

# The Living CHURCH

January 1, 1961

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[P. 10]

**Speaking in Tongues,  
an Official View**

[P. 12]

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# BOOKS

## A Liuely Elixir

**BENNETT CERF'S "OUT ON A LIMERICK."** A Collection of over 300 of the World's Best Printable Limericks. Assembled, Revised, Dry-cleaned, and Annotated by **Mister Cerf**. With Illustrations by **Saxon**. Harper & Brothers, 1960. Pp. 125. \$2.95.

Of those dyerse conceytes, whiche the dexteritie and skille of man hath deuised for that titillacion of the minde and spirite, whiche euoketh mirth, the



Limericke is forsoothe without peer. The very profundities of oure Christian Profession maybe comprehended within its fiue lynes (whiche circonstaunce rendereth it an euangel in minyature), to witte:

"God's plan made a hopeful beginning  
But man spoiled his chances by sinning.  
We trust that the story  
Will end in God's glory  
But, at present, the other side's win-  
ning."

Moreouer, at the other extremitie, the Limericke offereth a felicitous deuice for the exposition of those foibles of oure frailtie (engendered by the seeducyon of Eue), to whiche, peradventure, it were not seemlie otherwyse to allude, as the ensample here followingy sheweth:

"There were two young ladies from Bir-  
mingham  
And here is the story concerning 'em:  
They lifted the bib  
And tickled the rib  
Of the bishop as he was confirming 'em."

And here is a Limericke, the whiche,

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

January

1. All Saints' Chapel, Nassau, B. W. I.; St. Andrew's, Thompsonville, Conn.
2. Church of the Annunciation, Anna Maria, Fla.
3. Church of the Holy Redeemer, Denver, Colo.; St. Philip's, Gascons, Quebec, Canada
4. Christ, Joliet, Ill.
5. All Saints', Orange, N. J.
6. Church of the Epiphany, Chicago, Ill.; Church of the Advent of Christ the King, San Francisco, Calif.
7. Church of the Epiphany, Kingsville, Texas

The Living Church

albeit it was writtē in tyme past, is in this selfesame yeare of Grace moste apposite, forsomuche as theyre resydedth even nowe in the Diocese of Uermonte a deuoute and learned Presbyter expectyng consecracyon as Bisshope of the same:

"An Anglican curate in want  
Of a secondhand portable font,  
Would exchange for the same  
A portrait (in frame)  
Of the Bishop-elect of Vermont."

All of the aforementioned Limericks (embracyng, as by an especiall prouidence, the laste) hath Mister Cerf imprinted in his anthologie of CCC of the species, entytled, *Out On A Limerick*. The redactour, whiche is even nowe wrytyng, would commend the uolume as a delyghte to ladies and genteelmen of qualitie, as a subtile diuersyon from care, as a liuely elixir 'gainst the onslaughtes of melancholie.

In summe, it maybe said: he whiche hath Mister Cerf's booke in the reeche of his forearme is as tho he were a Kyng in olden tyme, with a courte jester by his syde.

MASTER LYTEBOURNE  
(who revueth for  
THE LIVYNG CHURCHE)

**ONE BODY AND ONE SPIRIT.** By Oscar J. F. Seitz. Seabury Press, 1960. Pp. 188. \$4.25.

Among Christians of all persuasions there is a growing awareness of the importance of the Church as a fundamental part of the Christian Faith. There is renewed realization that the New Testament writings come from within the living Church and must be understood against that background.

This truth is convincingly presented in *One Body and One Spirit*, by Oscar J. F. Seitz. The author demonstrates that it was to the people of God, the old Israel, that Jesus came, and that it was the reconstituted Israel of God which proclaimed the Gospel of salvation. It is likewise shown how the Holy Spirit led the Church to understand further the implications of her Faith, to organize her life, and to carry out her God-given task. Firm insistence is placed on the truth that the New Testament Church is revealed as a living organism under the Spirit's direction and not as a static organization with detailed blueprints given at Pentecost.

The story of the Church is traced by Dr. Seitz from the ministry of Jesus to the time of the latest New Testament books and the Apostolic Fathers. Inevitably, there are debatable points, but the author's sincerity and desire for fairness are evident. To cover such a vast field is most difficult, and there is some inevitable vagueness. Also, in denying the customary view of the apostolic ministry, he seems as dogmatic as more traditional interpreters in the treatment of some passages. Unquestioned assent, however, must be

given to Dr. Seitz's belief that one of the most promising means to a genuine ecumenicity is a renewed study of Scripture, aimed not at unearthing proof-text ammunition but rather directed humbly toward a discovery of the Father's will for the Church today.

DONALD J. PARSONS

**FACT AND FAITH IN THE KERYGMA OF TODAY.** By Paul Althaus. Translated by David Cairns. Muhlenberg Press. Pp. 89. \$1.75.

The relation of faith to fact could be said to be the chief question among theologians today. A brief but pungent essay of Rudolf Bultmann started the whole discussion, and it was not long before practically every European theologian had made his opinion known.

Among those who have participated in the still continuing debate, Paul Althaus is better known in Europe than in America. David Cairns has tried to add another dimension to our knowledge of the debate by translating this 1957 effort of the Erlangen theologian. Unlike so much of the debate, this short and succinct rejoinder to Bultmann is quite readable for one who has not participated in the entire debate.

Of the eight chapters, three are expository and the rest critical of Bultmann's position. Many Anglicans who read Althaus will feel at home with him, but for the reviewer no such nostalgia is possible. In all fairness to Althaus, he has simply missed the point of the Bultmann debate. He talks as though history were an exact science and its results scientifically verifiable. Bultmann does need correction! But in his zeal to provide the correction, Althaus has failed to realize that the *history* of which he speaks is as much of a construct as that which he accuses Bultmann of making. Simplification is important, but *oversimplification* is as much of a disservice as abstruseness.

JULES LAURENCE MOREAU

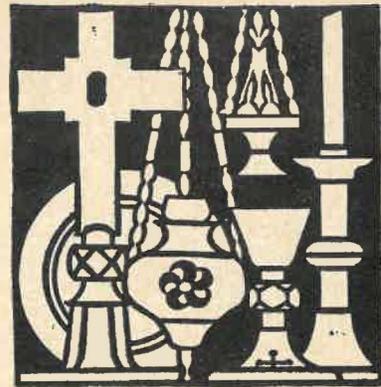
**THE OLD TESTAMENT AND OUR TIMES.** By Margaret T. Munro. Longmans. 1960. Pp. 105. \$3.50.

Anglicans may regret that Margaret T. Munro, a former missionary in the Near East, forsook the Anglican for the Roman Communion, but they will not regret her book, *The Old Testament and Our Times*.

After an excellent introduction, "Some Things to Remember About the Old Testament," which deals with the divine educational process and with such problems as pseudonymous authorship, the writer takes us to the message of the Old Testament. Interestingly enough, she begins with the Wisdom writings, then proceeds to the Prophets, and from there to the history of the Hebrews, through the

*Continued on page 20*

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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

# The Children's Challenge to the Church

The above was the title of a little book published just 48 years ago which announced a new day in religious education in our Church. The book bears the names of priests known to the older generation: William E. Gardner, Charles H. Boynton, Herman Page, Charles Herbert Young, Charles S. Lewis, William W. Smith, Lester Bradner, and others. These men were a wave of the future. They were not satisfied with the Sunday school teaching of their day, and without funds for experiments or publication they managed to state and illustrate new concepts in religious education. These concepts have been struggling for acceptance ever since, but it is safe to say that the best of our efforts through the years have been based on them.

Today, our revised thinking in religious education uses other terms, yet it is astonishing to read the *Challenge* and see how many of its statements are familiar to us. The book was the introduction for



the *Christian Nurture* course, which at first offered no texts but was mainly a sequence of graded suggestions, for which materials were to be found later. It said, "The Christian Nurture course is the accumulated result of the experiments, discussions, and correspondence of many rectors, who, years ago, became dissatisfied with the conception of the Sunday school as a *place where lessons only are taught*. These men sought for the nurturing powers of the Church. . . ."

### What Children Need

Children need to grow, and they want to grow. If they are to grow they must be *nurtured*, that is, not only fed, but given a setting of sympathetic understanding and guided experiences, in order that they may become fully the persons they were born to be. Recognizing that our pupils are already, by Baptism, within the family of the Church, our task is to provide forms of *Church life* within the parish by means of which a child may live the Faith at his present age.

Using the rhetorical expression of "challenge," the book asserts, "Our child life today is not asking to be trained for something by and by; it is continually looking

up into the faces of those who should be spiritual parents, and is asking to be admitted into their life, and have a share now. . . ." Again: "The most important element in religious nurture is the training of the power to choose, and the power to sacrifice.

"The child calls for the joy that comes from having *time to grow into Christ*. He does not ask for instruction, he wants nurture; he does not ask for announcements of truth, he wants the joy of living the truth. . . . He asks to become part of the process in order that he may grow. He wants the Church to set him tasks which call for achievement."

### A Curriculum of Experience

The most striking specific proposal of *Christian Nurture*, later worked out into columns, with weekly application, was the fivefold strand of Christian experience, which it would be the duty of the teacher to provide. These were: (1) Lesson material, as generally recognized in "Bible stories, nature stories, etc." (2) Memory work, assigned, required, and completed. (3) Elements of Church life suited to each age. (4) Devotional practice and drill. (5) Experiences in Christian service. All five involve activity and participation.

Today, we have immensely enriched parish life, and can offer even better experiences than were possible in 1912. We have the family Eucharist. But we cannot state our aim better than they, who wrote, "The old method of religious education tended to *announce* certain things . . . with the hopes that having given the child the truth, he would have the right foundation laid for his manhood. Today, we work from the point of view that education is not a process of intellectualism, it is not merely a process of conveying or announcing truth, but it is life, and that is always *now*, and there is no such thing as an end to it."

The book may challenge us, and comfort us in our striving to do better. Some of its barbed questions are: "Is a clear definition of the purpose of your Sunday school posted or printed so that parishioners may know its aims?" And again, "In what way can we as teachers develop our capacity for spiritual parenthood?"

That Christian education is forever alive is our challenge for another Year of the Lord. These ideals even yet are not completely accepted. We must press on, still experimenting — not rejecting, but proving, modifying, verifying the work of the pioneers.

# The Living CHURCH

Volume 142      Established 1878      Number 1

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

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## THINGS TO COME

### January

1. Circumcision (Christmas I)
6. The Epiphany
8. Epiphany I
15. Epiphany II
18. Annual meeting, Academy of Religion and Mental Health, New York, N. Y., to 20th
22. Epiphany III
- Theological Education Sunday
25. Conversion of St. Paul
25. Election of bishop coadjutor, diocese of Nebraska
29. Septuagesima

### February

2. The Purification
5. Sexagesima
12. Quinquagesima

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

January 1, 1961

## 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.)

### "This We Believe"

We, the undersigned, survivors of "the three Massachusetts laymen" who sent the now-famous open letter to the House of Bishops assembled in General Convention in Miami Beach in 1958, desire to express to THE LIVING CHURCH our thanks, appreciation, and gratitude for bringing the letter before its wide readership and thus helping to keep the subject of the letter a live issue that must be met by the bishops. Your emphatic editorial support was to us of incalculable value.

Beginning as laymen without funds or any considerable influence, we found that 4,556 other laymen were eager to assist our appeal to the bishops by their signatures to the open letter. We now thank these laymen for their zeal and faithful witness and help.

The pastoral letter which, as the result of our appeal, has finally issued from the House of Bishops in Dallas, to be read in all our churches and missions, makes us grateful to them for their bold, uncompromising stand "in confirmation and defence of the Gospel" as expressed in the Creeds of the Church [L.C., December 4, 1960]. We believe that this pastoral letter is a fit companion to the Dallas pastoral of a generation ago.

The bishops, by this plain declaration of firm adherence to the historic truths of the Faith, have given us the assurance we desired of them: that the Church is still joined as one in the Faith with Nicaea and Chalcedon. Never asking condemnation of any man, our ample reward and abundant satisfaction derive from our bishops' magnificent proclamation: "This we believe!"

Our one regret is that James J. Managhan, one of "the three Massachusetts laymen," did not live to rejoice with us in the happy outcome of our joint appeal.

HERBERT J. MAINWARING

Wollaston, Mass.

L. FRANCIS ELLSBREE

Brighton, Mass.

My warm congratulations to Mr. Werkheiser [L.C., December 18, 1960] for his incisive criticism of the pastoral pabulum put out by our bishops assembled. Certainly the pastoral letter was a clear indication that some people would rather be right than be pertinent.

From some 400 people in my congregations last Sunday, most of whom were either university faculty or university students, the response to the bishops' letter was universally in terms of — "dull, cold, unventilated, irrelevant," and, "do you have to read those things?"

So I add my voice of protest against this decision by the House of Bishops to bed down in the soft security of domestic orthodoxy, when God calls us to accept the living mystery of Christ and to get on with history in His name.

(Rev.) JOHN R. WHITNEY

Rector, St. Andrew's Parish  
State College, Pa.

## House Communion

In regard to house Communion [L.C., December 11, 1960] may I offer a few remarks?

(1) As an altar guild member I have learned that leavened bread (used in our case at Thanksgiving) cannot be used for Communion of the people without desecration of the Sacrament. It is impossible to avoid the scattering of crumbs.

(2) In house Communion the people apparently receive while seated, contrary to the Prayer Book rubric specifying kneeling.

(3) The danger of house Communion, as I see it, lies in its essential *man-centeredness*. The aspect of Eucharist sacrifice — Christ present as Victim on our altars, clearly set forth in the Prayer of Consecration — seems to have been completely ignored. The Church is more than a fellowship of God's people; and the fellowship of God's people cannot be fully equated with the Body of Christ.

(4) In parishes where our Lord is continuously present in the reserved Sacrament, where people can go to Him, worship, and talk to Him there, one finds no need of house Communion. People go where our Lord is, if they are taught that He is there.

(Miss) MARGARET KEPHART

Laywoman, St. John's Church  
Ithaca, N. Y.

### Offer the Treasures

Dr. Eugene Carson Blake, preaching to a congregation of Episcopalians in one of our own cathedrals, has made a dramatic plea for an immediate plan of Church union [L.C., December 18, 1960]. Speaking as an individual, but an influential one within the Presbyterian Church, he has suggested that they and we invite the Methodists and the United Church of Christ (Congregational and Reformed) to join in a four-Communion merger which would preserve Catholic and Reformed traditions now represented in these bodies.

I suggest that we regain the initiative and assure the catholicity of the coming great Church by offering the treasures which we hold in trust for all Christians — the Prayer Book and the priesthood — to all. I have no real idea what might happen if our bishops either individually or collectively were to offer ordination to all clergy in good standing in these other bodies who ask for it and who would subscribe to some such simple and basic an outline as the one Lambeth suggested so long ago — the historic Creeds, the Gospel Sacraments, the Holy Scriptures, the apostolic ministry. If we did not ask these men to become Episcopalians, but to remain in their present place of ministry and service, no selfishness on our part would be involved, but a willingness to share what we have been given with all who want to have it.

The Church does not really function in its national organization, but in parishes — in the places where the Gospel is preached, the Sacraments celebrated, the pastoral office exercised. Our invitation to men at the local level to come into the priesthood with whatever our leaders feel to be a minimum amount of complication might make a great deal of long negotiation unnecessary.

What I suggest is that we freely offer a ministry in the Holy Catholic Church to all who would sincerely ask it and identify themselves with a statement of basic Christian truth and a basic understanding of the Church.

(Rev.) THOMAS DAVIS

Associate Rector, St. Stephen's Church  
Wilkes-Barre, Pa.

O Lord Jesus Christ,  
from whose Nativity we  
reckon the years  
and count the centuries:  
Grant that we, to whom  
thou holdest forth  
another year of promise,  
may so use it, to thy honor  
and glory and in service  
of our fellow men, that,  
fulfilling the time allotted  
to us, we may come at length  
to that kingdom without end,  
where with the Father  
and the Holy Ghost  
thou livest and reignest  
throughout all ages. *Amen.*

F.C.L.



RNS

Adoration of the Wise Men painted on silk by a Chinese artist.

# The Living Church

**For 82 Years:**

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

**Circumcision**  
January 1, 1961

## **DISASTERS**

### **Grim and Solemn**

Two airplanes collided over New York City on December 16, 1960, and one of them, a United Air Lines DC-8 jet, plunged into a Brooklyn neighborhood half a block from St. John's Church on St. John's Place. At least 137 people were killed in the disaster, reported to be the worst plane crash in history. The other plane, a Trans World Airlines Super Constellation, plowed into a corner of a military air field on Staten Island, killing all aboard but injuring no property or people on the ground.

The Brooklyn crash destroyed an Evangelical church and several other buildings, and killed and injured many of the people in the area. One passenger of the jet airliner, 11-year-old Steven Baltz of



Wilmette, Ill., survived for a time but died later in a Brooklyn hospital. Master Baltz, a Methodist, was attended by an Episcopal priest before his removal from the scene of the disaster. The Rev. Harry A. Stirling, retired priest of the diocese of Chicago and former rector of St. Thomas' Church, Chicago, was at the scene, and ministered to him. He and the rector of St. John's Church, whom he is assisting, worked among the wreckage from before noon until midnight on the day of the crash, comforting and ministering to the injured and dying.

The rector of St. John's Church, the Rev. Clifford A. Buck, told THE LIVING CHURCH in a telephone interview that when he walked through the neighborhood on December 21st he met 100 to 150 people and saw no smiles. "The neighborhood is as grim and solemn as any you can expect to see," he said. "There's no outward manifestation of Christmas at all. And there seems to be absolutely nothing you can do." He said that no St. John's parishioners had been hurt, and no Church property had been destroyed. A requiem Eucharist, he said, was held

for all those who were killed in the crash.

"For about six hours after the disaster, we didn't know what had happened," he said. "We just worked." He said that workmen were still going through the wreckage six days after the disaster. A community group known as the Park Slope Civic Council was planning to raise funds to help people in the area, he said.

## **ECUMENICAL**

### **South India in California**

by PETER DAY

A celebration of the Liturgy of South India took place in the chapel of Grace Cathedral, Los Angeles, Calif., on December 9th, the concluding day of the meeting of the General Assembly of the National Council of Churches.

In order to meet with both the letter and spirit of General Convention action regarding such an occasion, no public announcement was made of the service and sacramental ministrations were performed only by episcopally ordained ministers.

Bishop Newbiggin, South Indian Bishop who is currently serving as executive secretary of the International Missionary Council, was the celebrant. He was assisted in the administration of Holy Communion by Bishop Lichtenberger, Presiding Bishop of the Episcopal Church. The lessons, however, were read by three dignitaries of American Protestant Churches — Bishop Lord, Methodist; the Rev. James Wagner, a co-president of the United Church of Christ; and the Rev. Eugene Carson Blake, stated clerk of the General Assembly of the United Presbyterian Church. About 70 persons attended. Bishop Pike of California led the intercessions which followed the Nicene Creed.

In addition to the Old Testament lesson, the liturgy was marked by a commemoration of Creation as well as of Redemption in the preface, by the use of the *Benedictus qui venit* after the *Sanctus*, and by the inclusion of congregational responses in the prayer of consecration, which is largely based on the English rite of 1662.

At a breakfast after the service many of those present spoke, generally in favorable terms, about the Blake-Pike proposals for a Reformed and Catholic Church. Referring to the negotiations between Presbyterians and Episcopalians, which

broke down in 1946, Dr. Blake commented that he thought that perhaps the Presbyterians should issue the invitation this time and then have to run the risk of accepting the onus of backing down.

Bishop Newbiggin, in his comments, stressed the concept that "the minorities are the most important" in hammering out Church unity proposals. We learn more, he said, from people with "strong theological convictions," than from those who give easy agreement.

Dr. Hoskins, the other co-president of the United Church of Christ, commented that he sensed a "divine conspiracy" in many theological trends which seem to be permeating all the Churches today. One such trend is the universal emphasis on the ministry of the laity. Another is the insistence that any plan for union must be based upon a strong understanding of what the Church is, and not upon a patchwork approach.

An Anglo-Catholic layman, when called upon for his comment, asserted that the disunity of the Church was due to serious differences between Christians and that the recovery of unity depended upon facing and resolving these differences. Nevertheless, he added, Dr. Blake's proposal offered more hope in this direction than any proposal previously made.

Bishop Gibson, chairman of the Episcopal Church's Commission on Approaches to Unity, who had flown out with the Rev. Charles D. Kean, Commission secretary, to take part in the occasion, remarked that "we would be untrue to our own words," if the proposal were not given most serious consideration. "I take it most seriously. I welcome it wholeheartedly. I will work and pray to make sure that results come from it," he said.

## **wcc**

### **Split in the Ranks**

A serious split over the issue of *apartheid* is threatened in Dutch Reformed Church ranks in South Africa, according to the Rev. Beyers Naude, acting moderator of the Dutch Reformed Church of the Transvaal.

He said that grave differences of opinion involving his Church and the other Reformed bodies — the Dutch Reformed Church of Africa and the Dutch Reformed Church of South Africa of the Cape Prov-

ince — had arisen following the recent conference on the government's racial policies sponsored in Johannesburg by the World Council of Churches and attended by representatives of the WCC eight member bodies in that country [L.C., December 25, 1960].

Mr. Naude said the main difference of opinion was based on the fact that representatives of the two biggest Dutch Reformed Churches attending the conference had to a great extent accepted pro-



posals aimed at improving race relations and the lot of non-whites in South Africa. He was referring to his own Church and the Church of the Cape Province.

The Church leader said the third and smallest Reformed body, the Dutch Reformed Church of Africa, had been "far less compromising" and had stated categorically that it supported the government's *apartheid* policy and favored separate development of the races.

Underscoring the danger of a division in the Churches, Mr. Naude said that some members had even threatened to leave his Church and join one of the others.

Meanwhile, a political columnist, writing in *Die Burger*, a strongly pro-government newspaper, warned that there was "an acute crisis" in the ranks of the National Party over the issue of race relations and there was "no point in trying to conceal the fact."

He cautioned meanwhile against any attempt being made to confront the Afrikaner with a choice between the Church and the National Party, because then "the Afrikaner's days would, in more than one sense, be numbered." At the same time he said the Churches had a right to speak out on the question of race relations, even if their views did not agree with those of the government. [RNS]

## SOUTH DAKOTA

### Long Time Yet

A petition from Indian parishioners sent last March to Bishop Gesner of South Dakota said:

"We, the people of St. Barnabas Church, Kyle, and our priest, the Rev. Sidney U. Martin, most sincerely, humbly request you to obtain funds from whatever source you may find. . . . Reason: We need a new chapel for long time and have been gradually gathering funds for this purpose but as time go by so is our land and we do not have the means of lively hood which we originally had at first, but we are still here and we think we will be here for a long time yet. So therefore we need funds from another source than what we can raise. We are

continuing to raise more funds as best we could." The petition was signed by the "New Church Committee," Royal Bull Bear, Wilson Janis, Ruben Get There First, Jerome Brown Bull, Hobart Two Crow, and the Rev. Sidney U. Martin.

On December 4, 1960, a new church building was consecrated. The new St. Barnabas' Church, in the Pine Ridge Mission, is of contemporary design. Volunteer labor helped keep the cost to just over \$9 per square foot. The funds saved by the congregation over a 13-year period amounted to \$2,081. This was supplemented by a grant from the Church School Missionary Offering, and the missionary district of South Dakota supplied the rest.

On the day of the consecration more than 150 people braved the snow to attend the service, and 40 people had to spend the night at the church. Bishop Gesner was marooned in Kyle until noon the next day.

## CONNECTICUT

### Pastoral on Unity

In a recent pastoral letter, to be read in all the churches in his diocese, Bishop Gray of Connecticut referred to the proposal for union of four Churches put forward by the Rev. Eugene C. Blake, of the United Presbyterian Church in the USA [L.C., December 18, 1960].

After restating the "Chicago-Lambeth Quadrilateral," or irreducible conditions under which the Church would consider union with other Churches, Bishop Gray went on to say:

"It would not be easy or of hasty accomplishment to bring into one organization . . . [the] United Presbyterian Church, the Methodist Church, the United Church of Christ, and our Episcopal Church. Humility, sacrifice, mutual appreciation, and continuing prayer for the guidance of the Holy Spirit

would be essential. Important and real differences, both doctrinal and material, exist and would have to be resolved.

"However, it is unquestionably the nature of our times to recognize more clearly than ever before that the disunity of Christianity is not only contrary to Christ's desire but is a continuing factor in the disunity of our world. We cannot take lightly any serious proposal for unity. . . .

"Whatever the future may hold, our continuing primary concern must be *unity of spirit* with all Christian people, knowing them to be equally God's children and our brethren. *Unity of organization* without true Christian fellowship would be meaningless and a handicap rather than a help. Therefore, we should remember all Christian people in our prayers and seek God's guidance in the accomplishment of His will for His Church."

## PUBLIC AFFAIRS

### Safety Sermons

New York City Police Commissioner Stephen P. Kennedy has urged ministers, priests, and rabbis in the New York area to preach on traffic safety during the holiday season, saying that "a plea from the pulpit is worth hundreds of [similar] messages from other sources."

"Once again I would request your aid in emphasizing the need for safety in our streets," he wrote some 3,000 clergymen. "Twice before in graceful response to such a request, you have unselfishly devoted sermons to this tragic problem."

"It would be appreciated if you would again appeal to drivers and pedestrians alike to drive and walk defensively," the letter continued. "I am confident that you, more than any other person, can bring about the necessary and desirable change in the present indifferent attitude toward safety." [RNS]

## ACU

### Position on Union

The American Church Union has released a statement outlining its position regarding the Blake proposal for union of the Episcopal Church with three Protestant Churches [L.C., December 18, 1960].

The ACU statement says that the Blake scheme is basically that of bringing the Church of South India, and certain elements in the North India and Ceylon union proposals, to the United States. It interprets the Blake proposal as assuming that the Episcopal Church is but one among the many Protestant denominations in the United States. "This is not the clear teaching of the Book of Common Prayer," says the ACU. "The Episcopal Church, as a part of the Anglican Communion, is an integral part of the historic One, Holy, Catholic and Apostolic Church of Christ."

The statement discusses the status of the ministry in the proposed united Church, and remarks: "Presumably the

Joe Rooks (front) and Jerome Brown Bull apply preservative stain: The petition was granted.



women ministers at present found in the Presbyterian Church, as well as in other groups which will be invited into the new Church, will thereafter be of equal status with priests of the Holy Catholic Church." Mentioning Dr. Blake's statement that the ministry of the new Church would be recognized "as widely as possible by all other Christian bodies," the ACU release says: "Let no one be confused. Seventy per cent of the Christians in the world today undoubtedly would not accept or recognize such a ministry. Orthodox and Old Catholic leaders have already made this plain. In terms of Christian unity this proposal leads only down a dead-end street, completely setting aside the doctrines of this Church in the Book of Common Prayer."

"It is not difficult," says the ACU release, after expressing dissatisfaction with results of Church union in Asia, "to understand what would happen to the witness of the Book of Common Prayer and to the convictions of 3,000,000 Episcopalians in the proposed merged body where 15,000,000 persons who reject the Faith of the Book of Common Prayer would be united with us and thereafter would control the faith, order, and witness of the new body. . . ."

"We urge our fellow Christians to consider that unity at any cost is not necessarily desirable: it is unity in the Truth that alone promises any hope for the future. There is a New Testament admonition particularly apt in this connection: 'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.'"

The ACU statement expressed the belief that the office of bishop, with the authority to ordain priests, is, "as the Book of Common Prayer says, necessary to the life of the Church Militant. . . . We believe that the Book of Common Prayer speaks reasonably, and under God, when it requires us to affirm our complete belief in the historic Creeds before Baptism, Confirmation, or Ordination, and we rejoice that our House of Bishops at their recent meeting in Dallas have so clearly enunciated the fact that this belief means acceptance of every article of the Creed in its historic sense and meaning. We believe that the Holy Communion, instituted as the Christian act of worship by our Lord Himself, is our 'bounden duty and service' and we are not prepared to say that any other type of service is equally valid and effective. In short, we believe the scriptures to the effect that 'other foundation can no man lay than that is laid.'"

#### PUERTO RICO

### Great Need

Quoted from the *Bishop's Letter* of the missionary district of Puerto Rico:

"Actually my letter [Bishop Swift's pas-

toral letter, quoted in the November 6, 1960, issue of *THE LIVING CHURCH*] was prepared in early October at the request of our executive council, but by the time it could be approved by our department of Christian social relations the Roman Catholic bishops had prepared two let-



Bishop Huddleston gives his blessing. In the African quarter, a consecration.

RNS

ters of their own. Hence, mine appeared to be an answer to theirs, and we received great publicity in both the Spanish and the English press in Puerto Rico, and indeed all over the continental United States. One of our TV stations taped my reading of it in the cathedral, there was a great demand for copies, even from Roman Catholics, and certainly today the Episcopal Church's insistence on the rights of the individual Christian is better known in Puerto Rico than it has been in many years. . . . A 5% vote for the Roman Catholic party proved conclusively what many of us have known for a long time — the Roman Church, in spite of all propaganda to the contrary, no longer controls Latin America, and there is great need for a Catholic and Reformed Church such as ours."

#### EAST AFRICA

### Bishop of Masasi

The Rt. Rev. Trevor Huddleston was consecrated bishop of the new diocese of Masasi on St. Andrew's Day, November 30, 1960. The consecration, originally scheduled for mid-October, had been postponed because of an outbreak of meningitis [L.C., November 13, 1960].

Bishop Huddleston's consecration was held, at his request, in the African quarter of Dar es Salaam, Tanganyika. Archbishop Beecher of East Africa was chief consecrator, and he was joined by the Bishops of Zanzibar and Southwest Tanganyika, and by Bishops Festo Olang', Obadiah Kariuki, and Yohana Omari.

The service was attended by the chief minister of Tanganyika, a devout Roman Catholic, and the mayor of Dar es Salaam, a sheik.

### Mombasa Divided

Three new dioceses have been carved out of the Mombasa diocese in the recently formed Province of East Africa and bishops have been appointed to head each one.

Establishment of the dioceses was announced by the Most Rev. Leonard J. Beecher of Mombasa, who heads the East Africa Province.

The newly-created dioceses and their bishops are: Maseno — Bishop Festo Olang'; Fort Hall — Bishop Obadiah Kariuki; and Nakuru — Bishop Neville Langford-Smith.

Maseno covers Nyanza Province, Fort Hall takes in the Central Province, and Kakuru includes the Rift Valley Province of Kenya. [RNS]

#### CANADA

### Moosehide on the Altar

St. Thomas' Church at Moose Factory, Ontario, owns two frontals made of moosehide. They were made and presented to the church by the Indian women of the congregation. Ornamentation on one of the frontals is of beadwork, while the other is decorated with silk, according to the *Canadian Churchman*.

### Ineffectual Program

In its over-all program for Anglican Indians, the Anglican Church of Canada is "tragically ineffectual," the Rev. Canon H. G. Cook, superintendent of the Indian School Administration, said in a recent report to the Church's Missionary Society.

Canon Cook said the federal government's Indian Affairs Department was enjoying considerable success in its program of boarding Indian students with white families. Very few Anglican families, however, seemed to be keen on taking Indian boys and girls into their family life.

He urged Anglicans to practice what they preach about integration and called for diocesan organizations to plan the acceptance of Indian student boarders into white homes. [RNS]

### Catechists at School

Lay readers from six Indian villages in the diocese of Caledonia attended an Indian Catechists' School late in 1960. The school was the first such to be held in British Columbia, according to the *Canadian Churchman*.

The 10-day school, held in Prince Rupert, was sponsored by the Missionary Society of the Anglican Church of Canada.

The society began sponsoring Indian Catechist Schools in the diocese of Sas-

*Continued on page 15*

In the issue of July 17, 1960, THE LIVING CHURCH reported that Bishop Burrill of Chicago had appointed a commission to investigate the manifestations of glossolalia ("speaking in tongues") in the diocese. The commission's report is published below.\*

In a pastoral letter, Bishop Burrill states that he will be guided by the recommendations made in the conclusion of the report and that he "makes them his official policy in this matter."

From age to age the Church, in her fulfillment of the mission committed to her by our Lord, must seek with fervent effort to follow the leading of the Holy Spirit. From the point of view of history in its totality, the Church must have made plain the wholeness and the fullness of God's truth and of God's love, and it is our faith that God will give his Church power to do this. And yet at any single moment or period of time, although the wholeness and fullness of the divine revelation must be the goal and purpose of the Church, there is always the possibility of incompleteness, distortion, or exaggeration. Human weakness and fallibility are always present, to say nothing of the ever-vigorous action of sin, with consequence of ignorance, misdirected zeal, or sloth. Frequently, throughout the history of Christendom, failure or forgetfulness in one area of the spiritual life has led to reaction and excess in another, as earnest men and women seek to compensate for previous failure.

To the Church's pastors, and particularly to her chief pastors, the bishops, our Lord has entrusted the responsibility for guiding the Church through the perilous possibilities of excess and negation, of superstition and godlessness. The shepherds must protect the flock from error, and especially from error which may carry within it the possibility of hurt and damage to the community of Christians, and to the wholeness of the Gospel committed to the Church's care.

In recent months some devout and dedicated members of the Episcopal Church in this diocese have felt within their lives and within praying groups living the full discipline of the Church's fellowship the touch of a spiritual inspiration strikingly different in character from the usual ordinary experience of the majority of the faithful. This has manifested itself in a kind of "spiritual speaking" (to be distinguished from the "speaking with tongues" described in the second chapter of the book of the Acts of the Apostles, for that was an utterance which conveyed significance in known and identifiable languages) reminiscent of expressions of fervor which characterized the church of Corinth in the time of St. Paul.

Contemporary Christendom yearns for

\*Members of the commission are the Rev. Messrs. William H. Baar, William F. Maxwell, Jr., Christopher Morley, Jr., G. F. Tittmann, William H. Nes, J. Ralph Deppen (chairman).

## The Diocese of Chicago's

# Report

## on Spiritual

## Speaking

renewal, for a revival of apostolic zeal which will free the Church from bonds of what sometimes appears to be apathy and institutional rigidity. And it is evident that the Holy Spirit is indeed working within the hearts of Christians of all persuasions and in all lands to stir up a new ardor and a fresh vigor in the approach to ancient problems. In manifold outpourings of human effort, in new forms of Christian art and literature, in the cry for Christian witness in social reform and experiment, in the foundation of new types of religious orders, in revolutionary techniques of evangelism, in an almost universal resurgence of biblical studies, in a reawakening of the laity to their vocation in the corporate work and worship of the Church, in the tremendous upsurge of the ecumenical spirit: in countless ways the voice of Christian revival has cried out in the hearts of Christian people everywhere. The Holy Ghost is, always has been, and continues to be at work in His Church. The new voices of prophecy and holiness which have been speaking in these many ways and in a variety of tongues may be indications of this work.

It is not surprising, then, that small groups of sincere Christian people, gathering for deep and attentive prayer, might find their souls stirred to depths of new utterance, and might feel that the Spirit of Renewal, which is everywhere at work in Christ's Church, has touched them, too. The "spiritual speaking" which has occurred in some of our parishes may possibly be understood in these terms. It is, however, the duty of the Church in its teaching and pastoral office to point out that the experience of "spiritual speaking," although apparently unusual and perhaps spectacular, is not the only way in which the work of the Holy Spirit in a soul may be evidenced. St. Paul himself in his letters to the church of Corinth has made this quite clear. It would be wrong indeed, and destructive of all true

spirituality, to allow the unusual nature of this manifestation to elevate it to some special eminence of spiritual importance, and to overlook the omnipresent action of the Holy Spirit throughout the history of the Church, and throughout Christendom at the present time.

### Dangers

There is a most real danger that the significance of "spiritual speaking" may be exaggerated, especially when it is viewed in isolation and separation from the wholeness of God's inspiration. The eagerness with which popular curiosity seizes upon stories of such happenings is a clear signal of warning. Furthermore, in anything like "spiritual speaking" which wells up from the mysterious depths of our humanity, where in so many forms primal evil wrestles with the urgency of redemptive good, there is always a most serious danger of delusion, and even of diabolic deception. It is the pastoral obligation of the Church to protect the faithful from any possible incursion of the irrational or pathological forces which prey upon the depths of our nature. "Beloved, believe not every spirit, but try the spirits whether they are of God . . ." (I John 4:1). In view of these considerations, we believe it is our duty to suggest the following counsel:

1) *Separatism and the development of any kind of sectarian spirit is to be deplored.* Special and extraordinary spiritual experience of this type has often in the history of the Church shown an unfortunate schismatic tendency, and has generally not been a continuing experience within the Church at large. A spiritual "elite" has been produced and it arrogates to itself, perhaps unintentionally at first, a certain superiority of insight and qualification; this leads to the disruption of the total fellowship of Christians. A sure test of the genuine basis of such phenomena in spiritual reality, as distinct from emotional delusion, would be the willingness of those involved to submit to



Camera Clix

"Tower of Babel" by Valkenborch  
Pentecost: A reversal of Babel [p. 19].

the direction and guidance of the duly constituted authorities of the Church, and to participate humbly with others in the regular work and worship of the Church.

(2) *The danger of irrationality and emotional excess is to be acknowledged as a real danger and to be shunned.* Assessment of phenomena of the type of "spiritual speaking" cannot rule out the possibility that there is a pathological element in them, and also the possibility that they may have a pathological influence on certain types of personality.

(3) *All Christians must be ready to submit special experiences of this type to the judgment and decision of their pastors.* The Church of Christ moves through history by steps of reason, law, and institutional authority. The historic Church of which we are part is the voice of the apostolic order, and this order is in its origins the creation of our Lord Himself. The Church is built upon the conviction that God works through these regular procedures of everyday human experience through the ages, even as He works through the regular processes of nature. All human communication, all human knowledge, all human community and concord, the Holy Scriptures, theological science, and the sacramental Church, all rest upon the primacy of rationality. The intrusion of the non-rational into these areas—although the possibility of authentically divine action expressing itself through such an intrusion should always be humbly *investigated*—must always, nevertheless, be regarded with charitable reserve. God has hallowed the reason of mankind, and we must always believe that reason is supremely the voice of the Holy Ghost and that the Holy Ghost will speak to us in the vocables of rationality.

(4) *The contemporary fondness for the new and sometimes for the bizarre is a temptation, and must be avoided.* In a restless and impatient age we must be especially on guard against the frenzied search for novelty, particularly in the realm of the spirit. There is no substitute for the long-tested disciplines of spiritual growth and health. For most Christians, growth in holiness will be

painstaking and slowly evolved. It would be tragic if the spiritual training of any of our people were interrupted or misdirected by the dangerous expectation that the quest for "spiritual speaking" is an approved way of seeking sanctity.

(5) *Methods of instruction and prayer which are unquestionably grounded in the Holy Scriptures and proven through centuries of Christian practice are to be given priority over methods which rest on tentative if not dubious foundations.* To those earnest Christians seeking a revival of the Church, the committee feels impelled to call attention to the fact that a great awakening has occurred in our Church as well as other Communions in America through increased emphasis on the family Eucharist, adult Bible study, and lay participation in the whole parish program. Bible study classes and such similar enterprises have a tremendous advantage over groups meeting for spiritual speaking in that they have an objective record to study, in the first place, and, in the second place, a great and continuous tradition of commentary. They also have the clear teaching of all the great Christian Communions that through the Holy Scriptures God's word reaches the hearts and minds of men. This is why the Church can commend the study of the Scriptures in every parish, to believer and nonbeliever alike, as a great teaching and devotional aid. To those interested in discovering the truth about God and hearing what God has to say to our age, as well as to those who are interested in the proclamation of the Gospel to the unchurched, we can recommend unreservedly the study of the Scriptures while we cannot with the same assurance suggest a continuation of meetings held for the purpose of speaking in tongues.

(6) *Our strongest apostolic authority is St. Paul (in I Corinthians 12-14). The principles which support his directions to the church of Corinth in the matter of "spiritual speaking" are valid today.* He acknowledges "spiritual speaking" as a gift of the Holy Spirit, among other gifts, but one which requires careful control and regulation. In chapter 14 of I Corinthians his regulations for its control are quite clearly and emphatically set forth; for example, in verses 27 and 28: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." In this chapter, St. Paul stresses that the order and the well-being of the Christian community are of the first importance; for example, verse 19, "Yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue"; verses 36-37, "What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord"; and verse 40, which concludes the chapter, "Let all things be done decently and in order." The order and well-being of the Christian community, to St. Paul, are clearly of the highest consideration, even as "charity" with relation to "the best gifts" is a "more excellent way" (I Corinthians 12:31-13:1)

In conclusion, we concur in the admonition of St. Paul, "Let all things be done unto edifying" (I Corinthians 14:26b). The building up of Christ's Church—both through a deepening of the true spirituality of the faithful and through her redemptive mission to the minds and souls of those who have yet to acknowledge the Lordship of the Holy Ghost—is the criterion by which we should both desire and value spiritual gifts.

### Recommendations

In these terms, then, we recommend that provisions be made:

(a) that the exercise of "spiritual speaking" shall in no way intrude itself into the regular worship and work of the Church so as to disturb the order and peace thereof;

(b) that those who engage in this activity avoid occasion for giving offense to the Church either by exalting themselves or by suggesting that others seek this gift as a mark of spiritual superiority;

(c) that the exercise of this gift be guarded with vigilance so as to protect both the faithful and the weak from the dangers of irrationality and emotional excess;

(d) that the persons who experience this gift consult regularly with their pastors;

(e) that groups of people who exercise this gift under the auspices of any minister of this Church shall, through such minister, report regularly to the bishop of their activities.

"If we live in the Spirit, let us also walk in the Spirit." In profound and ever-renewed humility we must submit our judgments in these high matters to God the Holy Ghost, who leads His Church into all truth, who sustains His Church by His love. Let us strive together in patience and in love to witness to His working in us by showing forth the fruit as well as the phenomena of His working. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. . . . If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:22-23, 25).

### Observations Made in the Process of the Commission's Investigation

(1) This is a special kind of ecstatic activity. It can become routine and imitative, but it can also be unquestionably genuine. There can be no doubt whatever that it is a practice enjoyed by certain sincere people who attribute to it the clue to a complete and desirable change in their outlook and way of life.

(2) Its participants are not theologically articulate or systematic. They are

*Continued on page 18*

# Speaking In Tongues

by the Rev. Dennis J. Bennett

Vicar, St. Luke's Church, Seattle, Wash.

The author became acquainted with the phenomenon of "speaking in tongues" while rector of St. Mark's Church, Van Nuys, Calif., and shared the experience with his parishioners [L.C., July, 1960].

Fr. Bennett says of himself, "I was brought up in the Congregational Church, first in England, then in America. I received the B.D. degree from the University of Chicago in 1949.

"My background has been Liberal Protestant. I became an Episcopal priest after seven years as a Congregational minister, not because I was unhappy, but because I was looking for definite doctrine, and a rationale of worship. For the last 10 years I have been a conservative Anglican, with Anglo-Catholic leanings. I have never been any kind of 'cultist,' and have no sympathy with the weird or occult in religion. These experiences which are opening to sound Churchpeople I consider a part of the main stream of Catholic and historic Christianity."

In a number of parishes all over the country, in widely separated locations, an ancient type of prayer meeting is being renewed by God the Holy Spirit. In I Corinthians 14:26-33, St. Paul describes this type of meeting in detail:

*When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification. If any speak in a tongue, let there be only two or at the most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God. Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting by, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged; and the spirits of prophets are subject to prophets. For God is not a God of confusion but of peace."*

The people who attend such meetings are not "fringe" people or religious "hobbyists." For the most part they are leaders in the parish. As one parish priest, who has had such a group in his large mid-western church for over five years, puts it: "The pray-ers, the penitents, the tithers, the workers, the regular communicants, the core of the parish, are taking part in this activity." The group is about equally divided between men and women, and

mostly made up of married couples. There is nothing exclusive about it. It is open to any persons who are truly interested in a deeper fellowship in the Spirit, and greater spiritual power in their lives. In a parish of nearly 1,000 communicants, where the prayer group numbers over 100, three or four new members a week are being welcomed to the prayer group.

The setting of the meeting is informal. The people who attend are the same people who take part in, and rejoice in the highly-structured and formal services of their Church at public worship on Sunday, and would be the first to object to any modification of it. This is a different kind of meeting. It may be at the church or it may be in a private home. The members sit around the room in a relaxed manner, and prayers are offered without special posture.

The spirit of the occasion is light-hearted and joyful, and there is a period of just plain visiting among friends. After this, the leader, who may be the priest, or in his absence a capable lay person, may lead Evening Prayer according to the Prayer Book Office, and may follow this with a brief sermon or instruction; or there may be some specific study or instruction in Holy Scripture, or in some phase of the religious life. The group may decide to sing some hymns or Gospel songs. After this come intercessions. One of the group may function as prayer leader, and offer the larger part of the intercessions, or other members of the group may speak out for themselves in offering their requests to God. These intercessory prayers are informal and spon-

taneous, beautiful yet archaic words and phrases being laid aside in favor of direct modern English. The form of the prayers, however, is cast carefully in the Christian manner: offered to the Father, through Jesus Christ, by the power of the Holy Spirit. In like manner, thanksgivings and other prayers may be offered.

After the intercessions, there may be a period of silent prayer, and then, "out of the silence," may arise any one of a number of different offerings of praise or prayer. One person may speak in simple praise to God, quietly giving love and thanks to the Father. Another may be moved by the Holy Spirit to speak prophetically. This "prophesying" is, needless to say, not used in the sense of "foretelling the future" but in the Scriptural meaning of "thus saith the Lord," and is always, as St. Paul describes it in I Corinthians, "for edification, exhortation, and comfort." While one member of the group is praying, praising, or prophesying, others may be quietly responding to what is being said. The whole tenor is one of quiet joy. There is no overt emotionalism, although there may be deep religious emotion.

After an hour of such activity, the group may break off for coffee, tea, and perfectly normal, light-hearted, human fellowship. Happy laughter is characteristic of the attitude throughout, rather than tears or sanctimoniousness. After a period of chatting, the group will again "center down" for prayer and worship. This time several may speak, testifying to what God has been doing in their lives during the past week. There may be dis-

cussion as to the best way to deal with a spiritual problem. At any point the group is open to the moving of the Spirit, and a member may be moved to speak from God in prophecy, or in an "unknown tongue." Without any emotional build-up or preliminary, and just as simply as he speaks in his own language to pray or praise God, a person will begin to speak in another language. This will not be gibberish but a strongly-inflected and usually beautiful expression, clearly recognizable as a language and inspiring to the hearers, even though not directly understandable. After the person has spoken in the "unknown tongue," another will immediately interpret what has been said. The interpretation will again be for "edification, exhortation, and comfort," and often will be in a flowing and beautiful English, beyond the ordinary ability of the person speaking. So objective and real is this gift of interpretation that many times, after the first interpreter has spoken, one or two others will say, "I received essentially the same interpretation." Occasionally, another person will continue further with the same interpretation, in the same style and vein. Listening to the whole process, one finds it difficult to deny that its source is God the Holy Spirit.

Such a prayer meeting as this may last from 8 p.m. until 2 o'clock in the morning! And people may be still unwilling to go home, so strongly do they feel the presence of the living God among them. So powerful are the prayers of such a group that, on several occasions, the person prayed for has telephoned, while the group was still in session, to give thanks for an instantaneous healing!

What happens to the members of such a prayer group in their private everyday lives? Emotional problems are stabilized and overcome, besetting sins are conquered. Each member of such a group discovers a new and intense interest in every phase of the Church's work. They read the Holy Scriptures with a new eagerness and understanding. Most of them become tithers, and the rector is amazed to find that he has people who feel called by God Himself to be real helpers and workers in the parish. But the most wonderful thing is the new conviction of the reality of God and of the work of redemption through Christ that dawns in their lives. These folks *know* that they are inheritors of the Kingdom, for they have a foretaste of it in this dynamic fellowship in the Holy Spirit. Their lives show a radiance and joy that is unmistakable.

One member of such a group was asked, "What church do you belong to?" She replied, "Episcopal." The questioner said, "Yes, but there's something else!" The "something else" is the power of the Holy Spirit moving with a new directness in lives willing to be yielded to Him. This power can irradiate and transform the Church, and can show us all how to give glory and praise to God.

**The report  
of the Committee  
on the Church's**

# Overseas

# Mission

*This is the sixth installment in the serial publication of the report of the National Council's Conference on Overseas Missions. Further installments are scheduled for coming weeks.*

## IX. Recommended Administrative Changes

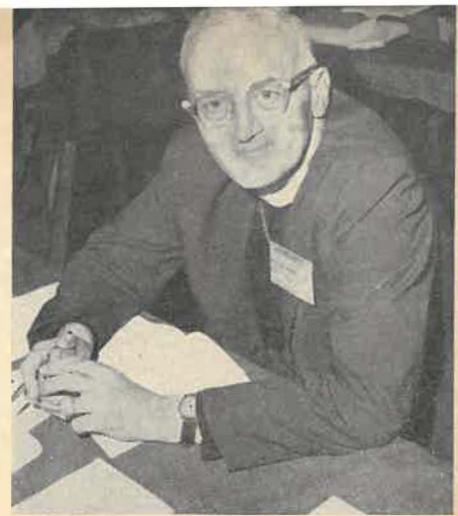
It is apparent that if the Church adopts the findings and suggestions of the Committee of Conference on Overseas Missions, this must ultimately be reflected in the administrative structure which the Church provides for the purpose of pursuing its mission abroad.

There must first be understanding of the role of the National Council in the life of the whole Church. At the present moment, that role is seen as the determination of strategy and policy under the mandates of General Convention and within the bounds of the program and budget adopted by the Convention. The Departments are the instruments of the Council to carry out policy and strategy.

The principal purpose of the proposed permanent advisory council is, however, to provide the Presiding Bishop and through him the General Convention and National Council with the information, studies, and recommendations necessary for basic policy decisions and long-term planning. This is essential if General Convention, the National Council, and the various dioceses are to move forward effectively and in unity to meet a rapidly changing situation.

Administrative changes will also be necessary for the fulfillment of these purposes.

A study of the Overseas Department suggests that several functions provided for in its structure should be expanded:



Happy coincidence.\*

1. Recruitment and personnel: That is, the function of recruiting overseas missionaries, and (in cooperation with the missionary bishop) continuing a relationship with them after they have gone into the field.

2. Logistics: That is, arranging for the transportation of personnel and materials to and from the field.

3. Pan-Anglican relations: Regular communication and planning with other provinces, bishops, and the Anglican Advisory Council. The happy coincidence which finds Bishop Bayne not only the secretary of the Anglican Advisory Council, but also an elected member of the National Council as well as a member of the Overseas Department, provides for thorough communication and liaison during the next several years. Continuing liaison of this nature should be carefully provided in Council or departmental structure.

Other functions should be added, in particular the following:

1. Administration: The Committee recommends that the National Council consider the desirability of appointing a secretary or regional assistant specifically for the work in Latin America. Such a person should be thoroughly familiar with the field and its cultures and fluent in the Spanish language. It is recommended that this policy be followed later in other fields, but [it] is well to begin with Latin America because of the size of the present operation and the probability that it will be expanded.

2. Theological education and training:

(a) Preparatory: The Committee recommends that an officer of the Overseas Department be assigned to provide, for newly-appointed missionaries and newly-elected mis-

*Continued on page 19*

\*Bishop Bayne at 1958 General Convention.

## Test and Testimony

The proof of the fact that the pastoral letter of the House of Bishops had bite is that it has apparently bitten somebody. The Rev. Edward Miller, rector of St. George's Church, New York, N. Y., took the extraordinary step [L.C., December 25, 1960] of making a public announcement that he would not read it to his congregation.

Usually, if a pastor decides that his congregation will not be edified by a pastoral letter of the House of Bishops, he just fails to get around to reading it, or — if he is scrupulously obedient to the canon requiring him to do so — chooses some "occasion of public worship" when the smallest possible number of people will be present.

And yet, we wonder whether our good friend the rector of St. George's has given this pastoral letter the close attention it deserves. The *Protestant Episcopal Standard*, mouthpiece of Liberal Evangelicalism (or post-Liberal Evangelicalism), has rightly described it as a "tightly packed theological document that is worth studying." The *Standard* indicates with sharp insight that the bishops treat the Church's unequivocal commitment to the Creeds not as an abstract commitment to a set of intellectual propositions but as living witness to a Gospel.

The pastoral represents, in our opinion, a genuine synthesis of the best of Catholic, Evangelical, and Liberal thinking. It is a worthy product of the revival of biblical theology and of the ecumenical theological conversation that has grown up within the past half-century.

### Epiphany

Strangers, called, called forth.  
 So, called, compelled,  
 Over the arid distances.  
 There was the leaving behind,  
 The so-much shed,  
 Tinsel treasure cast beneath  
 The camel's trampling feet.  
 After the soundless  
 Summons of the star,  
 The ray direct, interior  
 Into the beings' center.  
 The star going ahead:  
 And there, the kneeling.  
 By such strange leading  
 Each, in his own spirit, led.

MARGARET STOCKWELL TALBERT

An exceedingly modern statement, it is the result of extensive and careful preparation. Some of the Church's foremost theologians were asked to submit memoranda for the assistance of the pastoral committee. Two whom we know to have participated in this are the Rev. Arthur Vogel of Nashotah House and the Rev. A. T. Mollegen of the Virginia Theological Seminary. The chief drafter of the final document was Bishop Louttit of South Florida, chairman of the committee. He accomplished what many had thought to be impossible in producing a statement that won wholehearted assent from bishops of diverse views.

Whether the best use of the pastoral is to read its 3,500 words (about 35 minutes) non-stop to an ordinary Sunday congregation is perhaps debatable. Bishop Louttit himself, as we have previously noted, suggested that his clergy divide it into four sections of about 10 minutes each for reading on four successive Sundays. The priest would then have about 10 more minutes each Sunday to elucidate and apply the material or to preach on another subject of current concern.

There is not uncommonly a certain gap between what the House of Bishops feels needs to be said and the setting in which the parish priest has to say it as the bishops' spokesman. In this case, however, we believe that the subject is of great concern to many laymen in addition to the 4,500 who originally requested them to speak. The pastoral contains exactly the kind of Christian doctrine and witness which laymen expect from their spiritual leaders and all too seldom receive.

To be sure, there are some people who do not care about theology, and some of them go to church. However, even these people expect to be subjected to theology when they come to church. The clergy do not, in our opinion, need to feel embarrassed at the prospect of confronting their congregations with a document about the mighty acts of God that are summed up in the Creeds.

As we understand Mr. Miller's complaint, however, he is not objecting to the presence of theology in the pastoral, but rather to the quality of the theology. In this, we believe he is quite mistaken. The Church has a message, a Gospel, an assessment of the human predicament based on the actions of God in history. This is what the Creeds proclaim, and this is the standpoint from which the Church is able to comment on politics, economics, and social and individual problems.

The Creeds are affirmations. The word "not" appears only once, in one of them, in the phrase, "Begotten, not made." To regard them merely as negations of a set of ancient heresies is to misconceive their whole function and purpose. If the 4,500 petitioners did so conceive the Creeds, the House of Bishops has gently but firmly lifted the whole subject to a much higher level. In the midst of all the voices of doubt and strife and confusion in today's world, the Creeds bear witness to God as Creator, Redeemer, Sanctifier, Judge, and Saviour, and to the people of God as one holy world-wide fellowship empowered and chosen to be His witnesses.

An allergy to the word "dogma" should not be allowed to obscure the dynamic concept of the place

and purpose of dogma which is expressed in the pastoral letter. Jesus Himself said that He was a stumbling-block to some. And the Church's message about Jesus is inevitably — because it is about Him — a test as well as a testimony. When we hear the Gospel, our response to the Gospel judges us. However, the real purpose of the Gospel, and the real purpose of the Creeds which bear witness to it, is to bring men to grace and salvation. It seems to us that the pastoral letter proceeds entirely within the spirit of the catechism's great analysis of the meaning of the Creed:

"First, I learn to believe in God the Father, who hath made me, and all the world;

"Secondly, in God the Son, who hath redeemed me, and all mankind;

"Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God."

## Questions Remain

We are happy to be able to present in the same issue of *THE LIVING CHURCH* two independent reports on the phenomenon of speaking in tongues as it has been experienced in the Episcopal Church.

One is an article by the Rev. Dennis J. Bennett, giving an sincerely enthusiastic account of his personal experience. The other is a more reserved report and evaluation by a commission appointed by Bishop Burrill of Chicago.

We concur with the five-point policy adopted by Bishop Burrill on the commission's recommendation: (1) "Spiritual speaking" shall not be intruded into the regular worship of the Church; (2) it shall not be regarded as a mark of spiritual superiority; (3) emotional excess shall be guarded against; (4) those who exercise this gift shall consult regularly with their

pastors; (5) groups exercising it shall report regularly to the bishop through their minister.

These five points are all cautious and regulatory. Nevertheless, they represent an effort to yield a place to this phenomenon in the life of the Church rather than to oppose it altogether. The careful exposition by Dr. Nes of the New Testament evidence on the subject [page 18] indicates that St. Paul took a similar line in his instructions to the Corinthians.

But the resurgence of the phenomenon presents psychological, sociological, and spiritual puzzles which so far remain unanswered. In some cases, it appears that speaking in tongues has been brought into the parish by former members of pentecostal denominations. In some cases, despite Fr. Bennett's optimistic report, it has led to unhappiness and division in the parish. If it be indeed the gift of God for the edification of His Church, why has it appeared so sporadically and intermittently through Christian history? And if, by its nature, it is a "sign," a mark of some great moment of renewal and redirection, then many questions still remain to be asked.

There are two things prominent in our own thinking as we read these reports. The first is the rational, logical, factual character of Christianity. Christian faith is not based on occult knowledge or esoteric illumination or any other suspension of the mental faculties. Even though the exercise of Christian faith may bring many deep spiritual experiences, the Church's message unto salvation is, "We speak that we do know and testify that we have seen."

The second is an entirely different matter. It is the fact that Christianity as Christ preached it and as the Apostles lived it was primarily "good news to the poor." The Churches in which pentecostal manifestations have been taking place in recent generations seem to have carried good news to the downtrodden much more effectively than the standard brands of Christianity. We wonder whether this point has any relevance to the resurgence of speaking in tongues in the Episcopal Church.

## NEWS

*Continued from page 9*

katchewan 12 years ago, and has for several years sponsored a summer course in the diocese of Keewatin. An Indian Training School, a five-week annual summer course, was established in 1958 at Dauphin, Manitoba, for students who desire more advanced studies.

### MICHIGAN

#### Episcopal Plurality

The diocese of Michigan has come up with a "master plan" for the use of its three bishops, according to the diocesan *Record*.

"When a parish needs Confirmation, advice, a new minister, or new teaching methods," asks the paper, "does it ask Bishop Emrich, Bishop Crowley, Bishop DeWitt, or Archdeacon Braidwood?" The

paper answers its own question by explaining that all three bishops will confirm classes anywhere in the diocese, and that clergy and laity should feel free to speak to any bishop or the archdeacon on any subject.

In the diocesan plan, Bishop Emrich retains over-all supervision of the diocese. He supervises postulants and candidates for the ministry, and gives first consultation to parishes and missions wishing replacements for departed clergy. Suffragan Bishop Crowley is chief administrator of the central portion of the diocese, and supervises candidates for the perpetual diaconate. He will also direct boys' work, Christian education, Christian social relations, and various other agencies, activities, and institutions. Suffragan Bishop DeWitt heads the Wayne (Detroit) area of the diocese. He also will lead departments and committees in the fields of

college work, communications, planning, urban church work, and stewardship. Archdeacon Braidwood will administer Huron (northern) territory, and will be chief advisor to the committee on town and country work and the committee on clergy salaries.

### SOUTH AFRICA

#### Theologians Censured

The Commission of General Assembly of the Dutch Reformed Church of Africa has issued a statement "repudiating" and "rejecting" the book, *Delayed Action*, in which 11 Dutch Reformed theologians condemn *apartheid* as unscriptural and morally unjustifiable [L.C., November 4, 1960].

The Commission said it was aware that a number of its office-holders had associated themselves with the authors of the

controversial volume, but that it "wishes emphatically to repudiate and reject the action of this group." It declared:

"The Commission is convinced that the activities of this group must necessarily lead to the acceptance of integration or race miscegenation. Inasmuch as the Church has from earlier times rejected race miscegenation and accepted the parallel existence or co-existence, the Commission declares that race miscegenation is immoral and unchristian. Inevitably it leads to violation of the human dignity of the Bantu races. With cynical indifference it also imperils the spiritual heritage of our people." [EPS]

## Women Are Out

The synod of the Church of the Province of South Africa was held in Cape-town in November with the Most Rev. Joost de Blank, Archbishop of Capetown, presiding.

Much of the work of the synod dealt with matters of domestic concern, but a resolution was passed condemning the deportation of Bishop Reeves of Johannesburg [L.C., September 25, 1960], which the synod termed an affront to the Church as a whole. Another resolution welcomed all efforts at consultation and cooperation among all Christian bodies in South Africa, especially between the Anglican and Dutch Reformed Churches.

The synod was addressed by Bishop Bayne, Executive Officer of the Anglican Communion, and received a deputation from the House of Bishops of the American Church. Bishop Lickfield of Quincy, Bishop Brady of Fond du Lac, and Suffragan Bishop Sherman of Long Island were in South Africa for the consecration of the Rt. Rev. Robert H. Mize [L.C., December 18, 1960].

The House of Clergy defeated a motion to admit women as delegates to the synod after what one person referred to as "a long and interesting debate."

## ENGLAND

### Korean Festival

The Rev. R. Archer Torrey, an American priest and warden of St. Michael's Theological College, Seoul, Korea, was the chief speaker at the Korean Mission Festival held in London on December 6, 1960. He spoke of the missionary activity of the English Church, and said that Korea was looking for a Faith which can be a guide to the whole pattern of national life and village life, as well as a way of salvation and a source of spiritual power.

The festival opened with a Solemn High Pontifical Eucharist at the Church of the Holy Redeemer, Clerkenwell. The Rt. Rev. Cecil Cooper, former Bishop in Korea, preached a sermon in which he said that those who have been connected with Korea never tire of speaking of

God's providence to the Church in that land, and in which he paid tribute to the American Church for money sent during the hard days just after the Korean war, when no money could be sent from England, and the Church in Korea was threatened with disaster.

At a luncheon after the Eucharist, gratitude was expressed to Miss Dorothy Morrison, who retired November 18, 1960, after 13 years of service to the Korean mission. One person remarked that she has been working harder for the mission since her retirement than she had before. A gift was presented to Miss Morrison at the evening meeting.

Fr. Torrey spoke at the evening meeting. He said that, in doing some research, he had discovered that the Church of England is proportionately far more generous to overseas work than is the American Church. He said that for each 200 communicants of the Church of England

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*The peace of God and the power of God are inseparable. If we fear the power or resist it, or if we are not willing to have it move us — then we cannot have the peace.*

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there is a responsibility to support two church buildings and a clergyman, and to minister to 2,500 inactive Anglicans and 1,500 non-Anglicans legally part of the parish. He said that this is all done on a local annual income of about £1,400 (\$4,200). By way of contrast, he said that in the United States, for each 200 communicants, there is only one building to maintain, less than one clergyman, and only 100 inactive Episcopalians, and that to support this work there is a local income of £5,100 (\$15,300). Yet, he said, in spite of the low income and great responsibilities of the Church of England, the same 200 communicants are giving £200 of their £1,400 to overseas work, and the Americans are giving only £100 of their £5,100 to overseas missions.

Fr. Torrey called attention to the large number of civil servants, many of them loyal and active Churchmen, who are now returning to England from the colonial service, having turned their responsibilities over to men of other nations, whom they had trained. Many of them, he said, were now entering Holy Orders, and he asked the congregation to pray that more of the skill and responsible leadership which is no longer needed by the Commonwealth might be dedicated to God's service and the building up of "Christ's empire."

The parable of the mustard seed was drawn upon by Fr. Torrey, who said that, in his opinion, the Church in Korea would soon grow from the tiny seed which it is today into a great plant overshadowing the whole land. At present, he said,

the Church has 4,000 communicants in a country where the population totals 30,000,000, and where there are 2,000,000 Christians. He said that the general talent of the Korean people seems to be for evangelism, and that he thought the Korean Church would be the missionary Church of the future in Southeast Asia.

Fr. Torrey called for more "prayer warriors" to release God's power through intercessory prayer, and closed with the plea, "Send us more Englishmen!"

## AUSTRALIA

### Autonomy Opposed

Proposed legislation to give the Church of England in Australia a new constitution making it autonomous was protested recently by four Anglican clergymen, all members of the standing committee of the synod of Sydney.

Opposing the new constitution were the Rev. D. B. Knox, principal of Moore Theological College; the Rev. D. W. Robinson, vice principal; and the Rev. J. R. L. Johnstone and the Rev. K. N. Shelley, both serving Sydney parishes.

The four charged in a statement that the constitution, "if enforced by an Act of Parliament, would bring into being a new Church which would no longer be the 'Church of England,' but by its own terms 'derived from the Church of England' and 'in communion with the Church of England.'"

They said the constitution would have the effect of "altering the character of the Church at the request of powerful sections of the Church, namely the synods," and "would give property of the Church of England to this new Church."

Members of the Church, the clergymen observed, "generally have not been consulted by any referendum or similar procedure to express their views on this matter."

The Rev. C. A. Osborne, personal chaplain to the Most Rev. Hugh R. Gough of Sydney, Anglican Primate of Australia, said that in the primate's opinion, the clergymen's statements were "incorrect" and "based on misinterpretations of certain clauses in the constitution bill."

[RNS]

## IRAN

### New Bishop Is Ex-Muslim

The Archbishop in Jerusalem has appointed the Rev. Hassan Barnaba Dehqani-Tafti to succeed the Rt. Rev. William Jameson Thompson as Bishop of Iran. Bishop Thompson, who is the father-in-law of Mr. Dehqani-Tafti, has been Bishop of Iran since 1935.

Mr. Dehqani-Tafti is a graduate of Teheran University, and has studied at Ridley Hall, Cambridge, England. The 40-year-old bishop-designate came from a Muslim background, and was baptized on his 18th birthday.

## Holy Innocents' Day

(fiction)

by Bill Andrews

December 28, 1960. I stopped at the church on my way home from the train to take part in Evening Prayer tonight. It was Holy Innocents' Day, and the church was still full of its Christmas decorations — boughs masking the rood beam and arching the windows, a big tree in the narthex. But the poinsettias were gone, and the altar was starkly undecked — which seemed appropriate to one of the grimmest of all the memories of the Gospel narrative, the slaughter of the babes of Bethlehem.

After service, the rector and I talked for a few moments about the plans for the new church, about the holidays, about Church school.

I said "Good night," and started out the door. Coming up the steps was a woman carrying a child. I held the door open behind me, and the light from the narthex shone into the woman's face — a tired, unhappy face, a face that had a

quality of aged wornness about it — yet it was the face of a young woman.

"Is the priest here?" she asked.

"Yes," I replied, and I held the door open for them. Fr. Carter was still standing there, tall in his cassock, and he moved forward to meet them as I let the door close behind the mother and child.

After supper, Sue and I decided to go to the hospital to see Mrs. Black, who has been hospitalized with a broken leg for the last week. We made our visit in a room full of visitors, candy boxes, and half a dozen visitors. On our way out we encountered Fr. Carter in a corridor outside the pediatric ward.

"Please," he said, "will you both come with me? I think you can help."

In the ward, half a dozen babies lay in cribs, some restless and crying, some resting quietly. Beside a crib which was covered with an oxygen tent sat the woman I'd seen at church. She was crying, shaking with deep sobs, but making no noise. Fr. Carter introduced us to her and said, "Mrs. Hall, the doctor says there is nothing more to do here now. Won't you go with these people, get something to eat, and rest? We'll give the desk their phone number, and you'll be called if there is any change. This gentleman and I will see about your car."

After weak protests, she came with us, and over a light supper at our house she explained that she was driving to her parents' home in Iowa when she burned out a bearing of the car. She had been hurrying to get home, for her baby was sick and she was short of money. Now she was stranded, the baby was desperately ill. She was 19, and her husband, she said, was looking for work in California. "I haven't heard from him since Thanksgiving," she said.

Fr. Carter and I got her car keys, drove over to Barton's garage, and got him to agree to haul the car in and check it over. Fr. Carter departed on errands of his own, and I returned to my house to find the young mother asleep in our guest room.

Soon after that, she woke and insisted on going back to the hospital. I drove her there, and by the time I returned to my house, Fr. Carter had called to say he had arranged emergency aid for her.

"We've had a busy evening," I said to Sue.

"I wonder how many evenings like that Fr. Carter has in a year," Sue replied.

And I made a mental note to ask him the answer to that, and to see if there wasn't something the laymen of the church could do to be of help in emergencies.

### FOR THE RECORD

## A Stilled Voice

by Charles Roe

For a generation and a half the golden voice of John Charles Thomas was a gift he shared lavishly with the great and the small and all between. His catholic taste and monumental talent ranged from opera to Gilbert and Sullivan to the simplest folk ballad.

Possibly no other great singer could or would take the pains to invest Iago's "Creed" with the same breath of life that made children shudder in gleeful horror at "The Green-Eyed Dragon."

This great barrel-chested man was full of the pure joy of living. He loved to sing and he sang because he loved it. He was a happy man and he liked to make others happy with this tremendous gift of his.

Boy and man, I've followed this man for many more years than seems possible now. In concert, on records, and through radio and in opera I've listened to this fabulous man who stood alone in a world peopled with other greats — Stracciari, Chaliapin, Kipnis, Siepi. Never, even in his later years when age should have been taking its normal toll, have I heard John Charles Thomas "in bad voice."

Night after night on man-killing concert tours this great opulent voice rolled out almost unbid. The most demanding

aria and the most unsophisticated nursery tune got the same loving attention and effortless performance.

When I was young and highly impressionable, I used to be filled with futile fury with myself because I couldn't sing like John Charles Thomas. I had met him two or three times when he happened to be a guest of my grandmother. I would sit completely enthralled by this man with the magnificent voice, who walked and talked as he sang, for the sheer love of



Milwaukee Journal Photo

**Mr. Thomas:  
A golden  
voice shared  
lavishly  
with the great  
and small.**

living. I never knew him to be testy with an audience or intolerant of their demands on him. So long as people wanted to hear him he would respond — and with the most extravagantly diversified repertoire of any performer in the concert world.

In the palmy days of radio, John Charles Thomas' programs rated well up

among the most popular. For many years Thomas and his accompanist Carroll Hollister were weekly "musts" for millions of listeners. For more years, in company with Victor Young and John Nesbit, John Charles Thomas had a firm hold on the Sunday afternoon audience. And, typical of the man, he always signed off with "Good night, Mother."

Over the years he made dozens of recordings for RCA-Victor. Here again he sang everything from "Home, Home on the Range" to "The Lord's Prayer" to the great operatic and concert works.

Now the magnificent voice is silent; fallen victim to the fate that befalls all talents, all men, great and small.

John Charles Thomas, singer of songs, giver of great pleasure to so many will sing no more for us. Yet he has left a beautiful legacy in his many records. I shall treasure mine the more.

Yet for John Charles Thomas I cannot mourn, save only for those who now will never know his huge talent except through a mechanical gadget, who will never enjoy with him his tremendous zest for living and music.

It does not appear to me unseemly to suggest that RCA-Victor should perform a fine service to this great artist by re-issuing his many recordings to keep alive something of his art.

Mr. Thomas died December 13, 1960, at his home in Apple Valley, Calif. Services were conducted at St. Timothy's Church, Apple Valley, where Mrs. Thomas is a communicant.

divided as to whether it is (a) a latent faculty in everyone (Christian or not), (b) a special gift only meant for some (Christian or otherwise). They seem to agree that it can be given or awakened by the laying on of hands with prayer by a group — with the earnest desire of the recipient.

(3) The practice consists of two phases: (a) a rapid, unintelligible series of utterances, eyes closed, voice quiet, body relaxed — sounding like true language in its inflections and pauses and intonations, seeming very close to various tongues which might be heard any day in the United Nations, and (b) an "interpretation" done in the same manner except in English, consisting of an introduction, "Thus saith the Lord," and an opening form of address which is always plural and affectionate in the Johannine manner, "My little ones," "Little children," "My beloved ones," followed by various admonitions and general promises or warnings, some hackneyed, some sounding rather original, concluding with "Thus saith your Lord" — after which the group joins in "Amen."

(4) It is said that it can all be private and silent, that interpretation can take place without the preliminary "tongues."

(5) Upon questioning, the participants clearly distinguish between the activity of tongues with interpretation and the work of the Spirit: that is, their indebtedness is not to the practice itself but to the sense of the power and indwelling of the Spirit Himself to which the activity attests. As is to be expected, this distinction is not likely to be firmly maintained in personal attitude and general feeling but only during the attempt at objective analysis.

(6) There is no sign of disorder, over-excitement, etc. The activity can follow, almost immediately, light conversation and ordinary party-talk, and when all have had their turn, the resumption of casual chatter and objective observations of what has happened is instant and easy.

(7) Without exception, all the participants testify that their having discovered this faculty and their regular sharing together of it have made the most profound and permanent change in their lives from top to bottom, all day, all night; that it has launched each and every one of them into a moment-by-moment "practice of the presence of God" for which they are obviously grateful to the Lord beyond telling; that the daily routines in home and at work and play, as well as the regular practices of the Churchman's life, have all taken on new meaning and new joy and quiet excitement; that they feel in their spirit and conversation and faces the marks of real and sustained conversion to lives of faithfulness and obedience to God.

by the Rev. William H. Nes, D.D.

Professor of Homiletics, Seabury-Western Theological Seminary

(An appendix to the Report of the Chicago Commission)

"Speaking with tongues" is not frequently referred to in the New Testament; and if it were not for the long discussion of it in I Corinthians we should know of it only through the following mentions:

(1) St. Mark 16:17. (Among the signs that accompany them that believe) "they will speak in new tongues."

(2) Acts of the Apostles:

(a) Acts 2. The Pentecostal narrative. In the descent of the Holy Ghost, "there appeared to them tongues as of fire"; and when the Apostles spoke, the multitude were amazed because "each one heard them speaking in his own language." We should note that here the Apostles are said to have been speaking in "other tongues" whereas in St. Mark the prophecy is of speaking "in new tongues."

(b) Acts 10:46. "For they heard them speaking in tongues and extolling God." This is the passage about the manifestation of the Holy Ghost in the house of St. Cornelius the Centurion. The event is treated as having very high significance, as a "pentecost of the Gentiles" both in the preparation of St. Peter for it and in its impression on those who accompanied him, for they were amazed "because the gift of the Holy Spirit had been poured out even on the Gentiles." This significance is heightened, as being that of a unique and *initiating* event, like Pentecost, in the reception of the Holy Spirit *before* they were baptized.

(c) Acts 19:6. "And when Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with tongues and prophesied." This is the account of the Baptism *with Christian Baptism* of 12 believers who had formerly had baptism from St. John Baptist.

It should be noted that in the case of the Samaritans, whom St. Philip had baptized, the Holy Spirit came on them after the Apostles had laid their hands on them, as in the case of the 12 men at Ephesus; but they are not said to have spoken with tongues or to have prophesied. Clearly, then, there is no suggestion in the Acts that speaking with tongues or prophecy ordinarily accompanied the gift of the Holy Spirit at Baptism and/or laying-on-of-hands. On the contrary, we are given to understand that there were particular manifestations of the Holy Spirit joining the first Pentecost to the coming of the Holy Spirit to the Gentiles and to Christian believers who had been followers of St. John Baptist.

(3) I Corinthians 12:14. To this we must now turn our attention in some detail.

It is one of a number of passages dealing with matters with which St. Paul found it necessary to deal because of situations in Corinth involving error and disorder. In this case there was an error regarding *charismata* and a disorder arising from people who considered themselves

to be "spiritual" (*pneumatikoi*). The particular disorder was the "speaking with tongues" which these people supposed to be an eminently distinguished operation of the Holy Spirit.

He lays down, therefore, at the very outset, the absolute criterion of spiritual utterance and of the discernment of spirits. All "Spiritual" utterance is not from the Holy Spirit, for there are spirits who say "*Iesous anathema*"; only by the Holy Spirit can a man say "*Kurios Iesous*." Similarly St. John says (I John 4:2) "every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess Jesus is not of God."

St. Paul, then, has begun his discussion of "spiritual" phenomena; all that is or may be "spiritual" is not so in the Christian sense; and with regard to utterance the test of authenticity is not one (as we may commonly suppose it to be) between an inspired utterance and a merely psychological one, but rather between inspired utterance from the Holy Spirit and inspired utterance of demons. The test of the utterance therefore is by what it says.

With verse 4, the Apostle proceeds to the gifts (*charismata*) of the Holy Spirit. He lists them, and uses the rest of the chapter to show that they are manifestations of the Holy Spirit *in the Church*, operations within the Body of Christ, "for the common good." This is indeed the ground on which he wishes to chasten the presumption of all who consider themselves to be *pneumatikoi* preëminently because they exercise what they suppose to be a preëminent gift.

In this same chapter he has *two* lists — the one, of *charismata*; the other, of the function of these gifts in relation to the persons who exercise them. In both lists the gift of tongues is mentioned last. Now it is important for us to compare here the list in Romans (12:6). This is similarly based on the doctrine of the Body of Christ, and since it is more particularly like the list (the second in the chapter) beginning I Corinthians 12:28, it must be carefully noted that in Romans 12 there is no mention of speaking with tongues.

Chapter 13 proceeds from the statements: "Desire earnestly the better gifts, and I show you a still more excellent way." Certainly the intention of this is evident. Here are people who seem to be or think they are "the spiritual ones." They suppose that a particular *charisma* gives them eminence. To them St. Paul points out that all gifts are *in the Body*,

they are exercised by particular persons severally, but only for the common good. If there is any question as to relative excellence of gifts, he has already placed prophecy above tongues, which he has put at the bottom of the list. But quite beyond any question of greater or lesser gifts, there is a supreme effusion of the Holy Spirit and it is *agape*. In the economy of the Holy Spirit's operation in the Church there are various gifts. But the greatest gifts are for all and supremely to be desired — namely faith, hope, and love. These are intrinsically self-authenticating. Tongues can be the tongues of devils; they can even curse Christ. But love is the work of the Holy Spirit who says, "Kurios Iesous."

Chapter 14 continues and concludes the discussion. He says [in essence]: Aim at love, and be eager for the spiritual gifts (*pneumatika*), but especially that you may prophesy. He that speaks in an unknown tongue edifies only himself. He who prophesies is greater than he who speaks in tongues, unless someone interprets so that the Church may be edified. If in a meeting you all speak in tongues you may very well appear to be mad. But prophecy is comprehensible. Even though prayer



St. Paul:  
Concerned  
with the  
control  
and regu-  
lation of  
the practice.

can be in an unknown tongue it would not engage the understanding of him who prays, and therefore one should pray with the spirit and the understanding. Especially is this true of "blessing" and "thanksgiving" (*eulogia and eucharistia*); it cannot be in a tongue because there must be Amen.

At the end of the discourse he comes to his specific directions both with regard to *pneumatika* (the spiritual manifestations) and the *pneumatikoi* (the spiritual persons). He orders that:

(1) In the assembly speaking with tongues must be orderly — in course, one by one; by a few.

(2) There must be an interpreter; otherwise let them be silent.

(3) Let two or three prophets speak and let the others weigh what is said.

(4) If a revelation is made to one sitting by, let the first speakers be silent.

(5) You can all prophesy one by one so that all may learn and be encouraged.

"In Church all must be done decently and in order, for God is not a God of confusion but of peace. And if any one

thinks he is a prophet or spiritual let him acknowledge that what I say to you is the commandment of the Lord."

Notes and general conclusions:

A. A clear distinction must be drawn between the meanings of *pneumatika* and *charismata*. The latter are the "grace gifts," through Jesus Christ, of the Holy Spirit. The former may indeed be "spiritual" but they are not necessarily — and very often they are not — the operations of the Holy Spirit that says "Kurios Iesous."

B. In viewing the Corinthian discourse with the Pentecost narrative in Acts we will discern a sharp difference and one ambiguity.

At Pentecost the Apostles spoke in "other tongues as the Spirit gave them utterance" and the multitude, in the diversity of their dialects or languages, comprehended the utterance directly and immediately. In I Corinthians it is a speaking in unknown tongues which cannot be understood by the auditors and may indeed be incomprehensible to the speaker, and which therefore demand the exercise of another *charisma*, that of interpretation.

But, as to the ambiguity: In the Pentecost narrative there is also the remark that some who heard mockingly charged the Apostles with being drunk. This reminds us of St. Paul's observation that "they will think you are mad."

The Acts passage seems to emphasize Pentecost as a reversal of Babel: by man's pride and sin peoples cannot speak to each other and a world-communication is confused and inhibited; but by the coming of the Holy Spirit a restoration is made through the preaching of the Gospel. The minor reference to drunkenness may be a remembrance of the Corinthian phenomenon in the retrospect of the Church when Acts was written.

C. St. Paul clearly believed that speaking in an unknown tongue could be authentically the utterance of the Holy Spirit, for he says he did it himself. Therefore he is not prepared at all to forbid it, if it is properly safeguarded by interpretation and by the good order of the Church. But — and this is never to be forgotten — speaking in a tongue is not self-authenticating, and indeed may be the work of demons.

D. St. Paul is concerned with the control and regulation of the practice. This requires the chastening of pride in "spiritual ones" and the obedience to his directions "as the commandments of the Lord."

But behind his effort to regulate and control, and clearly fundamental to his argument, is his effort to divert the zeal for spiritual manifestations to other channels — "pursue the better gifts, and above all that, pursue the far more excellent way of faith, and hope, and love," for these are the supreme *charismata* and the intrinsically and supremely Christian *pneumatika*.

## OVERSEAS MISSIONS

Continued from page 13

sionary bishops, adequate orientation to their administration functions and to the political, economic, cultural, and linguistic peculiarities of their jurisdictions.

(b) In-service training: The Committee recommends that an officer of the Department be assigned to supervise the work of providing new insights and "refresher" courses for missionaries, both American and nationals of other countries, by means of conferences or laboratories in the field, or by scholarships to training institutes during furloughs.

(c) Overseas theological education: The Committee, in concurrence with the Joint Commission on Theological Education, recommends that an experienced officer be appointed to maintain liaison with and to advise the overseas seminaries and schools that prepare nationals of other countries for ordination.

3. Inter-departmental services to the fields: The Committee recommends that an officer of the Department be assigned the duties (a) to see that the missionaries in the field are introduced to new skills and kept supplied with materials in Christian education, Christian social relations, and other fields, as needed; and (b) to relate the needs of the field to these Departments in such a way that intelligent planning and coöperation can take place.

4. Relations to other parts of the Episcopal Church: The Committee recommends that an officer of the Department be assigned the duties (a) to maintain two-way communication with the office of the Presiding Bishop and with the Committee on Overseas Missions of the House of Bishops; and (b) to maintain two-way communication with appropriate committees and commissions of the General Convention, for example:

Joint Commission on Coöperation with the Eastern Churches

Joint Commission on Ecumenical Relations

Joint Commission on Evangelism

Joint Commission on the Church in Human Affairs

Joint Commission to Survey the Problems of Missionary Work in Industrial Areas

Standing Liturgical Commission

Joint Commission to Study the Provincial System

Joint Commission on the Work of Deaconesses

Joint Commission on Theological Education

Joint Commission on Approaches to Unity

Joint Commission on the Status and Training of Professional Women Church Workers

5. Ecumenical relations: The Committee recommends that an officer of the Department be assigned to promote understanding of the relation between unity and mission, and to promote participation and leadership in this area in overseas fields.

6. Communication and education: The Committee recommends expansion of the functions and responsibilities of the officer now assigned to promote the missionary cause throughout the Church and develop the companion diocese program, it being understood that he will make use of all possible facilities, including the skills and materials of the Departments of Christian education and promotion. Published materials on the several mission fields should be radically revised and brought up to date.

## BOOKS

Continued from page 3

Creation stories, to the development of Israel's faith in the life after death. To each chapter is appended a useful list of readings, and a series of questions suitable for discussion groups.

This book clearly reflects the more enlightened biblical scholarship of recent years in the Roman Communion. Only rarely (e.g., in the assumption of Mosaic authorship of the Pentateuch and of historical accuracy in the earlier chapters of Daniel) is the reader confronted with views not accepted by most non-Roman scholars. Neither this nor the unfamiliar nomenclature of Old Testament books and persons derived from the Douay Bible should seriously deter the reader who uses a non-Roman version.

CARMINO J. DE CATANZARO

**TEACH ME TO PRAY.** By **W. E. Sangster.** The Upper Room, 1908 Grand Ave., Nashville 5, Tenn. Pp. 64. Paper, 35¢ a single copy; three copies, \$1; \$3.50 a dozen.

**Mr. W. E. Sangster** is a well-known British Methodist minister whose published works on spirituality are known throughout the English-speaking world. His *Teach Me To Pray* is divided into three parts. Part I gives an outline for daily morning and evening prayers; Part II introduces the reader to the idea of a prayer cell and the possibility of his joining or starting one; Part III ("How to Live in Christ") shows how our Lord can be brought into relation with all our daily concerns.

There is much meat in this small book. It may prick your conscience a bit and make you feel uncomfortable at the feebleness of your prayer life, but if it leads only to partial revamping of that prayer life it will have accomplished much.

FRANCIS C. LIGHTBOURN

## Books Received

**THE RECOVERY OF THE TEACHING MINISTRY.** By **J. Stanley Glen.** Westminster Press. Pp. 125. \$2.75.

**THE HOLY SPIRIT.** By **A. M. Henry, O.P.** Translated from the French by **J. Lundberg** and **M. Bell.** Hawthorn Books. Pp. 138. \$2.95. (Volume 18, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**PROPHETS, IDOLS AND DIGGERS.** Scientific Proof of Bible History. By **John Elder.** Bobbs-Merrill. Pp. 240. \$5.

**RED STAR OVER CUBA.** The Russian Assault on the Western Hemisphere. By **Nathaniel Weyl.** Devin-Adair. Pp. xii, 222. \$4.50.

**JAPANESE CONTRIBUTIONS TO CHRISTIAN THEOLOGY.** By **Carl Michalson.** Westminster Press. Pp. 191. \$3.95.

**THE DIVINE MILIEU.** An Essay on the Interior Life. By **Pierre Teilhard de Chardin.** Harpers. Pp. 144. \$3.

# PEOPLE and places

## Appointments Accepted

The Rev. **Allen L. Bartlett, Jr.,** formerly vicar of **St. James' Church, Alexander City, Ala.,** and **St. Barnabas', Roanoke,** will on **May 1** become rector of **Zion Church, Charles Town, W. Va.** Address: 121 S. Mildred St.

The Rev. **George T. Cobbett,** formerly rector of **St. John's Church, New Milford, Conn.,** will on **January 20** become rector of **St. Timothy's Church** and headmaster of **St. Timothy's Parish Day School, Catonsville, Md.** Address: **St. Timothy's Lane, Catonsville 28.**

The Rev. **James G. Greer, Jr.,** formerly vicar of **St. Mary's Church, Mesquite, Texas,** and **Holy Trinity Church, Forney,** is now rector of **St. Bartholomew's Church, Hempstead, Texas.**

The Rev. **Charles Havens, Jr.,** formerly rector of **St. Andrew's Church, Longmeadow, Mass.,** is now rector of **Trinity Church, Whitinsville, Mass.**

The Rev. **Edward A. Lowry,** formerly rector of **St. John's Church, Sandusky, Mich.,** and vicar of the church at **Forester,** is now rector of **St. Andrew's Church, Drayton Plains, Mich.** Address: 5301 Hatchery Rd.

The Rev. **David S. H. Minton,** formerly rector of **St. John's Chapel, Crapaud, Prince Edward Island, Canada,** is now in charge of **St. Elizabeth's, Holdrege, Neb.,** and **St. Paul's, Arapahoe.**

The Rev. **John K. Mount, Jr.,** formerly associate professor of pastoral theology at **Nashotah House,** is now rector of **St. Barnabas' Church, Sykesville,**



**Md.** The parish is located in a rural area that has attracted many **Baltimore** and **Washington** people. The church has declined in membership through the years, but an effort is now being made to restore its influence.

The Rev. **George P. Pierce,** who formerly served **St. James' Church, Moberge, S. D.,** has for some time been priest in charge at **Porcupine, S. D.,** on the **Pine Ridge Indian Reservation.**

The Rev. **William S. Reisman,** formerly vicar of

## ANGLICAN CYCLE OF PRAYER

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

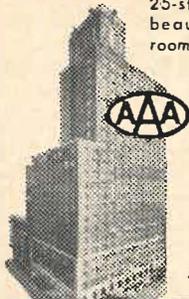
### January

1. The Church of England
2. The Church in Wales
3. The Church of Ireland
4. The Episcopal Church in Scotland
5. The Episcopal Church in the U.S.A.
6. The Anglican Church of Canada
7. The Church of India, Pakistan, Burma and Ceylon

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## CHURCH SCHOOLS

### MAKE GOOD

### CHURCHMEN

St. David's Church, Highland Mills, N. Y., is now rector of St. Philip's in the Highlands, Garrison, N. Y.

The Rev. Elmer A. Vastyan, formerly assistant at St. Stephen's Church, Columbus, Ohio, is now chaplain at the Medical Center in Galveston, Texas.

## Armed Forces

The Rev. Robert S. Ellwood, formerly rector of Christ Church, Central City, Neb., in charge of the church at Albion, will on January 3 start training at the Chaplains' School, Building 117, U.S. Naval Schools Command, U.S. Naval Base, Newport, R. I.

## Ordinations

### Priests

Easton — On December 10, the Rev. Ronald E. Whittall, assistant, St. Peter's, Salisbury, Md.

Olympia — On December 6, the Rev. Harold K. Lawrence, assistant rector, Christ Church, Tacoma, Wash., and the Rev. George E. Sendall, a former Presbyterian minister, now assistant rector, St. Stephen's, Seattle.

Pennsylvania — On November 26, the Rev. Messrs. John Shepherd, Robert C. Hofmeister, John V. Bieberbach, Ralph Edwards, Howard G. Norton, Hugh W. Findley, Paul W. Lingle, Robert H. Hutchinson, Arthur F. Brunner; on December 3, the Rev. Peter A. Greenfield; December 4, the Rev. Norman J. Faramelli.

Southern Ohio — On October 22, the Rev. John W. Poulos.

Western Massachusetts — On December 7, the Rev. Robert Price, vicar of Christ Memorial

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Church, South Barre, Mass., and chaplain at the Belchertown State School. On December 14, the Rev. Frederic E. Abbott, vicar, St. Luke's Mission, Lanesboro.

#### Deacons

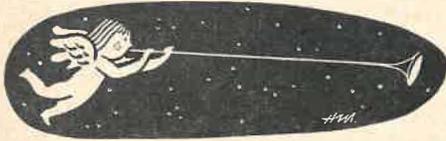
Pennsylvania — On November 27, Richard W. Hess, to serve St. Christopher's Mission, Oxford, Philadelphia.

#### Depositions

Ignacio Ramirez, presbyter, was deposed on November 1 by Bishop Saucedo of Mexico, acting in accordance with the provisions of Canon 53, section one, with the advice and consent of the clerical members of the standing committee.

#### Births

The Rev. Donald C. Muth and Mrs. Muth, of St. Paul's Church, Abbeville, La., announced the



birth of their second child and first daughter, Anne Elise, on November 30.

The Rev. Louis E. Tonsmeire and Mrs. Tonsmeire, of Sylacauga and Childersburg, Ala., announced the birth of a son on October 23.

#### Changes of Address

The Rev. James F. Bogardus, Jr., who was ordained to the priesthood in May, is on leave of absence from his work as vicar of St. Paul's Church, Port Gamble, Wash. He is undergoing treatment for cancer in San Francisco. Address: 162 Hickory St., San Francisco 2.

The Rev. B. Shepard Crim, who is serving churches in Madison County, Mont., was formerly addressed in Sheridan, Mont., but may now be addressed at Box 502, Virginia City, Mont.

#### Living Church Correspondents

Mrs. Hikaru Yanagihara, 181 Taishido, Setagaya-ku, Tokyo, is now correspondent for Japan.

#### Resignations

The Rev. Harry S. Ruth, rector of St. Barnabas' Church, Burlington, N. J., for 30 years, retired in October. He will continue to serve as director general of the Order of St. Vincent. Address: 324 E. Union St., Burlington.

#### DEATHS

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

The Rev. Hugh Valentine Clary, retired priest of the diocese of Easton, died on December 7, 1960, at the age of 68.

Mr. Clary was born in Disputanta, Va., in 1892. He studied at William and Mary Academy, William and Mary College, and Virginia Theological Seminary, and was ordained to the priesthood in 1927. In 1927 and 1928 he was assistant at Church of the Ascension, Washington, D. C. He was rector of Pocomoke Parish, Worcester County, Md., and of Coventry Parish and St. Bartholomew's Parish, Somerset County, Md., from 1928 until 1934 and from 1941 until 1953. From 1934 until 1941 he was rector of Tazewell Parish, Bluefield, Va. He became rector of Christ Church, Stevensville, Md., in 1953, and remained there until his retirement a few months before his death. He was director of Camp Wright, the camp and conference center of the diocese of Easton, for some years, and served also as dean of the northern convocation of the diocese.

Mr. Clary is survived by his wife, Helen Mae Bowie Clary, a son, and three grandchildren.

Bertha May Kahlert Chamberlain, mother of the Rev. William A. Chamberlain, of Unadilla, N. Y., died in Pittsburgh on October 18, 1960, at the age of 88.

Mrs. Chamberlain was a member of the Church of the Epiphany, Bellevue, Pittsburgh, since 1907. She was one of the organizers of the Girls' Friendly Society there, and served on the Altar Guild and other organizations. At one time she served on the board of the Episcopal Church Home of the diocese of Pittsburgh.

Besides her son, she is survived by two sisters and a granddaughter.

Bertha Hoffman Cutler, wife of the Rev. Harold N. Cutler, rector of St. Peter's Church, Rochelle Park, N. J., died on December 7, 1960.

Besides her husband, Mrs. Cutler is survived by one son.

Virgil H. Duckett, M.D., senior warden emeritus of St. Andrew's Church, Canton, N. C., died in Canton on October 25th. He was 58 years old.

Dr. Duckett started practicing medicine in Canton in 1931. His service as vestryman and as senior warden were recently recognized by the title of senior warden emeritus.

Sallester Sarah Ramage Maxted, wife of the Rev. Edward George Maxted, retired priest of the diocese of Mississippi, died on December 1, 1960, in Houston, Texas, at the age of 84.

Mrs. Maxted was born in Toronto, Canada, in 1876. In 1896 she went to England and took nurses' training with the Church Army there. She married Mr. Maxted in England in 1901.

Besides her husband, she is survived by three sons: the Rev. Aubrey C. Maxted (vicar of St. Simon's Church, Houston, Texas), Francis A. Maxted, and Laurence T. Maxted; 10 grandchildren; and one great-grandchild.

Joseph Burgin Reese, former senior warden of St. John's Church, Haw Creek, Asheville, N. C., died in Asheville on December 6th, at the age of 80.

Mr. Reese was active in the affairs of the diocese of Western North Carolina and of St. John's Church (which was called Trinity Chapel) for more than 50 years.

He is survived by two daughters, two sons, five grandchildren, and four great-grandchildren.

Mary Edna Beers Ruck, wife of the Rev. Sidney T. Ruck, retired priest of the diocese of Albany, died in Lake Placid, N. Y., on November 11, 1960.

In addition to her husband, Mrs. Ruck is survived by a son, Sidney T. Ruck, Jr., a grandson, Sidney T. Ruck III, and a sister, Miss Lucy Beers.

## CLASSIFIED

advertising in **The Living Church** gets results.

#### CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

#### CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins. 1755 Broadway, New York City.

#### FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

#### LINENS AND VESTMENTS

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

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

#### POSITIONS OFFERED

IMMEDIATE OPENING. Directress for new school in New York City with Episcopal affiliation. Early childhood education certificate required. Write: Mr. Bearns Smith, 530 East 86th Street, New York 28, N. Y.

ASSISTANT PRIEST, large parish, midwest. Prefer younger man, 5-10 years' experience, with interest in Liturgical Movement. Lots of work. Lots of fun. Include qualifications and references in first response. Reply Box G-513.\*

FULL OR PART-TIME SALESMAN or Sales-woman wanted, to sell an accepted diaper and products to Sanitariums and Hospitals. Excellent opportunity for State franchise. Steady income. Prestige House, 2200 West 8th Street, Los Angeles 57, Calif.

#### POSITIONS WANTED

PRIEST, 39, Catholic, desires change. Good pastor, teacher, adequate preacher. Married, family. Reply Box R-512.\*

PRIEST seeks parish. Pastor, administrator, teacher, preacher, youth. East of the Mississippi. Reply Box H-508.\*

PRIEST, 32, family, 5 years' experience, emphasizes pastoral ministry, will welcome correspondence with vestry seeking rector. Reply Box E-509.\*

PRIEST desires Catholic parish; ten years in parish work with experience in missions, youth work, and summer church program. Single. Reply Box K-510.\*

PRIEST, desiring change, wishes medium size growing parish, or to be assistant in larger parish, where value of older, experienced priest is recognized, and Eucharist is central service of worship. Reply Box H-511.\*

RETIRED PRIEST, reasonably good health, widower, would serve vacant parish or mission in return for furnished living quarters and paid utilities. Southeast preferred. Reply Box C-515.\*

\*In care of **The Living Church**, Milwaukee 2, Wis.

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- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

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#### THE LIVING CHURCH

The Living Church

# CHURCH SERVICES NEAR COLLEGES



Your financial contribution will assist pioneering, experimental, and advance projects on the campus if sent to:

**THE CHURCH SOCIETY  
FOR COLLEGE WORK**  
3515 Woodley Road, N.W.  
Washington 16, D. C.

**GOUCHER COLLEGE AND  
STATE TEACHERS' COLLEGE, Towson, Md.**  
**TRINITY** 120 Allegheny Ave., Towson, Md.  
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.  
Sun 8, 9:45, 11; Thurs 10:30

**HARVARD, RADCLIFFE, M.I.T.**  
**CHRIST CHURCH** Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.  
Sun 8, 9:30, 11:15, 5:45, 7. St. John's Chapel 10

**UNIVERSITY OF HAWAII in Honolulu**  
**CANTERBURY HOUSE** 2324 Metcalf St.  
Rev. Richard H. Humke, chap.  
Wed 7:15; Fri 8:15; Meetings, anno

**HOWARD UNIVERSITY**  
**CANTERBURY HOUSE**  
2333 1st St., N.W. Washington, D. C.  
Rev. H. Albion Ferrell, chap.  
HC Sun 9, Wed & HD 7; Canterbury Assoc Wed 7:30

**UNIVERSITY OF ILLINOIS,  
CHAMPAIGN-URBANA**  
**ST. JOHN THE DIVINE** Champaign, Ill.  
Sun: 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

**MOUNT HOLYOKE COLLEGE**  
**ALL SAINTS'** South Hadley, Mass.  
Sun 8, 10:30 Rev. Maurice A. Kidder, v and chap.,  
Lawrence House, Fri 5:30

**UNIVERSITY OF NEVADA, Reno Campus**  
**ST. STEPHEN'S** E. 8th at N. Center  
Sun H Eu 8, 10:30, 5; Wed 9:30; Thurs Canterbury  
7, H Eu & B'kfst; Sat 7 BSA, H Eu & B'kfst;  
HD 7, 9:30

**OCCIDENTAL COLLEGE**  
**ST. BARNABAS'** Eagle Rock, Los Angeles  
Rev. Samuel H. Sayre, r  
Sun 7:30, 9:15, 11; 7 every Thurs ori campus

**PURDUE UNIVERSITY, West Lafayette, Ind.**  
**GOOD SHEPHERD** 129 Russell Street  
Rev. Ellsworth E. Koonz, v and chap.  
Sun 8, 9:30, 11, 5:30; Daily (ex Mon & Sat) 7 & 5

**RICE UNIVERSITY**  
**TEXAS MEDICAL CENTER**  
**COLLEGIATE CHAPEL OF ST. BEDE, Houston, Texas**  
Autry House, 6265 So. Main  
Rev. Lone Denson, chaplain  
Sun HC 10:30; Wed HC 7; Mon thru Fri 5:15

**ROLLINS COLLEGE**  
**ALL SAINTS'** Winter Park, Fla.  
Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.  
Sun 7:15, 9, 11:15; Canterbury Club Sun 5-7

**RUTGERS, THE STATE UNIVERSITY**  
**DOUGLASS COLLEGE**  
**CANTERBURY HOUSE**  
5 Mine St., New Brunswick, N. J.  
Rev. Clarence A. Lambelet, Episcopal chap.  
Sun 8, 9:30, 11, 5; Thurs 7

**ST. PETERSBURG JUNIOR COLLEGE**  
**STETSON UNIVERSITY LAW SCHOOL**  
St. Petersburg, Fla.  
**ADVENT**  
Rev. John F. Hamblin, Jr.; Rev. John F. Moore  
Suri 7, 8, 9, 11; Daily 6:30 (Tues 7 Junior College)

**C**OLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Finally, if you can, contribute financially to the work the chaplain is doing.

**SKIDMORE COLLEGE**  
**BETHESDA CHURCH** Saratoga Springs, N. Y.  
Rev. W. B. Holmes, r, Rev. Lawrence Schuster  
Sun 8, 9:30, 11; Wed 7; Thurs 10:30; EP daily 5

**SOUTH DAKOTA STATE COLLEGE**  
**ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.**  
Sun 7:30 & 11, 5 Canterbury Club

**TULANE UNIVERSITY**  
**NEWCOMB COLLEGE**  
**CHAPEL OF THE HOLY SPIRIT**  
1100 Broadway, New Orleans, La.  
Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, ass't. chap.  
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon, Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canterbury Forum Wed 6

**TUSKEGEE INSTITUTE**  
**Tuskegee Institute, Ala.**  
**ST. ANDREW'S**  
Rev. Vernon A. Jones, Jr., r  
Sun 7, 9, 11

**UNITED STATES NAVAL ACADEMY and  
ST. JOHN'S COLLEGE** Annapolis, Md.  
**ST. ANNE'S**  
Rev. J. F. Madison, r; Rev. L. L. Fairfield; Rev. J. W. Smith, Ph.D.  
Sun 7:30, 9:15, 11; Wed 7:30; Thurs 10

**WHITMAN COLLEGE**  
**ST. PAUL'S** Walla Walla, Wash.  
Rev. D. S. Alkins, r; Rev. R. C. French, assoc;  
Rev. B. A. Warren  
Sun 8, 9:15, 11; Canterbury 5:30; Wed & HD 11;  
Daily (Mon thru Fri) 8:45

**UNIVERSITY OF WISCONSIN**  
Madison, Wis.  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
Rev. Gerald White  
Sun & daily worship; full-time chaplain and  
Canterbury program

**UNIVERSITY OF WISCONSIN Milwaukee**  
**MILWAUKEE-DOWNER**  
**EPISCOPAL CAMPUS RECTORY** Milwaukee, Wis.  
3216 North Downer Ave.  
Rev. James Dyar Moffett, chap.  
Open Daily: 7-10

Clergy whose parishes serve college students and who are interested in listing service hours in this section are requested to write to the Advertising Manager for details. The Directory is published in all January, June and September numbers.

Refer to key on page 24

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)  
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

## 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. James R. Daughtry, c;  
Rev. Ralph A. Harris, choirmaster  
Sun: 7, 8, 9:15, 11; Daily; C Sat 5

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday  
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 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, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also  
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP  
5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

## SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

**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; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7  
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S.  
Hayden, canon; Rev. R. E. Thrumston, canon  
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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex  
Thurs 10; C Sat 4:30-5:30 & 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: MP & HC 7:15 (& 10 Wed); EP 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, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 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. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Avenue & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

## THE PARISH OF TRINITY CHURCH

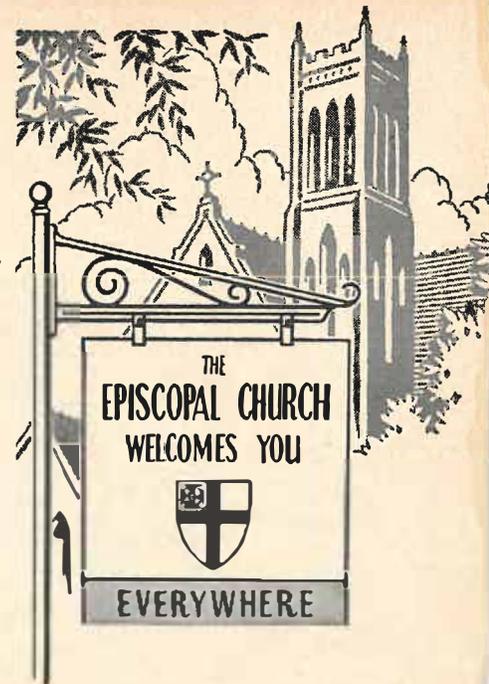
Rev. John Heuss, D.D., r

## TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 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



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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

## 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 Street  
Rev. William W. Reed, v  
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:  
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15  
and by appt

## ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c  
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex  
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5  
& by appt

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30;  
C Thurs 8:45, Sat 4:30-5:30, 7-8

## 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 Fri 4:30-5:30,  
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 & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St., at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Samuel E. Purdy, Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.