin Mack, two granddaughters, and two sisters in England.

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DIRECTOR OF RELIGIOUS EDUCATION available after June 1. Capable and experienced. Excellent references. Reply Box L-275, The Living Church, Milwaukee 2, Wis.

SUPPLY WORK desired for either July or August in Midwest lake area in exchange for use of rectory. Reply Box P-274, The Living Church, Milwaukee 2, Wis.

AVAILABLE FOR JULY, priest on city church staff. Near lakes or ocean preferred. Reply Box M-277, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST, 29, ordained five years, desires school or college work. Reply Box H-265, The Living Church, Milwaukee 2, Wis.

ANGLO CATHOLIC RECTOR twenty years experience, married, one child, seeks any position where faith and practice uninhibited. Reply Box S-276, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR (Woman) desires position in Catholic parish, full or part-time, combined with secretarial work. Music degree; liturgical music, especially singing of chant. Reply Box E-264, The Living Church, Milwaukee 2, Wis.

PRIEST, available late May or June for new opportunity. Reply Box H-268, The Living Church, Milwaukee 2, Wis.

ORGANIST-DIRECTOR, (Male), now available, full or part time. Successful choir methods. Recitalist, excellent musical background. Reply Box B-262, The Living Church, Milwaukee 2, Wis.

WANTED

COTTAGE, Midwest, two weeks ending July 4, family of four, including Living Church priest-editor. Reply Bill Andrews, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

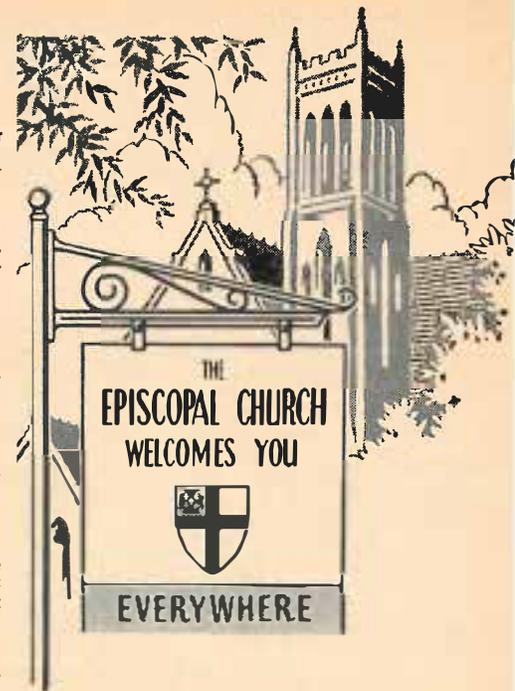
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THE LIVING CHURCH

CHURCH DIRECTORY



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 55); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;
Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,
Fri 7:30; HD 8; C Sat 5-6

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

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

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

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 (Children's), 11, MP 8:30,
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

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

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Rev. John B. Austin, Assistant
Sun 7:30, 9:15, 11; Wed & HD 9:30

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

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

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. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 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, MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: HC 7:30 (6 & 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 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

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. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); 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, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

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

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

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, S.T.D., 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. Uyekii,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 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

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8 HC; 11 MP & Ser (1st HC)

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev.
E. P. Wrath, dean; Ven. R. Gonzales, canon
Sun, 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

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