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O Almighty God, who hast created the earth for man, and man for thy glory: Mercifully hear the supplications of thy people, and be mindful of thy covenant; that both the earth may yield her increase, and the good seed of thy Word may bring forth abundantly, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

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from the Scottish Prayer Book

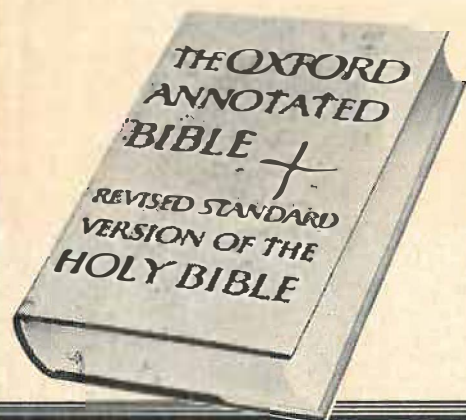


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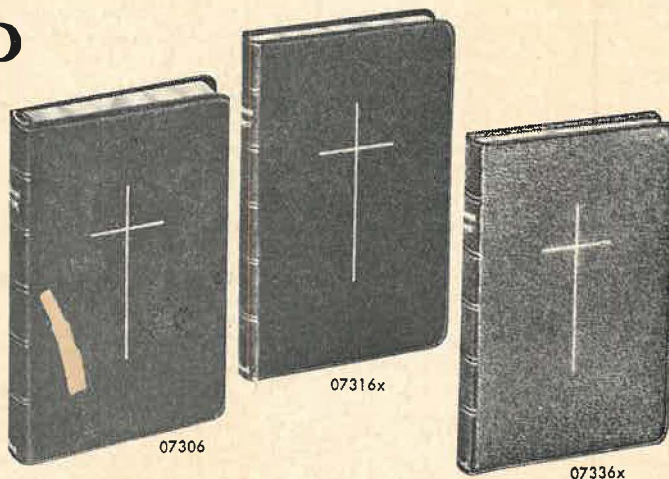
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LETTERS

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.

Travellers, Note

Since the publication of the 1963 edition of the *Directory of Churches in Europe*, a new Anglican congregation has been started in Heidelberg, Germany. Services are held in *Erlöser Kirche* — the Old Catholic Church in Heidelberg — which is located at the corner of Plöck and Schiesstorstrasse. During the period from May 1 until October 31, 1963, the Holy Communion will be celebrated each Sunday at 8:00 a.m. In addition to these services, there are also regularly scheduled services held at the 130th Station Hospital U. S. Army Chapel (in Heidelberg/Rohrbach) and at *Erlöser Kirche* (according to the Old Catholic liturgy), both of which are listed in the 1963 directory. Anglicans visiting in Heidelberg are cordially invited to attend any of these services. Should a visiting priest desire the use of an altar, he is asked to contact the Rev. Josef Brinkheus, pastor of the Old Catholic Church, at Heidelberg telephone 22307.

(Rev.) EDMUND C. RICHTER
Heidelberg, Germany

From the Beach

Daytona Beach was fortunate in having Fr. Boyd here during the collegiate holiday [L.C., April 28th]. If more people could really love and really want to help our younger generation as capably as he does, and if they could instill in them that feeling of kindness among contemporaries instead of just teaching them to memorize biblical stories of ancient happenings, the original idea of Christianity could probably be revived.

Fr. Boyd knows how to deliver a serious, worthwhile sermon to an audience in its own "language." Anyone who criticizes this "espresso priest" for getting and keeping the attention of an audience with a bit of slang or an uncustomary quote should be shown some passages from the Bible which, if isolated, would be banned in any classroom and kept out of many publications. His beautiful Easter service on the beach, delivered from a temporary palm-decorated pulpit in the glow of the rising sun, will undoubtedly be remembered long after other sermons are forgotten.

ELIZABETH N. NELSON
Daytona Beach, Fla.

Christians, Nations, and God

I am grateful that you printed my article on pacifism [L.C., February 10th]. May I now comment on your editorial answering it?

May I begin by clearing up the sense in which I can conceive of a crucified nation fulfilling itself? First, I would not necessarily expect that it would rise again as a nation. But so far as God's purpose for that nation in history is expressed by Christ as the Lord of history, a witness such as unilateral disarmament in the name of Christ would be

far more in line with that purpose than a deterrence policy. Fulfillment does not necessarily imply continuation as such. And, secondly, we as individuals would find our earthly citizenship in such a nation brought to fulfillment in the Church Triumphant. I do not see how a deterrence policy can find its fulfillment there. Thirdly, in terms of a nation surviving so that it could rise again, to bet on the power struggle, history shows, is to bet on a sure loser.

I do not at all mean to suggest that there is a "national 'oversoul' with the privilege of seeking its own salvation at the expense of the citizenry." Rather the citizenry itself can find its salvation *only* by following the way of the cross, if Christianity is true.

Surely you are correct that there are no Christian nations among us, nor do I expect the U.S. to disarm. My point is that we as Christians must get our principles straight first, and let them be known whatever the difficulties might be in carrying them out. You seem to argue that these difficulties ought to silence the Church, that Christians as American citizens ought not to vote for disarmament because people of other religions do not agree, and this would be "to ask a great deal of our fellow-citizens." Indeed, it would. It would be asking them by our own example to consider the way of Christ seriously for their own lives.

I do not advocate disarmament by force, but that Christians should speak the will of Christ in all situations, elections included. The coercion you mention is beside the point, and would exist a good deal less than with a deterrence policy into which men are "coerced" (drafted). Those who would wish to fight could hardly claim they were being coerced by those who chose another way. Christians are not called to guarantee other people's freedom to the extent of supporting their policies.

You question my notion of the sovereignty of God over history, noting that it means that God's will prevails, and that Christ will be the judge of our souls. I would hardly



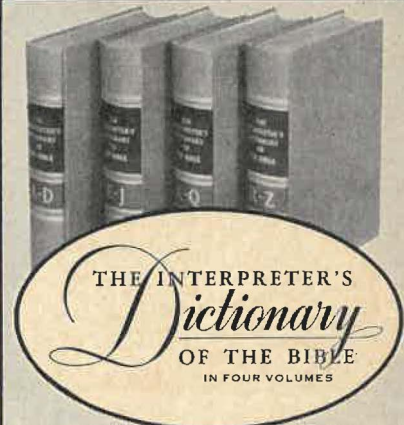
want to deny either of these, and also must apologize if what I wrote suggested assurance that "men will be progressively more faithful to Him" or that any "heroic human effort" on our part will suffice to save us. But I would add to your two notions of the sovereignty of God that it also implies that He knows the means to attain His end, and that either we follow those means, or we do not attain His end.

The way of the cross is a way of daily life, not something that we heroically accomplish once and for all by a "radical act of renunciation," as you take me to be saying. The way of the cross, when fully lived, is salvation, for it is a love relation with Christ. Anything short of it is a cheat because it neither leads to nor comprises salvation.

Christ remains the rejected Lord of history, true. But by *Christians*? Christ reminds us: "Neither will they be persuaded, though one rose from the dead." Are not we *Christians* persuaded?

In your last paragraph you say that we

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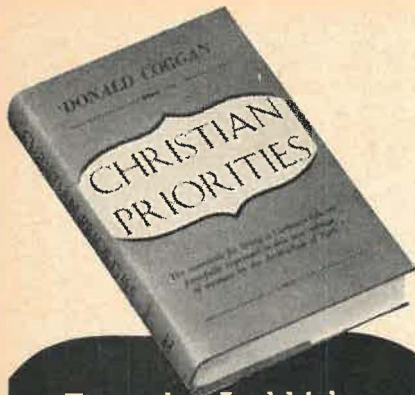
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might even abandon our deterrent under sufficient safeguards "... not as a redemptive gesture, but as a prudent, powerful decision for our own national welfare and also for the welfare of mankind as a whole." Surely to separate mankind's welfare from his redemption is to abandon Christianity altogether.

The Rev. W. E. Shaw notes in his letter [L.C., March 10th] that the Russian Church is witnessing by absorbing the malice of the Communists. Would he then keep the Church in the U.S. from the same role? The Church in the U.S. pays lip service to Christian witness, while in fact consenting to the possible destruction of the Russian Church, which is witnessing.

(Rev.) F. EARLE FOX
Oriol College

Oxford, England

Not New

In a rebuttal to the news story headed "Alabama" in the issue dated May 5th: your information via the *Washington Post* is incorrect concerning the kneel-in at the Church of the Advent in Birmingham on Easter 1. This is by no means the first time Negroes have been part of Caucasian Episcopal congregations in the diocese of Alabama.

No one can remember when Negro Episcopalians have not taken full part in diocesan conventions! Almost all diocesan and convocational meetings have been attended by Episcopalians of both races in the last five years (the duration of my residence in Alabama).

Over the past three years "kneel-ins" have taken place in several parishes in the diocese, in addition to those in Birmingham. Reception of Negro demonstrators has not always been cordial; but their right to be in Episcopal churches has not been questioned.

In the light of this history I wonder at the newsworthiness of "successful" kneel-ins.

(Rev.) THOMAS B. SMYTHIE, JR.
L.C. Correspondent, Alabama
Rector, St. John's Church

Birmingham, Ala.

Either Low or No

Concerning Mr. Francis Halsey's letter about the early Eucharist [L.C., April 21st]: let us be candid. Scholarly notes about low Mass and the engaging remarks of Mr. Peter Day notwithstanding; there is only one reason why Mr. Halsey, Mr. Day, the editor of the letters column, some liturgiologists, and I attend the early Eucharist.

It's either low Mass or no Mass.

Almost without exception, (and the exception is generally the avowedly Anglo-Catholic parish) those who consider Sunday a feast-day have no choice of services after the first Sunday of the month. And the choice on that day is by no means between low Mass and anything much higher.

If low Mass is the low-water mark of the liturgical practice of the Church, what do the liturgiologists think of *daily* Morning Prayer with the extra-canonical addition of an offering and sermon as the central Sunday service?

Further, the Church school teacher has not even the "first-Sunday" option. In the latest two of many parishes in which we have lived, I taught the sixth grade Church

school class, which did not remain in church for the Communion service on the first Sunday of each month. My husband was teaching at another service in both parishes. My young son was serving often at the early service. I very seldom had time to attend two services. It was strictly no Mass. After several years of this I quit teaching. I found it impossible to continue to try to feed His lambs without a little sustenance myself.

My husband is in the Army, and we have spent periods of time overseas without being able to assist at a celebration of the Eucharist. We thanked God for *all* Masses as we used the service of spiritual Communion in the old Armed Services Prayer Book. For we knew that the Body of Christ was celebrating with and for us. We can do daily Morning and Evening Prayer alone.

It seems to me that this discussion speaks to your editorial on the subject of Mother Seton [L.C., March 31st] and taking our religion seriously. And so does the wisecracking writer of the Lenten issue of *Forward Day by Day*.

ELIZABETH M. ROUECHE
(Mrs. Mossman Roueche)
Silver Spring, Md.

Solution?

Just previous to the appearance of "Box Score for One Missionary" [L.C., March 17th], I received a personal letter from Fr. Torrey (he was our priest here for several years) — from which I quote:

"Everybody thinks a missionary has to be a clergyman, a nurse or a doctor, or some other highly-trained, super-qualified expert. . . . That's all fine, but what does the clergyman find when he gets out to the field? Does he spend his time preaching, teaching theology? No, he spends his time in construction, supervising workmen, writing a few letters, and watching in growing demoralization as his 'hold' basket of unanswered letters creeps from a dozen, to fifty, to a hundred or maybe three hundred." (Fr. Torrey's count at that writing was 633!) "If he snatches a minute to read THE LIVING CHURCH, he finds in the letters column scolding protests because missionaries are so bad about answering their mail. I have a letter from a bishop which I know is more than 14 months old. What chance do Sunday school kiddies have, who write to find out what goes on in the mission field?"

"If they would just find a few girls who can take dictation, or write a reasonably intelligent letter on their own, and who have a real interest in the Church's work, and send these girls out to the various fields, what a godsend they would be! Not only would it be a boon to the missionaries, but think what the impact would be on the Church at home — getting letters answered promptly. Think of the flood of interesting and intelligent information on missionary work that would come in personal letters."

In closing, Fr. Torrey wrote, "Well, I know you don't run the National Council . . . but you've got as much of an inside track with the Man Upstairs as anybody, so how about taking it up with Him? If you know a promising kid who ought to donate a couple or three years to the Lord, *pray* her out here!"

CATHERINE GEIKIE
(Mrs. Muir H. Geikie)
Member, St. John's Church
Athol, Mass.

The Living Church

Volume 146 Established 1878 Number 20

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

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THINGS TO COME

May

19. Rogation Sunday
20. Rogation Monday
21. Rogation Tuesday
22. Rogation Wednesday
23. Ascension Day
24. Convention of the diocese of Erie, at Titusville, to 25th
26. Sunday after Ascension

June

2. Whitsunday (Pentecost)
3. Whit Monday
4. Whit Tuesday
5. Ember Day
6. National Council of Churches General Board meeting, New York, N. Y., to 7th
7. Ember Day
9. Trinity Sunday
11. St. Barnabas
15. Confraternity of the Blessed Sacrament, annual meeting, St. Andrew's Church, Baltimore, Md.
16. Trinity I

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.

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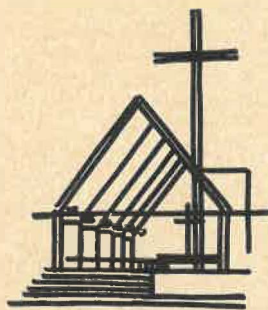
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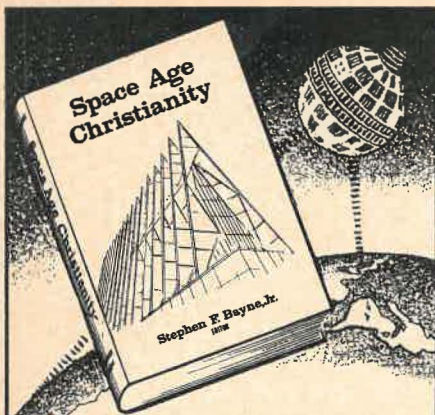
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A Jarring from Brunner

The Christian Doctrine of the Church, Faith, and the Consummation. By Emil Brunner. Vol. III of his *Dogmatics*. Westminster. Pp. 457. \$6.50.

Third and final volume of Brunner's *Dogmatics*, marked by the lucidity and relevance characteristic of all the great Swiss theologian's writings, is stimulating to a degree difficult to exaggerate. Anglican readers, and these will generally be limited to serious theological students and scholars, will find the sharp antinomies and emphases of the book jarring and disturbing, for they constitute a powerful attack on many of the assumptions and habits of thought commonly associated with traditional theology, whether Catholic or classical Protestant.

Much that Brunner has to say on the meaning of faith (and here he is at his best) and eschatology will be welcomed for its critical value, but the absolute distinction he makes between the *Ekklesia* as the fellowship of believers and the Church as mere institution will be viewed with suspicion and disapproval. Related to this distinction and behind it is his categorical denial that there is any sacramental concept in the New Testament at all. "The Church must decide," he says, "whether with the Apostles it is to think of itself in personal categories or with the Catholic Church in sacramental cate-

gories." He continues with the confident assertion that "there is no third possibility" (p. 125). This rigorous cleavage cannot but strike the Anglican thinker as another instance of the cutting either/or thinking that is the wont of continental theologians of the neo-orthodox school. Many, perhaps most, New Testament scholars would assert that there is a third possibility and could show, with more than a little scriptural support, that sacramental categories can be interpreted personally and personal categories sacramentally.

That this volume will serve to challenge a good deal of Anglican thinking is one of the best reasons the reviewer can find for recommending it to the Anglican student. A further reason is that it ranges over a wide area of the contemporary theological debate. A single excursus, "The Contemporary Theological Situation" (pp. 212-25), is worth the price of the book. This contains a searching analysis of the thought of Barth, Bultmann, Heim, Gogarten, and Tillich. Another excursus, "The Problem of Demythologization" (pp. 401-7), is almost of equal value.

JAMES A. CARPENTER

Dr. Carpenter, a Fulbright scholar at St. Andrew's University, Scotland (1956-57) and a research student at King's College, Cambridge, (1957-59) is now vicar of St. Timothy's Church, Alexandria, La.

Crisis and Reconciliation

Marks of Penitence: A Study of Christian Race Relations in Transition. Edited by Some Priests and Laypersons of the Episcopal Church. The National Council of the Episcopal Church. Pp. 28. Paper, 35¢.

Marks of Penitence is a helpful booklet professing a limited but important purpose: to examine, as of January, 1963, what the Episcopal Church is doing about race relations. This is the best study we have seen for general use in parishes. The emphasis on sin, repentance, grace, and reconciliation recognizes the depths of the wounds in the Church and the power for healing. The presentation is admirable in its simple acceptance of mature Christian attitudes, and is compassionate in its sympathy for "all those who assay a thrust into the painful complexities of inter-racial situations."

The "Marks of Penitence" include a look at the National Council's own operations; brief presentations of crisis situations in Mississippi, Southwestern Virginia, and a Philadelphia parish; and a weekend conference in West Texas as a sample of growing concern. The work of the Church among American Indians in the diocese of Chicago illustrates the



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May

19. Harrisburg, U.S.A.
20. Hereford, England
21. Hokkaido, Japan
22. Honan, China
23. Hong Kong (Victoria)
24. Honolulu
25. Huron, Canada

often overlooked problem of the need to maintain cultural identity. How much of this cultural problem is present also in white-Negro relations? This small hint makes us wish for more light.

This thoughtful study illustrates the power of Christ for reconciliation of converted individuals, but it also reveals the impotence of the Church in crises on a secular level. The law seems to have had more progressive effects than the faith. Nevertheless, the personal suffering and the dramatization of issues which come in a crisis have often been the occasion for the beginning of penitence, forgiveness, and reconciliation of individuals and communities.

STILES B. LINES, Ph.D.

Dr. Lines, rector of St. Paul's, Delray Beach, Fla., is a long-time student of race relations in the Church. He experienced racial crisis in a community during his rectorship at Grace Church, Camden, S. C., when the choirmaster of that parish was severely beaten by members of the Ku Klux Klan in December, 1956, because of his supposed anti-segregation attitudes.

Through Vocations, Influence

The Idea of a Secular Society. "And Its Significance for Christians." By **D. L. Munby.** Oxford University Press. Pp. 91. \$3.

The Idea of a Secular Society, by D. L. Munby, is a volume of the Riddell Memorial Lectures and deals with problems of Christian ethics evoked by the situation of the Church in a secular society.

Prof. Munby, who is an Oxford economist, does not think that the Church should attempt to dominate secular society by aiming to mold it into a Christian commonwealth, but rather should influence the secular order through the vocations of Christian men. In other terms than the 13th century, he is recognizing the "natural law" as valid in itself — in its own rational and sociological terms, as St. Thomas did — and insisting that in dealing with the pluralistic motivations and institutions of modern secular society the Church should regard itself as one influence among many. "The secular world has its limited aims, and God respects these; there are no other alternative aims for Christians in their everyday lives" (p. 76).

The doctrine of Creation has the logical implication for Christians that all that is for the secular economic and political welfare of man, all that contributes to the common good, is a part of Christian ethics and a concern of Christians in their vocation. "Such a society [one governed by secular motives] is framed more nearly in accordance with the will of God as we can see it in Scripture, in the Incarnation, and in the way God actually treats men,

than those societies which have attempted to impose on the mass of men what a small Christian group have believed to be in accordance with God's will" (p. 34).

These lectures are quietly written, but they propose, in their main thesis, a creative accommodation between what the 13th century called the Divine and the Natural Law.

WILFORD O. CROSS

Fr. Cross is professor of ethics and moral theology at Nashotah House.

Light in the Tunnel

Man through the Ages. By **John Bowle.** Little, Brown. Pp. 384. \$7.50.

The president of Goucher College is right; the liberal arts colleges have concentrated on Western culture with tunnel-vision intensity and left most of us abysmally ignorant of the history of Asia and the Middle East. In *Man through the Ages* John Bowle provides an introduction to world history inclusive of such usually neglected topics as pre-Columbian America, pre-colonial Africa, Hindu and Muslim cultures, the debt of the Japanese to China, and of Cambodia, Thailand, Burma, and Indonesia to southern India.

Mr. Bowle writes modestly in the preface that the book is designed for television viewers and travelers, to help them get more out of what they see, and though it is readable enough for popular consumption, it is surely informative and accurate enough for classroom use as well.

Formerly history master at Westminster and Eton, lecturer at Oxford and visiting professor at Columbia and Grinnell College, Mr. Bowle insists that history should be enjoyed. He handles prehistory to the Industrial Revolution with



amazing virtuosity, presenting the chronological and cultural relationships of dynasty to dynasty, of dynasty to nation, and of nation to empire in a style agile, easy, and urbane. Nor does he succumb to sweeping generalities, tempted by the vast view before him. The salient details are there, the human interest, the physical setting, all compressed so cleverly that it often sounds leisurely and anecdotal. Carefully selected examples of poetry, painting, and sculpture point up the story, including 36 unusual illustrations, four in full color. Unfortunately omitted are architectural illustrations.

Perhaps the greatest triumph here is that in *correcting*, the book does not *over-correct*, but is always objective and balanced. Only once does Mr. Bowle employ a questionable term in regard to the

Continued on page 20

The Sermons of John Donne

EDITED BY
EVELYN M. SIMPSON
AND
GEORGE R. POTTER

It is impossible to read the sermons of John Donne without realizing that he was essentially a poet—a poet turned preacher. He was a noble poet in a noble age; and when, at the age of forty-two, he was ordained, he brought to his new calling his great erudition, an incandescent wit, profound insight into the motives of man, and a deep sense of humility. The monumental task of preparing a complete and authoritative edition of all John Donne's extant sermons for the twentieth-century reader was completed in 1962 with the tenth and final volume. Each succeeding volume of this definitive edition has received the highest commendations of the scholarly world. Volumes One to Nine are already in their second printing.

"That there ought to be a complete edition of the extant sermons of John Donne, whose verse and prose alike have had such a remarkable renaissance in the twentieth century and have been such a vital influence on this century's poets and prose writers, is an assertion that surely needs no arguments. The glory of his prose at its best is very different from that of his verse, but is equal to it; and there can hardly be question that his best prose is in his sermons."

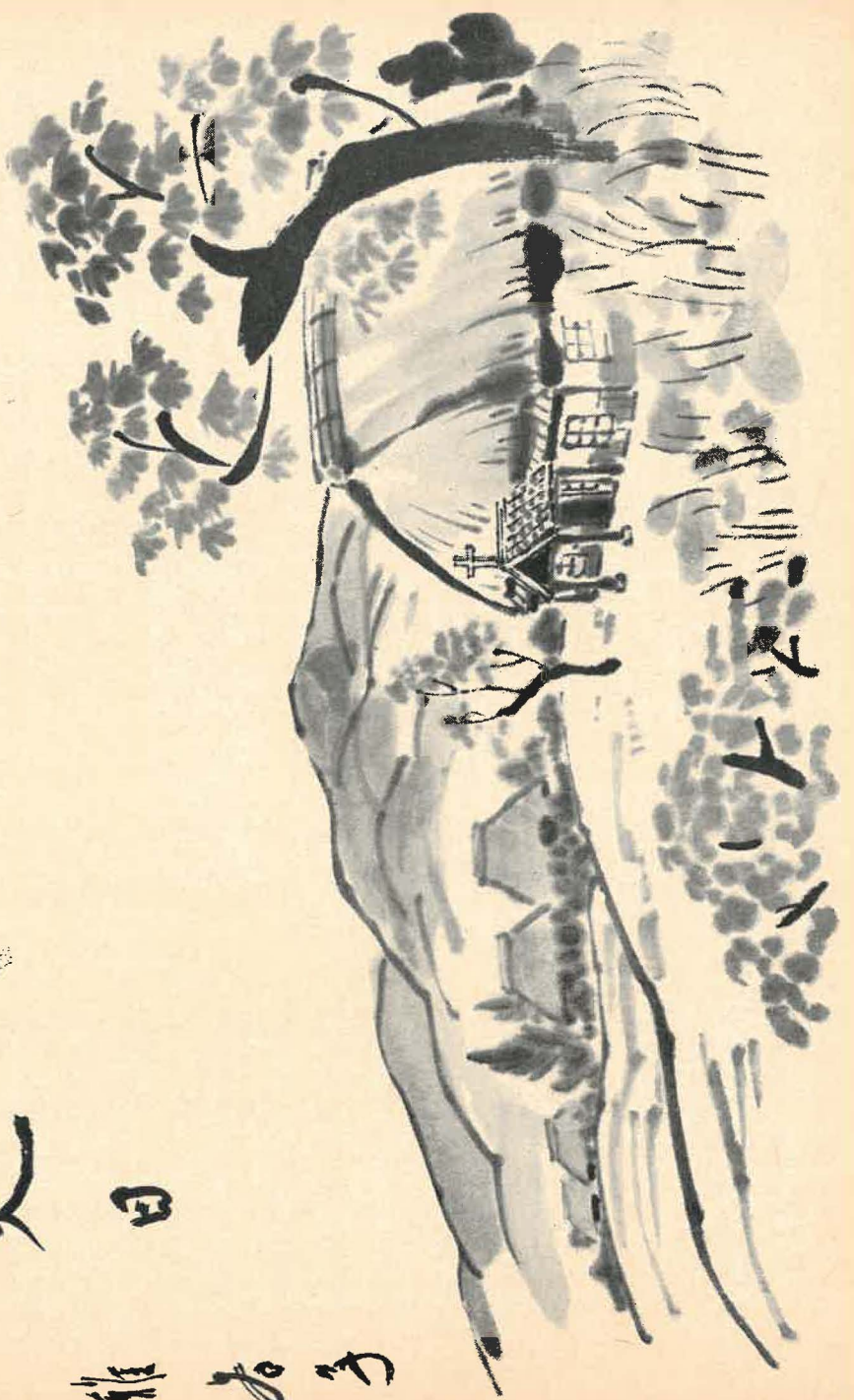
—From the Editors' PREFACE

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The Living Church

Rogation Sunday
May 19, 1963

For 84 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

HAITI

Bishop to Stay

Amid civil strife in Port-au-Prince, with war with a neighboring country possible, in the shadow of a U.S. Navy ship stationed nearby "in case," and in spite of the fact that U.S. citizens were leaving the country by air, Bishop Voegeli of Haiti early this month told Bishop Bentley, head of the Overseas Department, that he intends to stay in Haiti, to care for the Church there.

Efforts by THE LIVING CHURCH to talk to Bishop Voegeli by telephone still were unfruitful at press time. Efforts to reach Bishop Kellogg of the Dominican Republic were successful, but Bishop Kellogg said he had not been in communication with Bishop Voegeli. He said, however, that to the best of his knowledge Bishop Voegeli was safe. The Church of the missionary district of the Dominican Republic, he said, was encountering no unusual difficulties.

Two of Bishop Voegeli's priests were in the U.S. this month — the Rev. Canon Henry C. Burrows, Jr., and the Rev. Canon Newton C. Spitz — both fulfilling commitments in the U.S. that had been made months earlier. In addition, Bishop Voegeli had sent a young American volunteer worker, Miss Carol Wesel, to stay with the Sisters of the Transfiguration at Ponce, Puerto Rico. Miss Wesel has been aiding the Sisters of St. Margaret in Port-au-Prince.



Bishop Murray, Coadjutor of Alabama
"... A new day was just ahead."

RACE RELATIONS

Distressed City

The city of Birmingham, Ala., has been prominent in the news lately. In their quest for equal treatment as citizens, Negroes of that community recently have staged a number of protest marches. Many of them have been arrested, most of these under a law forbidding parading without a permit. In enforcing this

law, police have used fire hoses and police dogs and some policemen have been injured by hurled rocks and bottles.

The United States government has concern for the situation that has developed there, as has the entire populace. Responsible citizens, both white and Negro, in Birmingham also showed themselves to be concerned.

Bishop Murray, Coadjutor of Alabama, at the request of THE LIVING CHURCH, made a statement on the Birmingham situation. In Bishop Murray's opinion, the immediate cause of the demonstrations was a power struggle for leadership among the city's Negro community. Negroes' rights have been denied, he said, but the recent demonstrations have been injurious, rather than helpful, to their cause, which has been espoused by him, by Bishop Carpenter of Alabama, and by many other Churchpeople. He said:

"First of all, let me say that the law against parading without a permit in Birmingham was passed in the days when the Ku Klux Klan was riding high, and this law has been used to control public disturbances by the Klan and other extremist groups for a number of years. Because of the danger of open conflict in the current demonstrations, permits have been denied and the same law applied to [Negro demonstrators].

"Second, let me point out that the police and sheriff's forces have been exemplary in their conduct during these demonstrations, and have been gentle but firm in the enforcement of the law. Only in the very last few days, under extreme provocation, in the face of wild demonstrations by thousands of marchers who refused to turn back when lawfully ordered to do so, have the police needed to use fire hoses to turn them back, and [to use] police dogs, on leashes, for their own protection. A number of Negroes on the edges of the mobs have thrown bottles and stones, and police have been injured.

"Over the years, race relations have been bad in Birmingham, and Negroes have been denied many rights. However, within the past two years, responsible citizens, white and Negro, have worked together for the solution of many of those problems. Many of their meetings have been held in Carpenter House — the diocesan house of the diocese of Alabama — some of them under the direct auspices of the Church.

"Within the past year, a new form of city government had been voted in, and a new mayor and city council elected. Unbelievable gains had been made, and a new day was just ahead. One obstacle remained: The old city commission contested the change of

ASCENSION

Serenely, beneath a clear sky
Stretch the fields and mountains
On this Ascension Day.

— Tetsu

Shi-su-ka na-ru
No-ya-ma no ha-re ya
Sho-o-te-n-bi

The *haiku* on the facing page is one of a series being run by THE LIVING CHURCH. Tetsu is the *haiku* pen name of the Rev. James Tetsuzo Takeda, SSJE, head chaplain St. Paul's University and Lower Schools, Tokyo. Mr. Gene Lehman of St. Paul's University

did the transliteration and translation. Mr. Peter Heizaburo Wada, a communicant of St. Andrew's Church, Tokyo, created the brush drawing.

government, and a court decision must be given before the new government will actually be in power. A few weeks of peace have been needed for that process. But on the day after the run-off election in early April, demonstrations suddenly began among Birmingham Negroes, organized and led by [two outside groups].

"I have had several meetings with representatives of these groups, along with other Episcopal clergymen and community leaders. I am convinced that these demonstrations began as a rather desperate gamble for power by [the leadership of one of these groups]. Too much was about to be accomplished without their help or their tactics. They want new rights for Negroes, but they want the credit, they want to be the official 'bargaining agents' for Birmingham Negroes, and they want national support for their organization. Gains were already planned without their help, but with the cooperation of responsible Birmingham Negroes who wanted the same gains, but wanted them peacefully if possible.

"Since their beginning, the demonstrations have gained intensity, and deep resentments over past injustices have indeed been expressed by the Negroes. But the demonstrations have been tragic, in that the demands made by their organizers were already planned, and also in that hundreds of school children have been led into demonstrations, in defiance of school authorities and sometimes of parents. Bishop Carpenter and I have been urging, along with many of our people, that city leaders not retaliate, but go ahead with planned reforms and improvements in race relations. We have urged that it be made plain, however, that these moves have been planned for months past, and that the current demonstrations have only made it more difficult for them to be carried out. The leaders of these demonstrations should not be the representatives of Birmingham Negroes in future negotiations and conferences.

"During the demonstrations, two Episcopal churches have been visited by groups of Negroes on two Sundays each. The visitors were welcomed and admitted and permitted to sit where they chose. A previous report said this was the first time Negroes had worshiped in the Church of the Advent [see page 4]. The truth is that they have always been welcome there, and had worshiped there many times over a long period of years.

"At the present moment, a truce is in effect in Birmingham, and President Kennedy has commended the local leadership of the city, both white and Negro, for responsible effort in dealing with the situation. We ask for the prayers and understanding of Churchmen everywhere, that peace may be restored and justice established in Birmingham."

Support from Charleston

The Episcopal clergy of Charleston, W. Va., including Bishop Campbell of West Virginia, signed on May 8th a statement of support for Birmingham, Ala., citizens seeking their civil rights [see story above].

The statement was prepared, signed, and given to leaders of the National Association for the Advancement of Col-

ored People as they considered holding demonstrations in Charleston to show their support of the Alabama demonstrators.

The Charleston NAACP leaders decided, in the end, not to hold the demonstrations, lest local good relations between whites and Negroes be jeopardized. The Charleston chief of police had told them before they made their decision that his department would allow a parade of demonstration, and would make provisions for it.

Signers of the statement were Bishop Campbell and the Rev. Messrs. David R. Mason, Walter J. Mycoff, William S. Pregnall, Llewellyn W. Wells, Jr., George S. Fleming, and William M. Kirkland. Their statement:

"We, the undersigned, speaking as individual ministers of the Episcopal Church and not for the congregations committed to our charge or for the diocese of West Virginia, express our Christian concern and sympathy for the citizens of Birmingham, Ala., who were attacked by police dogs and endangered by fire hoses while endeavoring to secure for themselves the rights and privileges guaranteed to all American citizens by the Constitution and by federal law.

"We do not condone mass demonstration and mob violence contrary to law, but, when all avenues of justice have been denied by local authorities, illegal but non-violent demonstrations are a justifiable and proper resort of the Christian conscience. We pray that reason and good will among leaders will resolve the tensions existing in Birmingham and elsewhere. We feel that the efforts of many citizens of Charleston to express publicly their sympathy for fellow citizens in Birmingham should be commended, and we pledge our support."

NATIONAL COUNCIL

More Money Matters

The overseas share of the Church School Missionary Offering next year will go toward the work of the Church of India, Pakistan, Burma, and Ceylon, by action of the National Council, taken at its meeting, April 30th to May 2d, at Seabury House [L.C., May 12th]. This money, estimated at between \$175,000 and \$200,000, will be used in support of projects at Durgapur, India, and elsewhere, at the discretion of the metropolitan of the CIPBC.

It was remarked that this will be the second time that these funds will have been allocated to overseas work not conducted by the American Church. The 1958 offering was given to the Nippon Seikokai [Holy Catholic Church in Japan].

At an earlier meeting, the Council had authorized expenditure of \$5,000 to explore possible participation in next year's world's fair at New York City. At this meeting, the Council heard Bishop Hallock of Milwaukee say on behalf of the Promotion Department that he'd probably have to come back for more funds.

Bishop Wetmore, Suffragan of New York, has been working extensively on the project, the Council was told.

Council voted \$20,000 for the Theological Education Fund of the World Council of Churches, to make possible continuation of an interdenominational program of theological education overseas. The sum of \$5,000 was voted to help the public relations committee of the Anglican Congress in its work. Also appropriated was \$7,000 to be used for expenses of a consultation of all bishops in Spanish-speaking countries. The consultation will be for exploration of material for Christian education needed in overseas work. Other appropriations: \$1,000 toward cost of a consultation on family life, to be held early in June at Seabury House; \$9,500 for office expense and salary, to be used by the Very Rev. Wayland S. Mandell, dean of Philippine Independent Church affairs for the Presiding Bishop; \$3,600 for a study of how children grow in religious perception, to be conducted at the University of Maryland.

The School of International Service of the American University, Washington, D. C. (a Methodist institution), has invited the Episcopal Church to appoint a representative to serve on the school's advisory council, along with representatives of other Churches, and thus participate in planning and operation of its program. The Council approved this action, and asked the Presiding Bishop to appoint such a representative. The Council dealt with a matter concerning another American University, this one in Beirut, Lebanon, when it authorized appointment of a missionary as chaplain there. The American University in Beirut was established by the Presbyterians.

Two students at the Church Divinity School of the Pacific — David Holsinger and Paul Dickson — were welcomed as visitors.

The next Council meeting is to be in Cincinnati, October 10th to 12th.

WESTERN NORTH CAROLINA

Elevating the Diocese

Bishop Henry of Western North Carolina has been quoted as saying he is bishop of the "highest diocese east of the Mississippi," and since May 1st the diocese has been even higher.

The diocesan offices have been moved from Asheville, N. C., with an altitude of 2,200 feet, to In-the-Oaks, the diocesan conference center at Black Mountain, which is 200 feet higher. Location of the new offices will be a house on the conference center property which has been renovated and redecored.

The Western North Carolina diocese covers high mountain valleys, including Blowing Rock in Watauga County (over 4,000 feet up) and mile-high Grandfather Mountain, also in Watauga County.

Glossolalia

Speaking with tongues by "a number of the clergy and hundreds of the laity" in the diocese of California prompted Bishop Pike and his suffragan, Bishop Millard, to issue the following pastoral letter. It was read in the churches of the diocese May 5th.

With regard to new movements of thought, devotional life, and action in the Holy Catholic Church from apostolic times to the present, the bishops of the Church have always been confronted with special responsibilities of a two-fold character: They are called upon as consecrated by the Holy Spirit, operating through the consent and action of the visible Church, (1) to be open to manifestations of His revelation and power in an incalculable and unpredictable variety of ways; and (2) to safeguard the peace and unity of the Church, and to maintain its doctrine, discipline, and worship against the threats of party spirit, sectarianism, and a distorted focus upon any particular type of phenomenon attributed to the Holy Spirit by movements within the Church.

Your bishops in this diocese are now confronted with the necessity of exercising this dual responsibility. It is no longer a secret that there has been a considerable growth here of the phenomenon known as glossolalia, or "speaking in tongues." In this experience the subject regards the Holy Spirit as speaking, through him, words of praise and prayer as he utters expressions in an unknown tongue or in a known language which the subject has not learned. And it is claimed that there are such beneficial results as physical cures, personal integration, marital reconciliation, the elimination of alcoholic addiction, and greater devotion of the work of Christ in the world. By now a number of our clergy and hundreds of our laity have personally experienced this phenomenon. . . .

Soon after the initiation of the practice here, the diocesan council, on my proposal, referred to the division of pastoral services of the department of ministry the task of study, evaluation, and recommendation. The study was made by a commission of the division, consisting of a theologian, a New Testament scholar, two psychiatrists, a priest-anthropologist, [a priest] who has completed doctoral work in the field of parapsychology, two parish priests (one of whom speaks in tongues), and [two canons] of the cathedral church. This group gave careful study to a report of the commission appointed by the diocese of Chicago [L.C., January 1, 1961] and other literature on the subject as well as the actual manifestations here and in other dioceses and has completed what to my knowledge is the most thorough objective report on this subject yet to be issued in the Anglican Communion. It

will be ready for distribution to all of our clergy shortly and copies will be supplied at cost to inquirers. Your bishops have been much aided by this report in their consideration of this matter.

From this report, from consultations with clergy of this Church and other Churches, from a review of the New Testament references to speaking with tongues and the statements of recognized biblical scholars on these passages, from reliable reports of services and meetings in which tongue-speaking has been involved, and with the unanimous concurrence of the standing committee acting as the council of advice, after much prayerful thought, we have come to the following conclusions:

1. At least, glossolalia is a psychological phenomenon which has been known over many, many centuries quite apart from any particular religious orientation; in more extreme forms it is associated with schizophrenia. But within the Christian dispensation it has appeared from time to time as identified with the work of the Holy Spirit. Its existence among some in the very early Church is attested by accounts in the Book of Acts and by the expression of pastoral concern as to its effects in the Epistles of St. Paul. The latter regarded it as one of the many gifts



of the Holy Spirit, but took pains to keep it in perspective, namely, as only one possible aspect of a "variety of gifts and diversity of administrations," involving some people, but in no wise essential — and in any case subordinate to the gift of love and to the unity of Christ's Body, the Church. The Apostle also carefully delineated the dangers involved in the practice.

2. Proponents of this movement are indubitably right that our Church is in need of a greater sense of the activity of the Holy Spirit in the here and now and a greater resultant zeal for the mission of the Church, for a change in lives, and for personal testimony to Christ.

3. Under our doctrine, liturgy, and polity, the normative vehicles for the Holy Spirit in the Church are the reading and preaching of the Word, and the administration of the sacraments. We affirm that through all of these means the Holy Spirit works and abides, as is made evident by the words of the Book of Common Prayer. That His objective work in the Church may be received, appropriated, and shared by our people, is a principal aim of the ongoing life and work of our parishes, the diocese, and the national Church. This reference to the Word and sacraments and the program

of the Church is not meant to deny that the Holy Spirit may express Himself in other ways in the life of Churchmen, including glossolalia.

Therefore, your bishops affirm again at this time the relevant statement of the House of Bishops issued in 1962, and, at my direction, read at divine service in the churches of the diocese [L.C., November 18, 1962]. In line with the spirit of this statement we have indeed remained open as this movement has developed, seeking to learn all we could and to evaluate aright. However, every one of the dangers pointed out by St. Paul and by the House of Bishops' statement have by now already become evident here. And this in spite of the patent sincerity and the good intentions of the priests who have been active in this movement. While no one of the latter, I am certain, has in any respect intended other than to conform to the doctrine, discipline, and worship of this Church, the religious categories and practices borrowed from pentecostal denominations raise serious questions as to their consistency with the sacramental theology of the Holy Catholic Church and with the role of the three-fold ministry; and the imbalances and overemphasis of this other system of thought and practice present the Church with heresy in embryo. For example:

1. The emphasis upon the crucial character of the experience of "Spirit baptism" seems to minimize or neglect the Church's conviction, as expressed through the Book of Common Prayer, as to the real action of the Holy Spirit in Baptism, Confirmation, and the Eucharist.

2. The heavily subjective emphasis upon a private personal relationship with "Jesus" ([the word] sometimes repetitively used almost as an incantation, apparently overlooking our Lord's injunction against "vain repetitions," which injunction would seem to apply to the use of His own holy Name), while it presents parts of the truth, tends to the neglect of the full Christology of the Catholic faith: the assertion in objective terms of Jesus Christ as God and man, crucified for our justification, risen and reigning over the kingdom of God.

3. And the strong emphasis on the indwelling of the Holy Spirit in a highly individualized way in a given moment of time, while reminding us of the importance of personal appropriation of the gifts of the Holy Spirit, would seem to minimize the underlying premise of our sacramental theology, namely, that the individual is once for all grafted in the Body of Christ, the Church, which is already indwelt by the Holy Spirit.

4. The laying on of hands by presbyters and/or laymen, in connection with this experience or with the inducing of speaking with tongues, raises questions as to what ministers of Christ (also including the lay ministry) are authorized under

our polity to confer the Holy Spirit in various sacraments and rites.

5. The use of tongues in public services would seem to run counter to the Anglican tradition in favor of the use of the vernacular in worship, as expressed in the Twenty-fourth Article of Religion, which is entitled, "Of Speaking in the Congregation in such a Tongue as the people understandeth." And it is in connection with glossolalia that St. Paul asks, how can people say "Amen" to what they don't understand? [I Cor. 14:16]

Further, insufficient is known about the psychological processes — individual and group — involved in glossolalia or in what is known as "exorcism of demons" for us to feel secure about the effects of such ministrations and expressions without the benefit of psychiatric oversight.

Therefore, as to the laity: As your chief pastor acting with the concurrence of the suffragan bishop, I urge caution in connection with the exercise of this gift; as St. Paul says, "test all spirits," whether they be of God. At the same time, we have neither the authority nor the desire to quench the Spirit in any respect, or, in particular, to discourage the individual exercise of the gift of tongues by anyone in his private devotional life. Any of you who have experienced this gift, or do so in the future, and who feel the need of counsel and guidance in its exercise, are commended to your own pastor, who may, of course, in appropriate cases seek the counsel of one of the bishops.

With concern for the peace and unity of the Church and for the maintenance of its doctrine, worship, and discipline, as ordinary of the diocese, and with the concurrence of my episcopal colleague and of the standing committee of the diocese, I am issuing to the clergy considered words of advice, along with four directives. I share these with the faithful of the whole diocese because of the number of our people involved in this movement and because of the number of our priests and laymen who have expressed concern to us about it.

Advice:

1. While there is no inhibition whatsoever as to devotional use of speaking with tongues, I urge that there be no services or meetings in our Churches or in homes or elsewhere for which the expression or promotion of this activity is the purpose or of which it is a part. Nor do I believe that our clergy should lead or take part in such gatherings under whatever auspices. However, there is a place, in the discretion of the clergy, for informal services which include instruction, testimony, and extemporary prayer on the part of clergy and laity. However, in connection with such less disciplined gatherings the clergy are asked to heed the words of the holy Apostle, "I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding,

that by my voice I might teach others also, than ten thousand words in an unknown tongue." [I Cor. 14:18-19]

2. I urge our clergy not to take part in the movement to nurture and spread the practice of speaking with tongues and not to invite visiting preachers or speakers who have this purpose. While I did license one such visitor (for whom, incidentally, I have high personal esteem), I can no longer be prepared to license clergy of other dioceses to come here to preach and speak in propagation of this movement.

3. In preaching and teaching, emphasis should not be placed on this particular gift in distinction from the other gifts and fruits of the Holy Spirit; nor should the word "baptism" be used in connection with non-sacramental spiritual and/or psychological experiences.

4. Those clergy who practice speaking in tongues are asked to undertake the special vocation of examining the underlying theological premises and the terminology of this movement toward its correlation with, and conformity to, the Church's doctrine, worship, and discipline.

Directives (as godly admonitions):

1. The clergy shall exert no pressure in any form upon any person to induce the use of glossolalia.

2. Laying on of hands shall not be administered by a layman, nor by a priest or deacon except in connection with the Prayer Book Office of the Unction of the Sick. (In connection with the blessing of children who, at the Holy Eucharist, come to the altar rail with their parents, while laying on of hands may not be used, a blessing in the form of the sign of the cross or outstretched hand may continue to be given.)

3. Exorcism of those presumed to be possessed may be performed or attempted by the clergy or laity only with the explicit authorization of the ordinary, which permission shall only be granted when the bishop, aided by professional advisors in this field, has determined that there is adequate psychiatric collaboration in the process.

4. The clergy shall not speak in tongues as the bishop lays on hands in Confirmation. Nor shall communicants be presented for "reaffirmation of confirmation vows," with which such tongue speaking has also been associated. (This prohibition does not bar the fairly infrequent practice of "receiving back" into our Church a person who had left it to enter another religious body.)

Now a more personal word. It is after considerable wrestling of the spirit that we have prepared this pastoral letter and issued the above directives. In one sense it goes against the grain for us to do so. Each of your bishops has been very grateful for the breadth in Anglicanism and the permissive variety within it. But the fact that this particular phenomenon has

reached a point where it is dangerous to the peace and unity of the Church and a threat to sound doctrine and polity compels us to act.

Since your bishops are firm in their sense of responsibility in this matter we have taken into account in advance what we know will be criticism and perhaps even personal hostility. Our Lord told us to "count the cost." We have.

Some of you who have not been acquainted with the extent of this movement will regard our action as a "tempest in a teapot"; some would prefer that I remain silent on this matter, when in fact my silence and openness so far already has been misunderstood in some quarters as support for the movement; some conventional Episcopalians, horrified at the very thought of pentecostal practices among Churchmen, will feel that the position we have taken is too open and lax, just as others will feel that it is too rigorous and authoritarian. We have weighed all of these things as we have sought the guidance of the Holy Spirit; and thus, while we realize that we are not infallible and thus will respect any differences of opinion as to the wisdom of the step we have taken, we beseech continued loyalty to your bishops and to the Church for which they are seeking to act in purity of heart and with courage, wisdom, and prudence. To the extent that we have failed in any of these respects, we rely through faith on the justifying grace of God in Christ.

Sign of a Real Need

Before closing, your bishops would point out that the very rise of this movement within major Churches in this country is a sign of a real need and hunger for a more vital, Spirit-filled, Christian experience in life. For their concern and intentions, we commend those priests and laymen who have sensed this need and at the risk of scorn and misunderstanding have sought to be avenues for the filling of the Church with the Holy Spirit. The above instructions, issued under our pastoral responsibility for the furtherance of what the statement of the House of Bishops calls "the full, rich, balanced life of the historic Church," are meant to be no damper on zeal for the renewal of the life of the Church in the prosecution of its mission in this diocese and in the world. We call upon all our people to be generous and open-minded as to the forms in which this renewal may express itself in the lives of particular fellow Churchmen, whether clergy or laymen. In all this, we pray in the words of Percy Dearmer:

"O God, our Shepherd, give to thy Church a new vision and a new charity, a new wisdom and a fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of thy Son, freed from the taint of man-made traditions, may be hailed as the good news of our day; through Him who can make all things new, the same Jesus Christ our Lord."

Continental Conference

Protestant, Orthodox, and Anglican delegates from Churches in more than 40 African countries voted last month to form a permanent All Africa Conference of Churches. This, says Ecumenical Press Service, will be the first continent-wide organization of Churches and national Christian councils in Africa.

Plans for the Conference have been under way at least since 1958. The provisional committee which worked out the plans pointed out that African Churches face tasks "not only immense and urgent, but new; calling for new approaches and a reconsideration of basic strategy." Africa, said the committee, "will see unparalleled events and changes during the rest of this century." It added a prayer that the Christian Church will "play its role as champion, teacher, counselor, and shepherd during these crucial years."

The Rt. Rev. Solomon O. Odutola, Bishop of Ibadan, in Nigeria, and the Rev. Eugene Mallo, secretary of the Protestant Church Federation of Cameroun and Equatorial Africa, were elected co-chairmen at the constituting assembly, held last month in Kampala, Uganda. The constitution adopted at the assembly pledges collaboration with the World Council of Churches and with "other appropriate agencies," according to Religious News Service. The basis of membership in the AACC is almost identical with that of the WCC. The AACC is described in its constitution as "a fellowship of Churches which confess the Lord Jesus Christ as God and only Saviour according to the Scriptures, [and which] therefore seek to fulfill their common calling to the glory of the one God, Father, Son, and Holy Spirit." The WCC's basis for membership omits the word "only" before the word "Saviour," says RNS.

"We are living in a generation when the whole world is coming together," pointed out the Rev. Adeolu Adegbola, principal of a Protestant seminary in Nigeria. "We find that in the World Council of Churches the whole Church is coming together, and we are not going to isolate ourselves." He added that, while the Christian Church in Africa should be "free to grow in its own way," it should "benefit from the wealth of experience and faith in the life of the universal Church." The AACC, he said, does not intend to "found a distinct type of African Christianity," nor does it desire to "create a new African Church with traditions not related to the traditions and heritage of the Church in previous generations."

The conference received greetings from many religious leaders, including His Holiness Alexei, Patriarch of Moscow and All Russia, who said his Church welcomes the creation of the AACC, and



RNS

wishes it success in solving "the historic problems which African Christians now face." He said he was convinced that the African countries "will contribute very much to the solution of the most urgent problem of today — the peaceful co-existence of states with different political and social systems."

An observer at the assembly, Dr. Daniel T. Niles, general secretary of the East Asia Christian Conference, cautioned that Churches show too much concern with an orientation toward the past, and pay too little attention to the future. He warned against the Churches' becoming too powerful through the success of their schools, hospitals, and other institutions. "The Church," he said, "must be in a position where the world can crucify it."

Another speaker, the Rev. Richard Andriamanjato, who is described by RNS as a leader of the opposition in the Malagasy parliament, said that "if the authorities in power do nothing but continue the habits created by the colonial period and have only replaced in the positions of responsibility white men by docile black men, only a false independence can result and colonial anarchy will be perpetuated." He stressed that, to be "true, real, and efficient, a democracy requires a fairly well advanced intellectual, civic, and moral evolution and a higher type of discipline on the part of each individual in facing up to his responsibilities." He added that, unfortunately, as a legacy of colonialism, and in spite of an apparent enthusiasm, political life in African nations is marked by a "sort of apathy, of dependency . . . and a glaring contradiction between the luxury which some leaders provide for themselves and the misery suffered by their people." Citing what he called "scandalous" examples, he said, "If the example comes from above, and if the leaders are not capable of discipline and honesty, the whole population will be torn apart by contradictory forces, by anarchical forces."

Procession of delegates and observers to the constituting assembly of the All Africa Council of Churches. Among those leading the procession is Dr. W. A. Visser 't Hooft, secretary general of the WCC, an observer. The Bishop of Accra, the Rt. Rev. Richard R. Roseveare, is in the third row.

The Church shares in the responsibility for such a state of affairs, said Mr. Andriamanjato. Too often in the past, he said, the Church not only served as a collaborator with the colonial powers, but failed to provide the intellectual and other training necessary for its own future leaders.

"Therefore," he said, "when the African Church is, so to speak, called upon to fly with its own wings, we see a lack of trained leadership in the religious domain just as bad as in the public domain. What is even more serious, Church and missionary leaders have sometimes condoned colonialism as justified on biblical grounds." He concluded that it is high time for the Churches to get out of their "amorphous quiescence," work for a true democracy, which can be built only upon love for neighbor, and fight against any exploitation of man by man.

"Above all," he added, "Christians must cease being afraid of 'getting their hands dirty' in political action. And the Church must call them to witness very seriously and efficiently, and particularly to work out this witness in political action."

Five Anglicans — an archbishop, a bishop, and three women — were among the 20 members elected to the General Committee of the AACC. These were the Most Rev. Leslie W. Brown, Archbishop of the Church of the Province of Uganda and Ruanda-Urundi; the Rt. Rev. Alphaeus H. Zulu, Assistant Bishop of St. John's, Kaffraria (Church of the Province of South Africa); Mrs. Esther Coker, of Sierra Leone; Mrs. P. Kisosonkale, of Uganda; and Miss Brigalia Bam, of South Africa. The last three were the only women elected to the Committee.

RONALD ALLEN— prophet and priest

The Church is now beginning

to take note of a man whose words

written for the present were written in the past



Roland Allen

by the Rev. H. Boone Porter, Jr., D.Phil.

Professor of Liturgics, General Theological Seminary, New York, N. Y.

"My contention in this book is that the tradition which we hold, forbidding the ordination of men engaged in earning their own livelihood by what we call secular occupations, makes void the word of Christ and is opposed to His mind when He instituted the sacraments for His people. It is also opposed to the conception of the Church which the apostles received from Him. . . ."

The Case for Voluntary Clergy, I

Here are obviously the rash words of an angry young man, whose outlook is completely overshadowed by certain immediate problems in the life of the Church today. Or are they? In fact these words were written by a thoughtful, mature man who, after a lifetime of prayer and study, and a wealth of practical experience and observation in many parts of the world, could pen his words with the utmost care and deliberation. These words were, indeed, written for the present moment, but they were not written in the present. They were written many years ago by a man who knew his contemporaries could not understand him. He predicted, however, that in the 1960s, long after his death, the Church would begin to take note. Like many of his other predictions this is being fulfilled.

This man was Roland Allen. Now,

many of those who are responsible for planning the Church's work at home and abroad are beginning to weigh his words. But he was not merely writing for archbishops and bishops and secretaries of commissions. Allen was also writing for ordinary clergymen and laypeople, for, as he insisted, it is in the life and prayer and witness of ordinary Christian people that God wills to work. The willingness of Churchpeople generally to hear Allen's message may well become a determining factor in the Church's life in the decades ahead. For committed Christians, who are seriously concerned about the Church's future, Roland Allen is "a man of the hour," whose name will be increasingly heard in the months ahead, and whose ideas will be increasingly thought about and prayed about.

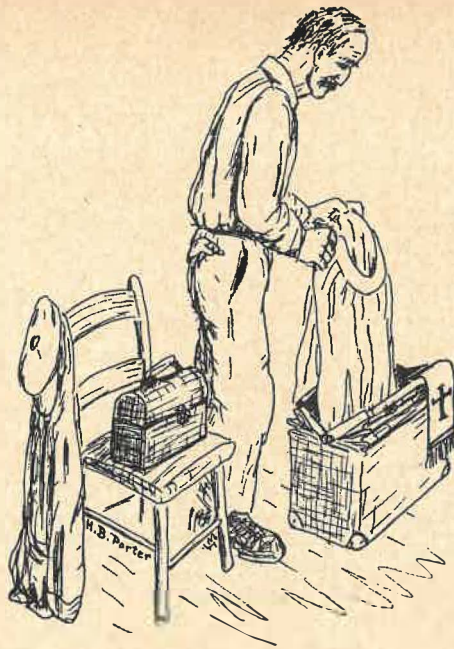
Roland Allen avoided personal publicity, and the events of his life have never been well known. He was born in England in 1868, was graduated from Oxford, and was ordained in the Church of England. In 1895 he fulfilled his ambition of going as a missionary to Northern China. In China he had a variety of experiences during which he became increasingly concerned about the problems of missionary work. During a furlough he married Mary Beatrice Tarleton, the

daughter of an English admiral, who was herself also intensely interested in missionary work. In 1903, a breakdown in Allen's health forced him to return home.

Back in England, the Allens settled in a vicarage in Buckinghamshire. He soon found, however, that some of the circumstances then characteristic of English parish life were intolerable, and he resigned. The issues, which concerned the administration of Baptism and other rites to non-believers or their children, have since become topics of widespread concern within the English Church.

The following years were evidently largely spent in writing. In 1912 there appeared the first edition of his epoch-making book, *Missionary Methods: St. Paul's or Ours?* Allen describes in a clear and simple fashion the expansion of the Church in the apostolic era, as it is recorded and reflected in the New Testament. He then proceeds to demonstrate that St. Paul's way of doing things was almost the direct opposite of the way modern Western Christians tend to act. We expect missionaries to spend years or even generations instructing their converts in a Christian way of life. St. Paul, on the other hand, visited a city for a short period, preached the faith, baptized converts, and after two or three years ordained the leading Christian men to the sacred ministry. He thus left behind him a complete, operating local Church. Yet, as Allen points out, with modern educational resources at our disposal, St. Paul's method is easier to put into practice today than it was in the first century. What we lack is trust in the Holy Spirit.

This book was well calculated to infuriate defenders of the established pattern. Today, events have forced us to face the necessity of accepting new ideas, yet no serious Churchman can read this extraordinary book without some sense of emotional shock. Although Allen is osten-



"Among our own people also the Church sorely needs clergy in close touch with the ordinary life of the laity, living the life of ordinary men, sharing their difficulties and understanding their trials. . . ." *Voluntary Clergy, IV*

sibly discussing China, India, and other far off places, one keeps having the uncomfortable feeling that he has a curiously intimate knowledge of one's own diocese or parish, one's own Sunday school class or prayer group, even of one's own devotional life.

More radical things were yet to come, however. *The Spontaneous Expansion of the Church*, Allen's second classic work, appeared in 1927. Here many of his most controversial ideas were carried further. Crucial to his whole view is his insistence on the corporate and sacramental nature of the Church, and on the reality of the guidance of the Holy Spirit. The corollary of these basic New Testament postulates is that every local congregation in missionary situations should be equipped with one or more priests. In practice this could be done by the simple method of ordaining the most mature leaders within the congregation, and allowing them to continue to support themselves in secular work. This is, of course, precisely what the New Testament teaches (Acts 14:23; 18:3; I Cor. 4:12; I Tim. 3; Titus 1:5). These same proposals were presented, not only for "foreign missions," but also for Europe and North America, in Allen's third great book, *The Case for Voluntary Clergy*. In English terminology "voluntary clergy" means simply volunteer, or unpaid clergy.

During these years, Allen himself was somewhat of a "voluntary priest," assisting in the local church where he lived, but not as an employed curate. He was constantly writing pamphlets and articles, and he had various other activities. During World War I he was a chaplain in the British Navy. He also taught school for a brief period. Meanwhile, he was increasingly invited to visit mission fields in many parts of the world to study their methods and opportunities. Thus he ac-

quired an extraordinary knowledge of religious conditions all over the world.

The Allens had a son and a daughter. Their son went to Tanganyika in 1929; the rest of the family made their home in Kenya in the 1930s. Roland Allen himself died in Africa in 1947. Mrs. Allen lived a dozen years longer.

In the years that have passed, Christian leaders in various parts of the world have read and reread Allen's books. His most famous books, *Missionary Methods*

Books Mentioned in This Article

- Allen, Roland:**
The Ministry of the Spirit, edited by David M. Paton, pp. xvi, 208. (Contains selections from *The Case for Voluntary Clergy* and other writings.)
Missionary Methods: St. Paul's or Ours? foreword by the Rt. Rev. Lesslie Newbigin, pp. ix, 179.
The Spontaneous Expansion of the Church, foreword by the Rt. Rev. Lesslie Newbigin, pp. vii, 158. All the above are published in paperback by Eerdmans, 1962.
- Boer, Harry R.:**
Pentecost and Missions, Eerdmans 1961, pp. 270. \$5.
- Denniston, Robin, editor:**
Part Time Priests? Skeffington, 1960, pp. 150.
- Edwards, David L.:**
Priests and Workers, an Anglo-French Discussion, SCM, 1961, pp. 160.
- Hammond, Peter:**
The Waters of Marah, Macmillan, 1956, pp. 186.
- Hofinger, Johannes, S.J. and others:**
Worship: the Life of Missions. Liturgical Studies iv, Notre Dame, 1958, pp. x, 342.
- McGavran, Donald A.:**
The Bridges of God, a Study in the Strategy of Missions, Friendship Press, 1955, pp. xvi, 158.
How Churches Grow, Friendship Press, 1959, pp. vii, 186.
- Minchin, Basil:**
Every Man in His Ministry, Darton, Longman & Todd, 1960, pp. xvi, 328.
- Paton, David M.:**
Christian Missions and the Judgment of God, SCM Press, 1943, pp. 79.
- Petrie, John, translator:**
The Worker-Priests, a Collective Documentation, Rutledge & Kegan Paul, 1956, pp. xiv, 204.
- World Council of Churches:**
A Tent-Making Ministry. Towards a More Flexible Form of Ministry, pp. 16, 25¢. (Obtainable in U.S.A. from Room 440, 475 Riverside Drive, New York 27, N. Y.)

and *The Spontaneous Expansion*, have in fact been reprinted from time to time. In 1953, the Rev. David M. Paton, an English priest who had spent some years as a missionary in China, brought out *Christian Missions and the Judgment of God*. This book shows the direct relevance of Allen's teaching to recent events in China and elsewhere.

In 1960, Fr. Paton edited *The Ministry of the Spirit*, a substantial anthology of Allen's lesser-known writings, which also contains most of the text of *The Case for Voluntary Clergy*. New editions of Allen's two more famous works followed. The same publishers anticipate a fourth volume of selected writings in a year or two, which Paton will again probably edit. Paton himself is now well known to many Anglican readers for the several stimulating books he has published on various topics, and for his active role in the Liturgical Movement. For several years, he has now occupied a distinguished position as secretary of the Church of England's Council for Ecumenical Coöperation.

Meanwhile, both the practical pressure of events, and a new biblical understanding of the corporate nature of the Church, were driving others in this direction, as Allen had predicted. In 1960, *Part Time Priests?** appeared with essays by such important contributors as Archbishop Ramsey, Bishop Emrich of Michigan, and Bishop Hall of Hong Kong. The same year saw the publication of Basil Minchin's *Every Man in His Ministry*.

Meanwhile, what has happened in other parts of Christendom? Among Protestants generally, the Church is not viewed in the sacramental context presupposed by Allen. Yet some groups have followed certain aspects of his thinking with extremely successful results. This is reflected in McGavran's *The Bridges of God* and *How Churches Grow*. In a more erudite vein, we have Dr. Harry R. Boer's *Pentecost and Missions*. As for Roman Catholicism, its priest-worker movement in France excited the admiration of all Christendom. Their suppression in 1954 was not due to their lack of success, but precisely because the unique witness of their lives was too great a threat to the old order. Now, after almost a decade has past, one cannot read the burning testimonies in Petrie's *The Worker-Priests*, or in Edwards' *Priests and Workers* without a new awareness of the terror of God's judgment on an apathetic Christen-

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*Although this book is much influenced by Allen, its title would have distressed him. He insisted that for every Christian, clerical or lay, service to God and service in God's world are concurrent and full-time vocations.



With the Anglican Congress a few months off,

BOOKS

FOR THE CONGRESS

can help us to pray for it, and to throw off parochialism besides

by William H. Dunphy, Ph.D., S.T.D.

Chaplain, Margaret Hall School, Versailles, Ky.

The world-wide Anglican Congress is now only a few months off* and all of us — not simply those who are called to pray for it. But to pray for it intelligently involves some knowledge of the purpose of the Congress, and some knowledge of its program (at least in outline) and the probable trends of the discussions. Moreover, it is necessary to try to throw off our parochialism and to get a view of world Anglicanism in its various and many-colored parts, to appreciate more fully what Anglicanism is — both in its strengths and in its weaknesses — and to see something of the contribution it may make to a united Church.

Anglican Mosaic (Seabury, 1963, \$2.25) was written with this purpose in mind. It is edited by William E. Leidt, and has a distinguished array of contributors. Bishop de Mel, now Metropolitan of India, offers a valuable foreword, and the Bishop of Huron a thought-provoking introduction.

One sees something of the manifold variety of the ways in which Anglican Christianity was brought to unknown

lands — sometimes with a well cushioned establishment, sometimes (in Uganda for example) paying the price of martyrdom. We see something, too, of the very different problems faced in the accomplishment of the same fundamental task. In South Africa the Church has nobly battled *apartheid*, yet many of her members have been deeply corrupted by it and, as Bishop Ambrose Reeves points out, “put their ‘whiteness’ before their ‘Christian-ness.’” In the Province of East Africa, on the other hand, inaugurated less than three years ago, the Constitution contains a provision (which might well be imitated everywhere) that “in conformity with Christian doctrine, the Church of this Province proclaims that all men are of equal value and dignity in the sight of God, and, while careful to provide for the special needs of different people committed to its charge, allows no discrimination in the membership and government of the Church based solely on grounds of racial difference.” One turns to Central Africa, where “African catechists are the backbone of the work of the Church in the rural areas and in the reserves,” and to West Africa, “the white man’s grave; the black man’s resurrection.” One sees vast

stretches of country where no Church of our Communion is to be found, and Provinces where, for financial reasons, a Synod can meet only once in five years (as recently in Lagos, Nigeria).

But, of course, “the Church in the new nations of Africa” is only one of the subjects covered. In addition, there are “the Church in the cradle of religion,” (dealing with the Archbishopric in Jerusalem; India, Pakistan, Burma, and Ceylon; China and Japan; and southeast Asia); “the Church in the south Pacific” — a world in itself, and with a world of problems; “the Church in the New World”; and, finally, “Where it all began.”

The contributors are excellently qualified for their task and have done a fine job. At times one may quarrel with the views commended — sometimes a facile optimism, almost inevitable in a semi-official publication, is encountered. To take one sentence at random, we are told that “Churchmen in Brazil are conscious of the need for self-support, for flexibility of structure to meet new situations, and the important role the Anglican tradition can play in Latin America” (p. 144). The minds of some of us go back to Fr. Salamao Ferraz, and to his notable book, *A Fé Nacional*, and the alternately cool and hot reception extended to his endeavors for a genuinely Evangelical Catholicism. He finally wound up (regrettably but understandably) in the Roman Catholic Church, in which he is now a bishop. Perhaps things have changed con-

*August 13-23, in Toronto, Ontario, Canada

siderably in the last 20 years, but the evidence available does not readily suggest this.

At times the implied theology of some of the writers is difficult to reconcile with the history and the faith of Anglicanism, and indeed with what these same writers say elsewhere. Thus in Bishop Bayne's excellent treatment of our own Church in the United States, he says truly that "no Anglican Church could ever become a sect, and remain Anglican," a sect being defined as "a club of people who think alike even in small things." But he adds: "The nature of Anglican identity and unity does not lie and cannot lie in identity of belief. Anglicans are not one because they think alike, but because they act together, because they join in the same sacraments and prayers, because they share the same Prayer Book in each Church" (p. 164). This is a superficial judgment unworthy of a thinker of the caliber of Bishop Bayne.

Surely he knows that thinking alike and believing alike are two things, not one. When Pasteur said that he had the "*foi d'un charbonnier*"† he did not mean that he thought like a *charbonnier*. Obviously he did not. If Anglicanism no longer has a common faith as one of the essential elements binding our people together, then we had better go out of business as a Church. Christianity has always included one faith, as well as one Lord, and one Baptism, among the essentials that make us one, and this is as true of Anglican Christianity across the centuries, as of non-Anglican. Indeed, earlier in this same book, in the opening chapter, Bishop Bayne quotes the 1930 Lambeth Con-



ference's description of the chief common characteristics of the Churches in communion with Canterbury, and the first of these is: "They uphold and propagate the Catholic and apostolic faith and order as they are generally set forth in the Book of Common Prayer . . ." (p. 20). And on the very same page, where the unfortunate paragraph occurs, he expresses his certainty that "the necessities of Christian witness in our world call for clear and united doctrine." To this, as to most of what Bishop Bayne has written in this sparkling chapter, one can only say a hearty "Amen."

Agenda for Anglicans by Dewi Morgan (Morehouse-Barlow, 1963, 167 pp., \$1.75) calls on Anglicans to examine their treasures, and the contributions which they may and must make to the united Church.

† "The faith of a charcoal burner"

"What use has God for the Anglican Communion? Why has this curious family of some forty million Anglican Christians, spread across the world, come into being? What, if anything, gives it an identity? Can it define any of its own strengths and weaknesses, and, if so, can it do anything about them?" The writer is concerned by the fact that not enough of us are asking questions like these. He forces us to face them, and, incidentally, throws considerable light on the probable answers.

There is a suggestive treatment of authority and freedom, marred, however, by the fallacious contrast between revelation in a Person, and revelation in propositions — a contrast which is curiously alien from the New Testament — and a hasty dismissal of even the possibility that the Church may be infallible. "The concept is entirely alien to the Anglican



mind, which holds that infallibility is an attribute of God alone" (p. 23). The concept was not alien to the Anglican mind of Archbishop Laud nor even of Chillingworth, nor of an impressive array of Anglican theologians from the Reformation down to the present day. To say that "infallibility is an attribute of God alone" is just as true as to say "to Thee only it appertaineth to forgive sins," and as the second of the propositions is no objection to the truth of the power of the Keys in the Church and priestly absolution, no more is the first a valid objection to the truth that God has, in accordance with His promise, preserved His Church from error in her *universal teaching in matters of faith*, and will always do so.

There is a good discussion of regional and national Churches, with an interesting suggestion of a connection between the particularity of the Incarnation and of historic fact, so stressed in Anglicanism, and the emphasis which the Anglican Communion lays on national or regional Churches. But the emphasis is found in the New Testament: "John to the seven Churches of Asia."

The question whether Anglicanism is a "confession" is ably dealt with, the writer sympathizing with the position of Dr. Casserley and others, of a progress from the "middle way" to the "total way."

The thorny subject of the administration of mission is frankly faced, and the advantages and disadvantages of the "society system" adopted by the Church of England and the "unitary system" adopted by the Episcopal Church in this country are set forth and illustrated. "The day-by-day administration of mission" translates the missionary principle into prac-

tice, and shows keenly the heart-searching which is the constant preoccupation of a missionary organization staff. The writer's own experience with the S.P.G. enables him to speak helpfully here. As he points out: "the obligation to mission is unqualified and universal. It is an obligation not to be discharged in some future Utopia, but in this restless, fallen, given situation."

Chapter 6, "The Family which Prays Together," has much to say about the Prayer Book as a "passport to ecumenicity" as well as about its vital place in Anglicanism as a major artery. He considers that Anglicanism has throughout its history been a liturgical movement. Much of this is true, though it is also fair to remember that the first two English Prayer Books (1549 and 1522) shattered, apparently forever, the religious unity of the English people and the last one (1662) set the seal on this process, while the rubric insisting on a certain number of communions at every Eucharist, instead of increasing the number of communions only reduced the number of celebrations of the Eucharist. Anglicanism is, however, (the author reminds us), still feeling its way toward the liturgical ideals sketched out in the 16th century. There is a sensible plea that Prayer Book revision should not be undertaken by each provincial or regional Church without regard to, or consultation with, the other Churches of the Anglican Communion.

There is an interesting chapter on "Family Ties," which have survived such threats as the Kikuyu controversy, and other upheavals. Stress is laid on the fact that "the Church of England is certainly a Reformed Church. But it is not, and never can be, a Reformation Church." Would that this had always been remembered in unity discussions and proposals. Some of the links recently developed to



strengthen the family ties are noted. The epilogue concludes with a stirring call to action, in grateful response to all God has given us, and with the prayer: "O God, why has thou made this Anglican Communion? *For Christ's sake*, tell us. Amen."

More distinctly related to our theme is **The Church of England**, by Paul Ferris (London, Gollancz, 1962, 224 pp.; 25/-). It has all the advantages of the "candid camera" approach. It also has the limitations of this method, which perhaps is better adapted to *The City* which the author "examined" in a previous book than to the present subject. He has a light, breezy style which carries one along as he

Continued on page 28

Take Your Pick

Books of Catholic concern are to be expected in a book number of THE LIVING CHURCH, and in the book review columns of the regular issues, for that matter. But in this Spring Book Number we present reviews and discussion of books of amazingly catholic concern as well as Catholic. As varied as the blooms of spring (or the weather!) are the books reviewed in the book review columns [beginning on page 6] and the two feature articles this week.

In the article by Fr. Dunphy [page 16] there is a thoughtful consideration of books related to the coming Anglican Congress. Fr. Dunphy has told us that he feels there are more books which ought to come under this heading, and we propose to publish his consideration of these in future issues. In the present article, he writes about books on subjects ranging from the description of the various member Churches of the Anglican Communion to liturgics.

Fr. Porter [page 14] brings to the notice of readers of THE LIVING CHURCH new books about a man who in his own age spoke to this one — Roland Allen. Many of Fr. Allen's ideas sound very new, and very relevant to the Church's problems in this age.

In the book reviews, we spread forth in a sort of intellectual smorgasbord books on anthropology and the life of Christ; liturgy and sociology; biography and philosophy; comparative religion and poetry; history, ethics, and the theology and strategy of the missionary endeavor. Even the light touch is not missing. And then there is the newsmaking (which is not the only adjective that has been given it) book of the Bishop of Woolwich, *Honest to God*.

Take your pick.

Heirs Presumptive

Seizing the moment when no diocese, as far as we know, is in the throes of electing a suffragan bishop, we must comment once again on the unsatisfactory system of election that now exists. The diocesan convention chooses the man who is to serve as the bishop's principal assistant, and technically the bishop has no more voice or vote in the matter than any other priest or lay delegate. On the other hand, if the bishop did have a large part in the selection of a suffragan, he would be in effect choosing his own successor — a custom which may have prevailed in some places and periods but which seems highly unsatisfactory in our own time and place.

The degree to which the promotion of the suffragan to diocesan is a cut-and-dried matter may not be generally realized. Among living bishops, the score is 22 in 24 chances. There are 58 bishops who were elected as suffragan bishops. Of these, 34 have not had the oppor-

tunity to be considered for diocesan or missionary bishop of their own diocese or district because the see has not become vacant or because there already was a coadjutor (in the interim, seven became bishops of other jurisdictions). This leaves 24, of whom 22 have either become diocesan, missionary bishop, or coadjutor of their own diocese or district (10 in all having been elected coadjutor after serving for a time as suffragan). Only two have not been elected coadjutor or diocesan when the diocese held an election. The House of Bishops has a perfect score of electing the suffragan as missionary bishop.

The contemporary practice of having multiple suffragans will, of course, have some effect on the score in the future. Only one of the suffragans of New York, Michigan, South Florida, Long Island, etc., can be elected diocesan or coadjutor in any one election. Nevertheless, the principle generally holds: The suffragan bishop (or one of them) is the next diocesan.

The old story about the difference between a suffragan (who says to the bishop, "What can I do for you today, Bishop?") and a coadjutor (who says, "How are you feeling today, Bishop?") is apparently in need of revision!

We should like to see serious consideration given to the question of the place of suffragan bishops in the life of the Church. Are they really assistants to the bishop first and foremost? In that case, perhaps they ought to be elected by the convention on nomination by the bishop, and perhaps the Canons should specify that they may not be elected to the see in which they are currently serving as suffragan. Or are they really bishops in the full sense, temporarily apprenticed to the bishop of the diocese? In that case, no doubt the diocesan should scrupulously avoid influencing the convention's choice, and perhaps he should make some definite assignment of jurisdiction as he does in the election of a coadjutor.

There is nothing new about this problem. The *corepiscopi* of ancient times were bishops without jurisdiction except by delegation from the bishop of the diocese. But the anomaly of a bishop possessing full sacramental powers without the authority to use them except at the will of another bishop was as frustrating then as it is now — not, perhaps, to the individual concerned so much as to the general body of the laity. Ultimately, the *corepiscopi* either disappeared or became diocesans, and the need for assistant bishops was later met by consecrating bishops for sees that had been overrun by anti-Christian forces. They theoretically had full jurisdiction in places they could never go to, and in the meantime graciously helped the bishop of the place where they were.

The Protestant Episcopal Church in the USA is probably the most episcopal Church in the world. It has almost 200 bishops, of whom some 60 are resigned or retired — about 140 in active service. The Church of England has about 120 bishops, of whom 33 are "assistant bishops" who in many cases would be counted in the retired category in the American Church. The Roman Catholic Church in the United States has many more communicants per bishop than the Episcopal Church. In Orthodoxy and in those Protestant Churches which have bishops, it is also true that one bishop serves many more Church members.

The Episcopal Church's proportion of one bishop for every 50 priests and one active bishop for every 25,500 Church members is not necessarily the wrong one even though it is far greater than that of any other sizable Christian body. The mayor of a town of 25,000 is probably much closer to the people than the mayor of a town of 250,000. Yet, since something approximating the latter figure is the usual proportion between bishops and Church members, we may well be hesitant about any changes in our present system that would increase the number of men in episcopal orders.

Thus, the idea of having two kinds of suffragans — one elected by the people, with a right to be considered later for election as diocesan, and another appointed by the bishop and debarred from the succession — might well lead to undesirable consequences.

Probably the simplest and best solution would be to revise the Canons in such a way as to forbid the election of a suffragan in any diocese which does not have a coadjutor. The first assistant bishop elected in any diocese would be the bishop chosen by the people as their future diocesan. Any subsequent assistants would be helpers to the bishop and the coadjutor and it might be reasonably expected that the bishops of the place would have an influential voice in their selection.

This, of course, runs into the difficulty that some bishops and dioceses may prefer to have bishops who are simply assistants, and would thereby be forced to accept a bishop sharing jurisdiction when they did not want one.

In answer to this objection, we can only say that the episcopal office is not quite an appropriate office for a man who is not his own boss, and that every arrangement made to divorce episcopal power from the right to exercise it has proved unsatisfactory over the course of Christian history.

No doubt some assistant bishops are needed. But let the first assistant be a full bishop, and let chorepiscopal status be reserved for those relatively rare situations where more than two bishops are needed.

Thy Neighbor's Wife

There has been much speculation about the reaction of the public to Governor Rockefeller's divorce and remarriage, but it seems to us that a good deal of the comment misses the point.

The issue is not what one thinks about marriage after divorce, a subject on which Americans are divided. Church members would not necessarily insist that their Church's interpretation of the mind of Christ be followed by everyone. The issue is actually a much more clear-cut moral principle, which is enshrined in the Ten Commandments: Thou shalt not covet thy neighbor's wife.

Perhaps the whole idea of this particular marriage did not occur to either participant until they were both legally free, but appearances are to the contrary.

We do not see how Governor Rockefeller can any longer be seriously considered as a candidate for the presidency.

Abolish Rogationtide?

In the course of the years from the fifth century to the 20th, the observation of the Rogation Days has changed in purpose from its original one of prayer for deliverance from imminent disaster to prayer for increase of the fruits of the earth, and to the present vague one that seems to have something to do with Sunday school children planting zinnias.

The Gallican bishop, Mamertus of Vienne, inaugurated processional litanies on the three days preceding Ascension Day because of the terror of local earthquakes and volcanic eruptions. People of later ages proceeded around the fields asking for plentiful harvest. But the earthquakes and eruptions that beset 20th-century



America are not so physical, and for most Americans, a bountiful harvest is an economic puzzle and a political embarrassment. There still remain some predominantly agricultural parishes where Rogationtide makes sense, but most Episcopalians wouldn't know wheat from rye even at harvest time, much less in the spring.

To pray for prosperity in terms meaningful to the worshipers in most parish churches would involve not only struggling with complicated concepts of modern economic structures, and the insertion of words which would sound strange in their Elizabethan setting, but — a more serious obstacle — the awkwardness of those who are among the world's most prosperous people asking for yet more prosperity.

What happens, outside of the rural parishes, is that the Rogation idea desiccates into a quaint bit of pagantry chiefly reserved for children and zinnias.

But are there no evils from which we need to pray to be delivered? The morning newspaper can furnish subjects enough for a lengthy litany — and those subjects, of course, can all be included in the deprecations of the Litany we now have in the Prayer Book.

And even if American earth seems to keep yielding an embarrassment of riches without benefit of prayer, there are still many evident lacks for which the Church would do well to ask God's providence.

At any rate, the Church should either let the Rogation observance, which has been changed by previous generations as was indicated by the circumstances of their lives, change again to serve the needs of the people of this generation, or else it should get rid of the observance entirely. The Church's liturgy was never meant to be a carefully preserved family heirloom, unused and unuseful except when put on display once a year. That which is ancient in the liturgy is retained because it is still living, not because it is an antique or a curiosity. Many of the ancient forms still serve because men's spiritual needs have changed very little with the ages — but where the circumstances of human life do change, a living liturgy changes, too. A church may well smell like an air-conditioned office building or like incense — it has no business smelling of mothballs.

BOOKS

Continued from page 7

origins of Christianity; when he attributes to it "fundamental dualism," he ignores basic incarnational and sacramental concepts which the Church has maintained with varying success in every age.

In general, though, there is no evidence here of the Gibbon syndrome or the anti-Church bias of 19th-century historiography. History is allowed to supply its own corrective to Western self-esteem, often with a smile, as when the Chinese Emperor I Tsung is quoted as receiving Muslim envoys in 872 with this Olympian comment: "As for the Flood, we do not believe it. The Flood did not submerge the whole world. It did not reach China or India."

It is good to see one's Western world in a truly universal setting, through the eyes of someone who has the long view, whose fresh perspective casts light on even familiar topics:

"But the most novel aspect of the new religion (Christianity) remained its original compassion. This benevolence, akin to Buddhism, but more positive, brought an unheard-of good cheer and gentleness both into the jaded, demon-haunted world of late antiquity, and into the cruel and fatalistic cults of the North, with their vague sense of Teutonic tragedy, of weird monsters and fated Gods, their dour code of holding fast, at best, to honour and endurance. As Western civilization went down, and as Byzantium withdrew into its Eastern territories . . . the West confronted the future in an intellectual, economic and technical degradation unparalleled by any great contemporary civilization. But it possessed in the Christian religion, which, like Graeco-Roman culture, had come out of the East, a creed full of obstinate Semitic vision and fire, inspired by a novel charity and hope."

Gibbon, thou should'st be living at this hour.

SISTER MARY HILARY, C.S.M.

Sister Mary Hilary, a sister of the Western Province of the Community of St. Mary, teaches history at Kemper Hall. She is currently preparing a history of her Community.

David and Achilles

Before the Bible. "The Common Background of Greek and Hebrew Civilizations." By **Cyrus H. Gordon.** Harper and Row. Pp. 319. \$6.

"What has Athens to do with Jerusalem?" said the Church father Tertullian. Most of us who studied the ancient Greek classics in high school and college, and the Bible in Church school or seminary, would probably say offhand, "Very little, or nothing at all" — though, of course, the seminarian would know at least that there was some connection in the formulation of Christian theology.

But Prof. Cyrus H. Gordon of Brandeis University is obviously not concerned

with patristic theology in *Before the Bible* but with the pre-historical-writing period of the second millennium B.C. — a time when our knowledge of human history and culture is largely dependent upon the findings of archaeologists and the siftings of literary critics of ancient myths and epics.

Prof. Gordon puts his thesis in these words:

"The milieu of David and that of Achilles are . . . closer to each other than either is to the age of the great Hebrew prophets, or of fifth and fourth century Athens. The synthesis out of which the early Greeks and Hebrews sprang in the second millennium was already in the making early in the third millennium."

In other words, the traditions of Homer and of the earliest historical memories of the Old Testament are related — through a common "parent" culture of the East Mediterranean world. This culture extended from Mesopotamia to the Aegean, including Egypt and Asia Minor; and the line of cross-fertilization has been revealed in the recent archaeological discoveries in West Syria and Crete. Specifically, the relation has been shown in epic poetry of the Ugarit tablets, whose



motifs and patterns lie behind the Homeric sagas and the stories of the Hebrew patriarchs; and it has now been confirmed by the decipherment of the "Linear A" inscriptions dating from the Minoan age of Mycenae and Crete.

All of this may seem very recondite to the ordinary Bible reader no less than to the student of early Greek literature. And it is fair to say that some distinguished scholars of the Near Eastern world of antiquity are still skeptical of Dr. Gordon's confident assurance about his deciphered texts. But it seems obvious that the wealth of evidence and suggested parallels brought forward in his book will open tremendous new horizons to our understanding of the Old Testament from Genesis through Judges — the folkways, social customs and institutions, ritual patterns, and ideological concepts contained in these books.

The lay reader may be bewildered in the maze of unfamiliar sources here presented in detail, but he will also find many examples of parallel material to enrich his Bible reading. Scholars will be debating the minutiae of suggestions for many years to come. This is a pioneering, not a definitive book — a characteristic that gives it excitement and interest.

MASSEY H. SHEPHERD, JR., Ph.D.
Early Church history is one of Dr. Shepherd's special interests.

Reverent Autopsy

The Metaphysics of William James and John Dewey. "Process and Structure in Philosophy and Religion." By **Thomas R. Martland, Jr.** Philosophical Library. Pp. 210. \$4.75.

It is possible that a book which presents itself as a discussion of the metaphysics of William James and John Dewey may appear to some as a catalogue of the snakes in Ireland. But Dr. Thomas R. Martland, Jr., who is assistant professor of religion at Lafayette College, and familiar to regular readers of *THE LIVING CHURCH*, not only displays the metaphysical skeleton of pragmatism, but provides a systematic and reverent, because truthful, articulation in *The Metaphysics of William James and John Dewey*.

In three large chapters, supported by ample notes and a full bibliography, we are given first a survey of the principal critics of the metaphysics of James and Dewey, and then an exposition, closely reasoned and massively thorough, of the position of each man in turn. It requires a genuine effort of intellectual readjustment to enter the world of discourse of James and Dewey, of Santayana, Royce, W. P. Montague, R. B. Perry, A. K. Rogers, or E. G. Spaulding. A serious discussion of a philosophy which is in its terminology and its methodology neither existentialist nor logical-analytic is rather a sport at present. It is, as well, both useful and refreshing, since it examines the presuppositions (and the lack of them) of a point of view which, however unconsciously, supports the "working pragmatism" of a good many more people than the desperate categories of radical existentialism or the virtuosic refinements of linguistic analysis. This is not to say that James' stress on immediate experience is utterly unrelated to the preoccupations of existentialism, or Dewey's notion of logical validity to the problems of semantics.

But Dr. Martland's book has a subtitle, "Process and Structure in Philosophy and Religion," and his exposition of James' and Dewey's metaphysics is also an illustration of this basic theme, presented in a first chapter and a postscript. In fact, he has written two books, for the central exposition is self-contained and self-sustaining, while the provocative thesis which it illustrates — the congruence of philosophy and religion — needs a more generous working-out. There is an echo of the splendid Platonic-Augustinian-Franciscan tradition of philosophical theology in this:

"If philosophy and religion are both necessarily involved in metaphysics to the extent that the first has at least an implicit understanding of what Nature is, and the second has at least an implicit understanding of what God is, and we can explain both understandings, at their root, in terms of process and structure, then it seems that,

metaphysically speaking, Nature and God are, at root, the same. . . . That is to say, Nature and God, the metaphysical and the 'super-natural,' philosophy and religion, seem to be the same, but the supernatural, or religion as expressed in particular historical religious manifestations, involves an addition of personal commitment. Religion is philosophy in its ontological core plus a superstructure of personal relatedness to that philosophy."

There is in this the sound of a somewhat more starchy Dr. Du Bose. I, for one, hope to hear more of this thesis another time.

WILLIAM H. RALSTON, JR.

Fr. Ralston is assistant professor of religion and ethics, School of Theology, University of the South.

Into Sharper Focus

What Jesus Did. By Theodore Parker Ferris. Oxford University Press. Pp. 131. \$3.25.

Dr. Theodore Ferris, the distinguished rector of Trinity Church, Boston, fully recognizes in *What Jesus Did* that it is through the *works* of Jesus, rather than through His words as such, that the world must be saved. This essential truth seems in our day to be getting more attention, and the Christian cause is indebted to any book which drives home this truth. Modern Christians have tended to look at Jesus as the Master Teacher rather than as the Lord through whom God performs His mighty redemptive acts.

What did Jesus do, besides teach? The following things, to each of which Dr. Ferris devotes a chapter: He performed miracles; He forgave sins; He associated with undesirable people; He broke the law; He prayed; He went to Jerusalem; He died; He rose from the dead. Through each of these doings He changed the world, and He changed us. But His work was not finished long ago. In the three closing chapters we are shown how what Jesus did is relevant now, how He ascended into heaven, and how He continues His ministry.

Nobody who has heard Dr. Ferris preach or has read any of his writings will need to be told that this book is simple, direct, and relevant in its appeal to mind and heart together. I think its special value for many readers will be that of setting our Lord's eternal work and ministry in sharper focus and clearer perspective. What Jesus *did*, Jesus is *now doing*: This is the everlasting Gospel as it is, and as we need to receive and to proclaim it.

This small but vital book will be greatly helpful toward this end.

CARROLL E. SIMCOX

Fr. Simcox, rector of St. Mary's Church, Tampa, Fla., is a former book editor of THE LIVING CHURCH. Among the books he has written are Is Death the End? and The First Gospel.

Clinkers in the Crypt

I Turned My Collar Round. By James Insight. Frederick V. Fell. Pp. 192. \$3.95.

An American reader perhaps misses much of the humor of *I Turn My Collar Round*, just as he loses the meaning of some of the local expressions for the scene of the book is apparently somewhere in London in a parish that is known as St. Clement's.

Purportedly the autobiographical story of the Rev. James Insight, the novel (if it is a novel) has every indication of being written by a man who assumes a pen name. Even the customary biographical note is missing from the dust jacket.

Why such anonymity? A former English professor of Kenyon College perhaps gave the key to the answer in a remark that he made about Chaucer and Boccaccio; they were reformers in times when reforming was a dangerous business, but they escaped because they put their demands for reform in their delightful stories. Could it be that the Rev. James Insight is doing a similar thing?

Certainly he gives us enough of the shortcomings of the Church of England to laugh about — from the brevity of the training period of candidates for Holy Orders (three years at Cambridge and two at a theological college, with no practice in sermonizing) to the indifferent way in which many people take the Church for granted. The episode of the Sermon-sender Service is a case in point; at the morning service Mr. Insight delivers the sermon very effectively, only to have a friend preach it again at the evening service.

Many interesting characters and incidents are introduced, and the story is loosely hung on the questions whether Mr. Insight will marry Babs Blamey, Margaret the vicar's daughter, or the girl his mother hopes he will, and what he will do with the pile of clinkers which the sexton has been accumulating in the crypt for nearly 30 years.

The book is wholesome, to say the least. If it is of a light, humorous nature, it is worth reading, and will bring back many nostalgic memories to the older clergy even in America. If it is of a reforming nature, the Church should take it to heart.

NORMAN J. THURSTON

Fr. Thurston is retired rector of St. James', Newark, N. J.

Blinded by Brightness?

Honest To God. By John A. T. Robinson. Westminster. Pp. 141. Paper, \$1.65.

People have described to me the TAB (Tetanus, Antitoxin, Booster) inoculations which are necessary for those visiting Asia, and the effects of these shots. John Robinson, Suffragan Bishop of Woolwich, England, has had some heavy TBB shots (Tillich, Bonhoeffer, and Bult-



Dr. Ferris
Jesus' works save.

mann) and is still a little feverish. He is vehemently against a good many things, and what he is for is much less clear; but he should make a good recovery.

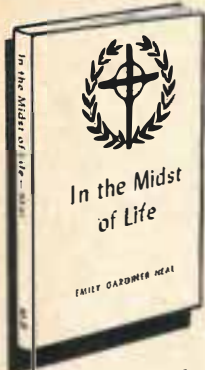
Responsible Christians will do well to read the bishop's *Honest to God*, for the medicine which the bishop provides is useful and it will assist the readers' health in the end. One only hopes that too many people will not die as a result of the author's sometimes hasty diagnosis and heavy dosage. But it is emphatically a book to be read and pondered; do not believe what some vehement and hasty reviewers have said!

Bishop Robinson agrees with one of Otway's characters: "These are rogues that pretend to be of a religion now! Well, all I say is, honest atheism for my money." The pitifulness of most Christian apologetic sends him into the arms of D. H. Lawrence and Julian Huxley. Now that we know that God is not "up there," it is time to discover that he is not "out there" either; so the author usefully demolishes those who believe that God is only "out there" and not anywhere else. But how few such people are!

The bishop supplies the valuable and indeed necessary corrective that God is "the Ground of our very being" — but then is so excited by the discovery that he denies that God is "out there" at all. And he spends the rest of the time trying to avoid being sucked into the quicksands of naturalism with Julian Huxley and (perhaps) John Wren Lewis. "The holy is the depth of the common" (p. 87) — excellent, but is it only the depth of the common?

He is honest, up to a point, with his difficulties about prayer; if God is emphatically not "out there," quietism would seem more commendable than the Lord's Prayer (which surely needs demythologizing). His "religion" and his participation in Christmas seem to be venial concessions to human weakness, for it must be

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a strain to follow Tillich and Bonhoeffer all the time. John Robinson clearly believes much more than his German mentors permit — who will win in this exciting tug-of-war? I commend to him and all wrestlers with the truth the Jesuit's prayer: *Save us from being blinded to Thy whole meaning by the brightness of some single utterance.*

KENNETH NEEDHAM ROSS

Fr. Ross, vicar of All Saints', Margaret Street, London, contributes regularly to the London Church Times. His books include Why I Am Not a Roman Catholic and The Thirty-Nine Articles. At present he is visiting lecturer in ascetical theology at GTS.

Spellbinder Reassessed

Moody: A Biographical Portrait. By J. C. Pollock. Macmillan. Pp. 336. \$5.95.

D. L. Moody (1837-1899) the American evangelist who held millions of people in this country and in Great Britain spellbound with his preaching, has had a number of biographies (no less than six appeared in 1900, the year after his death) and with good reason. Greatness is never easy to assess, and Moody, who inclined the hearts of hundreds of thousands of people to believe in Jesus Christ as they had never believed before, was certainly a great man. The lives of such men make fascinating study, and at intervals they need new assessments.

The author of the new book, *Moody*, is an Anglican (he is rector of the parish of Horsington in Somerset) but his view of Moody is not sectarian. J. C. Pollock has written a book that should interest everybody who is concerned with the spreading of the Gospel. It is the story of a tremendously persuasive Christian who "wanted the Churches to work together and deplored the multiplicity of sects."

Mr. Pollock, who describes Moody's work in Chicago and at Yale in the same compelling detail as his preaching in London, Edinburgh, and Cambridge (for an utterly uneducated man, Moody was amazingly successful at holding the attention of university audiences), has brought fresh new insights to Moody's character and accomplishment, most of them the result of his own researches and interviews. He takes up unpleasant questions like the permanence of mass conversions (deeply moved people sometimes found themselves not welcome in the churches), and he gives Moody's critics their due, even to the extent of quoting scathing antagonists like Walt Whitman at length.

This is not a sentimental rhapsody, although it is loving and even enthusiastic, but it is an excellent, adult review of the life of a great Christian.

JAMES M. LUFKIN

Mr. Lufkin, at present a technical (spacecrafts) writer, formerly taught university English, and describes himself as an amateur of Church history.



From *Moody: A Biographical Portrait*
 Courtesy of Northfield (Minn.) Schools

Moody, his wife, and grandchildren (1899)
 He inclined the hearts of thousands.

Religious Inertia and Poetry

Gods of a Changing Poetry. Vol. V (1880-1920) of "Religious Trends in English Poetry." By Hoxie Neale Fairchild. Columbia University Press. Pp. 663. \$7.50.

In *Gods of a Changing Poetry*, a devoted Churchman and distinguished scholar, Hoxie Neale Fairchild, proves to be an energetic and resourceful guide through 40 years (1880-1920) of English poetry.

It is the fifth volume of Dr. Fairchild's monumental study, "Religious Trends in English Poetry," and in this book, *Gods of a Changing Poetry*, he promises another to complete his work and to consider the present generation. At once extensive in its range and intensive in its analysis, the series is a masterpiece of literary criticism. It is also a major record of the English religious genius and its influence.

This volume takes us into many strange countries of the religious mind: There

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May

19. Sisters of the Holy Nativity, Providence, R. I.; St. Luke's, New York, N. Y.
20. Trinity, Haverhill, Mass.
21. Church of the Holy Cross, Dallas, Texas
22. Grace, Hartford, Conn.; St. Mark's, Mendham, N. J.; Trinity, Detroit, Mich.
23. Grace, Newark, N. J.
24. St. Andrew's, East Williston, N. Y.; All Saints', Los Angeles, Calif.
25. St. Paul's, Denver, Colo.; Church of St. John the Evangelist, Flossmoor, Ill.; Pueblo Chapter A.C.U., Pueblo, Colo.; Church of St. Stephen and the Incarnation, Washington, D. C.

are the few measured miles of devotional lyrics, tracts of aesthetes and decadents, provinces of the mystics and symbolists, long stretches of questioning and unbelief, and as we conclude the book we enter a land "toward hysteria."

It is not an inviting field for the study of either religion or poetry. The author admits that "religious sensibility in English poetry is at a lower ebb than at any earlier period. Christianity fares no better. It is either ignored or attacked or derided by the great majority of intellectuals and artists."

The fault was not altogether with the poets. The Church was ailing and aimless. It suffered the anemia of liberalism, its mind undisciplined, its purpose undetermined. In such soil poetry cannot grow.

The poets turned to religion, and religion, so uninspired and uninspiring, turned them on themselves. That fact made for the anguished cries of disbelief, the excessive individualism, and the worn and vague imagery. However, some of the ablest poets did well with the little material at hand. Their poetry is superior to their religion.

The best chapters come late when the author diagnoses the spiritual malady of the day and prepares us for the renaissance of religious poetry in our own day.

This volume is a study of religious inertia and its influence on poets.

JAMES DYAR MOFFETT

Fr. Moffett is Episcopal chaplain at the University of Wisconsin, Milwaukee.

The Bread of Life in Baghdad

The Eucharistic Liturgies of the Eastern Churches. By the Rev. Nicholas Liesel. Liturgical Press. Pp. 310. \$8.

The liturgy is the characteristic action of the People of God, but it is a sorry fact that the study of the liturgy, and especially of the Oriental rites, is commonly and unavoidably restricted to the examination of the texts of prayers, divorced from the living action of a living people. Thus it is with deep gratitude that we welcome *The Eucharistic Liturgies of the Eastern Churches*, by Nicholas Liesel, a superb album of photographs of the Oriental rites as they are celebrated within the Roman Catholic Church. The rites described in pictures and text include the Coptic, Ethiopic, Syrian, Malankarese, Maronite, Greek, Melchite, Russian, Ruthenian, Chaldean, Malabarese, and Armenian.

The photographs, the work of Signor Tibor Makula, were made in Rome under the direction of Fr. Liesel while he was still a student in the Pontifical Oriental Institute in the middle 1930s. For this reason they fail to reflect the great strides which have been made in the last generation toward purifying the Uniate rites of the East-West hybridism with which they

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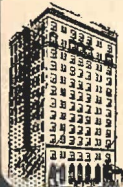
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have long been plagued. It is regrettable, to cite but one instance, that the Ethiopic rite, here celebrated at a typical Renaissance altar complete with exposition throne and lace superfrontal, could not have been photographed within the magnificent and authentic setting now afforded by the Vatican's Ethiopic College. This defect is largely neutralized, however, by the fact that the overwhelming majority of the pictures are of the manual acts of the celebrant, taken at close range.

To the 803 photographs — a much smaller selection of which was published in this country three years ago — Fr. Liesel now adds an historical introduction to each rite, a running commentary keyed to the photographs with ample quotations from the texts themselves, and maps showing the jurisdictions of the various rites (except the Greek, Russian, and Ruthenian). Also provided, although unavoidably oversimplified, are outlines of the several rites ranged for comparison in parallel columns.

While this book does not aim at providing a technical liturgical treatment of the Oriental rites, it should yet prove an invaluable tool to the teacher, a welcome resource to the serious or casual student of the liturgy, and an attractive if not compelling introduction to the subject for all those to whom it may never have occurred to wonder just how the Bread of Life is broken in Baghdad.

THOMAS J. TALLEY

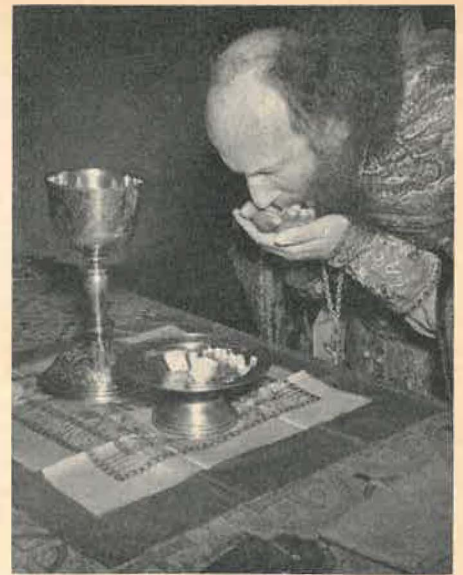
Fr. Talley is assistant professor of liturgics at Nashotah House.

Bonhoeffer at the Vatican?

Faith and the World. By Albert Dondeyne. Duquesne University Press. Pp. 324. \$5.

Does it sound silly to suggest that a Dietrich Bonhoeffer is in the Vatican camp? Well, consider this book! A century ago hardnosed Protestants in Massachusetts and Connecticut outlawed birth control and ever since then Catholics have spoiled the Protestants' efforts to get rid of their mistake. It is news, then, when a Roman Catholic insists, as Canon Albert Dondeyne of Louvain does in *Faith and the World*, that Roman Catholic statesmen ought not to impose their own peculiar ethics on non-Catholics.

He even asserts that Roman Catholic eyes are riveted more on the past than toward the future, and that the Church's preaching fails to keep touch with the times. He agrees that accusations of Roman reaction and a tendency "to come too late" are not groundless. The Roman Church, he protests (pp. 121-22) has no monopoly of truth and morality. To top off his exercise in ecclesiastical self-examination, the author even allows that Karl Marx is one of the great men of all



— From *The Eucharistic Liturgies of the Eastern Churches*

A priest receives the sacred host according to the Russian rite.

times and that "Christendom" is gone with the wind (p. 307). His social ethic is as radical as the Rev. Canon Jaques Leclercq's.

The Vatican Council's openness to the new age and its ecumenical spirit, the simple grandeur of Pope John and Cardinal Bea, the scholarly courage of theologians like Hans Küng, these have become news. But we can get a better grasp of the new-age forces at ground level from books like Dondeyne's. Even though its style and method are much more traditional, there is a kind of sacred secularity and holy worldliness and taking-history-seriously in his book that is excitingly close to the Lutheran Bonhoeffer's.

This book was first published in Dutch in 1961 and went through three printings before this translation was made. It is more a "dialogue" with the non-Roman Catholic world than with the non-Roman Catholic Church. Thanks are due to Duquesne as well as to Dondeyne.

JOSEPH FLETCHER, STD

The Rev. Dr. Fletcher, professor of social ethics at ETS, is leaving in June to be visiting professor of Christian ethics at International Christian University, Tokyo, for the 1963-64 school year.

Under His Own Flag

Upon the Earth: The Mission of God and the Missionary Enterprise. By D. T. Niles. New York: McGraw Hill. Pp. 270. \$4.95.

Upon the Earth: The Mission of God and the Missionary Enterprise is a book with a history behind it. Though written by a single author, it draws upon and summarizes a long series of consultations sponsored by the Department of Missionary Studies of the World Council of Churches. Those responsible for the missionary cause in the life of the Churches

have long been conscious of the fact that the call to "mission and evangelism" inherent in the Gospel needs a new clarification of a "theology of missions" addressed to our day of rapid social change. This book is the result of a whole generation's wrestling with this problem of redefinition. Though Dr. Niles fulfills his task, in his opening chapters especially, of faithful "opinion-harvester" (the researcher's inevitable questionnaire in the background) he feels free, through most of the remainder of the volume, to sail under his own flag. The book's chief value, indeed, consists in the fact that the reader will meet not a distillation of mere consultation wisdom, but Dr. Niles himself: native of Ceylon, long secretary of the Department of Evangelism of the World Council, at home both in East and West, endowed with a gift of prophecy recognized throughout the ecumenical community. His sharing of his vivid, yet matured, insights in this book can become a landmark in the Church's understanding of herself and her mission for our time.

It is surely no longer a secret that something has happened to rob the phrase "foreign missions" of the appeal which the slogan once exercised in the Churches of the West, homeland of the great missionary enterprise of the past few centuries. Even responsible Church leaders frequently voice the opinion that "the era of foreign missions is ended." The mission-station Churches of an earlier day have matured and became the "younger Churches," autonomous now and called to become "missionary" in their turn.

This, however, does not, so Dr. Niles argues, end the mission story. Global evangelism, even if it has arrived, still involves crossing frontiers. Some of these are still inevitably geographical frontiers; hence the phrase "overseas missions" inherits some of the appeal once attached to "foreign missions." Such geographical crossing of frontiers retains its challenge even when the word "frontiers" receives enlarged meanings so as to include the racial and cultural walls of separation now emerging as barriers to be crossed by the Gospel in America and Europe as well. The call to mission meets the Churches today wherever "Church" encounters "world," at home or abroad. The closing and climactic section of the book bears the title: "The Encounter." Subsidiary chapter titles illustrate its meaning: (1) "The World of Religions — the Religious Frontier," and (2) "The World of Nations — the Secular Frontier."

The major thrust of Dr. Niles' volume — those sections bearing the title: "The Faith," and "The Enterprise" — is devoted not merely to technical problems of contemporary missionary strategy (though these are daringly given airing and criticism), but to arousing the Churches, particularly in our somnolent Western Christendom, to the fact that to be a Christian at all means to be a witness. "When we

are converted to Christ, we have been changed from owners to tenants. . . . The root of much missionary weakness lies in the life of Christian congregations. These congregations go on and increase in their several activities. They are prosperous Churches — only this proves nothing. Sodom and Gomorrah would have gone on in peace and prosperity had there been ten righteous men among them" (page 176).

THEODORE O. WEDEL

Canon Wedel is warden emeritus of the College of Preachers, and is currently on a three and one-half month lecture tour.

When Nature Awakens

Customs and Holidays around the World. By **Lavinia Dobler**, and **Howard V. Harper**. Illustrated and designed by **Josephine Little**. Fleet Publishing Corp. Pp. 186. \$4.50.

This is a holiday book in the purest sense of the word, a book of "holy days" of the world's religions. It was written by the chief librarian of *Scholastic Magazines*, Lavinia Dobler, as a reference book for young people, so that they may compare the holidays of different religions, the ways they are celebrated, and often the history of how they began. It is not, however, a book likely to repose on a



Illustration used courtesy Fleet Publishing Corp. Girls' Doll Festival (March 3d) from *Customs and Holidays around the World*.

library shelf awaiting an opportunity to supply occasionally needed information. Charming and lavishly illustrated, its dramatic and colorful presentation, its warm and lively style of writing make it entertaining reading from cover to cover.

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with an accuracy regarding the Episcopal Church that is often annoyingly lacking in days-of-the-year books, encyclopedias, and even text books. This is doubtless due to the supervision of its preparation by the Rev. Howard V. Harper, D.D., an active Episcopal writer and executive director of the Presiding Bishop's Committee on Laymen's Work. (It should be noted, perhaps, that much of the material is a duplication of Fr. Harper's book by the same publisher, *Days and Customs of All Faiths.*)

It is interesting that the author has presented her material seasonally and has chosen to "begin our story of the world's holidays and customs at the time of the year when nature awakens — the spring," and to close with the words: "This is the book you never will finish. The next holiday is the First Day of Spring." In this arrangement of religious holidays Miss Dobler, perhaps unknowingly, is following the plan of Pius Parsch, noted Roman Catholic liturgist, who has pointed out that there is actually no such thing as a "Church year," except insofar as the liturgical cycle unfolds itself within a civil year. He suggests, with logical and compelling reason, that the beginning of the Church's cycle of festal seasons is not properly Advent at all but Lent, spring-time, the season when life begins in nature and which has as its liturgical purpose the establishment and restoration of new, divine life in men.

DOROTHY R. SCHNEIDER

Mrs. Schneider is a frequent contributor to religious magazines and publications for children.

Why Women Are Discontented

The Feminine Mystique. By Betty Friedan. Norton. Pp. 410. \$5.95.

The Feminine Mystique by Betty Friedan is a book which is making as many enemies as it is friends. Both sides will have to rethink the position of modern woman, so perhaps the purpose of the author will be fully accomplished. Certainly few statements have caused such a chorus of approval or consternation since the time of the suffragettes.

Mrs. Friedan, mother of three children, graduated *summa cum laude* from Smith College and held a research fellowship in psychology at the University of California. She is now a free-lance writer and originator and director of the Community Resources pool, a unique experiment in which artists, scientists, writers, and others work with children of promise in the public schools. She describes herself as "a writer who keeps house" rather than as "a housewife who writes."

This provocative work will interest most people and certainly make us more observant. Clergy who counsel women may be less puzzled as to women's rebellion (right or wrong) when they see

what is being said to describe the plight of the fair sex. It will be interesting to see what effect the book will have on those housewives who are already ill at ease. Many who enjoy their lot are very angry at Mrs. Friedan.

"The feminine mystique" is the name given to the image which men (greatly influenced by Freud, who described the only kind of woman he knew) have created since 1940. This image allows her to have no glory except in her own femininity. The author contends that we have rejected the freedom our grandmothers fought for, that we have been driven back to "adjust to the feminine role." This role is that of a fluffy, young, glamorous creature who is very passive, and who is excluded from the world of thought and



ideas. Mrs. Friedan says that men edit women's magazines, and that the extensive research done on numbers published before and after the second world war support her theory. The stories and articles in them show the degeneration of woman who was the thoughtful companion of man, who shared his life; she is now less than a person.

Betty Friedan says we must get rid of many of the social scientist's half-truths. "How many women's abilities are really being used?" she asks, and contends that women are not using their education. A "problem that has no name" has arisen, one which puzzles physicians and psychiatrists. She documents and describes this problem with numerous case studies. She says that women seek relief from it in various ways; in alcohol; more and more household gadgets; tranquilizers; and sometimes in extra-marital affairs.

We are told that the solution lies in "a new blue-print for living," a decision as to what we will do with our lives. Education on the right lines will help: Girls should not be set on a "man-hunt" from high school onwards, but shown how to use their education so that they may have a home *and* a use for their education.

"The women who went west with the wagon trains also shared in the pioneering purpose. Now the American frontiers are of the mind and of the spirit. Love and children are good but they are not the whole world, even if most of the words now written for women pretend they are. Why should women accept this picture of half-life, instead of a share in the whole of human destiny? Why should women try to make housework 'something more,' instead of moving on the frontiers of their own time, as American women moved beside their husbands on the old frontiers?"

And again,

"Who knows what women can be when they are finally free to be themselves? . . . Who knows the possibilities of love when

men and women share not only the fulfillment of their biological roles, but the responsibilities and passions of the work that creates the human future and the full knowledge of who they are? It has barely begun, this search of women for themselves."

Read the book for yourself and understand what it is all about. But if you "profess and call yourself a Christian" you will have an uncomfortable feeling at the back of your mind that since "our hearts are restless until they rest in Thee," there is another dimension of life to be considered. Certain challenges in the book — to be what we were created to be — may perhaps help us to use a *divine* discontent in the best way.

DORA CHAPLIN

Dr. Chaplin is associate professor of pastoral theology at G.T.S.

Booknotes

C. S. Lewis fans will be pleased to see that Macmillan has published his classic **The Great Divorce** in paperback (pp. 128, 95¢). Now an even greater segment of the reading public will be introduced to this gripping and thought-provoking tale of the busload of passengers who travel from Hell to the outskirts of Heaven, in which the eminent Cambridge don reveals how humans can bend free will too long in the wrong direction until it becomes a cage from which there is no escape.

A new book by Dr. **Hans Küng**, **That the World May Believe**, is written in the form of a series of letters addressed to a Roman Catholic University student on the subject of current personal and theological problems. However, it will be of interest to non-Roman Catholics because of its youth-counseling nature, and because it is written by Prof. Küng. In *The Council, Reform and Reunion*, Dr. Küng seemed to write chiefly to bishops and theologians planning for the Ecumenical Council and that most notable book enjoys far wider readership than that. There are 10 letters in *That the World May Believe* on such topics as "Do you discuss things with Protestants?" "Does a Catholic have to defend everything?" "Outside the Church no salvation?" "Do you have doubts?" As with *The Council, Reform and Reunion*, not everyone, not even all Roman Catholics, will agree with each facet of Dr. Küng's answers, but also as with *The Council* a careful reading by many Romans and non-Romans will melt away a considerable part of the barrier between the Churches. Happily each book works at the barrier in a different area of the line, the earlier book in the theologian's area, the current book in the layman's (especially the young layman's) area. The author's very readable style is ably translated by Cecily Hastings. Publisher is Sheed & Ward (150 pp., \$3).

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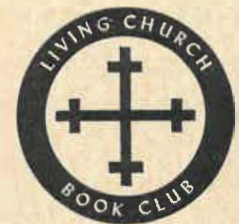
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ANGLICAN CONGRESS

Continued from page 17

makes a rapid survey of the Church, how to be a clergyman, patronage, bishops, parsons and parishes, bureaucrats and lawyers, social conscience, the ministry of propaganda, "God, money, and Paddington," parties and partisans, and the theologians' world, with a few other things thrown in for good measure.

It is not a method exactly fitted to plumb the depths of sacramental worship, spiritual experience, liturgical revival, or the religious life. The writer's sympathies, theologically and ethically, are obviously with those who are boring holes in the bottom of the boat under the impression that they are digging in a garden, and whose views on love, sin, sex, God, and everything else are furthest removed from what the Church has been teaching for 19 centuries and from the New Testament itself. "Harry Williams," dean of Trinity



College, is quite a favorite of his, and he quotes him at generous length. "When I see someone who has sinned, what I think is simply: you haven't been loved," and much more in the same Rousseauistic vein. Some of us may think of Lucifer, Judas, and others — and wonder.

In regard to a former work by the same author, Lord Altrincham wrote: "Mr. Ferris has dealt with the city of London as Lytton Strachey with Queen Victoria." And now Mr. Ferris has dealt with the Church of England as Mr. Ferris with the city.

A great deal is being said among Episcopalians these days about the Liturgical Movement, and occasionally something is being done about it. But most of our lay people and, one suspects, many of our clergy have a very foggy notion of it. Two recent books of composite authorship are helpful here — *The Liturgical Renewal of the Church* (Oxford, 1960, 158 pp., \$3.25) and *The Eucharist and Liturgical Renewal* (Oxford, 1960, 146 pp., \$3.00). Both are edited by Dr. Massey Hamilton Shepherd, Jr. Two of the best articles in the second of these works are by laymen: Frank Stephen Cellier of Sears-Roebuck, on "The Liturgical Movement and the Ministry of the Laity" and Dora Phyllis Chaplin, of General Theological Seminary, on "The Eucharist and Education." Most of the contributions are by Anglicans, but there is an instructive chapter by Dr. Arthur Carl Piepkorn, of Concordia, in *The Liturgical Renewal of the Church*, entitled "The Protestant Worship Revival and the Lutheran Liturgical Movement," and an excellent study in *The Eucharist and Liturgical Renewal* by the Very Rev. Dr. Alexander Schmemmann

of St. Vladimir's Orthodox Seminary, on "The Liturgical Revival and the Orthodox Church."

Dr. Shepherd complains, rightly in my opinion, of the small contribution that Anglicans — with a few conspicuous exceptions — are making to the Liturgical Movement. After reading the thoughtful articles of Dr. Piepkorn and Fr. Schmemmann, one wonders if the ultra-fluidity of present day Anglican theology is not largely responsible.

Another book that can be profitably perused on a related subject is *Mindful of the Love* by Bishop Stephen F. Bayne, Jr. (Oxford, 1962, 132 pp., \$2.75), an excellent discussion of the chief aspects of the Holy Eucharist. The teaching in general is so good that one regrets the more than occasional vagueness as when we are told, regarding the Eucharistic elements, that "after Christ has received them, offered them, and added them to His sacrifice, He in turn gives us back what we gave, made whatever He chooses to make it, to feed us" (p. 128). But our Lord did not say, "This is whatever I choose to make it." He said, "This is My Body; this is My Blood"; and the Holy Catholic Church from the first took Him at His word. However, the book by and large is one of a value, both theologically and devotionally, quite out of proportion to its modest size. Though primarily intended for the instruction of lay people, many clergymen, too, will find it helpful.

These are, of course, only a few of the worthwhile books related to the Congress theme. Others of value may be reviewed as they are available.

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ROLAND ALLEN

Continued from page 15

dom — nor without a lump rising in one's throat. The ordination of married men as deacons is a live topic in the Roman Church today, and a chapter is devoted to it in the impressive volume, *Worship: the Life of the Missions*, written by a notable group of Jesuit missionaries in the Far East. Eastern Orthodoxy has, of course, always drawn most of its parish clergy from the ranks of its loyal laymen. An easily available discussion is in Prof. Hammond's *The Waters of Marah*. Chapter XIV is the account of a typical Greek parson, the carpenter of a little village.

The most recent presentation of Allen's view of the sacred ministry is a brief but provocative pamphlet issued by the World Council of Churches (Division of World Mission and Evangelism) entitled *A Tent-Making Ministry*. Although anonymous, it is said to be largely the work of the Rt. Rev. Lesslie Newbigin. Later this year a more comprehensive study is to be published by the WCC. The latter will contain substantial contributions by Anglicans.

Roland Allen gives clues to some of the most urgent problems facing Christian Churchmen today. His influence looms large behind a wide range of contemporary thought about the place of the Church in the new world that is emerging. If we are to be practicing and witnessing members of the Body in this coming age, his message is one we desperately need to hear.

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The Rev. Canon David W. Blackaller, canon pastor of St. Michael's Cathedral, Boise, Idaho, will now also be institutional chaplain for the missionary district of Idaho. In Boise he will visit St. Luke's Episcopal Hospital, St. Alphonsus' Roman Catholic Hospital, Ada County Hospital, Veterans' Hospital, the Elk's Rehabilitation Center, and the Idaho State Penitentiary.

The Rev. Donald W. Blackwell, formerly vicar of the Church of the Ascension, Hayward, Wis., and St. Luke's, Springbrook, is now chaplain of the Wisconsin State Reformatory, Green Bay, Wis. Address: 3000 S. Webster Ave.

The Rev. Leon P. Bryan, formerly vicar of St. Chad's Church, Tampa, Fla., is now vicar of St. Christopher's Church, Tampa. Address: 901 Clanton Ave.

The Rev. John T. Cooper, formerly vicar of St. Barnabas' Church, Lynchburg, Va., and Trinity Church, Boonsboro, is now vicar of St. Kevin's Church, Opa Locka, Fla. Address: 3280 N. W. 135th St.

The Rev. Joseph A. DiRaddo, formerly assistant at Trinity Church, Columbia, S. C., is now in charge of the Church of the Resurrection, Austin, Texas. Address: 2505 Cascade St.

The Rev. Esmond D. Ferris, formerly vicar of St. George's Mission, Riverside, Calif., is now vicar of the Mission of St. Edward the Confessor, Westminster, Calif. Address: Box 31.

The Rev. Custis Fletcher, formerly vicar of St. John's Church, Snyder, Texas, is now rector of St. Mary's Church, Madisonville, Ky.

The Rev. Theodore E. Fore, formerly assistant at St. Paul's Church, Salem, Ore., is now vicar of St. Andrew's Church, Portland, Ore. Fr. Fore became chairman of the department of promotion of the diocese of Oregon in March and will continue this work.

The Rev. Lloyd F. Gebhart, formerly vicar of St. Clement's Mission, Rancho Cordova, Calif., is now vicar of St. Luke's Mission, Atascadero, Calif. Address: Box 1168.

The Rev. B. Wayne Kinyon, formerly curate at St. Paul's Church, Chattanooga, Tenn., is now in charge of Christ Church, Brownsville, Tenn., and the church at Ripley. Address: 141 N. Jackson Ave., Brownsville.

The Rev. Hayward L. Levy, Jr., who has been serving as curate at St. Peter's Church, Mountain Lakes, N. J., will become rector of St. Peter's on October 1. At that time, the Rev. Ronald H. Rowland, present rector, will retire.

The Rev. Arthur J. Lively, vicar of St. James' Church, Tampa, Fla., is now also in charge of St. Chad's Church, Tampa. Address: 1724 W. Powhatan St., Tampa.

The Rev. Donald S. McPhail, formerly curate at the Church of the Ascension, Rockville Centre, N. Y., is now curate at St. Peter's Church, Bay Shore, L. I., N. Y. Address: 500 South Country Rd., Bay Shore, L. I., N. Y.

The Rev. Dr. A. Grant Noble, formerly in Washington, D. C., is now chaplain at the University of South Florida, Tampa.

The Rev. William E. Rasche, formerly rector of Trinity Church, Weymouth, Mass., will on July 15 become rector of St. Andrew's Church, New Bedford, Mass. Address: 169 Bellville Rd.

The Rev. George R. Richards, formerly in charge of St. James' Parish, Freeland, Pa., is now vicar of St. Matthias' Mission, East Rochester, N. Y. Address: 46 Ridgeview Dr.

The Rev. Samuel D. Rudder, formerly vicar of Emmanuel Church, Memphis, Tenn., is now rector of All Saints' Church, Toledo, Ohio. Address: 1045 Prospect Ave., Toledo 6.

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the department of Christian social relations of the diocese of Virginia, has resigned and has entered a training program to become director of **Philippine Church World Service**. Address until August 1 at 110 W. Franklin St., Richmond 20, Va.; after September 1 at Box 1767, Manila.

Resignations

The Rev. A. R. Parshley has resigned as rector of the Church of the Good Shepherd, Pawtucket, R. I., effective May 15. He will continue to serve as editor of the Rhode Island *Churchman*, administrator of the Episcopal Conference Center, and diocesan youth advisor until his retirement in 1964. He will leave Pawtucket this month and will live in the vicarage in Pascoag, R. I.; he will help in providing services for Calvary Church, Pascoag.

Women

Mrs. Dorothy Ann Miller, director of Christian education at St. James' Church, Wichita, Kan., has resigned, effective August 1, and will move to Batavia, Ill. In September she will be director of Christian education at St. John's Church, Naperville, Ill.

Clergy Fellowships

The Rev. Philip T. Zabriskie, executive secretary of the College and University Division of the National Council, has announced the names of recipients of clergy fellowships for the academic year of 1963-1964. Among them are two college chaplains who have also received study grants from the Danforth Foundation: the Rev. Scott N. Jones, Episcopal chaplain at Northwestern University, Evanston, Ill., and the Rev. Richard B. Stott, Episcopal chaplain at Cornell University, Ithaca, N. Y. Fr. Jones will study at St. Augustine's College, Canterbury, Kent, England; Fr. Stott will attend the Graduate School of Ecumenical Studies in Bossey, Switzerland.

The Rev. William Lillycrop, chaplain at the University of Florida, Gainesville, will attend St. Augustine's College, Canterbury, studying the role of the priest as counsellor. The Rev. Emmett Waits, chaplain at North Texas State University and Texas Women's University, Denton, Texas, will

complete work for his Ph.D. at the University of Oklahoma. The Rev. William N. Hawley, chaplain at Miami University, Oxford, Ohio, will attend Oxford University in England and visit the lay evangelical academies in Europe. The Rev. William A. Spurrier, chaplain and chairman of the religion department at Wesleyan University, Middletown, Conn., will study at VTS and work on a project preparatory to writing a book.

The fellowships are awarded annually from the budget of the College and University Division. To be eligible for the fellowships, college clergy and women workers must have at least six consecutive years of experience in college work. Applicants are expected to devote the full academic year either to study at a recognized institution of higher learning or to research in an academic community.

DEATHS

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

The Ven. James Rockwood Jenkins, 94, senior priest of Arizona, retired archdeacon of Arizona, retired rector of St. Luke's, Prescott, Ariz., and missionary worker, died in the Pioneer Home, Prescott, on April 17th.

Archdeacon Jenkins was born in Worcester, Mass., on February 25, 1869. He was graduated from Harvard College in 1891, and from the Episcopal Theological Seminary in 1895, and received the Doctor of Divinity degree from the Church Divinity School of the Pacific in 1941. He served churches in Columbus and Circleville, Ohio, Bridgewater, Mass., and Chadron, Neb., before going to Arizona where he was rector of St. Luke's from 1909-1914.

He devoted 48 years to missionary work in Arizona, working with the Supai, Navajo, Hopi, and Havasupai Indians and with the Mexicans. He served as archdeacon of Arizona from 1914 until his retirement in 1943. In 1955 he was honored as being the founder of the first San Pablo Mission in the Alhambra district, Phoenix. Archdeacon Jenkins,

author of *The Good Shepherd Mission to the Navajos, History of Trinity Cathedral of Phoenix*, and numerous articles on the history of the early church in Arizona, was working on an autobiography before his death.

He is survived by a nephew, the Rev. John W. Suter of Concord, Mass., former custodian of the Book of Common Prayer.

Lilian Leale of New York City, who was active in Episcopal charitable and religious work, died April 17th at her home at the age of 91.

She was the daughter of Dr. Charles A. Leale who attended President Abraham Lincoln after he had been shot in Ford's Theatre. After her father's death, Miss Leale was consulted by authors and many others interested in her store of Lincoln information.

Miss Leale was formerly president of the Woman's Auxiliary of the Church of the Heavenly Rest. She served on the boards of various Children's Homes, the New York Women's Bible Society and the Church Women's League for Patriotic Services, and was a member of the New York Women's Chaplains' committee of Bellevue Hospital, the Friends of the Cathedral, the New York Altar Guild, and the Cathedral Guild of St. John the Divine.

Surviving are two sisters, Mrs. James R. Sharp and Mrs. James Harper.

Frederick Willetts, business man, civic leader, and member of St. James' Church, Wilmington, N. C., died on April 5th in Wilmington.

Mr. Willetts was born in Halesowen, England, in 1895. He came to Wilmington in 1923 and entered the finance business. He was selected "most outstanding naturalized American citizen" in 1926. He served as trustee of East Carolina College, president of the North Carolina Savings and Loan League, and a member of the council of the International Congress of Building Societies.

He is survived by his widow, the former Eleanor Harris; a son; a sister; six grandchildren; and nephews and nieces in Canada and England.

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USE OF VICARAGE on Florida east coast in return for Sunday supply — July or August. Write: St. Mark's Church, Box 12126, Lake Park, Fla.

WEST COAST PARISH, 1400 communicants, seeks mature priest for three-man team. Stimulating congregation; imaginative program, with depth and outreach. A congenial, permanent relationship for an energetic, dedicated man. Send complete information. Reply Box P-923.*

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POSITIONS WANTED

CHOIRMASTER-ORGANIST with twelve years' experience in cathedral, desires change. Reply Box D-930.*

ORGANIST-CHOIRMASTER, SMM, Union Theological Seminary, desires full-time position; fine references, experience. Reply Box J-932.*

ORGANIST-CHOIRMASTER, superb references, fully experienced. Kenneth Thompson, 2727 Polk St. N.E., Minneapolis 18, Minn.

ORGANIST-CHOIRMASTER, 28, single, Mus. B., Churchman, desires full or part-time position in parish seeking to develop or maintain sound liturgical music. Reply Box O-928.*

PRIEST, 34, single, available as rector. East coast preferred. Moderate Catholic, excellent pastor, mission and urban work background with good growth record. Reply Box S-927.*

SINGLE PRIEST, moderate Churchman, experienced parish and college worker, desires placement in an eastern diocese. Reply Box E-929.*

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee 2, Wis.

RETREATS

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CHURCH DIRECTORY

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TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilcox
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 (Sung), 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, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French
Service 4, EP & Ser 7:30; Daily services at 12:10.
Church open from 7 to 7

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; 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 6:45; C Sat 4:30

DAYTONA BEACH, FLA.

ST. MARY'S Ridgewood at Orange
Rev. J. R. (Knox) Brumby, r; Rev. Robert N.
Huffman, c
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);
C Sat 5:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

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. Cald-
well, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

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

CHICAGO, ILL. (Cont'd.)

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

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

BALTIMORE, MD.

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Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 10 (High
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, 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, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Talley 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
Rev. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

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 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 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, Th.D., Ph.D.
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 9 & 15 11, MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

ST. MARY THE VIRGIN

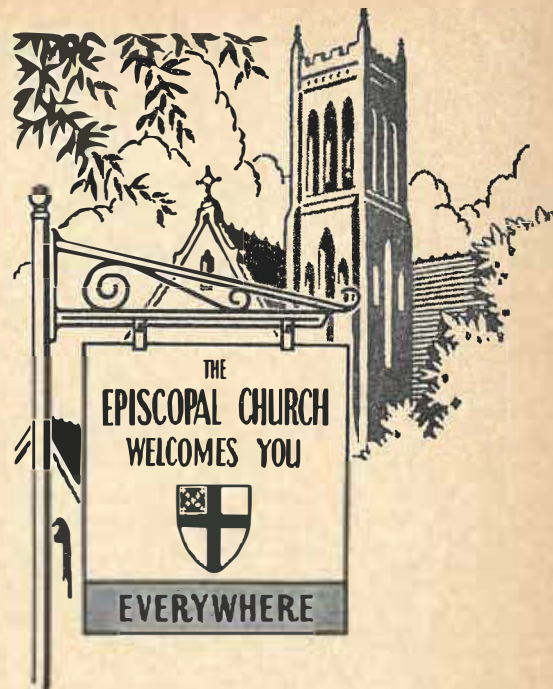
Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (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 (15), 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. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 8:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 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
4:30-5:30. Organ Recital Wed 12:10

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 min-
utes 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 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15
MP, 11:30 Sol High Mass; Weekdays Mon, Tues,
Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass
(MP 15 minutes before each Mass); EP daily 5

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

PEEKSKILL, N. Y.

ST. PETER'S

137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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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; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; 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.

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