

The Living CHURCH

COMMISSION OF CHRISTIAN
DIOCESE OF MARYLAND EDUC
105 W. MONUMENT ST
BALTIMORE 1 MARYLAND
SEP 21-62 REN # LC5

February 25, 1962

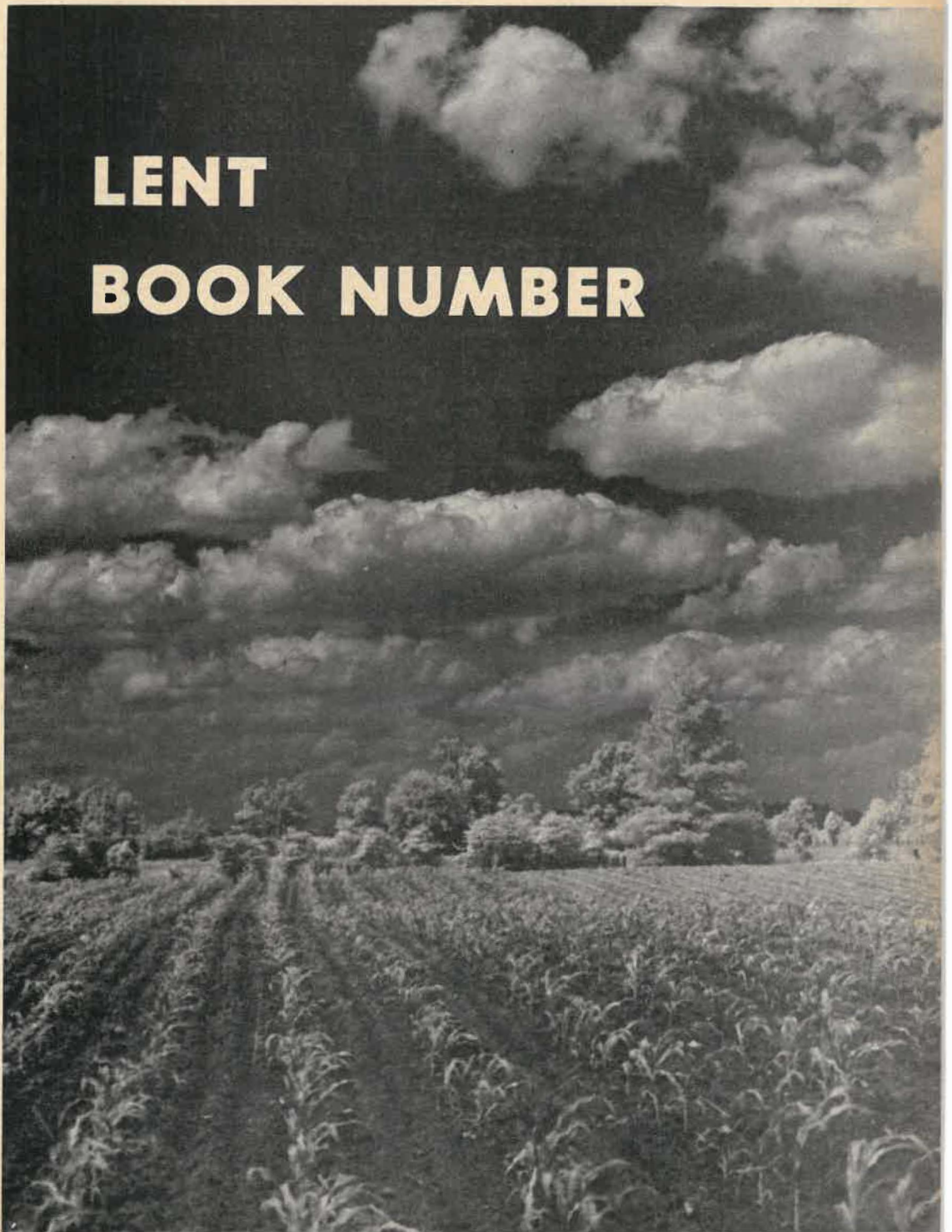
25 cents

LENT BOOK NUMBER

A sower went out
to sow his seed . . .
some fell by
the way-side . . . some
fell upon a rock . . .
some fell among
thorns . . . And other
fell on good
ground, and sprang
up, and bare fruit
an hundredfold. . . .

*From the Gospel for Sexagesima
(Prayer Book, p. 121)*

INS



New Books from
MOREHOUSE-BARLOW
for your reading pleasure

LENTEN READING
- 1962 -

The Archbishop of Canterbury's Lent Book

THE PURPLE HEADED MOUNTAIN

By Martin Thornton, author of *Christian Proficiency*

"The most obvious thing about climbing mountains is that it is hard work, demanding discipline, strength, courage, skill, and above all, stamina. "Spiritual mountaineering can be adventurous and exhilarating, by the grace of God it frequently is, but only because of our day to day, step by step, disciplined plod." — Martin Thornton

Let us start our climb!

Probably, \$1.00

THESE FORTY DAYS

Lenten Counsels by Twenty-One Anglicans

The purpose of this book is to stimulate Lent reading among many busy people who would like to mark the season of Lent in this way, but do not quite know how to begin.

The distinguished list of contributors includes the Archbishops of York, Cape Town, and Dublin; the Presiding Bishop, Episcopal Church, U.S.A.; the Bishops of London, Leicester, Llandaff, Arkansas, Nebraska, and Bristol; Professor Henry Chadwick, Dr. Austin Farrer, Canon J. E. Fison, H. A. Williams, Kenneth N. Ross, and Father Nicolas Graham.

Spring Book Selection, Episcopal Book Club

Price, \$2.50

LENT WITH MOTHER JULIAN

Readings from Revelation of Divine Love
By Mother Julian of Norwich (1342-1413?)
Edited by Leo Sherley-Price

"In these extracts from the *Revelations* I have attempted to translate Mother Julian's thought into simple modern English, without entirely losing the inimitable style of the original, in the certainty that her message is more needed today than ever before." — Leo Sherley-Price

Probably, \$1.00

MEDITATIONS FOR THE THREE HOURS

W. M. A. POTTS, Vicar of St. John's, Harpenden

Helpful meditations on the Seven Words from the Cross, suitable for private devotional reading, and equally as a source from which other preachers can start in preparing their ideas for Good Friday courses.

Probably, 70 cents

Postage paid on cash orders



MOREHOUSE-BARLOW CO.

Since 1884

14 EAST 41st STREET, NEW YORK 17, N. Y.

29 East Madison St., Chicago 2, Ill. • 261 Golden Gate Ave., San Francisco 2, Calif.

4400 Melrose Avenue, Los Angeles 29, Calif.

The Living
CHURCH

Volume 144

Established 1878

Number 8

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.B., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager. People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton,*† Suffragan of New York, vice president. Peter Day,* secretary. Joseph Carson,* treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rt. Rev. Gerald F. Burrill,† Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,† Harry P. Leadingham,* Clifford P. Morehouse,† Robert D. Jordan,† John Geiffuss.*

*Director

†Member

DEPARTMENTS

Big Picture	8	Editorials	16
Books	4	Letters	27
Deaths	30	News	9
People and Places 29			

SPECIAL FEATURES

New Study Guides	Daniel B. Stevick 12
No Fixed Pattern	Clement Welsh 14

THINGS TO COME

February

25. Sexagesima

March

- 4. Quinquagesima
- 7. Ash Wednesday
- 11. First Sunday in Lent
- 14. Ember Day
- 16. Ember Day
- 17. Ember Day
- 18. Second Sunday in Lent
- 25. Third Sunday in Lent
- 26. The Annunciation

April

- 1. Fourth Sunday in Lent
- 8. Passion Sunday
- 15. Palm Sunday

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, Wis.

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



OUR ANSWER TO KHRUSHCHEV IS...

Patriots for Christ

VBS theme for '62



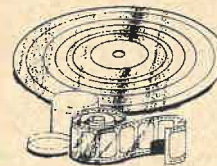
Khrushchev boasts: "Communism will conquer the world by 1980!" Within the last ten years millions of people have been enslaved by atheistic Communism. How is the Christian Church meeting this challenge? By indifference? Or by rekindling a burning devotion to the Lord and His infallible Word, and to godly principles on which our nation was founded?

VBS affords a now-or-never time to instill love for God and country into the hearts and lives of our youth. They must more than match the loyalty and dedication of Communists. That's why we have chosen the theme PATRIOTS FOR CHRIST for '62 VBS. It's an impelling, dynamic theme for the whole family, from Nursery children to Adults, that will make them "strong in the Lord and the power of His might."



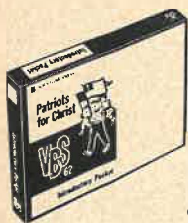
1962 SUCCESS BOOK

Make your 1962 VBS successful. The Scripture Press VBS Success Book combines all the helps of our former HOW-TO book and our Guidebook. This new 32-page colorful book is packed full with helpful information . . . teacher recruitment, publicity plans, VBS daily schedules, a planning calendar, information on the popular packaged handcraft, demonstration program and handcraft display ideas, and description of materials for each department. 50c per copy postpaid.



30-MINUTE SOUND/COLOR FILMSTRIP

Get both VBS personnel and pupils excited about VBS with this inspiring filmstrip. It tells the story of a young East German refugee boy, living with an American foster family, who finds Christ through VBS. Order this helpful filmstrip now . . . \$3.50 with 12" LP record, plus 30c postage (or \$5.50 with tape recording). For free showing contact your Christian bookstore or write to Scripture Press giving date preferences.



INTRODUCTORY PACKET

Get acquainted with the 1962 VBS course. Order the PATRIOTS FOR CHRIST Introductory Packet. Examine teacher and pupil manuals, samples of exciting, patriotic publicity items, and the 1962 Success Book. A \$5.24 value for only \$3.95, plus 30c postage and handling.

SCRIPTURE PRESS

WHEATON, ILLINOIS

Long Beach, California • Oshawa, Ontario • London, England



Please send the following:

- NEW 1962 VBS HOW-TO SUCCESS BOOK (includes complete details on the 1962 course). 72 V 2164, 50¢, postpaid.
- VBS Filmstrip, with record, \$3.50 plus 30c postage.
- We would like to schedule a FREE showing of the filmstrip and record for the date indicated:
1st choice _____
2nd choice _____
- FREE, complete listing of 1962 course.
- Introductory Packet, \$3.95 plus 30c postage and handling.

Name _____

Address _____ RFD _____

City _____ () State _____

Position in Church _____ No. in S. S. _____

Full Church Name _____

Church Mailing Address _____

MAIL COUPON TO your local Christian Bookstore or to SCRIPTURE PRESS, Wheaton, Illinois

Dept. LCS-22

*Two New 1962
Lenten Books . . .*

THE WORDS FROM THE CROSS
by Thomas Musa

Written by the son of one of the first Christian converts in Africa on a Lutheran mission field, this book contains brief and meaningful sermons which present with dynamic force the Words From the Cross.

These are thrustful sermons that the reader will appreciate both for their creative thinking and fresh expression which bring the message of the Gospel from far away places. Paper, \$1.00

GOD IN THE HANDS OF MAN
by Theodore E. Johnson

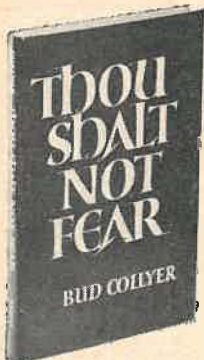
Here is a message of God's identification with Man in order that man might come into a clearer knowledge of his creator and the redemption which comes through that creator.

The chapters include God in the hands of Caiaphas, Pontius Pilate, Herod Antipas, Judas Iscariot, Simon Peter, the Crowd and the Easter disciples.

Paper, \$1.65


AUGUSTANA BOOK CONCERN
Rock Island, Illinois

BUD COLLYER
*shares the reassurance
of his faith*
**THOU SHALT NOT
FEAR**



From these vibrant and vital pages come new glimpses of the personal life and faith of TV's Bud Collyer. Here, in a sensitive inspirational style that recalls Peter

Marshall's *Mr. Jones, Meet the Master*, Bud Collyer voices a needed message of spiritual strength through faith for these turbulent times. This is a book you will read, reread and remember. \$1.50

 **At your bookstore**
FLEMING H. REVELL COMPANY, Publishers

BOOK REVIEWS

Extra Dividend

THE IRREVERSIBLE DECISION 1939-1950. By Robert C. Batchelder. Houghton Mifflin. Pp. ix, 306. \$5.

THE LIVING CHURCH had asked Dr. Fletcher to review Robert C. Batchelder's *The Irreversible Decision 1939-1950*. Meanwhile Dr. Pollard included a review of this book with some others he had done for our magazine. As the topic of Dr. Batchelder's book (the morality of nuclear warfare) is of such wide current interest, we take pleasure in presenting both reviews — the one by a priest and professor of Christian ethics (Dr. Fletcher), the other by a leading nuclear physicist, who is also a priest of the Church (Dr. Pollard).

Christian, contemporary, competent. What better qualifiers can describe any serious study? They fit this book exactly. As an extra dividend, Batchelder writes lucid, attention-holding prose. But most of all, in a short review, it is important to say that he realizes how our moral decisions have to be made contextually, in the flow and urgency of the pressures of real life, "existentially" or in the *Sitz im Leben* (Batchelder makes no use of these philosophizing terms, keeping to quite prosaic and down-to-earth language), not pretailored according to some abstract set of guidelines. And his setting, within which he wrestles with the problem of conscience raised by the use of weapons of mass extermination, is a very full one. It takes account of military, political, theological, and scientific factors all together. Indeed, his quarrel with those who made the fateful decision to use the now-antiquated A-bomb is that they considered only scientific and military matters, in a kind of half-context of decision.

Anti-pacifist Orientation

Nobody's opinions are any better than his facts, and Batchelder gathers together the whole story of the debate and decision about Hiroshima and Nagasaki, and what was felt about it afterwards, before he enters the value-judgment side of it. He is obviously a lot clearer on the side of description than of prescription. His careful analysis of statements on the ethics of nuclear warfare coming from Church sources, Catholic and Protestant, leaves the reader with a pretty dissatisfied feeling about Christian leadership and theo-

logical clarity. Batchelder's own ethical orientation is anti-pacifist, not merely non-pacifist. At the same time he is positive that the military-minded have worked on false assumptions, especially the notions of unconditional surrender, of war as primarily a military enterprise aimed at a military victory (he thinks of it as political — "politics in another key"), and the assumption that nuclear war is necessarily world-wide and total. For himself, after a full analysis of things, he decides that nuclear warfare does not rule out "limited" wars with at most "tactical" nuclear weapons but often only conventional weaponry. He is further convinced that the stockpiling of nuclear bombs in America and Russia has a mutually deterrent result. He joins the "dread" camp, against the Dead or Red polarities of policy opinion.

Needed, a "New Ethic"

Like Paul Ramsey in *War and the Christian Conscience*, Batchelder argues that the classical Just War doctrine still has relevance, and ought to be reapplied — not abandoned. He appears to want to cling to the rule against direct attack upon noncombatants, with a grudging willingness to compromise it under some circumstances. As a moralist he accepts the idea of intrinsic morality but feels prepared to follow a "calculative" method in which the "lesser evil" may be chosen. He says we need a "new ethic" to deal creatively with nuclear power but doesn't say what it is, except that we should not polarize our thinking between disarmament and total nuclear war; he sees both of them as suicidal and favors a policy of limited war and continuous power struggle in a hundred years' Cold War.

Presumably his book was prepared for the press before Batchelder had seen Herman Kahn's full-dress analysis in *On Thermonuclear War*. It would be extremely interesting to have Kahn's book reviewed for Churchmen by Robert Batchelder, in a longish article. Batchelder is now associate director of the Detroit Industrial Mission.

JOSEPH FLETCHER

Most writing on the subject of ethics and nuclear warfare begins with ethical theory and applies its conclusions to real or imagined situations in history. This book starts with history and derives the role played by ethical considerations from the actualities of the decision-making process in concrete historical situations. Moral responsibility is always exercised in the midst of the ongoing flux of history. The crucial decisions to make and to use the atomic bomb in World War II were not reached in a vacuum. They were agonizing decisions made in response to immense contending forces by men trapped within a concrete historical situation. It is this approach to the ethics of nuclear warfare which is

AUGSBURG . . . 

books of inspiration for Spring-time reading

ACCORDING TO THE SCRIPTURES

New Testament Views of the Passion

by *T. S. Liefeld*

A Lenten study of the Passion as viewed by New Testament writers in seven separate accounts . . . their understanding of the atonement . . . the importance of the Resurrection. Each account studied within the context of the writer's background, audience, and purpose. 70 pages, paper **\$1.50**

THE FLEEING FOLLOWER

by *Poul Hoffmann*, translated by *B. H. J. Habel*

Written by one of the world's foremost Christian authors, this is a novel of suspense, intrigue and conviction centering about the person of John Mark, the Gospel writer. Also a story of the men called to be witnesses for Christ—their fears, their zeal and their fortitude. 160 pages, cloth **\$3.00**

THE PRIESTHOOD OF ALL BELIEVERS

An examination of the Doctrine from the Reformation to the Present Day

by *Cyril Eastwood*

Treats the doctrine which lies at the very heart of Protestantism, in relation to the union of the churches, the doctrine of vocation, and the liturgical revival. 268 pages, cloth **\$4.50**

THE OLD AND THE NEW IN THE CHURCH

by the *Faith and Order Commission*, World Council of Churches

Studies conducted over a period of years on the pressing question of Christian disunity stemming from traditions and institutionalism. The aim of the reports is to "penetrate behind the divisions of the church on earth to our common faith in one Lord." 96 pages, paper **\$1.25**

MEET THE TWELVE

by *John H. Baumgaertner*

How many of Christ's disciples do you know? They were the men through whom God accomplished the greatest revolution ever recorded in human thinking and living. 136 pages, cloth **\$2.50**

THE CROSS AND CRISES

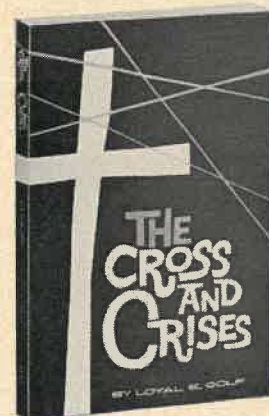
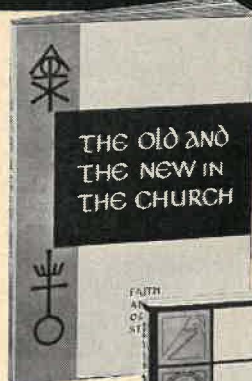
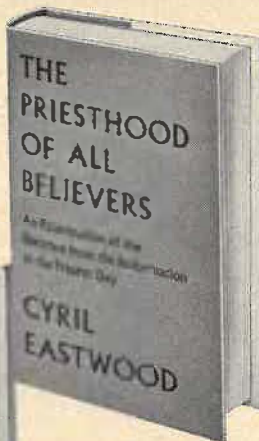
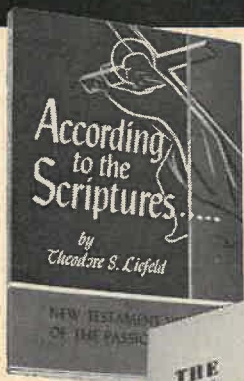
by *Loyal E. Golf*

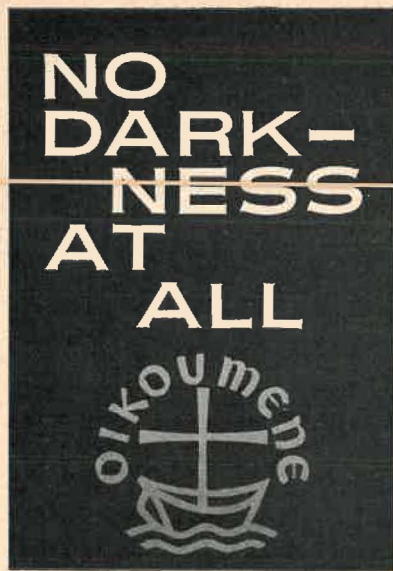
Here the author deals with crises which everyone must face—the crises of childhood, adolescence, young adult years; of suffering, doubt and death. How the Christ of the Cross helps meet these crises is the heart of this warm and stimulating book. 112 pages, paper **\$1.75**



AT YOUR BOOKSTORE/PUBLISHED BY

Augsburg
PUBLISHING HOUSE





**AN ACCOUNT OF THE
NEW DELHI ASSEMBLY OF
THE WORLD COUNCIL
OF CHURCHES**

by James W. Kennedy

32 Pages of Photographs by
John P. Taylor
\$1.50 (Paper)

AT YOUR RELIGIOUS BOOKSTORE

THE BETHANY PRESS

Box 179 • St. Louis 66, Mo.

CANADIAN LENTEN BOOK
1962

COLLECTOR'S ITEMS

A fresh look at the Collects

by

Northcote R. Burke

The Collect is a favourite form of prayer with Anglicans. These pithy prayers from the pens of humble Saints are a natural part of our devotions. Dean Burke has interpreted the structure and made 18 of these glow with fresh insight.

Price: \$1.25 per copy
10 or more copies in one
shipment — \$1.15 per copy

ANGLICAN BOOK CENTRE

600 Jarvis St., Toronto 5, Ontario, Canada

TEACH • TEACH • TEACH

**AMERICAN & FOREIGN
TEACHERS' AGENCY**

Founded 1877

Positions in independent schools for beginning and experienced teachers of top qualifications. Boarding and day. Nation-wide. Also Episcopal Teachers' Division.

Call, phone, or write

551 Fifth Ave., New York 17, N. Y.
Ailsa W. Fulton • Frances J. Hildt

TEACH • TEACH • TEACH

developed so clearly and persuasively in this book.

The book is divided into four parts, bracketed with a prologue and a conclusion. The first part deals with the way in which the decision to make the atomic bomb emerged from the fateful coalescence of the development of nuclear physics and the meteoric career of Adolf Hitler in the same period, 1932-1939. The second part tells the story of the decision to use the atomic bomb against Japan, in a way which brings out the impressive role which ethical considerations played in the making of the decision. In the third part the arguments on both sides of the great debate, which sprang up after the war as to whether the decision had been right or wrong, are examined in the light of what is now known about the history of the last days of the war both in America and in Japan. The last part considers the more general discussion which arose after the war concerning the nature and morality of atomic warfare.

This book is intensely interesting, readable, and very rewarding. The author has done an immense amount of research in its preparation, and he has produced a scholarly, authoritative, and valuable account of the making of the fateful decisions which have plunged human civilization irreversibly into the midst of the atomic age. It is a book which even statesmen responsibly involved in the ambiguities of world politics will find both helpful and rewarding.

WILLIAM G. POLLARD

New Light

THE LORD'S PRAYER. An Exposition by **Walter Luthi.** Translated by **Kurt Schoenenberger.** John Knox Press. Pp. vii, 103. \$2.50.

Walter Luthi is one of the foremost preachers on the European continent. He is one of the theologians around Karl Barth, and his ministry is that of the Swiss Reformed tradition.

In *The Lord's Prayer*, Dr. Luthi throws new light on the petitions of the great prayer that our Lord gave us and helps us better to understand these. His exposition is clear and simple, rising to inspiring heights in such passages as the following:

"The will of God has actually already been done here on earth, because Christ showed His obedience in Gethsemane and on the hill of Golgotha; man has been helped by Him, and in Him the world has been saved. Therefore, if we still pray for God's will to be done on earth, it cannot imply that it has not been done already, or that the work of salvation has not been successful, or that the Cross of Christ is not quite enough after all. No, it has been successful; there is no need for anything extra; it is enough in itself.

"But when, in spite of this, we still pray

for God's will to be done here, our only concern can be that Christ's all-sufficient work of salvation should take effect throughout the whole world, and that the name of Christ should be known and confessed by all nations, and that all men should come to recognize their salvation. In this way the will of God will be done 'on earth as it is in heaven.' That is to say, in heaven Christ's work of salvation is already known and acknowledged. . . . What matters now is that what happened there should also happen on earth: the important thing is that [the earth] should become as subject to Christ the King as heaven is already."

Does not this eloquent passage make you want to read more?

KARL TIEDEMANN, O.H.C.

Flesh on Dry Bones

ESCAPE FROM LONELINESS. By **Paul Tournier.** Translated by **John S. Gilmour.** Westminster Press. Pp. 192. \$4.

Paul Tournier's new book may help explain the filled benches in the medical doctors' offices and the empty pews in our churches. With the ministry's failure to perform its proper function in human society, the physician has often been obliged to assume the role of pastor.

Escape from Loneliness would make an excellent source book for a very practical course in pastoral psychology. Rarely has a book of this depth been written in such clear language! The countless illustrations from the doctor's own case histories create lively interest. In his complete rejection of Freud and through his efforts to create a Christ-centered psychology, Dr. Tournier has performed an important service for all Christendom.

In his analysis of the present Western situation, the author suggests that the individualism of the Protestant Reformation has planted the seeds for the isolation of human personality. Erected upon this basis is the frequently unconscious acceptance of Darwin's theory that struggle and universal competition are necessary components of human welfare. Although Descartes himself was a believer, his metaphysic, now enshrined by the scientific world, has become a foundation of liberalism. In holding that nothing can be admitted as true except what could be proved by reason, the Cartesian system undermines the authority of revelation.

The principles of the Protestant Reformation, taken together with those of Descartes, Kant, and Darwin, have widely been responsible for the personal and organic disorder in Western civilization. Egalitarianism and the spirit of possessiveness are detrimental elements of our intellectual atmosphere. As Dr. Tournier sees it, these frames of mind, apart from God, only produce more and more chaos. He maintains that man can only become

Continued on page 20



The Harper Book for Lent, 1962

"A romantic theologian does not mean one who is romantic about theology, but one who considers the theological implications of those experiences which are called romantic."

— C. S. LEWIS, in
Essays Presented to Charles Williams

The Meaning and Message of Lent

By EUGENE R. FAIRWEATHER, Trinity College, University of Toronto. "The tremendous reality of which Lent speaks," says Dr. Fairweather, "is that Christ has converted the blank wall of death into the open gate of eternal life." In this stirring *Harper Book for Lent* he shows how the worship life of the Church expresses this belief in a new beginning and in opening up a fuller life. Through the great Christian acts of Baptism, the Eucharist, Sunday worship, penitence, Christian preaching, fasting and devotion, God reenacts in our lives what He first did in the life of Christ. \$3.00

The Theology of Romantic Love

*A Study in the Writings
of CHARLES WILLIAMS*

By MARY McDERMOTT
SHIDELER

This book is the first comprehensive presentation of the thought of one of the most gifted novelists and original theologians of the twentieth century. Drawing together the recurrent themes and probing insights scattered through his many books, Mrs. Shideler sets forth with clarity and understanding Williams' versatile use of imagery, his key ideas, his revaluation of basic Christian doctrines, and his approach to personal and social ethics. Readers will find in these pages a vivid new appreciation of the experience of love in the life of faith.

The great English writer was a "man who was always able to live in the material and spiritual world at once, a man to whom the two worlds were equally real because they are one world." — T. S. ELIOT \$5.00

at your bookseller

Harper & Brothers
New York 16

HEART IN PILGRIMAGE

A Study in Christian Prayer
By REGINALD CANT. A straightforward pattern of faith for men and women in a confused world. \$2.50

LOVE IS A SPENDTHRIFT

Meditations for the Christian Year
By PAUL E. SCHERER. "Words that waken us with their penetration and haunt us with their beauty." — RALPH W. SOCKMAN. \$3.75

CHRISTIAN HOLINESS

By STEPHEN NEILL. A book of wise counsel for daily Christian living. \$3.00

A TESTAMENT OF DEVOTION

By THOMAS R. KELLY. Deals with some fundamentals of the Christian faith. \$1.50

7 SINS AND 7 VIRTUES

By Karl A. Olsson

"This book has been immensely helpful to me. Solidly based on Reformation theology and delightfully spiced with wit and poetic imagery, the book is a fresh description of the sanctifying work of the Holy Spirit." — ROBERT A. RAINES, author of *New Life in the Church*. \$2.75

CERTAINTIES FOR UNCERTAIN TIMES

By John Sutherland Bonnell

A great Christian preacher's message of hope in a despairing age. Dr. Bonnell brings his uncommon insight and wisdom to bear on the tensions and unrest of the mid-twentieth century. CERTAINTIES FOR UNCERTAIN TIMES is filled with sermons stamped with the faith that gives strength to live in these times. \$3.00

ROBERT MOFFAT: Pioneer in Africa

By Cecil Northcott

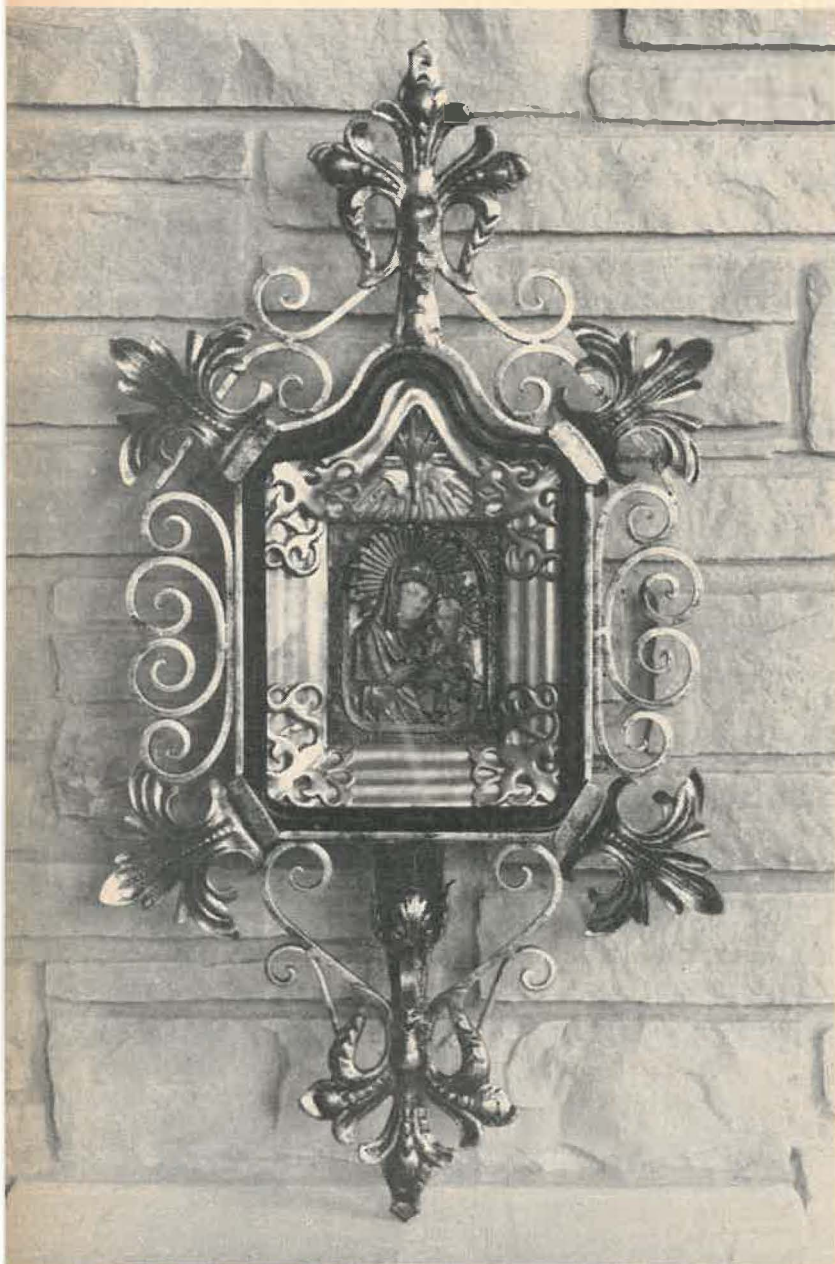
The definitive biography of a great missionary based on newly available material. "A work of scholarship and a delight to read." — *The Sunday Observer*.

"An important book . . . the most authoritative and readable biography of Robert Moffat." — *Christian World, Illustrated*. \$7.50

Our Lady of Ivron

A 17th-century Russian icon, "Our Lady of Ivron," was recently presented to St. Mark's Church, South Milwaukee, Wis. (diocese of Milwaukee), by Miss June Fyske of South Milwaukee in memory of her parents, Mitchell Larsen Fyske and Adelaide Moore Fyske.

The icon was placed above the credence table of St. Mark's during the Liturgy last December 17th, which was the anniversary of Adelaide Moore Fyske's birth. Rector of St. Mark's is the Rev. William Miles.



O Almighty God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through the same our Lord and Saviour Jesus Christ. *Amen.*

The Living Church

For 83 Years:

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

Sexagesima
February 25, 1962

EPISCOPATE

Bishop MacLean

The Rt. Rev. Charles Waldo MacLean was consecrated Suffragan Bishop of Long Island in the Cathedral of the Incarnation, Garden City, Long Island, N. Y., on February 14th.

His attending presbyters at the service of consecration included his son, the Rev. Peter D. MacLean, rector of St. Ann's Church, Sayville, Long Island, and the Rev. Bernardo D. Tomas, vicar of the Church of St. James the Less, Jamaica, N. Y.

Bishop DeWolfe of Long Island was consecrator, and Bishop Sherman, Suffragan of Long Island, and Bishop Donegan of New York were co-consecrators. Bishop Sterling of Montana read the Epistle, Bishop Higley of Central New York was the gospeler, and Bishop Burrill of Chicago preached. Presenting bishops were Bishop Voegeli of Haiti and Bishop Fraser, Coadjutor of North Carolina.

Other bishops at the consecration included Bishop Boynton, Suffragan of New York (who was litanist); the Rt. Rev. John B. Bentley, vice president of the National Council (representing the Presiding Bishop); the Most Rev. Metropolitan Andrey, Archbishop of the Bulgarian Eastern Orthodox Church in Manhattan; and the Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church.

TEXAS

Arena of Life

The annual council of the diocese of Texas, held in Waco, Texas, February 8th to 10th, called on St. Luke's Hospital, Houston, to minister "to all people without regard to race," and took steps toward racial integration of the diocese's camps and conferences, with the provision that, at least in 1962, "there shall be at least one session for white campers only offered in each age group."

Speaker at the annual banquet was Bishop Powell of Oklahoma. Using the words of Hymn 195 and facts taken from the 1961 *Journal* of the diocese of Texas, Bishop Powell challenged his hearers to drop their preoccupation over the number of candles on the altar, and the color of carpet on the floor of the parish church,

and to get into the arena of life since the Church is "a way station of human and divine life." He said: "There was no safe religion for Jesus Christ, He went all the way; and so must we."

Bishop Hines of Texas addressed the opening session of the council. He revealed that he would begin a tithing campaign, starting first with the clergy and vestrymen. He told the delegates that he



Dr. Bristol: A trustee since 1957 [see p. 10].

felt the salary of the bishop should only be paid after all other items including those in the "quota" budget had been paid in full. "I see more clearly now that the organized forces of Christian people will never effectually be a means of the salvation of the world until the world sees without question that we have triumphed over the bondage in which our money holds us."

Bishop Hines, addressing those who have expressed alarm over Churchmen's rejection of the literal wording of the Creeds, said: "I beg of you, do not ever fear for your tradition in which, by nature, there is room for the honest religious agnostic as well as for the honest undeviating credal literalist. Save your alarm for the efforts of 'little men' who seem intent upon erecting fences around the Church's orthodoxy where the Church has not, herself, erected those fences."

Outside the hall, as people arrived, some six or seven young men who identi-

fied themselves only as "college students from Houston" passed out an unsigned eight-page critical paper headed "Required Reading." The paper criticized the bishop, the bishop's assistant (made canon to the ordinary by the council), the Seabury Series, the lack of a Church policy on urban development, the Texas Council of Churches, the Episcopal Theological Seminary of the Southwest, the diocesan college work program (especially that at Rice University), the canon regulating the Diocesan Development Board, Inc., the *Texas Churchman* (newspaper of the diocese), and the chaplaincy program at St. Luke's Hospital, Houston.

Only three of the concerns expressed by the paper were introduced to the floor of council as resolutions. One resolution sought to amend the canon governing St. Luke's Hospital so as to require that stated services in the chapel be only those in accordance with the Book of Common Prayer and that the Sacraments be administered only by episcopally ordained clergy. The proposal was defeated. Another of the paper's criticisms was included in a resolution, adopted by the council, requesting the diocesan executive board to set up funds to support two mission priests for the industrial urban area of northeast Houston in the year 1963. The third proposal was adopted as a change in the canon governing the holding of title to church property. The consent of the vestry must now be obtained before selling or encumbering property of any parish.

The council adopted another resolution concerning St. Luke's Hospital. It reads: "Be it resolved that the secretary of the diocese communicate to the board of St. Luke's Hospital the concern of the . . . annual council of the diocese of Texas that the hospital witness to our unity in Christ by ministering to all people without regard to race and ask that they make this witness a reality prior to the [next] council." This was a substitute motion introduced after lengthy debate. The original motion would have effected the change in admissions policy immediately.

On the subject of integration, but in another area, the council adopted after considerable debate the report and resolution of the division of summer camps and conferences regarding integration of the two diocesan camps:

"Resolved, that subject to change by the

council of the diocese of Texas at any time, the division of summer camps and conferences of the department of Christian education accept applications of campers for participation in all activities of the division without regard to race; with the exception that in the year 1962 and as long thereafter as the division shall deem it necessary to do so, there shall be at least one session for white campers only offered in each age group each year."

By another resolution every institution, both diocesan and parochial, was urged "to move toward removing all barriers of race as determinative." In other actions, the council:

- ✓ Admitted St. George's Church, Houston, as a parish; and the Church of the Ascension, Houston, the Church of the Holy Spirit, Waco, and St. Matthias' Church, Waco, as missions. The council closed St. Mary's Church, Houston, and St. Paul's Church, Texas City.

- ✓ Created the position of canon to the ordinary. The Rev. Scott Field Bailey, whom the bishop appointed to this post, will be deputy administrator of the department of missions.

- ✓ Asked the executive board to undertake the raising of between \$50,000 and \$75,000 as the diocese's share of the cost for the new headquarters building of the Church in New York City.

- ✓ Rejected the bishop's proposal to study placing the assessment on a voluntary basis and to set a goal of one-half for outside work and one-half for local work, for all moneys received by the local churches.

- ✓ Accepted a budget of \$818,146.

- ✓ Confirmed action of the General Convention in the area of ecumenical relations.

- ✓ Reaffirmed the terms of the Chicago-Lambeth Quadrilateral and assure Church members there would be no compromise of faith.

- ✓ Petitioned the Commissions of Ecumenical Relations and Approaches to Unity to "proceed promptly and carefully" and to report in writing to each diocese semi-annually on the progress and scope of their studies. The council requested the secretary of the diocese to send this information to each parish and mission.

- ✓ Defeated, by a standing vote of 209 to 160, a proposal to change the canons to allow the election of women to parish vestries. There was no debate of any kind, despite the division of opinion. Several hundred women were present as observers at the time the vote was taken.

- ✓ Accepted the invitation of Grace Church, Galveston, to hold the 1963 diocesan council of the diocese.

ELECTIONS. Standing committee: the Very Rev. J. Milton Richardson; Frank Speary. Executive board: the Rev. Gordon Swope, the Rev. Thomas Summers; R. S. Abraham, Fred Catterall, Gordon Winters. Delegates to provincial synod: clerical, Scott Field Bailey, Gray M. Blandy, Herbert Beadle, Charles Dobbins; lay, Walter Kilpatrick, Phillip Masquellette, Ivan Oden, Ralph Spence.

ORTHODOX

Election

The Rt. Rev. Bishop Chrysostomos of Kavalla, according to press reports the oldest Greek Orthodox bishop in Greece, was elected Archbishop of Athens and

Primate of All Greece on February 14th.

He succeeds the Rt. Rev. Iakovos Vavanatsos, who resigned recently after only 12 days in office [L.C., February 11th]. According to an Associated Press report printed in the *Milwaukee Journal*, 57 bishops took four hours to elect the 81-year-old Primate. The minister of religious affairs of the Greek government was the only layman present, the report said.

MINISTRY

Priest in the Lab

When the Rev. Robert H. Dinegar was ordained to the priesthood on February 3d, it meant that an Episcopal priest would be working in the Los Alamos, N. M., laboratories of the University of California. Fr. Dinegar (or Dr. Dinegar), an assistant at Trinity-on-the-Hill Church, Los Alamos, where he was ordained, is a physical chemist at the laboratories.

"Man is charged," says Fr. Dinegar, "with at least two things in life. The first involves proper relationships with his Creator and his fellowman; the second involves understanding, as best he can, the world in which his Creator has placed him. The science of theology is the key to the first; the natural and related sciences the keys to the second. The imagined conflict between science and religion is largely based on misunderstanding by both sides. Man's whole search for truth must include both religious science and



Dr. Dinegar, priest

physical science. Each is incomplete without the other."

Fr. Dinegar, 40, was ordained to the diaconate in 1959. He is a graduate of Cornell University and holds a master's and a doctor's degree from Columbia University. His preparation for the ministry has involved a number of years of private study. He intends to continue as

assistant at Trinity, and in his work as a chemist.

The Rev. William C. Frey, rector of the church, told *THE LIVING CHURCH* that he had heard the suggestion that parish priests should visit their communicants where they work, and ask them leading questions about what they're doing. "Assuming I could get to where ours work," said Fr. Frey, whose parishioners include many who work in the restricted laboratories, "such questions would undoubtedly lead to a hasty visit from the FBI." He pointed out that Fr. Dinegar would have no trouble in talking to men where they work.

Another assistant at the church, the Rev. David B. Tod, was ordained to the diaconate last August. Mr. Tod, who is an electronics engineer at the laboratory, plans to enter seminary next fall.

LAYMEN

New President

Lee H. Bristol, Jr., Churchman, author, and musician, has been named new president of Westminster Choir College. He is to assume office on March 1st [see cut, page 9].

Dr. Bristol, once columnist for and a frequent contributor to *THE LIVING CHURCH*, was until recently director of public relations for the products division of Bristol-Myers Company. A graduate of Hamilton College, he did graduate work at the University of Geneva, in Switzerland, and holds a degree from Trinity College of Music, London, England. He also holds five honorary doctorates. He is president of the Creative Education Foundation, and is a trustee of the Berkeley Divinity School. He is the author of *Seed for a Song*, a biography of the late Bishop Spencer of West Missouri.

Westminster Choir College, in Princeton, N. J., offers a four-year curriculum leading to bachelor of music or bachelor of music education degrees, and courses leading to the degree of master of music. Dr. Bristol has been a trustee of the college since 1957.

ECUMENICAL

Sisters of Unity

by a SISTER OF THE ORDER OF ST. HELENA

The Sisters of St. Helena, at their mother house in Newburgh, N. Y., observed the Church unity octave this year (January 18th-25th) by trying in concrete ways to widen and deepen their fellowship with members of other Christian groups.

It was Père Couturier, Roman Catholic priest of Lyons, France, called the "Apostle of Unity," who gave a new interpretation to the Chair of Unity Octave. He replaced its original emphasis upon prayer for a return to Rome with the concept

of corporate penitence for the sin of disunion, and called upon all Christians to draw together in love and mutual prayer.

The sisters' observance of the week of prayer for Church unity centered in the daily Communion at the altar of the convent chapel. The Holy Eucharist was offered each day for the unity of all Christians, and the special intentions appointed

as they left with a large roaster full of Italian macaroni and meat balls, and a magnificent dessert, *Zoupa Inglesa*, in a dish the size of a wash bowl. The cake was covered with blue whipped cream and had Our Lady's monogram on it in white.

The final meeting for prayer and friendship with other Christians took place on January 25th in the convent chapel. Sister Bridget was in charge of the observance, and had the vigorous help of Fr. Charles Brand, curate of St. George's Church, Newburgh, and the Rev. Morgan Roberts of the Presbyterian Church at Balmville. The churches in the neighborhood were invited to join in a vigil of prayer for the reunion of Christendom, from 9:30 a.m. until 3:30 p.m. Each church was asked to take an hour, and to undertake to have people in the chapel during that time for silent prayer and intercession. All day the chapel was filled with quiet praying guests, many of whom had never been in a convent chapel before. Episcopalians and Presbyterians were most numerous but they were joined by Methodists, Lutherans, and Friends (Quakers).

At 3:30 the chaplain, Fr. William Ridgeway, rector of St. George's, Newburgh, officiated at Evening Prayer, and the Rev. Mr. Roberts and the Rev. Bernard Graves, of the Cornwall Methodist Church, read the lessons. The sermon was preached by Fr. Colley W. Bell, Jr., of St. John's Church, Cornwall, on the text from St. John's Gospel, "That they may be one, even as we are one."

After the service tea and cookies were served in the reception room. About 60 people took part in this day of prayer.

The emphasis of the week was upon the contemplation of the unity of the Body of Christ as it really is. All sought to open their hearts to the light and cleansing and power of the Holy Spirit that He might draw them more deeply into this unity by the means He wills.

ROMAN CATHOLICS

Dimmed Splendor

A member of the theological commission preparing for the Second Vatican Council suggested recently that the "ecumenical spirit" which today seems to permeate the world imposes on every Roman Catholic the obligation "to remove the obstacles in himself" which may keep his non-Roman Catholic brethren from the unity of the Church.

Discussing "The Church Today — Problems and Possibilities," Roman Catholic Bishop John J. Wright of Pittsburgh spoke during a lecture series at Holy Cross College, Worcester, Mass.

He said that while he didn't believe there would immediately be a unity of faith, "there must at least be a unity of charity, of mutual love, that can and will

Continued on page 17

BRIEFS

JARRING NOTES: Sonic booms from B-58 bombers making regular supersonic flights may be causing the organ at St. Paul's Church, Milwaukee, to go out of tune. An item in the *Milwaukee Journal* said that St. Paul's and other organs in the area were requiring frequent tunings, and suggested that the "booms" might be jarring tuning sleeves on some of the smaller pipes, causing the pitch to rise.

RE-ENTRY: Reference to the Devil has gone back into the draft Catechism revision for the Church of England. A committee preparing a modern language version last year omitted the phrase, "renounce the Devil and all his works." Strong objection to the omission has caused the reference to be reinstated, in the form, "renounce the Devil and fight against evil."

UNCLE SAM WANTS: Five Episcopal chaplains are needed for service with the U.S. Navy, and ten are needed in the Army, according to the Rev. Robert J. Plumb, executive secretary of the National Council's Armed Forces Division. The Air Force quota is filled, he says.

VISITING SWARM: On his first visitation to Holy Trinity Church, Callaway, Neb., this fall, Bishop Rauscher, Coadjutor of Nebraska, found that a swarm of bees had decided to make the church a temporary stopping place. No casualties were reported.

BOOK OF COMMON DEVOTIONS? The executive committee of the National Council of Churches' Family Life Department has suggested that Protestants and Roman Catholics cooperate on a devotional guide for families with mixed religious traditions. [RNS]

PACIFIC MARKET: Paul Rusch, founder of the Kiyosato Educational Experiment Project (KEEP), suggested recently that a common market including Canada, the U.S., New Zealand, Australia, the Philippines, and Japan might be valuable. "If that thing works over there," he said, referring to the European common market, "then look for a pan-Pacific common market."

VERNACULAR: Informality is the keynote in Oklahoma, and St. John's Church at Norman is no exception, but only the most sophisticated visitors fail to register shock the first time they hear the student chaplain addressed as "Father-O," seemingly a takeoff on beatnik jargon.

Actually, in a parish which for years has called its rector, the Rev. Joseph S. Young, "Father Joe," it's logical to go a step further and call the Rev. Otto Anderson, "Father O."



Fr. Dinegar, chemist

for the week were used. The litany, based on the *Didache*, as well as the refectory reading, *Spiritual Oecumenism*, helped to renew the intention throughout the day.

On Sunday, January 21st, ten of the sisters attended the Divine Liturgy at St. Nicholas' Greek Orthodox Church in Newburgh, N. Y. They were welcomed with real personal warmth both by the parish priest, Fr. Tzoumanis, and by the congregation. It was a surprise to find that the Greek calendar corresponded to our own and to hear the familiar Epiphanytide Epistle and Gospel. There was only one Communion, that of an infant, but this was reverently and lovingly done, and seemed to be shared by the people through their joy and faith. The sisters brought back to the convent the pieces of blessed bread distributed at the end of the service according to the Orthodox custom. [This is not the consecrated bread of the Eucharist.]

The next day they were invited to the Immaculate Conception Novitiate of the Missionaries of St. Charles at nearby Cornwall for a Missa Cantata and Benediction. The Mass intention was for reunion. The novice master, Fr. Gino Dalpiaz, P.S.S.C., was the celebrant, and the bread for the host had been baked by the Sisters of St. Helena in their altar bread department. The novices sang the Mass and the hymns beautifully and reverently. After the Mass the sisters were shown all over the novitiate, and since they could not stay for lunch as they had been invited to do, they were presented



The Church, a bastion of the "square world?"

Max Tharpe

*For parish groups,
who want to get out
of a little corner of life,*

New Study Guides

let *Leading Young People*, Seabury Press, 1961.) All have illustrations, annotated and select bibliographies, and references to further help. All are freshly and competently written.

The unit *Decisions about Alcohol*, by Ebbe Curtis Hoff, seems a model of what such courses ought to be. It is informative but bright; it is forceful, but it never preaches. It makes its points by quiet statement of fact, leaving decision up to the intelligent participant in the course.

It is a safe guess that many parents who have accepted the use of alcohol as part of their adult family life are at a loss as to how to introduce it to their teen-age children. Although the adults may handle alcohol responsibly and with grace, they are uneasy as to what attitude to adopt toward it with young people. It would also be a safe guess that most young people, long before their parents think of it as a problem, are under severe social pressure to make decisions about their own use of alcohol. Some self-discipline and internal determinants are needed.

Dr. Hoff first asks, "Why learn about alcohol?" He then writes an informative chapter on the various forms of alcoholic beverages, their manufacture, and their physiological effects. Then he surveys the social and moral attitudes toward drinking, suggesting the motives (good and bad) for using alcoholic beverages and for abstinence. He concludes with a chapter on alcoholism and the responsible, ministering attitude toward those who are its victims.

Both in its medical data and its moral judgments, this study guide is realistic and adult. It treats the reader as a person

by the Rev. Daniel B. Stevick, S.T.M.

Instructor in Religious Education, Pastoral Theology,
and Liturgics, Philadelphia Divinity School, Philadelphia, Pa.

Five significant study units, prepared under the guidance of National Council Departments, are newly available from Seabury Press. It is hard to imagine that as a group they could be better done.

Four of them are for young people. These courses begin to fill a long-felt gap in our educational literature. For the most part, if we can generalize with no more than the usual degree of unfairness, the Church has seemed to our young people to be a bastion of the "square world" which they regard with suspicion as out of touch with life and indescribably dull.

To a great extent, young people who are active in Church life have fallen into a pattern — not of their making — which

decrees that in Church we will not talk about reality. The important ideas and the new social sophistication that make for serious conversation out of Church seem remote from the routine trivia of the local YPF. Everyone can think of exceptions to this pattern of pretense, but the exceptions stand out in one's mind just because they are exceptions.

The study courses now available are among the finest that have ever appeared for helping young people to engage in a Christian spirit with some of the world's most urgent problems.

The guides for these study units are booklets about 65 pages long. Each contains directions for the use of the material — four to six sessions are anticipated. (The guides assume as a companion book-

capable of making decisions informed by Christian sanctions, and it provides the basis for making them. One expects for this course a grateful welcome.

The Rev. Cornelius C. Tarplee has distilled his fund of practical and theoretical knowledge, as well as his moral concern, in the little manual on *Racial Prejudice*. The author has used reliable sources in his account of what prejudice is, what it does, and the forms in which it appears. He depicts effectively what prejudice does to the prejudiced person himself as well as to its victim. He presents the blot of racial prejudice as a national phenomenon as he traces its growth in our social institutions, north and south. In his discussion he dispels (for those who are willing to have them dispelled) the myths of racism.

Many well-meaning but misinformed Churchmen — adults as well as young people — will find the authoritative data in this portion particularly valuable. The author is completely frank about the penetration of prejudice and segregated practice into the life of the Church, where they stand in patent violation of our Gospel and ethic and where they are seemingly harder to dislodge than in the secular community.

These remarks will indicate the realistic approach of the author. He minimizes neither the depth of the problem nor the difficulty in getting anything done about it. He draws from the consensus of the students in the behavioral sciences the conclusion that one changes attitudes by changing behavior. This insight is full of revolutionary implications for those who have been asking time, education, and good will to solve racial injustices. Despite its cautious note of optimism at the end, the book points to no deceptively quick and complete solutions.

A great deal of theoretical material is clearly summarized in this guide. The author complements this valuable material with citations of incidents, comments, and quotations in which human nature and community forces are vividly concentrated. This course cannot fail to stir discussion, and the discussion should take a constructive turn.

(Although this unit was planned for a senior high school level, there is little in it which would limit its use to young people. With the proper selection of resources, one would think that this unit could be used by any group of thoughtful persons. Its contents are well known to students in the field but news to many adults.)

The two other studies in this series are written by Denis Baly. In *The Cause of Freedom* he treats the subject of freedom as a thought problem, as a political and social problem, and as a religious problem. The idea and the word "freedom" are used easily and often. It is among the "good words" designating "our side" in the ideological conflicts of our time. Baly

acts as Socrates for the young people who follow this guide. Freedom is by no means an easy or self-evident concept. Is freedom unqualified? Can there be too much freedom? Can limits be set to freedom which do not oppress and standardize men? Can righteousness be legislated and sin legislated against?

Dr. Baly has a difficult task in doing justice to the philosophical and theoretical side of his subject and yet including enough pertinent illustrations from life and affairs to suggest its practical, concrete bearing. Whether the illustrative material is adequate or close enough to senior high school experience to engage the interest of the group might be questioned. Perhaps an imaginative discussion leader using the "how to use this book" suggestions and the resources would find his group entering the problem quite genuinely.

If this came about, the group would find in Baly's study guide a superlatively written introduction to the subject of freedom. The range and depth of the human problem is clearly put. The theological dimension is expertly described (though a more directly and concretely Biblical treatment might have had merit). Baly comments:

"There is nothing sloppy or sentimental about the Christian understanding of love. There is, indeed, at times almost a ruthlessness about it. . . . Each man and each woman, each boy and each girl, must sacrifice his or her *own* freedom. To sacrifice someone else's is always the work of the Devil."

This unit is not to be handed casually to a frivolous YPF. But for a serious group of young people it could provide an introduction, in a setting of Christian commitment, to some of the oldest, profoundest, and most practical of human questions. It would be better for a group of young people to wrestle inconclusively with an important idea than for it to settle too readily an unimportant one. What shortcomings there are in this course (and with sensitive use they might disappear) seem to be difficulties inherent in the subject rather than in the execution of this guide.

Dr. Baly's other contribution to the series is *Isms of the Modern World*. Here he handles his material in masterly fashion. The subject lends itself to a freer movement from the factual to the interpretive. This study should help young people to think of the political and ideological issues of our world in a responsible and Christian way. Baly treats first "What is an 'ism?'" Then he considers separately Communism, nationalism, colonialism, and scientism. He concludes with a good discussion of "the Christian attitude toward 'isms.'" In each "ism" his practice is to define the topic, show how the "ism" is a force in culture and world affairs, and then evaluate it or suggest an attitude toward it.

Study material

mentioned in this article

All available from Seabury Press

DECISIONS ABOUT ALCOHOL.

By **Ebbe Curtis Hoff**, Ph.D., M.D. Pp. 64. Paper, 75¢.

RACIAL PREJUDICE.

By **Cornelius C. Tarplee**. Pp. 67. Paper, 75¢.

THE CAUSE OF FREEDOM.

By **Denis Baly**. Pp. 63. Paper, 75¢.

ISMS OF THE MODERN

WORLD. By **Denis Baly**. Pp. 62. Paper, 75¢.

MISSION TO MAIN STREET.

By **Joseph Fletcher**. Pp. 40. Paper, 75¢.

SAINTS ON MAIN STREET.

The Gospel for the Ordinary Christian. By **Peter Day**. Pp. vii, 136. Paper, \$1.25; cloth, \$2.50.

Saints on Main Street, by Peter Day, editor of THE LIVING CHURCH, is the principal reading resource for the last mentioned study unit,



Mission to Main Street. Published in 1960, *Saints on Main Street* was the Seabury Press Lenten Book for that year [L.C., February 21, 1960]. It has since then seen four reprintings, being now available in paperback as well as cloth format.

Baly's statesmanlike world perspective leads him to some provocative remarks at many of the points where we Americans fall into provincialism and self-congratulation. He remarks, "Americans seem determined to make little Americas wherever they go." He asks, "Do you think . . . that it would be too much to say that Communism can be resisted only by rendering it unnecessary?"

The author's treatment seems at its best in raising questions of this sort. Since he covers several large subjects quite briefly it is inevitable that some informational aspects of them appear slighted (his section on the teachings of Communism seemed inadequate). However, the bibliographical resources to which he directs

Continued on page 20



Chapters on mystery can only present a distant view of a mountain range, but the sight of great mountain peaks brings its own excitement.

No Fixed Pattern

by the Rev. Clement Welsh, Ph.D.

Editor, Forward Movement Publications

It takes all kinds of people to make a world, and it takes all kinds of books to provide Lenten reading for them. At least this is the impression given by the small shelf of books prepared by publishers to be their "Lenten Books." They include books about many subjects; they exhibit a variety of styles; some of them even are about Lent!

About Ourselves

Seabury Press presents *Fear, Love, and Worship*, by C. FitzSimons Allison, who is assistant professor of ecclesiastical history at the University of the South. Prof. Allison says, "I have tried to do something quite simple: to show the relevance of worship to fear, a common problem of life." At the level of theory he may be right; the project may be a simple one,

and almost anyone may admit that worship is a cure for fear. But we all know that the trouble with books that offer "help" is that they *read* so much more easily than they *work*.

Prof. Allison knows this, and he proceeds carefully, and with a certain practicability about putting his ideas into action. We have several kinds of fears, he says. Take the "fear of being honest." Without honesty, worship is ineffective. Yet we need honest worship to overcome fear. Our fears, however, keep us from being honest. So our fears keep from us the very thing we need to cure us of fear. "This is all very easy to say," Prof. Allison adds, "but much more difficult to grapple with." It is a relief to discover that he knows how "difficult" a "simple" subject can become.

This is a book about ourselves. Therefore each reader will react to it in his own way. Since it talks about fear, it talks about all of us, and about the major areas of life, finding that fear enters into many of the deepest concerns of life: the fear of caring, of being humble, of failure, of being human, the fear, indeed, of love itself. Where it may be least suspected, fear enters. We ask of such a book two questions: Does it open up for me the subject, revealing aspects of my nature I had not suspected? And does it set before me at least the beginnings of a cure, a way of salvation, a way out? Clearly both answers will depend as much on the reader as on the book.

We can say this of *Fear, Love, and Worship*: It is quietly persuasive, it moves by careful steps and yet without sounding

like a full textbook, and, although it speaks of the facts of psychology, it does so with a constant awareness of their theological meaning. And let us add to Prof. Allison's wise description of our basic fears another fear: We are sometimes afraid of *reading about our fears!* Don't be afraid of this book. It makes fear manageable and is alive with hope and warmth.

Collects, Salted

But if you would rather not run the risk of becoming too preoccupied with yourself this Lent, the Lenten Books offer alternatives. Consider, as a possibility, *Collector's Items*, by Northcote R. Burke, the Lenten Book of the Church of Canada. The subject, as the title probably did not tell you, is the Collects, and the author (dean and rector of Christ Church Cathedral, Vancouver) rambles cheerfully through an assortment of Prayer Book Collects, finding a point of interest in a word, in the historical background of a phrase, and salting it all down with comments that may have nothing to do with the case but which bring their own benefits. ("A great many people do not believe in the devil, even some of our younger clergy. One day the latter may get a congregation that will change their mind; many other clergy have.")

In a fine, unsystematic way Dean Burke flashes light upon ourselves as well as upon the Collects, and makes the ancient and stately phrases of a prayer suddenly more relevant. Prof. Allison began with ourselves and moved toward worship; Dean Burke begins with worship and moves toward ourselves. There is no fixed pattern to which a Lenten Book must conform.

Intensive Training

Some Lenten Books, however, are about Lent — and frankly and explicitly. Harpers offers us *The Meaning and Message of Lent*, by the Rev. Eugene R. Fairweather, who is associate professor of dogmatic theology at Trinity College, University of Toronto. "Lent," says Prof. Fairweather, "is meant to be a time of intensive training in Christianity." For this, "we should seriously fix our attention on the truths of our Faith and on our fitting response to those truths." His book concentrates on the central Lenten themes, for these are the themes at the very heart of the Gospel: the Death and Resurrection of Christ. Out of these events Christianity was born, Baptism and Holy Communion are rooted in them, and the basic disciplines and training of the Christian life were developed by the Church for the preparation of those who at Easter were to be welcomed into the Christian family.

Such a book as this stands apart, somewhat, from the details of life and sets before us the great objective facts of the Faith and life of the Church. Perhaps

you would welcome this; there is a certain relief in getting great ideas into perspective. Approaching such a book as this, the reader must not expect too much. A chapter on "the human mystery of life and death" followed by a chapter on "the divine mystery of death and resurrection" can only present a distant view of a mountain range, and not a guidebook to footpaths up the slopes. But the sight of great mountain peaks brings its own excitement. Prof. Fairweather manages the great ideas with dignity and yet with a simple style and an occasional homey illustration. But this is theology, and each reader must find his own teacher, who speaks his language, even if he takes on the Lenten discipline of reading a harder book than he might prefer.

Small Book, Great Theme

A much simpler book is also focussed on the Lenten themes: *The Many Sided Cross of Jesus*, by Alan Walker (superintendent of the Central Methodist Mission in Sydney, Australia) which is one of Abingdon's books for the season. This, too, is theology: a study of explanations of the meaning of the Death of Christ. The area of attention is somewhat more limited, but the style is more relaxed (the book was first presented as the Willson Lectures at Southwestern University in Texas). It attempts no more than to set forth several theories of the Atonement and to help the reader begin to make sense of them.

Alan Walker does not dig very deeply. After all, the subject is not an easy one, and any insight that anyone can give as to the meaning of the atoning Death of Christ should be gratefully received. There must be any number of books similar to this one, just as there are many sermons that are true and have their moments of interest. Someone, some place, will find that this is just for him, but no one should feel guilty if he finds himself unmoved. There's many a small book on a great theme, and there should be, but the problem is to avoid shrinking the theme to fit the book. Dr. Walker avoids this, but his book suffers the disadvantage of all books on the Atonement: They can't begin to tell us as much as, for example, Bach's *St. Matthew Passion*.

Profound Things, Few Words

There is no official rule that Lenten reading must be about the Cross, and sometimes the purposes of the season are best served in an indirect way. Consider *But God Comes First*, by Dewi Morgan. It is the Bishop of London's selection for Lent, and it is a meditation on the *Te Deum*. Its seven chapters would make a welcome alternative to the usual seven sermons at the three hour service on Good Friday, as anyone who has ever attended one of the ministerial association joint services would quickly perceive. No complete theology here: This

is meditation, which means quiet, unhurried thought about things worth thinking about.

The simplicity of this book is the simplicity of poetry — and the simplicity of the *Te Deum* itself — saying profound things in a few words. He moves through the phrases of the ancient Christian hymn with comments and reflections on many aspects of the life we ordinarily live, but constantly he evokes a renewed awareness of the extraordinary life that is open to man when God is recognized. In the best tradition of meditation he does not think that a flight of the imagination is best produced by flighty language.

Consider Dewi Morgan on the neglect of God: We "are like people who suggest they will not have time to breathe for the next five years but then they will take some very deep breaths indeed." Or this: "A dog, if he had the critical apparatus, would be forced to describe a Leonardo da Vinci painting by a series of barks. . . . How can we begin to reduce to human words the Holy Spirit of God." One could hardly use the time of Lent to better advantage than to discover through this book that the *Te Deum* need not be a tedium imposed by an amateur choir but can be a song of praise that is rich with meaning.

Gravity and Levity

Finally, the Archbishop of Canterbury's book is *The Purple Headed Mountain*, by Martin Thornton (an English clergyman who in 1960 was visiting lecturer in ascetics at the General Theological Seminary). The mountain will be found, of course, in Hymn 311 ("All things bright and beautiful"), and the climbing of it is, by analogy, the mounting up of the spirit to God. But any plain rehearsal of the figures of speech of the book would spoil it, for Fr. Thornton can write, and

Continued on page 17



F. W. Putnam

Dr. Welsh: *Te Deum* need not be tedium.

Lenten Fast

When a well-known industrialist recently undertook to decide whether to give up his position and run for political office, it was reported that he spent a day in fasting and prayer before making his decision. In most ages, and under most religions, fasting in such a situation would be the normal and expected thing. Prayer, fasting, and almsgiving are the "three notable duties" of both Judaism and Christianity; and in the Sermon on the Mount (St. Matthew 6) our Lord referred to them as the way to "lay up for yourselves treasures in heaven." But the modern American Christian is seldom found denying himself meat or drink except on the sternest instructions from his doctor.

In Lent, the Church calls upon her members to undertake a 40-day fast, remembering the 40-day fast of Jesus in the wilderness. The only days of strict fast listed in the Prayer Book (page li, in the front) are Ash Wednesday and Good Friday. The other Lenten days are described as "other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Custom varies as to the measure of abstinence. Some, attempting to take a more "positive" attitude toward Lent, adopt a rule of taking on church activities and good works as a substitute for bodily self-discipline. In doing so, they deprive themselves of some of the heavenly treasures which are rightfully theirs as followers of Christ.

The taking on of positive good works and other extra acts of devotion is a specific part of the Lenten observance. But it is not a substitute for the fasting enjoined by the Prayer Book, and — more important — by our Lord. One can't really make a bargain with the Church that goes, "I'll take on this, if you'll let me off the hook on that." Rather, "These ought ye to have done, and not to leave the other undone."

George Romney's fast, as he deliberated whether to become a candidate for governor of Michigan, was not based on some special season of the Mormon Church to which he belongs; it was simply the appropriate and helpful setting in which to think about what God had for him to do. Similarly, the Lenten fast should not be a matter of religious display, but simply a matter of preparing and purifying ourselves for a ready response to God's leading. Fasting is not really something we do for the Church. It is something the Church, like a wise physician, advises us to do for our own sakes. If you are a stickler for Prayer Book usage, you have to change the phrase from "advises us" to "requires us."

Contemporary fasting should undoubtedly be accommodated to contemporary conditions. The emphasis might well be on plain food, with the question of quantity depending on the question of overweight or underweight. Such things as cigarettes, candy, movies, entertainments, alcoholic beverages are likely candidates for Lenten abstinence. In addition, most of us already

know of a minor vice we would be much better without, and Lent is an excellent time to make the try.

Once, after a priest preached a strong sermon about taking a joyous approach to the Lenten fast, a small boy danced around outside the Church, shouting, "Hooray! Hooray! Nothin' to eat for forty days!" That is certainly the right spirit, although a rather tougher rule than most of us would care to adopt.

Lenten Feast

The observance of Lent should be a many-sided thing. As Lent strikes a balance in our spiritual lives, so the observance of Lent should be a balanced thing and a balancing thing — filling in the gaps and shoring up the weak areas.

No substitute for the Lenten rule of fasting, but worthwhile in its own right, is the familiar custom of Lenten reading. The pages of THE LIVING CHURCH this week are full of suggestions for that reading, in addition, we hope, to one of the devotional classics.

Reading for Lent may be picked from a number of different categories. Every year the publications specifically designated "Lenten Books" offer sure-fire material for a feature article in the Lent Book Number of THE LIVING CHURCH. This year we are fortunate in having these reviewed by the editor of Forward Movement Publications, the Rev. Clement Welsh, Ph.D. [p. 14].

For study groups that may choose to use them in Lent or at some other time, Seabury Press has made available five new study units. These are reviewed in this issue by the Rev. Daniel B. Stevick, S.T.M., who is instructor in religious education and pastoral theology, Philadelphia Divinity School [p. 12].

But the possibilities for Lenten reading are not exhausted with these, and should not be. For those who most concern themselves with the things of the spirit sometimes need the balance of concern for the things of this world, and Christianity's relation to them and message for them. In the signed reviews this week will be found books in this field — on the relation of Christianity to the emerging new world civilization, for example, and on the moral and ethical implications of thermonuclear physics. There are new devotional books, and a new translation of ancient mystical writings. There is much material on Biblical background and theology — things which most Churchmen need to know more about for their effectiveness as Christians and for a sound foundation for their own devotional life. There are books reviewed on subjects of pastoral psychology, a matter that is not alone the concern of the clergy, for every Christian must minister to others in the world around him.

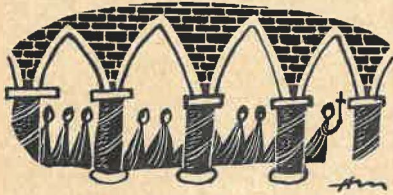
There is a greeting for Lent as well as greetings for feast days — "Have a good Lent!" We hope that this Lent for the readers of THE LIVING CHURCH will be a good one, fruitful and nourishing to mind and soul. While you fast from material things may you feast on the things that will contribute to your growth in the knowledge of the Faith that is the world's health.

NO FIXED PATTERN

Continued from page 15

his style has color and vigor. His themes are prayer, penitence (both clearly suitable for Lent), and the creation. It is the creation that adds the touch of distinction to the book, giving a center of gravity, so to speak, although he often deals with it with levity, as when he considers how Hugh of St. Victor, St. Francis of Assisi, and St. Thomas Aquinas would each react to the offer of a Rolls Royce.

Fr. Thornton is concerned that no false spirituality shall turn a man from looking at the world and finding it, as God did,



good. To do this without sounding overly hearty, or quaint, or suspiciously secular, requires that the author be a sound and healthy Christian himself, able to adjust the uneasy balance of matter and spirit in his own life. It is an encouraging book, and anyone's Lent might well benefit from it. Not everyone will agree with some of its positions (there are remarks on "punishment" that will raise eyebrows) but few, I suspect, will find the book dull, and in Lenten reading, dullness might well be considered the unforgivable sin.

Books Mentioned in this Article

FEAR, LOVE, AND WORSHIP. By C. FitzSimons Allison. Seabury Press. Pp. 143. \$2.75.

COLLECTOR'S ITEMS. By Northcote R. Burke. Anglican Book Centre, 600 Jarvis St., Toronto 5, Canada. Pp. 80. \$1.25 postpaid.

THE MEANING AND MESSAGE OF LENT. By Eugene R. Fairweather. Harpers. Pp. 159. \$3.

THE MANY SIDED CROSS OF JESUS. By Alan Walker. Abingdon Press. Pp. 112. \$2.

BUT GOD COMES FIRST. By Dewi Morgan. London: Longmans. New York: David McKay Co., Inc. Pp. 96. Cloth, \$1.50; paper, 90¢.

THE PURPLE HEADED MOUNTAIN. By Martin Thornton. London: Faith Press. New York: Morehouse-Barlow. Pp. 90. Paper, \$1.

NEWS

Continued from page 11

drive us to work in common moral concerns: in civic life, social, cultural, economic and political causes which we necessarily share" with others.

Bishop Wright said that Roman Catholics could not take part in any "efforts at the reunion of Christians [which start] from the assumption that the [Roman] Catholic Church is not the one true Church of Christ and that thus the union of Christian Churches must be sought not in, but beyond any existing Church — in some 'coming great Church' — toward the realization of which the ecumenical movement presses forward."

He said that the removal of "moral obstacles to the return of the unity of the Church [is] the responsibility" of individual Roman Catholics quite as much as it is the burden of others.

"It is true," he said, "that the [Roman] Church did not lose her unity, nor any of her other essential marks, when she lost those who defected from her; but she and we lost much, nonetheless, when she lost children so long and so rightly cherished. Her mark of Catholicism was not forfeited; it could not be. But the world-wide splendor of that Catholicism was dimmed.

"When large portions of Christendom were lost to the [Roman] Catholic Church, she lost with them precious souls of deep religious aspiration who have since then worked with remarkable fruit and creativity within the separated sects, and who might have produced glorious demonstrations of religious life in [Roman] Catholic soil."

The bishop lamented the loss of the Orthodox world to the Roman Catholic Church in the 10th and 11th centuries and of considerable parts of Germany,

almost all of Scandinavia, parts of Hungary, Scotland, England, and the British colonies beyond Europe in the 16th century. But, he said, "the ecumenical spirit today should prompt [Roman] Catholics to consider, prayerfully and humbly, contemporary criticisms . . . in order to discover wherein we may offend, even if necessarily, but certainly when unnecessarily."

Bishop Wright said he saw "little expectation of 'corporate reunions' in the near future . . . there will probably be no miracles or direct divine intervention to bring to pass the reconciliation of Christians. . . ."

Sad history, Bishop Wright said, as well as heretical doctrine, "perpetuates the division of Christendom and keeps millions out of the unity of the Church." He said individual souls "are caught up in the history of the groups to which they belong by reason of blood, politics, and cultural and class considerations; it is no longer a matter of theological dogma alone and moral teachings alone."

[RNS]

BOY SCOUTS

On Tour

Mr. and Mrs. Harry G. Fair and their four children, Churchpeople of Bartlesville, Okla., chosen "Scouting Family of the Year" by the national council of Boy Scouts of America [L.C., February 11th], went from the White House to the New York cathedral during Boy Scout Week [February 7th to 13th].

In Washington, D. C., the Fairs breakfasted with Bishop Creighton, Coadjutor of Washington; met the Oklahoma Senators, Robert S. Kerr and A. S. Mike Monroney (a Churchman), and their Representative; met and were greeted by various other officials in Washington; and



The Fairs and the President: There was humor in "safe conditions."

called on President Kennedy.

President Kennedy received the Fairs on February 8th in the White House, before television and newsreel cameras, and was presented with the annual "Report to the Nation" of the Boy Scouts of America. The Fairs also gave him flowers for Mrs. Kennedy and a Boy Scout "Mile Swim" card certifying that the President had achieved the distinction of swimming "a full mile under safe conditions."

The President smilingly noted the "safe conditions" specification. The card was for his swim of more than three miles during World War II, when he went for help for the stranded crew of his Navy torpedo boat.

After greeting them publicly, the President took the Fairs into his office and welcomed them privately.

On Boy Scout Sunday, February 11th, Harry, Jane, Grant, Martha, William, and Robert Fair sat with the choir at the Cathedral of St. John the Divine, received Communion, were welcomed by the Very Rev. John V. Butler, dean of the cathedral, and accepted an invitation to lunch with the choirboys at the cathedral choir school.

The Fairs, later that week, visited the Scouting museum in New Brunswick, N. J. Mr. Fair, who is a former vestryman of St. Luke's Church, Bartlesville, had this to say afterward:

"We were impressed with the people at the national Scouting headquarters in New Brunswick, who have dedicated their lives to a great cause. Their dedication is similar to a vocation in the Church; both are doing outstanding daily work, not for material gain but for love of mankind. . . .

"We are always chagrined about hearing reports of delinquency in New York. . . . Certainly there are boys there that would be good Boy Scouts — all they need is good adult leadership. The adult leaders would need a good program, and Boy Scouting offers the most outstanding program of help and guidance that any adult can ever find. It would help boys to practice the Christian principles that are taught by every Church."

Mrs. Fair, who is president of the Women of St. Luke's, in her home parish, described New York City as having "a warmth" and giving "proof of the smallness of our world."

ALABAMA

Significant Words

By inadvertence, in its report on the convention of the diocese of Alabama [L.C., February 11th], THE LIVING CHURCH omitted a significant clause in a resolution passed by the convention.

The convention requested the National Council to disavow any pronouncement by the National Council of Churches, on political, economical, and social issues, "which has not been specifically approved by the duly constituted authority of the Protestant Episcopal Church."



The device atop Washington Cathedral's rising tower is neither a weathervane nor a modernistic cross, but a remote-controlled crane. The crane (named "Linden") was imported from Denmark. It is controlled by a workman who pushes buttons on a box at the end of a long cable. As the walls of the tower rise around the crane, it raises itself to the next level. When its work is done and the *Gloria in Excelsis* tower has reached full height, the crane will dismantle its boom and lower itself to a point where it can be disassembled and taken to the ground.

ENGLAND

Examining the System

by the Rev. DEWI MORGAN

The Archbishops of Canterbury and York have been quick to act on a request from the Church Assembly that a commission be appointed to examine the method of Crown appointments to bishoprics and other ecclesiastical offices [L.C., November 26, 1961].

A 14-member commission has now been announced, consisting of seven clergymen, six laymen, and one lay woman.

Head of the commission is 58-year-old Lord Howick of Glendale, who has had 25 years of service overseas in India and Africa.

He was Governor of Kenya from 1952 until 1959, during which he cooperated in bringing about the formation of the Province of East Africa. He is one of the three treasurers of the Universities' Mission to Central Africa.

Four out of the seven clerical members are parish priests; one is a bishop (the Rt. Rev. L. S. Hunter, who has recently announced his intention to retire as Bishop of Sheffield); one is an archdeacon (the Ven. Carlyle Witton-Davies, of Oxford); and one — Fr. Jonathan Graham, C.R. — is a religious. Two of the laymen on the commission are members of Parliament, one of the Conservative and the other of the Labor Party.

The woman on the commission is Mrs. Mildred Rawlinson, widow of the late Bishop Rawlinson of Derby.

When, last fall, Prime Minister Mac-

millan was asked in the House of Commons to take steps to examine Crown ecclesiastical appointments, he replied that any change the government might make in the present system would have to await the findings of the present commission.

Common Market Support

The Rev. Canon George W. O. Addleshaw of York Minster, speaking in the Convocation of York, recently, asked that Christian people give prayerful study to the Common Market idea.

He said that the European Common Market would reduce the possibility of war, and said it was the duty of Christians to promote a wider union between national states. [D.M.]

Milestones

Professor R. H. Tawney, Christian social thinker and historian, died recently at the age of 82. He was the author of many books, including *Religion and the Rise of Capitalism*, and was a close associate of the late Archbishop William Temple. [D.M.]

The Rt. Rev. Henry Albert Wilson, 84, Bishop of Chelmsford, England, from 1929 until 1950, died recently.

He was the author of a number of books, including *Episcopacy and Unity* (1912) and *Your Faith or Your Life* (1940). [RNS]

VIRGINIA

Prayer for Change

"We may well thank God that we have entered 1962 having passed the apparent danger of public despair," Bishop Gibson of Virginia told the annual council of his diocese, convened in the Church of the Holy Comforter, Richmond, Va., January 24th and 25th.

He went on to say, "But we continue to live in a potentially explosive and still rapidly changing world. . . . If Christian maturity is needed in perilous times, it is surely called for now."

The bishop called for all his hearers to reevaluate our way of life, pointing out that in praying, "Thy Kingdom Come. Thy will be done, on earth as it is in heaven," every Christian "prays for change, radical change against much of his way of life, because God's will, as revealed in Jesus Christ, is not done on earth. This is a bewildering world and in its revolution men wish some things changed and some preserved. But the question, and the sure and certain hope, is not what we want, but what God wants."

For the first time, under a revised canon, a 40-member executive committee was elected.

The council approved a program budget for 1962 totalling \$675,431, with additional priorities totalling \$114,025. The

latter represent work urgently needed, for which there is no money in sight. It also pledged to the national Church one-third of all income received through parochial pledges, but not less than \$207,332 (of which \$3,305 shall be applied to the General Convention assessment), and extended the one-third formula to any undesignated gifts received from churches and parishes.

An additional executive secretary was authorized, for the inauguration of a wide program of Christian stewardship education.

Olivet Church, Franconia, was admitted as a self-supporting congregation. Admitted as mission churches, with representation, were the Church of Our Saviour, Rio, and St. Peter's Church, Arlington.

ELECTIONS. Standing committee: the Rev. W. Leigh Ribble; James Keith. Delegates to provincial synod: clerical, John A. Baden, Edward L. Merrow, Charles P. Moncure, John R. Frizzell, Jr.; lay, E. Holcombe Palmer, Paul D. Brown, St. George T. Grinnan, Norman E. Simpson.

HONOLULU

Centennial Opener

The 100th anniversary of the missionary district of Honolulu began officially with the opening service of the annual convocation of the district on February 4th. Presiding Bishop Lichtenberger was the preacher.

McKinley High School auditorium, Honolulu, Hawaii, was transformed into a great church, using the altar, cross, and candlesticks that had been used at the 1955 General Convention in Honolulu. The procession included a choir of 200 from the churches on Oahu, lay readers and acolytes from all the islands, the clergy of the district, the Bishops of Northern California, Virginia, Lexington, Connecticut, and Honolulu, and the primates of the Philippine Independent Church, the Nippon Seikokai, and the Episcopal Church.

The Lichtenbergers with girls from St. Andrew's Priory.



In his sermon the Presiding Bishop urged Christians to work for three important goals: A faith open to all peoples, courage to remain steadfast in belief, and a Church that exists for the world. Speaking to some 1,300 people at the opening service, he said that "there is no boundary which cannot be crossed" by the Church. He insisted that we must not limit the outreach of the Church, but that we must remain steadfast in the Faith and work to carry that Faith to others. "We must believe it, and live it, before we can carry it elsewhere," he said. "Christians," he said, "must not think first of themselves and place the world second, [but] we must exist for the world."

Bishop and Mrs. Lichtenberger were met at the Honolulu airport by a large delegation of Churchpeople and students from St. Andrew's Priory for girls and Iolani School for boys. Many of the girls were dressed in ancestral costumes. The Lichtenbergers were festooned with leis.

In a pre-convocation service, the Episcopal Young Churchmen met for Holy Communion, celebrated by the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, using the rite of the Independent Church.

Bishop Kennedy of Honolulu, in his annual address, said that two areas we must stress, as Churchmen, are evangelism, "which is not optional for a Christian," and stewardship. The life of stewardship, he said, begins with worship, thanksgiving, and sacrifice. He said that the quota system is outmoded and we must aim to give away to others as much as we spend upon ourselves.

The convocation admitted All Saints' Church, Kapaa, Kauai, and St. Mark's Church, Honolulu, as parishes, making a total of 10 parishes in the district, eight of them in Honolulu.

Bishop Kennedy presented a certificate of commendation to Arthur G. Smith for his service as chancellor of the district for the past 47 years, and gave "distinguished service crosses" to Mrs. Grace K. Mahikoa, of Hanalei, Kauai; Francis J. Cushingam, of Kealakekua, Hawaii; the Rev. Kenneth T. Cosbey, of Iolani School; the Rev. William R. Grosh, vicar of Calvary Church, Kanehoe; and the Rev. Robert Sheeran, chaplain of St. Andrew's Priory.

ELECTIONS AND APPOINTMENTS. Council of advice: clergy, Wai On Shim, Claude F. DuTeil, E. Lani Hanchett; laity, Charles Wade, Samuel Liu, Elmer Hutchison. Bishop and council: clergy, William Grosh, W. Edwin Bonsey, Jr., Robert Sheeran, Paul Wheeler, Charles T. Crane, J. William Anderson, Gerald Loweth, E. Lani Hanchett; laity, Elmer Hutchison.

The annual meeting of the Episcopal Churchwomen of Hawaii was held on February 6th. Bishop Lichtenberger was presented to the women, and he told them about the Episcopal Church Center being constructed in New York City, and of the use that would be made of it. (The offering at the opening service of the convocation was designated for the Episcopal Church Center.)

ARKANSAS

Needed: Boldness

"We must be bold," said Bishop Brown of Arkansas, addressing the convention of his diocese, "bold in preaching Christ crucified, bold in resisting temptation, and bold in proclaiming the Christian morality by which we live. This could well be the crucial requirement of our day, for it is well said that if the United States loses its warfare against Communism, it will not be due primarily to bad government, but to bad morals. Communist infiltration will not be the cause of our defeat, but the infiltration of vice and corruption."

The convention was held on January 25th and 26th in St. John's Church, Helena, Ark. Bishop Louttit of South Florida, as a special guest, preached on Christian stewardship, pointing up the spiritual values of Christian giving as a means whereby the individual may, through the Church, provide for and maintain high standards of Christian living. The convention:

- ✓ Adopted a program budget of more than \$135,000.

- ✓ Passed a resolution noting the retirement of Mr. W. A. Seitz, who served as diocesan treasurer for more than 23 years. The pre-convention meeting of the Episcopal Churchmen of Arkansas awarded a plaque to Mr. Seitz as "man of the year."

- ✓ Adopted a program which includes a teaching, preaching, or healing mission for each congregation during the coming year.

- ✓ Admitted St. Luke's Mission, Brinkley, into union with the convention.

ELECTIONS. Standing committee: the Rev. John E. Shoemaker; Paul Caperton. Executive council and cathedral chapter: the Rev. Ralph E. Leach, the Rev. Philip M. P. Leach; Fitzhugh Beasley, Ernest Wilson, C. L. Stipp.

STUDY GUIDES

Continued from page 13

users would supplement his slender outline.

Both of the units by Baly attempt big things. A young people's group which introduced these courses would be saying by the very attempt, "Christian faith is about important things. It can ask minds to stretch. It is concerned with the sort of things we talk about in school and see in the newspapers. It is not just about a little corner of life called 'religion.' Maybe it should be taken seriously."

A study course for adults has appeared in a similar format. It is *Mission to Main Street*, by Joseph Fletcher. It uses Peter Day's *Saints on Main Street* as its principal resource, though it refers to other significant books on the mission of the Church and its laity. The course is arranged for five sessions. For each the study guide provides good suggestions for worship, an introduction to the subject of the session, some "topic questions" to involve the participants in the issues at hand, a condensed but excellent section called "the heart of the matter," some pointed "questions for discussion," a summary, suggestions for action, and, finally, questions anticipating the next session. Thus the presentation combines the solid, provocative, well-worded subject matter with the engagement of the group in thinking out some of its own questions in its own idiom. As a course, this should be successful.

The strongest feature of this unit is the forceful, epigrammatic writing of Dr. Fletcher. It should initiate careful rethinking of social attitudes and commitment on the part of participants. Pressure seems to be increasing for the Church to retreat from a social witness. The appearance of this course could not have been more timely.

If there is any question in the reviewer's mind on this course it is not a question of the competence of this guide. Rather he finds himself asking, "Who will use this course? What carry-over will there be from a small, dedicated study group to real social responsibility in the public life of the community? Cannot the very act of doing a course substitute for commitment to the Church's social mission?" This is, of course, not a criticism of this study unit but a questioning of our ability and willingness in the life of the Church to hear what the unit says so capably.

The Living Church Development Program

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

Previously acknowledged\$ 30.00
Receipt No. 3599, Feb. 6 100.00

\$130.00

BOOKS

Continued from page 6

independent when he has really acknowledged his dependence upon God.

Throughout his book, the writer continually reveals his admiration for St. Francis of Assisi. A return of organized Christianity to the intellectual approach of St. Francis offers an escape to personal happiness, security of faith, and new vitality. A love which does not seek to possess can go far to create that spirit of Christian fellowship for which Jesus prayed.

The clergyman will likely find this book to be invaluable. But it is much more than a work for pastoral study. Here is lucid writing which can be easily understood by the average follower of Christ. Dr. Tournier has given flesh to the dry bones. His writing may provide an impetus through which the influence of the Church may have a new resurrection in the affairs of mankind.

JOSEPH WITTKOFSKI

Sharp Truths

BLACK LIKE ME. By John Howard Griffin. Houghton Mifflin, 1961. Pp. 176. \$3.50.

This is the incredible story of how a white man, darkening his skin, impersonated a Negro in the deep south for a period of some five weeks. The author's experience was first reported in *Sepia Magazine* and was widely publicized in the press and on TV. The book which

he has written is a significant and disturbing piece of contemporary literature.

Starting his unusual adventure in New Orleans — where he was housed next door to the Dryades Street Negro YMCA — the author traveled through Mississippi and Alabama, thence back to New Orleans, and, finally, to Atlanta. He hitchhiked, walked, and rode buses.

Griffin entered into a world he had not known existed. His conversations with white men, who had picked him up on highways as a hitchhiker, are incredible and terrifying. His visit overnight in the shack of a poor Negro family is the most poignant and singly unforgettable part of the book.

Near the end of the book, Griffin recounts how, during the final week of his experiment, he passed over continuously from white to black, and then from black back to white. What he learned should be required reading for Negro and white Christians alike, as they strive to live together in our contemporary society in an authentic spirit of Christian love and compassion. The book's ending is a realistic and sad one: The author and his family, persecuted by neighbors in their small southern town, were forced to move away and to start a new life. The truths revealed by his experience were too sharp, too demanding, evidently too true.

The author leaves his readers with a challenge:

"If some spark does set the keg afire, it will be a senseless tragedy of ignorant against ignorant, injustice against injustice . . . a holocaust that will drag down the

THE REVIEWERS

The Rev. William H. Baar, Ph.D. [p. 23], is rector of St. Elisabeth's Church, Glencoe, Ill.

The Rev. O. Sydney Barr, Ph.D. [p. 21], is associate professor of New Testament, General Theological Seminary, New York City.

The Rev. Malcolm Boyd, S.T.M. [p. 20], is chaplain to Episcopal Church students at Wayne University, East Detroit, Mich.

The Rev. C. J. de Catanzaro, Ph.D. [p. 21], is professor of Old Testament at Seabury-Western Theological Seminary, Evanston, Ill.

The Rev. Joseph Fletcher, S.T.D. [p. 4], is professor of Christian social ethics, Episcopal Theological School, Cambridge, Mass.

The Rev. Frederick C. Grant, Th.D. [p. 25], is professor emeritus of New Testament, Union Theological Seminary, New York City.

The Rev. E. R. Hardy, Ph.D. [p. 24], is professor of Church history, Berkeley Divinity School, New Haven, Conn.

Christine Fleming Heffner (Mrs. Edward A. Heffner) [p. 24], is managing editor of THE LIVING CHURCH.

The Rev. Judson S. Leeman, M.D. [p. 22], is a priest of the Church and a practicing psychiatrist, Philadelphia, Pa.

The Rev. Francis C. Lightbourn, S.T.M. [p. 21], is literary editor of THE LIVING CHURCH, Milwaukee, Wis.

The Rev. Donald J. Parsons, Ph.D. [p. 22], is professor of New Testament, Nashotah House, Nashotah, Wis.

The Rev. William G. Pollard, Ph.D. [p. 4], is a priest of the Church and executive director Institute of Nuclear Studies, Oak Ridge, Tenn.

The Rev. Karl Tiedemann, O.H.C. [p. 6], is a member of the Order of the Holy Cross (a religious order for men of the Episcopal Church).

The Rev. Arthur H. Vogel, Ph.D. [pp. 22 and 26], is professor of apologetics and dogmatic theology, Nashotah House, Nashotah, Wis.

The Rev. R. Rhys Williams, Th.D. [p. 25], is rector of Christ Church, Poughkeepsie, N. Y. He earned his doctorate in Old Testament from the General Theological Seminary, 1960.

The Rev. Joseph Wittkofski, M.S. [p. 6], is rector of St. Mary's Church, Charleoi, Pa.

innocent and right-thinking masses of human beings. Then we will all pay for not having cried justice long ago."

This book cries justice. It deserves a hearing. It will probably prove to be a most painful experience, one opening new doors of comprehension and literally forcing growth of perception of human suffering underneath masks too long designed to obscure it. Herein can be found the book's fundamental Christian meaning.

MALCOLM BOYD

No Punches Pulled

EASTERN CHRISTENDOM. A Study of the Origin and Development of the Eastern Orthodox Church. By **Nicholas Zernov.** Putnam's, 1961. Pp. 326. \$7.50.

The story of Eastern Christianity is a moving, dramatic, and variegated one. These aspects are given expression once again for English-speaking readers in *Eastern Christendom*, by Nicholas Zernov.

In this volume Dr. Zernov, who is Spalding lecturer in Eastern Orthodox culture, University of Oxford, traces the development of Oriental Christianity from its beginnings in the undivided Church, through the schism between East and West (1054), down to the present. The last chapters describe the Faith, practice, etc., of the Eastern Churches as they are constituted today.

I was impressed by the objectivity and all-around fairness of Dr. Zernov's presentation. He pulls no punches in underscoring pettiness, bitterness, and divisiveness wherever he sees these operating to weaken the Christian witness. Thus, for example, he says: "There is no doubt that one of the major factors in the Mohammedans' initial success was the fratricidal struggle between the Chalcedonians and the anti-Chalcedonians in the Byzantine Empire" (p. 83).

Perhaps not without relevance in today's ecumenical climate is Dr. Zernov's comment upon the schism between East and West: "It is remarkable that the breach of communion between Rome and

Constantinople happened when the papal see was vacant and that the act of excommunication was never confirmed, nor, indeed, repudiated by the Roman Pontiff" (p. 101).

While the book is concerned mostly with Eastern Orthodoxy, its title, be it noted, is "Eastern Christendom." Consequently, it is not surprising to find included Armenians, Copts, Ethiopians, etc. But should these be described as "Orthodox?" I had understood that Armenians, for example, were properly "Apostolic."

Dr. Zernov is a top-ranking authority on Eastern Christianity. It is to be expected that other top-ranking authorities will take issue with him on this or that particular point. I can claim only an amateur interest in the subject, but I did find *Eastern Christendom* a fascinating refresher. I would have liked it if the book had included a section on the impact (or relative lack of impact?) of historical criticism upon Orthodox theological thinking.

Nevertheless, and despite very minor infelicities here and there, *Eastern Christendom* is a readable account of the development of Eastern Christianity in all the ramifications of its spiritual and cultural richness. There are an extensive bibliography and a number of plates. It is a pity that the latter could not have been capped by the Greek Orthodox Church of the Annunciation, Milwaukee, Wis., designed by Frank Lloyd Wright; but this was barely completed in time.

FRANCIS C. LIGHTBOURN

Powers Undimmed

WHEN ISRAEL CAME OUT OF EGYPT. By **Gabriel Hebert, D.D.** John Knox Press, 1961. Pp. 128. \$1.75.

Those who are acquainted with Fr. Hebert's writings about the Old Testament, such as his larger books, *The Authority of the Old Testament* and *The Throne of David*, or his smaller *Scripture and the Faith* and *The Bible from Within*, will eagerly welcome his latest book, *When Israel Came out of Egypt*. Clearly his removal to Australia to extend the enterprise of his order in theological education has not dimmed his powers of the theological penetration into the essence of the Scriptures.

Fr. Hebert here deals with that most central element in Israel's faith, the Exodus, from various angles — its historical background, its repercussions on Israel's faith at various stages, its theological significance, both within the Old Testament itself and in the New Testament and the Church's liturgy of the Paschal vigil, in which the analogy of the Exodus and the Paschal redemption in Christ is elaborated. This he does at every stage with great competence and insight, and in a most stimulating way. There is no shirking of the intellectual

issues posed by criticism, any more than of the theological ones.

It is hard to fasten on any one part of this book for particular praise. Of special interest is his pointing out how the hopes for the second Exodus, attached at first to Israel's restoration, were fulfilled only in the Redemption of Christ.

This is a book which can be unhesitatingly commended for "all sorts and conditions" of Churchmen, clerical and lay. It would be particularly helpful to the seminarian or the college student who in his Biblical courses is getting bogged down in critical and archaeological detail, as a means of regaining his balance. An Old Testament specialist might take issue with the author on small points, but is bound to envy him the ability to write this book.

C. J. DE CATANZARO

Power Here

BORN OF A WOMAN. A Short Life of Jesus. By **Roger Tennant.** London; S.P.C.K. Greenwich, Conn.: Seabury Press, 1961. Pp. v, 135. Paper, \$1.50.

Most will read this book with mixed feelings. But few will drop it until they have read every word.

This short life of Jesus *moves!*

The writer knows how to tell a story. His style is lucid, sharp, and, especially in dialogue passages, dramatic. Biblical quotes — at least a third of the total text — are skillfully woven in, often as interpretive paraphrases. Text citations are wisely omitted.

Can "lives of Jesus" be written? Yes, if one recognizes that any such "life," like the four Gospels themselves, is also and inevitably "proclamation" — words inadequately expressing a reality which the human eye cannot see. Tennant's book is "proclamation." Often it startles, upsets. So does *the Gospel!* And, of course, that's the point!

Proclamation — preaching! There's many a sermon in this book. But the reader won't guess it. No moralizing, no pat phrases! Words such as these *say* something: the "light . . . shines before men, but only those willing to be singed can bear its brilliance"; "the movement of the universe is the vibration of God's voice"; the Church is "a fellowship of forgiven sinners. Its main difference from Alcoholics Anonymous is that it covers a wider and deeper range of human failings"; "so many books on the art . . . and the power of prayer that Jesus seems to be a mere novice"; many a "Churchman" believes "not in a living God but in a collection of doctrines which his basic unbelief will make him cling to with fanatical obstinacy."

Does the writer preach this way? I hope so!

Questions? Yes, many. The Gospels are unnecessarily harmonized, although

ANGLICAN CYCLE OF PRAYER

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

February

25. Bombay, India
26. Borneo
27. Bradford, England
28. Brandon, Canada

March

1. Brechin, Scotland
2. Brisbane, Australia
3. Bristol, England

critical problems are not ignored. A three year ministry for Jesus is *not* "generally accepted." There are "purple" passages. The description of Jesus as a young man is sheer imagination and in poor taste — and this is not the only such instance. Jesus is sometimes almost "Rotarian." Irony and sarcasm are *dangerous* tools.

But there is power here and, not least, effective apologetic. The Church's Gospel shines through.

O. SYDNEY BARR

Vastness Summarized

LIGHT FOR THE GENTILES. Paul and the Growing Church. By **Leland Jamison**. Westminster Press. Pp. 91. \$1.50.

A most hopeful trend in recent years has been the renewed attempt to help the layman gain a deeper understanding of the Bible. Leland Jamison's *Light for the Gentiles* is the newest addition to the Westminster Guides to the Bible, a notable Presbyterian effort in this field. This book swiftly sketches the history of the early Church, while summarizing Acts and the life and writings of St. Paul. All of this is done in a mere 91 pages, an achievement in itself. The result is a compact, useful, and helpful guide for the layman in becoming acquainted with these vital parts of the Christian heritage.

The story of the Church is rightly seen as not just an appendage to the Gospel tale; for the "Christ-event" includes the leading of the People of God by the Holy Spirit. The core of Pauline teaching is well presented, helpfully distinguishing the objective and subjective aspects of salvation. With so much to treat, why bother with the dubious theory of an Ephesian origin for the captivity Epistles? Likewise, his judicious view of the Pastorals fits oddly with a belief that the Roman imprisonment related in Acts did end with Paul's death. However, the layman will find here a valuable summary of a vast field and an introduction to a fascinating part of Scripture.

DONALD J. PARSONS

Talents Combined

THE VOICE OF THE CHURCH: THE ECUMENICAL COUNCIL. By **Eugene R. Fairweather** and **Edward R. Hardy**. Seabury Press. Pp. 127. \$3.

Two of the ablest theologians in the Anglican Church have here combined talents to produce *The Voice of the Church*, a book which is both timely and helpful.

In these few pages readers will be introduced to all the essential issues raised for an Anglican by the present Pope's calling of an "ecumenical council." In

addition the reader will find a splendid overview of conciliar activity from the first seven ecumenical councils down to the present day.

In the first section of the book, entitled "The Meaning of Ecumenical Councils," Dr. Fairweather analyzes the nature of apostolic authority in the Church and shows its relation to ecumenical councils. The need for, and abilities of, dogmatic statements are discussed. It is shown that human speech does not pervert, but rather "completes," God's self-disclosure in Christ. A good discussion follows on the nature and marks of an ecumenical council, the significance of papal infallibility, and the nonconciliar nature of recent Roman dogmatic pronouncements.

The second section of the book, written by Dr. Hardy, is entitled "The Voice of the Church." For a discussion so brief, Dr. Hardy's account does not minimize the difficulties and complexities which confront Church councils as they actually occur. Such a recognition is all to the good, as is his recognition that ultimately "the whole body of Christian people are the guardians and defenders of the true Faith."

Both authors stress the importance of universal acceptance as well as that of specific pronouncement in all matters of dogma.

ARTHUR A. VOGEL

Rationalizing?

THE PASTORAL USE OF HYPNOTIC TECHNIQUE. By the Rev. **Joseph Wittkofski, M.S.** With a Foreword by Dr. **T. J. Freeborn, Jr.**, and an introduction by the Rt. Rev. **Austin Pardue**. Macmillan, 1961. Pp. xv, III. \$2.50.

This reviewer, a priest and a physician, must admit at the outset that he shares the objections of his fellow psychiatrists to the use of deep hypnosis by other than medical personnel. I am further prejudiced when, on page 10, Fr. Wittkofski makes the broad statement, "The clergyman, by reason of his ordination to the Christian ministry, alone can claim any competency in dealing with the whole man."

This immediately closes the door of successful ministry for all non-Christian people. It also denies the "priesthood of the laity" from the standpoint of faithful Christian laymen who are ministering to the needs of people. On page 62, he seems to indicate that clergy should handle *all* problems, regardless of their competence or the existence of other agencies highly trained to handle them, when he sees the attitude of the clergy ("I will send this person to someone else") as being merely a temporary salve for his conscience.

Our efforts in the Academy of Religion and Mental Health to achieve coöpera-

tion, understanding, and working together of all the agencies and professions interested in human needs and problems seem unwarranted by this statement. It sounds too much like the Messiah complex, that one cannot admit he is not adequate to meet any situation that arises. If I get this feeling in my work, I know I need to send many, if not all, of my patients to someone else!

One grave question I raise is whether or not the author is rationalizing his use of hypnosis by describing it as a deep



spiritual experience, a religious technique, etc. His case histories sound purely clinical to me. I do not see this as real pastoral counseling. If it is in the realm of deep faith, rather than clinical therapy, this would be an extremely potent thing for his "patients" (and I use that word deliberately).

The absence of failures in his case histories tends to simplify hypnosis, and would make the uninformed reader regard it as the "cure-all" for all problems. Certainly he minimizes the difficulties encountered in dealing with alcoholics and addiction problems. We psychiatrists are only too ready to admit our great number of failures, even with the best of therapy, in these areas. With all types of patients, most psychiatrists claim only about 65% as successful (not cured) results. The length of time needed for his clients seems extremely short if real "cures" are obtained. It is an interesting fact that Dr. Harold Rosen of Baltimore, one of the best-known psychiatrists employing the hypnotic technique, uses it with only 10% of his patients. I know further that only a relatively small percentage of patients requesting this technique are accepted by him.

This book is well written, and one is

ACU CYCLE OF PRAYER

February

25. Church of St. Mary of the Snows, Eagle River, Wis.; St. Paul's, Gas City, Ind.
26. The Rev. E. S. Ford, Whippany, N. J.; All Saints', Concord, N. C.

March

1. St. Ambrose's, Philadelphia, Pa.; St. David's, East Greenbush, N. Y.
2. The Rev. S. Atmore Caine, Plymouth Meeting, Pa.; St. Margaret's, Chicago, Ill.
8. Church of St. John the Baptist, Dunkirk, N. Y.; St. Mary's, Pittsburgh, Pa.

aware of the great knowledge Fr. Wittkofski has both as to hypnotic technique and dynamic psychology. I feel that, with his ability and background, the dangers of its use may not be extreme. However, in spite of his warning that "unless a minister has specialized training . . . he should never attempt the use of deeper hypnosis in the performance of pastoral duties," I am afraid this book will tend to seduce the people not so well trained to try its use.

One basic question I raise is, "Should clergymen be using hypnosis at all?" Again, if he is as adequately oriented and trained as Fr. Wittkofski, perhaps occasional use might be sanctioned, especially if it is on the basis of faith techniques and not an attempt to uncover early conflicts, and if he is fully aware of the dangers involved, which I feel this book minimizes. I can only advise any clergyman tempted to undertake this type of therapy on the level that the author calls "Christian Science technique" (and I do not see its deeper use as pastoral counseling), to do so only when he has not only studied well, but has also talked to medical people who do use hypnosis and really knows what lies ahead of him. It is a road requiring not only knowledge and skill, but courage and humility.

JUDSON S. LEEMAN, M.D.

22 Years' Background

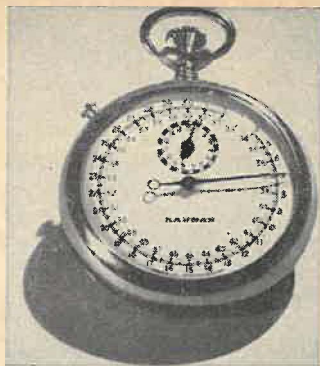
A FAITH FOR THIS ONE WORLD?

By J. E. Lesslie Newbigin. Harpers. Pp. 128. \$2.75.

Writing from the background of 22 years of experience in India as a missionary, the Rt. Rev. J. E. Lesslie Newbigin has produced a most thought-provoking book, *A Faith for This One World?* He writes, "It sometimes appears that the bishops of Asia and Africa have received along with the Gospels what is now called a package deal — European hymns and the harmonium to play them on, English Prayer Books, Gothic architecture, American church elections, and German theology." Bishop Newbigin thinks that this kind of missionary activity is quickly dying, along with the colonialism with which it was so closely allied.

The nations of Asia and Africa have lost their early great admiration for the West, and the cultural and religious tide has now turned against the spread of the Christian religion.

There are those, of course, who have thought that the Churches were making a great mistake in trying to teach Christian doctrine anyway, and that missionary work should be put into secular hands. In other words, an organization something like the Peace Corps, without theological entanglements, ought to go abroad teaching Western morals and ideals. However, with the growing variety of contacts



FAST EFFICIENT SERVICE for CHURCHES

We provide exceptional facilities for practically every kind of insurance for church property, including such specialized fields as rate engineering and property valuations. This, plus the outstanding economy of our rates and our reputation for prompt, fair claims service, gives you the assurance of proper protection for your church property.

Send today for complete information.

the CHURCH Fire Insurance Corp.

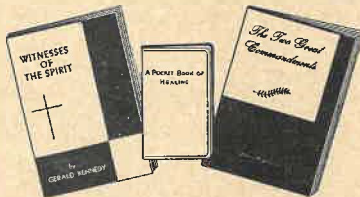
Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N.Y.

NAME.....

ADDRESS.....

POSITION OR OFFICE HELD IN CHURCH.....

FOR LENTEN READING



Witnesses of the Spirit
By Gerald Kennedy
35¢ each; 3 for \$1.00; \$3.50 per dozen

The Two Great Commandments
By James H. Jauncey
35¢ each; 3 for \$1.00; \$3.50 per dozen

A Pocket Book of Healing
By David H. MacLennan
75¢ each; \$7.50 per dozen

The Upper Room

World's most widely used daily devotional guide
1908 Grand Ave., Nashville 5, Tenn.



R. GEISLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

OSBORNE



CHALICES

Send for Chalice-Ciboria book No. LC1C illustrating over 150 traditional and contemporary designs

EVERY KIND OF CHURCH SILVER & METALWORK

Send for book LC2G kindly stating likely requirements

117 GOWER STREET
LONDON • WCI • ENGLAND

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.
Morehouse-Barlow Co. of California
261 Golden Gate Ave. 4400 Melrose Ave.
San Francisco 2, Calif. Los Angeles 29, Calif.

When writing to Advertisers please mention THE LIVING CHURCH



**YOU SAVE
ON THE
LONGER
WEAR**

**OF
KNEEL-O-FOAM**

KNEELERS

**UPHOLSTERED
WITH ELASTIC**



Naugahyde

IN CHOICE OF COLORS

BETTER LOOKING, TOO
even after years of regular service

Foam filled and covered in finest vinyl upholstery. Strong, resilient, easy to clean. Sturdy, knitted fabric back. 16" x 10" surfaces available in 4", 2" depths. Chapel Kneeler, 16" x 10" x 1½". In red, green, brown, maroon.

Write for New Color Catalog on Kneelers, Pew Kneeling Bench Cushions & Pew Seat Cushions.



J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street Philadelphia 3, Pennsylvania
Manufacturer of Ecclesiastic Vestments

CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address

The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N. J.

BUY THE SOUTH'S FINEST MONUMENTS at BIG SAVINGS

Genuine granite and marble . . . FREE lettering and footstones. Freight paid. Satisfaction guaranteed. Write for free catalogue, samples or agent plan today.

National Monument Co.
Dept. J Columbus, Miss.



MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS

were sold in 1961 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Officials

SANGAMON MILLS, INC.
Established 1915 Cohoes, N. Y.



VESTMENTS

**CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS**

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO

between East and the West, it is doubtful that this could succeed in the present situation any more than Christian missions of the old style. The bishop writes, "In India the ubiquitous cinema [American] has been the means of introducing almost all strata of the population in the most vivid possible way to concepts of ethics so much lower than their own as to make nonsense of any claim by the West to moral leadership."

Our century has seen the end of Christendom, says the bishop, and in its place is a world civilization. The science of the West, its technology, its economics, its law, and its political ideas have become the property of mankind as a whole. In a world that has been thus unified only a world religion has any relevancy. The question that emerges, then, is "Where shall we look for a world faith?"

In answering this question Newbigin explores the views of Toynbee, Hocking, and Radhakrishnan, finally presenting his concept for a real Christian mission.

To those who think that we can have the Christian religion for ourselves without worrying about its acceptance or non-acceptance in Asia and Africa, Bishop Newbigin is most disturbing, because he makes it clear that it is precisely at this point that we grapple with the problem of the very existence, the truth or the falsehood, of Christianity itself; for if Christianity is not true for the Indian and the African, it is not relevant to any one.

This book is startling and controversial, upsetting, and, in the end, full of hope.

WILLIAM H. BAAR

Simple but Profound

MARTHA'S MEDITATION BOOK.

By the Author of *Martha's Prayer Book*. London: S.P.C.K. Greenwich, Conn.: Seabury Press, 1961. Pp. viii, 120. Paper, \$1.50.

Martha's Meditation Book is not a book of meditations but a book of short homilies, suggested Bible readings, and prayers which may lead to meditation. One must be careful to say that these homilies are "short" rather than "little," for they have nothing in common with the all-too-often encountered superficial and sentimental bits of devotion. These are simple — deceptively so. But they are theologically sound, written from a more than passing acquaintance with the Bible, and they are not content with stating the obvious, though they are not so self-consciously sophisticated as to disdain the obvious. Of equal importance, they do not discharge the subject, but leave one with something like the classical meditational "spiritual bouquet" to savor and to ponder and to seek new light on during ensuing hours.

The book is arranged in six sections, each a series of readings and meditations

for succeeding days. Five sections are on practical Christianity, finding God, Holy Communion, the Beatitudes, the great "I Ams" (the nature of God); and a final one is arranged for the great Christian festivals, to be used on those occasions, regardless of where one may be in following through one of the other five sections.

The homilies are simply enough written for almost any Christian, but profound enough to merit use by the experienced. This book should be especially recommended for the person desirous of devotional help but pressed for time and attention, the kind of person who is all too often tempted (or even encouraged) to try to bite off large hunks of complicated devotion beyond his ability to chew, and for the person tempted to find theological and devotional shortcuts. Having read *Martha's Meditation Book* for the purpose of this review, I am now going to go back and really use it.

CHRISTINE FLEMING HEFFNER

Cheerful Mystic

FROM GLORY TO GLORY. Texts from Gregory of Nyssa's Mystical Writings. Selected and with an Introduction by **Jean Danielou, S.J.** Translated and Edited by **Herbert Musirillo, S.J.** Scribners, 1961. Pp. xiv, 298. \$4.95.

Gregory of Nyssa has been much neglected by students of the Fathers until recent years; it is now increasingly realized that he shares the importance of the other Cappadocian Fathers, Basil the Great and Gregory of Nazianzus, in theology and Christian philosophy, and stands by himself among fourth-century writers as an exponent of Christian mysticism. Many of his mystical writings have been translated into French, and Frs. Daniélou and Musirillo now join in making a significant selection of them available in English.

From Glory to Glory combines the advantages of an anthology and a complete translation of single writings, since it includes major sections of Gregory's main mystical writings, the *Life of Moses* and the *Commentary on Canticles*, supplemented by further selections. The book is delightful, and worth reading by those who are interested in the literature of Christian devotion generally as well as by those concerned with mystical theology as such. It is delightful reading since Gregory is a cheerful mystic, if one may use the phrase, and uses images with charm (he was, after all, trained in rhetoric like most the Greek Fathers) as he calls us to rise above images; he is sometimes amusingly of his own time as when he observes that everybody knows how to use a bow (p. 179).

I differ from the editors only on one historical point, since I still think it more probable that Gregory was not married,

in spite of apparent evidence that he was (p. 3). In mysticism his idea of progress into the divine darkness, which is also blinding light, somewhat anticipates John of the Cross, and in interpreting the *Song of Songs* as a hymn of Christian love he is a forerunner of Bernard of Clairvaux, but without the sense of strain one sometimes finds in those writers. What more need I say? Go ahead and read the book.

E. R. HARDY

A Valuable Survey

PAUL: THE THEOLOGY OF THE APOSTLE IN THE LIGHT OF JEWISH RELIGIOUS HISTORY. By **H. J. Schoeps.** Translated by **Harold Knight.** Westminster Press, 1961. Pp. xii, 303. \$6.

Prof. H. J. Schoeps of the University of Erlangen is one of the leading Jewish scholars of this generation. His special field is the area where ancient Judaism and early Christianity overlap and interpenetrate — not just in the New Testament field but all the way down through the Church Fathers. His studies of the Clementine literature, Jewish Christianity, and Gnosticism have been very fruitful. The present work is a valuable survey of the whole subject of Pauline research, the relation of Judaism and of Hellenism to Paul's presuppositions and intellectual career, his place in primitive Christianity, his eschatology, soteriology, and teaching about the Jewish Law, his view of *Heilsgeschichte* ("saving history"), and his place in the history of religion.

It is a book that every teacher of the New Testament should study; also everyone who takes the New Testament seriously — or Christian theology for that matter. The absurd nonsense that is often



stated (or at least taken for granted) by Christian preachers and apologists, when dealing with ancient Judaism, is not only grossly unfair to the Jews but distorts the image of the Gospel and the figure of our Lord as presented in the New Testament. People forget that Paul was an individual, not a class or a type. His own peculiar religious experience colored everything he wrote, and he did not aim to present a balanced view of his own ancestral faith. Moreover, the colored lenses we have inherited from the 16th century, with its bitter controversies, its anti-Semitism, its one-sided subjectivism in religion, its unconcern for the social

issues of religion, its neglect of ethics — all this further distorts our view of the Gospel and of Paul. This is especially true in Protestant interpretations, which seem sometimes utterly irresponsible in their sweeping generalizations about "the Jews." Schoeps will help the reader to correct this and to exercise some self-criticism.

Paul was essentially a mystic, an introvert, a devout Pharisee (all his life, even as a Christian), and he could say things that meant much to people of similar outlook but were either incomprehensible or perverse when adopted by others without the deep experience which gave his words meaning. Luther's "justified but still a sinner" is a case in point (*simul justus et peccator*, often quoted today). It can be taken as a grand alibi — and some have so taken it! The ethical impotence of Western Christianity is indebted largely to this perversion of Paul's teaching — a Christian society which leads the world in crime! Paul certainly did not intend to abandon the Law (or law in general); and he certainly did not really believe that God has abrogated the Law or "rejected" the Jewish people.

FREDERICK C. GRANT

Comprehensive, Yet Concise

THE OLD TESTAMENT: ITS FORMATION AND DEVELOPMENT.

By **Arthur Weiser.** Association Press, 1961. Pp. xv, 492. \$5.95.

Arthur Weiser's *The Old Testament: Its Formation and Development* is the best brief introduction to the Old Testament in English and probably the best in any language. It was first published in German in 1939. Since then it has been revised four times and now it has been revised again and enlarged for this English translation. So this useful reference book, which has already proved its value, is available today to a wide range of students of the Bible.

It is complete and comprehensive, yet concise. It includes not only an introduction to the individual books of the Old Testament but also a discussion of the literary forms and their development, chapters on canon and text, the Apocrypha and Pseudepigrapha, and a concluding section on the Qumran, or Dead Sea documents. The English translation is excellent and it conveys the precision of Prof. Weiser's scholarship with clarity.

The author shows balanced judgment in dealing with critical problems. He usually states all the major scholarly views before giving his own as, for example, in his helpful resume of Pentateuchal criticism (pp. 74-80). He successfully combines the best results of the form-critical approach with those of the traditional-historical school. To take an example from an area in which this reviewer feels some competence, the author stresses the



LIGHTING
STAINED GLASS
MARBLE
METAL · WOOD
PAINTING
DECORATING
PRECIOUS
HANGINGS

RAMBUSCH

40 W. 13th ST., NEW YORK 11, N. Y.

HOLIDAYS with a DIFFERENCE

- HOLY LAND AIR TOURS — 21 days — biweekly — from \$962
- AIR-SEA HOLY LAND CRUISE — April 23rd (a few berths left) — 21 days — from \$1015
- SHRINES OF FRANCE — July 5th — 18 days — from \$700
- PILGRIMAGE TO IONA — June 9th — 14 days — from \$680
- LITURGICAL TOUR TO GERMANY — July 5th — from \$707
- STEPS OF ST. FRANCIS — August 23rd and September 26th — from \$711

For information on Devotional Tours and Holidays write

PILGRIMAGES

114 Atlantic Ave., Ocean City, N. J.
Affiliated with Inter-Church-Travel, London

Stained Glass
Lighting
Altar Ware

The Studios of
George L. PAYNE
15 Prince St., Paterson 7, N. J.

Plan Now to . . .

Study and Relax This Summer
In The Colorado Mountains

THE EVERGREEN CONFERENCE Evergreen, Colorado

RETREAT FOR WOMEN

Sponsored by the Sisters of St. Mary
July 9-12

Conducted by The Rev. Clyde E. Whitney

The GENERAL CONFERENCE

July 16-27

The Rev. Frederick W. Putnam, Jr., Dean

SCHOOLS OF CHURCH MUSIC

Short School, July 30-August 4

Long School, August 6-18

Thomas Matthews, Mus. Doc., F.A.G.O., Dean

For Information, Write:

THE REGISTRAR, Dept. L

EVERGREEN CONFERENCE, EVERGREEN, COLO.

The perfect gift for theological students and
newly ordained clergy . . .

"AND ONE WAS A PRIEST"

by Jessie D. Hall

A profile of the Rev. Marshall M. Day, one of the great parish priests of our times, this small book places the priestly vocation in its modern setting and shows what happens when a man puts God first in his life.

Price, \$2.75

Published by

CHURCH LITERATURE FOUNDATION

407 E. Michigan Street
Milwaukee 2, Wis.

Also available at Morehouse-Barlow Co.

14 East 41st Street, New York 17, N. Y.
29 East Madison Street, Chicago 2, Ill.
261 Golden Gate Ave., San Francisco 2, Calif.
4400 Melrose Ave., Los Angeles 29, Calif.

Postage paid on cash orders

CHURCH CANDLES

Beeswax Candles
Vesper Lights
Sanctuary Lights and Lamps
Votive Lights



Write for price list and illustrated folder

WILL & BAUMER
CANDLE CO., INC.
Syracuse, N. Y.

The Finest Church Candle Manufacturers of America

SPIRITUAL HEALING

HEALING belongs in The Church! "SHARING" has been the Church's magazine of healing since 1932. It is published monthly (16 pages) at \$1.00 for six months, or \$2.00 a year postpaid.

INTERNATIONAL ORDER OF ST. LUKE
2243 Front Street, San Diego 1, Calif.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Robats—Collars

Custom Tailoring for Clergymen
1837 Church Vestment Makers
Over One Hundred Years 1962

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



liturgical, cultic setting for the 50 or so short sayings and songs in Isaiah 40-55. Thus he avoids both extremes — that of Mowinkel, who sees here a string of sayings loosely connected by catchwords, and that of Muilenburg, who thinks these chapters contain long written poems.

In his chapter on the canon the author makes a very useful distinction between the formation of the Old Testament as a collection of Holy Scriptures and the development of the canon. He also shows scholarly restraint in dealing with the much publicized Dead Sea scrolls, claiming only what the evidence supports.

The only criticism of the book is one leveled at the publishers. Why did they change the title? It would have been so much less confusing and so much easier to retain the original title, *Introduction To The Old Testament*. But this in no way detracts from such an admirable book. It should be in every seminarian's and parish priest's library, and in these days of increasing interest in the Scriptures it provides a useful reference work for lay Bible study groups.

R. RHYS WILLIAMS

Large Areas Surveyed

THE BASIS OF BELIEF. By Illyd Trethowan, O.S.B. Hawthorn, 1961. Pp. 142. \$3.50.

DO DOGMAS CHANGE? By Henri Rondet, S.J. Trans. by Dom Mark Pontifex. Hawthorn, 1961. Pp. 125. \$3.50.

These two books are, respectively, volumes 13 and 5 in the "Twentieth Century Encyclopedia of [Roman] Catholicism." Both books survey large areas of philosophy and theology. The large number of names and issues which each author brings up will make these books difficult reading for those without technical training. Those with technical training will no doubt find Dom Illyd Trethowan's book the more profitable of the two.

Dom Illyd, as in his previous books, is anxious to disassociate himself from systematic Thomism. In this instance the author takes his stand against syllogistic, inferential proofs for the existence of God. Such proofs, it is argued, assume in their premises the very thing they are trying to demonstrate.

In Augustinian fashion Dom Illyd argues for an apprehension of God which is direct, although it is not immediate. In apprehending values man mediately apprehends God. ". . . the acknowledgment of an absolute obligation is itself an affirmation of God's existence" (p. 117).

Anglicans, who may have been schooled in the thought of Austin Farrer and E. L. Mascall (whose initials are misprinted twice), will not feel the need for the author's protest as strongly as Dom

Illyd does as a theologian in the Roman Catholic Church. It should also be mentioned that the author does not give an adequate or fair analysis of the later thought of Jacques Maritain.

The second volume distinguishes between "progress in Revelation, development of doctrine, and the history of theology." *Doctrine* is here used as a synonym of *dogma*.

Examples of the development of dogma treated in the book are 14th-century pronouncements on the beatific vision and the particular judgment, the assumption of the Virgin Mary, and the primacy of the Pope.

Newman is represented as having the most adequate theory about the development of dogma. The Roman dogma of the Assumption is pointed to as the most recent stimulus for discussion on the subject of the development of doctrine because in proclaiming it "the Pope did not appeal directly to Scripture, nor to an apostolic tradition . . . but to a living tradition . . ." (p. 36).

"Sure Christian instinct" justifies the "dogma" of the Assumption. The author concludes that doctrinal development is not due to abstract logic, nor to Scripture, nor to tradition alone. Mariology, it is submitted, has proceeded largely by means of "a profound and stubborn instinct" of Christian people. Doctrinal development cannot be predicted because the logic it follows "often goes beyond the purely rational expression which we instinctively try to give it" (p. 119).

Simply stated the argument of the book is this: Since the Roman Church is the Church it is impossible for its extraordinary magisterium (its Pope and bishops in solemn pronouncements) to err. Just how things come about is not as important as that they come about.

ARTHUR A. VOGEL

SHELLED PECANS

An Ideal Item To Sell For
FUND RAISING

We operate one of the most modern and sanitary Pecan Shelling plants in the South having been in business over 25 years. For complete information and prices send your name and address to —

H. M. THAMES PECAN CO.
P.O. Box 1588 Mobile, Ala.

ST. MONICA'S HOME FOR SICK WOMEN

(Founded in 1888)

125 Highland Street

Boston 19, Massachusetts

under the direction of

The Sisters of St. Margaret

FREE SALES OUTFIT THAT STARTS BIG SHOE BUSINESS FOR YOU

Rush Postcard Today



Get in highly profitable, repeat-order shoe business! Sell amazing line of Air Cushion Innersole comfort shoes to friends, neighbors, fellow workers. Dress, sport, work, safety shoes for men, women. Make \$10 to \$75, as much as \$200 monthly just in spare time. No investment. Send card today for FREE SELLING OUTFIT.

Mason Shoe, H-242, Chippewa Falls, Wis.

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.)

Supply Standards

The supply clergy of our beloved Church do their best to meet both the sudden and long-term needs at altars in all dioceses, and mostly without putting themselves first. This has led to errors and abuses on the part of parish authorities, especially (1) disregard of the need of payment on the spot, and (2) honorable recompense.

May I urge that all concerned, from bishops on, have definite standards to include these:

✓ All honoraria for supply work be paid the same day, or mailed within 24 hours, except for continuing work on the same basis as settled pastors.

✓ The rate be not less than 1% of the stipend per annum for settled pastors, by whatever title.

Adoption of these practices would save much embarrassed dunning, hardships on the part of the supply priests, and elimination of the inequities all too common in PECUSA.

The problems of hospitality and travel expense are far less pressing, even though they are sometimes overlooked, also.

(Rev.) ALEXANDER HAMILTON
Supply priest for the diocese
of New Hampshire

Kennebunkport, Maine

Cheers

February 18th — a splendid issue. From a Scouting Sunday school family (with excellent results!) accept and convey to Mr. Peterson cheers and gratitude for a sane, realistic, and constructive article [A Sunday School Teacher Speaks Out]. May the National Department, Seabury, DREs and all that crew read, mark, learn, and practice.

(Rev.) R. B. GRIBBON, retired
Easton, Md.

Middle of the Road

I refer to the letter of the retired Bishop of Arizona [L.C., February 4th] entitled "Pageantry and Dignity." After many years in the priesthood and serving the Church in parishes of various types in the east, middle-west, far west, and south, I am convinced that a "middle-of-the-road" approach is the most sensible position for a rector to take, that is, if he really wants to win the greatest number of people to Christian discipleship. He may not please the two extremes, but he will at least appeal to the greatest number and save hurting the hearts of those who have given their lives in untiring service and devotion to the Church. I am sure we can have both pageantry and dignity as our mother Church of England has always maintained, the pageantry of which Church the rank and file of its people have always supported. There are a great many things used today that were not used in our Lord's time, and I am sure the retired Bishop of Arizona would not want to give up his comfortable

February 25, 1962



CARING IS SHARING

Everyone is interested in sharing, or so they say.

Far too many are obsessed with a passion to share the wealth. This idea, not bad in itself, would remain impressive if it were extended to sharing the health, and other such benefits. Sharing ought to cover all the best gifts.

The Presbyterian Ministers' Fund knows that it cannot relieve its friends of all their burdens. "Every man must bear his own burdens." But it does earnestly feel that sharing burdens is not only possible but mandatory.

So it seeks to share, in facing possible crises, in helping to ease the strain of the widow, and in assisting in educating the children. Its calling is to share in the wisdom it has acquired in 245 years of service. But it also shares the wealth by providing wonderful dividends.

Seek to ease your burdens. We need only your word to start the machinery.

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

ALEXANDER MACKIE, President

18 Branches—Coast to Coast—Texas to Ontario

An interdenominational fellowship providing all kinds of life insurance

1717 — Two hundred Forty-five Years — 1962

15"x9"x5" high. Made of new resilient granulated cork, foam rubber, and durable Naugahyde. Oval or rectangular. Choice of colors.

Collins Cushions
by Samuel Collins

68-12 YELLOWSTONE BOULEVARD
FOREST HILLS 75, NEW YORK
IL. 9-4125

WHITEFRIARS STAINED GLASS STUDIOS

Harrow, Middlesex,
England
(ESTABLISHED 1680)

An illustrated booklet
The Art of Stained Glass
will be sent on request

REPRESENTATIVE IN U.S.A.

FRED L. STUART
110 East 42d Street
New York 17, N.Y.



Your BEST Buy in news of the Church today.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee 2, Wis.

Please enter my subscription to THE LIVING CHURCH for one year (\$10.00); two years (\$18.00); three years (\$24.00)

Signed _____

Street _____

City _____ Zone _____ State _____

My payment is enclosed

Bill me later

SCHOOLS

COLLEGES



BARD COLLEGE

Annandale-on-Hudson, N. Y.

Established in 1860 as a four-year liberal arts college, related to the Episcopal Church . . . Episcopal Chaplain . . . Athletics . . . Over half of all Bard graduates of the past 10 years have gone on to graduate school . . . Co-educational since 1944 . . . Student body of 360 . . . Pre-medical and pre-law courses . . . 3-2 Engineering program in collaboration with Columbia University . . . Modern languages . . . Appealing especially to those who seek a college of high academic quality which demands the student's very best . . . For information, write

Director of Admissions

BARD COLLEGE
Annandale-on-Hudson, N. Y.

FOR GIRLS

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, boarding 9-12, day 1-12. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOG AND "AVE CRUX," ADDRESS:
Sister Mary Joseph, O.S.H., Prin., Box B, Versailles, Ky.

home with all its modern conveniences to live the life of a Galilean in our Lord's time, unless he were a St. Francis. Neither would he approve of the clergy, no matter how humble, having "nothing on but a loin cloth" in choir procession. On the other hand, he would not approve of some of our clergy [who] instead of "riding upon an ass" in humility of pastoral service, [make] asses of themselves by projecting their egos and demanding obedience to their preferred ritualistic whims.

(Rev.) SAMUEL H. SAYRE
Kingston Parish

Mathews, Va.

Too Long Submerged

Thanks a million for the article by Robert L. Hess [L.C., February 4th]. I could hardly believe my eyes when I saw that a word was actually being put in for the ordinary singer in the ordinary congregation. Surely we have been too long submerged. My own voice is not especially low — mezzo-soprano — and not bad as voices go; yet my throat often aches in the effort to keep up with the pitch in many of our often-used hymns, especially when the hymn is a long one. Relief was promised in the 1940 Hymnal, but it did not come. Speed the day when Mr. Hess's practical and moderate suggestions may be heard and heeded.

C. I. CLAFLIN

Buffalo, N. Y.

West, Not East

In your issue of February 4th you very kindly made mention of the magazine *Faith at Work* but you gave the address as 8 East 40th St., New York, N. Y., when the right address is 8 West 40th St. May I ask you to correct this, because I have had some letters sent on to me for the correct address?

(Rev. Canon) S. M. SHOEMAKER
Stevenson, Md.

Perfectly Right

The Rev. Robert Lewis Weis [L.C., January 14th] is perfectly right in his continuing to honor St. Charles the Martyr on January 30th. If ever a saint was canonized by the Church (meaning the Body of which Christ is the head) in the Anglican Communion, this martyr was.

Read Pepys' *Diary*, written ten years after the king's murder, to hear how the people felt. His day was kept in the English calendar until Queen Victoria's reign, and many churches are named for this saint.

The compilers of the Supplement to *Prayer Book Studies XII*, "The Collects, Epistles, and Gospels for the lesser feasts and fasts," have done a grave injustice to the Church by excluding King Charles the Martyr.

(Rev.) OSBORNE BUDD

Rector, St. John's Church, Tuckahoe
Yonkers, N. Y.

Definition Wanted

As a subscriber I read with great enjoyment the "Diary of a Vestryman" written by Bill Andrews.

There is something in the January 14th issue which disturbs me. Reference is made to a 34-year old female from Tennessee who is described as an "in-migrant." What,

pray, is an in-migrant and how does it differ from an immigrant? Does Tennessee consider this unfortunate female an "out-migrant?"

It may be that these strange terms are used because Tennessee and St. Martha's are both in the United States; Webster restricts "immigrate" to going to another country, though he does not so limit "emigrate."

THOMAS W. STREETER, JR.

Plainfield, N. J.

Editor's note: While "in-migrant" is a sociological term, we do not think it yet comes within the category of jargon, since it serves a useful purpose of definition. Immigrants are those, as the writer points out, who come from another country; in-migrants are those who come (usually into a city from rural areas) to make their permanent home.

SCHOOLS

FOR GIRLS (Cont'd.)

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

FOR BOYS

★ CARSON LONG ★

Military School. Educates the whole boy — physically, mentally, spiritually. How to learn, how to labor, how to live. Prepares for college and life. Grades 6-12. 126th year of character building.

Overall charges \$1450.00

Box 40 New Bloomfield, Pa.

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 162 South Lake Road Lake Geneva, Wisconsin

VALLEY FORGE MILITARY ACADEMY

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Arty., Cav., Infantry, Band, Senior Div. ROTC. Catalogue. Box L, Wayne, Pa.

VIRGINIA EPISCOPAL SCHOOL

Fully Accredited Established 1916

Boys 11-17. Thorough preparation for college. Religious instruction and chapel services. Small classes, individual assistance. Honor System and student leadership plan. Daily athletic program. In foothills of Blue Ridge Mountains. Catalog:

Austin P. Montgomery, Jr., Lynchburg, Va.

PEOPLE and places

Appointments Accepted

The Rev. Richard H. Baker, Jr., formerly vicar at St. Thomas' Church, Ahoskie, N. C., is now assistant at Christ Church, Savannah, Ga.

The Rev. Douglas E. Beauchamp, formerly assistant at Gethsemane Church, Minneapolis, Minn., is now rector of St. Paul's Church, Hudson, Wis., and vicar of St. Thomas' Mission, New Richmond. Address: 910 Fourth St., Hudson.

The Rev. James C. Cole, who formerly served St. Andrew's Church, Waverly, Iowa, and its field, is now serving Grace Church, Wabasha, Minn. Address: Rectory, 217 Third St. E.

The Rev. Joseph A. DiRaddo, formerly rector of All Saints' Church, Florence, S. C., headmaster of All Saints' Day School, and priest in charge of Christ Church, Florence County, is now assistant at Trinity Church, Columbia, S. C., and priest in charge of a new congregation being formed in the Hampton Hills area of Columbia. Address: 2905 Wilmot Ave., Columbia, S. C.

While he served the church at Florence, the Rev. Mr. DiRaddo was also youth adviser for the diocese of South Carolina. He is now in the diocese of Upper South Carolina.

The Rev. Wright Ramsett Johnson, formerly executive secretary of the department of Christian education for the diocese of Dallas, is now director of Christian education at Trinity Church, Fort Wayne, Ind. Address: 611 W. Berry St., Fort Wayne 2, Ind.

The Rev. Lawrence A. Pierson, formerly curate at the Church of the Good Shepherd, Wichita Falls, Texas, is now vicar at St. Christopher's Church, Midwest City, Okla. Address: 800 Midwest Blvd., Midwest City 10.

The Rev. William K. Reid, formerly rector of St. James' Memorial Church, Titusville, Pa., is now rector of St. Alban's Church, Cape Elizabeth, Maine. Address: 14 Ivie Rd.

The Rev. Norman W. Riebe, formerly curate at the Church of the Ascension, Denver, Colo., is now vicar at St. John's Church, Logan, Utah, in charge of Episcopal students at Utah State University. Address: 85 E. First North.

The Very Rev. Dr. Paul Roberts, dean emeritus of St. John's Cathedral, Denver, Colo., is serving as *locum tenens* at St. Andrew's Cathedral, Honolulu, until a new dean is named for St. Andrew's.

Dean Roberts is no stranger to the islands. In 1955 he was the guest of the annual convocation of the district. Since then he served briefly at St. Christopher's Church, Kailua, Oahu, while the congregation was "between rectors" and at the cathedral during the absence of the former dean (the Very Rev. James S. Cox, who recently became rector of the Church of the Incarnation, Dallas).

Ordinations

Priests

Idaho — On December 16, the Rev. Paul Tracy, vicar, Good Shepherd Mission, Fort Hall.

Lexington — On December 17, the Rev. William K. Hubbell, professor at ETS in Kentucky, Lexington, Ky.; the Rev. Richard B. Smith, in charge, St. John's Church, Bellevue-Dayton, Ky.; the Rev. William S. Moore, Jr., in charge, the Church of the Advent, Cynthiana, Ky.; the Rev. John Jerald Johnston, vicar, All Saints', Cold Spring, Ky.; the Rev. Thomas R. McGuire, serving the Church of the Ascension, Mount Sterling, Ky.; and the Rev. Charles D. Barksdale, II, assistant at Canterbury House, University of Kentucky, Lexington, Ky. (Positions listed here were those reported at time of ordination to diaconate.)

Maine — On December 6, the Rev. Gerald H. Van Fleet, curate, St. Luke's Church, Rochester, N. Y.; on December 21, the Rev. Carl Asa Russell, Jr., vicar, St. Thomas' Church, Winn, Maine.

Massachusetts — On January 5, the Rev. Gordon J. Dean, assistant for university work being done

through St. Stephen's Church, Columbus, Ohio. On January 6, the Rev. David C. Glendinning, assistant, Trinity Church, Portland, Maine; the Rev. Richard T. Hawkins, assistant minister, Church of the Redeemer, Cincinnati, Ohio; the Rev. Lewis H. Mills, curate, Trinity Church, Melrose, Mass.; and the Rev. Stephen H. See, curate, Church of St. John the Evangelist, Hingham, Mass.

New Jersey — On December 21, the Rev. Roland Benjamin, Jr., curate, Christ Church, New Brunswick.

New Mexico and Southwest Texas — On February 3, the Rev. Robert H. Dinegar, Ph.D., assistant at Trinity Church, Los Alamos, N. M., and research physical chemist with the Los Alamos Scientific Laboratory of the University of California.

Northwest Texas — On January 25, the Rev. Gene E. Curry, curate, St. Nicholas' Church, Midland.

South Dakota — On January 21, the Rev. Dennis A. Tippet, vicar, St. Andrew's Mission, Rapid City.

Western Massachusetts — On December 31, the Rev. David Allan Scott, who is serving the mission of the Order of the Holy Cross at St. Thomas' Church, Monrovia, Liberia.

Deacons

Fond du Lac — On January 23, Louis Falk and Charles W. Stoup, senior seminarians at Nashotah House.

Lexington — On January 9, to the diaconate, Robert S. McGinnis, Jr. To the perpetual diaconate: On November 26, Ross A. Webb and Keller J. Dunn, Jr.; on December 17, George S. Donehoo.

Mexico — On January 21, Pablo W. Epardo, who will serve missions in and around Los Mochis, Sinaloa, Mexico, which he developed as a layreader.

Minnesota — On January 13, William C. Newman, to the perpetual diaconate; to serve St. John's Church, Hutchinson, and St. John's, Olivia.

Depositions

Melvin Frederick Wells was deposed on January 29 by Bishop Blanchard of Southern Ohio, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry.

For Effective Theological Education

The requirements may be summarized under four headings:

1. Recruitment and selection of qualified students.
2. Provision of competent, devoted faculties.
3. Maintenance of sound programs of study.
4. Adequate financing for these tasks.

The seminaries of our Church are moving forward on all fronts to meet the increasing demands upon them.

"The whole state of Christ's Church" is in a real sense dependent upon the support these schools receive from the Church.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

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

Seabury-Western Theological Seminary, Evanston, Ill.

Women

Mrs. Gurney Williams, of Chappaqua, N. Y., has been appointed by Bishop Donegan of New York as chairman of the Woman's Council of the New York Protestant Episcopal City Mission Society. She will succeed Mrs. Thomas F. Vietor.

Changes of Address

The Rev. Fred A. Croft, formerly addressed in Lovington, N. M., where he was locum tenens at St. Mary's Church, may now be addressed: Box 51, Men's Residence Center, Bloomington, Ind. He is doing work for his doctor's degree in adult education at Indiana University.

The Rev. Arthur H. Newberg, formerly addressed in Tulsa, Okla., where he is temporarily in charge of St. Mark's Church, may now be addressed at 1811 Thirty-Eighth Ave., San Francisco 22, Calif.

The Rev. Frank MacD. Spindler, formerly addressed in Baltimore, Md., where he served as associate rector at the Church of St. Michael and All Angels, may now be addressed at Apt. 116, 1100 Sixth St. S.W., Washington 24, D. C.

As a student at American University he is continuing to work (now on a full-time basis) for his doctor's degree in the field of Latin American history. For the past five summers, he and his wife have traveled in Latin America, especially in the countries where the Episcopal Church is at work. They have also gone to Peru, where the Church of England has jurisdiction.

Armed Forces

Chaplain (Major) Harry G. Campbell, Jr., formerly addressed with the 48th Transport Group, APO 166, New York, N. Y., may now be addressed: HQ Seventh Army Support Command, Office of the Chaplain, APO 279, New York, N. Y.

The Rev. Vance N. Clark left his work as rector of St. Ann's Church, Tifton, Ga., at the end of January and is now serving as a chaplain in the U.S. Army with the rank of captain. Address: USATC, Inf. (1387), Fort Dix, N. J.

Chaplain (1st Lieut.) Elmore W. Lester, formerly addressed at Fort Devens, Mass., may now be addressed: 05407732, Elm MAAG, APO 143, San Francisco.

Religious Orders

Brother James, S.B.B., (Sylvester R. Maglott) was professed under life vows in St. Barnabas' Brotherhood, Gibsonia, Pa., February 2.

Living Church Correspondents

The Rev. John F. Tulk, Box 11, Shoshone, Idaho, is now correspondent for the district of Idaho.

DEATHS

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

The Rev. John H. Chapman, retired priest of the diocese of Connecticut, died January 18th, at Greenwich Hospital, Greenwich, Conn. He was 86 years of age.

The Rev. Mr. Chapman was born in Fauquier County, Va. He was educated at the University of Virginia, Virginia Theological Seminary, and General Theological Seminary. Mr. Chapman was ordained to the priesthood in 1904. From 1903 to 1914, he served churches in New Jersey, New York, and Connecticut, and from 1914 until his retirement in 1925, he was rector of St. Paul's Church, Chestnut Hill, Philadelphia. From 1925 to 1943, Mr. Chapman was honorary associate priest of St. John's Church, Stamford, Conn.

Surviving are his wife, the former Rosamond Low; two sons, Eustace B. and Robert Low Chapman; three sisters; a brother; and three grandsons.

The Rev. Grover C. Fohner, retired priest of the diocese of West Virginia, died December 5, 1961, at Parkersburg, W. Va.

The Rev. Mr. Fohner was born in Bedford, Pa., in 1884. He studied at Western Theological Seminary [now Seabury-Western] and the Philadelphia Divinity School. He was ordained to the priesthood in 1932, and served churches in Pennsylvania and Ohio from 1931 to 1956. Mr. Fohner then went to the diocese of West Virginia where he served as a supply priest. He retired about two years ago.

Surviving is his wife, the former Mary Martha Snee.

The Rev. Canon Arthur Reece Perry Heyes, retired priest of the diocese of Eau Claire, died January 7th, at Rice Lake, Wis.

Canon Heyes was born in Toronto, Ontario, Canada, in 1883. He served as secretary of the Brotherhood of St. Andrew for many years, was made deacon in 1922, and was priested in 1929. Canon Heyes served churches in Michigan and Wisconsin from 1922 until his retirement in 1951. He was locum tenens of St. James' Church, Sault Ste. Marie, Mich., in 1956 and 1957.

Canon Heyes and his wife returned in 1957 to the diocese of Eau Claire, where he served as a supply priest. He was made canon to the ordinary in recognition of his years of service as a mission-

ary in the diocese of Eau Claire. He served as a deputy to General Convention in 1943 and 1946.

Surviving are two daughters: Sister Monica Mary, C.T., of St. Andrew's Priory, Honolulu, and Mrs. Edward Coe; and two grandchildren.

Mrs. Anna H. Bishop, widow of the Rev. Charles E. Bishop, died February 1st, at St. John's Hospital, Anderson, Ind., at the age of 94.

Fr. Bishop, who was born in Canada, served in the Canadian Church until 1911, when he went to Michigan. The Bishops then went to Anderson, in



1931, where he served as rector of Trinity Church until 1935. Fr. Bishop died in 1948 in Sturgis, Mich., where the Bishops lived after his retirement. Mrs. Bishop then made her home in Anderson with a daughter, Betty Campbell.

Mrs. Bishop is also survived by a son, Charles E. Bishop, of Sturgis, Mich.

Mrs. Mary Broadbridge Gilbert, wife of the Rev. James C. Gilbert, rector of St. James' Church, Kingsessing, Philadelphia, Pa., died on January 10th, in Austin, Texas, at the age of 64.

Mrs. Gilbert was born in Philadelphia, Pa. She was educated in Philadelphia and taught in public schools before her marriage to Dr. Gilbert in 1920.

In addition to her husband, Mrs. Gilbert is survived by a son, Dr. James Bryson Gilbert, of Austin, Texas, and a daughter, Mrs. William A. Julian.

Allen Wofford, 51, a communicant of St. John's Church, Johnson City, Tenn., died at his home in Johnson City, on February 1st.

Mr. Wofford, a graduate of Washington and Lee University, Lexington, Va., served as president of an insurance company for some years before his death. He was a member of the Brotherhood of St. Andrew, and active in his parish's every member canvass. He was also active in United Fund work, and the Boy Scouts of America.

Survivors include his wife, the former Marianna Jennings; a son, Lt. Allen Wofford, Jr.; two daughters, Florence and Gail; and his mother, Mrs. George Torrey Wofford.

CLASSIFIED

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

ALTAR BREAD

ORDERS promptly filled. St. Mary's Convent, Altar Bread Department, Box 311, Kenosha, Wisconsin.

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.

LINEN CHASUBLES, Fair Linens and other Church Linens exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

DIRECTOR OF Religious Education wanted for large parish. Also teach in affiliated nationally-known preparatory school for girls. Combination job for mature single woman. College degree. Adequate training and experience in Christian Education necessary. Excellent salary. Outstanding facilities. Good living conditions. College community. Send complete resume of background and experience. Reply Box P-700.*

EXPERIENCED Social Caseworker for multi-service child care agency in formative stage of development. Opportunity for varied work load including case work and work with individuals and groups in the recruitment of foster homes for dependent children and unmarried pregnant girls. Psychiatrist provides consultation and direct treatment. Salary \$6,100 to \$7,350 depending upon experience. Good personnel policies. Master's degree in social work required. For further information write to Arnold Purdie, The Children's Center of the Episcopal Church, 225 South Third Street, Philadelphia 6, Pa.

WANTED: Mature Churchwoman who is active and interested in helping develop a retreat house. Reply stating previous experience, references, age, and salary expected. Convent St. John Baptist, P.O. Box 342, Mendham, N. J.

POSITIONS WANTED

PRIEST, Catholic, married, wishes change of parish or to be assistant where older, experienced priest is desired. Reply Box H-699.*

PRIEST, mature, 10 years' experience in New York City, desires staff position. Specialist in adult education. Reply Box H-698.*

PRIEST, 37, Catholic, desires change. Good pastor, administrator; emphasis education, youth; institutional chaplain experience. Married, family. Reply Box T-696.*

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Copy for advertisements must be received at least 12 days before publication date.

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

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

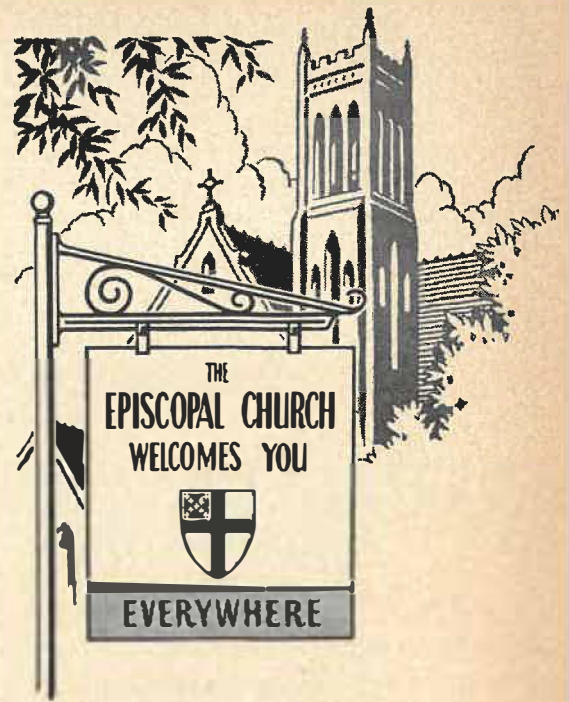
When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

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.



TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30;
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

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

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily C Sat 4:30

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 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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 & 9:30 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. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. R.
Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

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
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
Sun Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC 11 Morning 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
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; 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 & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

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

THE PARISH OF TRINITY CHURCH

Rev. Jahn Heuss, D.D., r

TRINITY

Broadway & Woll 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, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

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 12 minutes
before HC, Int 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 St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & 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

SOUTHERN PINES, N. C.

EMMANUEL

350 East Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11, 5; HC (and healing service)
Wed 10; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

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

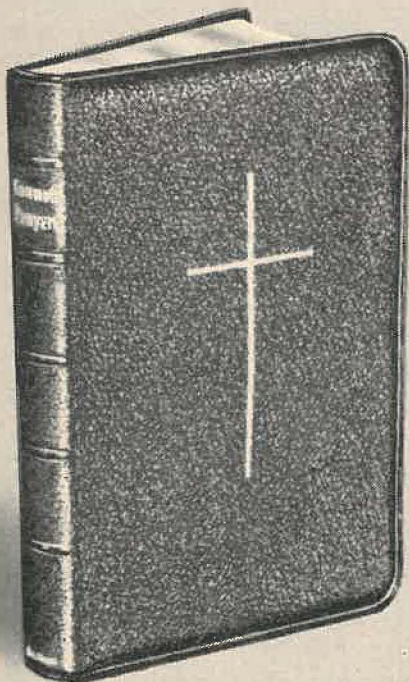
15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 9 H Eu, 11 Mat & H Eu

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, 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.

*A gift in keeping
with the spirit of Easter*

The Book of Common Prayer

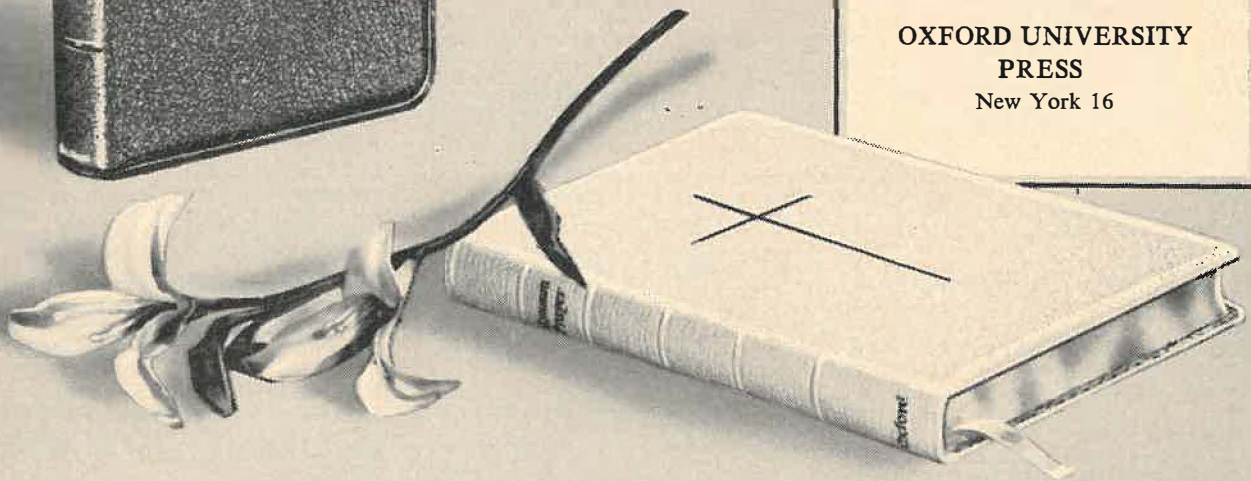
from 



Superb
craftsmanship

✦
Highest
quality

✦
Beautiful
colors



Here are
three editions
in the
popular handy size
3 $\frac{3}{8}$ x 5 $\frac{3}{8}$ "

07312x — White simulated leather, limp, round corners, gold edges, gold cross, gold roll. Gift Boxed. For Confirmation, Baptismal or Marriage certificate specify CC, BC or MC. India paper edition, only $\frac{3}{8}$ " thick. \$5.00

07316 — French Morocco, limp, round corners, red under gold edges, gold cross, gold roll. For Confirmation certificate specify CC. Available in BLACK, BLUE or RED. $\frac{1}{16}$ " thick. \$5.75

07316x — The same as above; printed on Oxford India paper, only $\frac{3}{8}$ " thick. \$6.50

The name Oxford on The Book of Common Prayer is your guarantee of the highest quality. The Custodian's certificate is your guarantee of complete textual accuracy. Oxford Prayer Books are available in a wide range of styles and colors, modestly priced from \$2.50 to \$15.00.

At your bookseller

**OXFORD UNIVERSITY
PRESS**
New York 16



Oxford ~

Publishers of The Book of Common Prayer Since 1675