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August 11, 1963

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St. Paul's Church, and Church House, headquarters of the Anglican Church of Canada,
in the city of Toronto where the Anglican Congress meets August 13 - 23d [see page 20].

Pre-Anglican Congress Number

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.

Serendipity?

On August 28th, the march on Washington in support of the enactment of the civil rights bill will take place. Curiously — one wonders whether by serendipity or by the Holy Spirit — that is the Feast of St. Augustine of Hippo, one of the greatest saints of the Church in Africa.

In view of the predominantly Church-related sponsorship of this demonstration, and also of the two suggestions that came out of the meeting on June 28th of the Advisory Group on Intergroup Relations recently established by the National Council, the thought occurs to me that nothing could be more appropriate — particularly in response to the call to conscience in the Presiding Bishop's recent pastoral letter — than that the national cathedral should be the site of a service of witness on that day. The largest church, on the highest physical elevation, in the District of Columbia, the Cathedral of St. Peter and St. Paul, rather than any other building, would be the ideal place to invoke the blessing and aid of God upon this sacred moral enterprise.

Moreover, with two stained glass windows dedicated — and that within the past

decade! — to the memory of two general officers of the only army of Americans that ever fought for human slavery, the cathedral has, if I may venture the expression, a certain moral imbalance to correct. I say this as a tenth-generation white American, one of whose great-great-grandfathers, a South Carolinian, fought in the Revolution and owned slaves.

With so many thousands of marchers in the capital, it would be impossible to accommodate them all in the cathedral, vast as it is, but those who could attend would retain an inspiring memory of a unique experience.

CYRIL C. MEANS, JR.

New York City

Sunday School

Sunday school, I can say truthfully, did teach me something [L.C., July 14th].

It taught me to make a very real, sincere, and long-drawn-out effort to find out for myself what religion means. But, I am sorry to say, Sunday school spurred me so sharply because I hated it, wished I did not have to attend, and was made terribly uncomfortable every week of my life so long as I was pushed out of the house in my Sunday best and sent to Sunday school.

This admission comes, even now, painfully into the open. I felt guilty and ashamed, even as a very small child, because I could not enter whole-heartedly into certain hypocrisies which seemed to center around Sunday school attendance and performance.

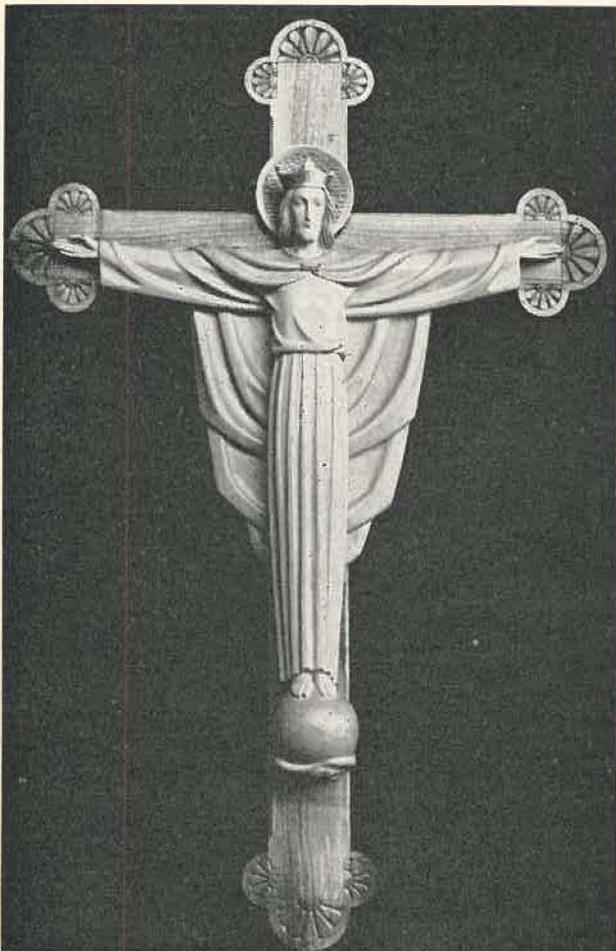
Children have sharp eyes, and keen perceptions. I recall clearly the "honors" and

corsages given "by the children" to cross and badly-informed ladies for years of sacrificial teaching and organizing in the Sunday school. Knowing that these ladies didn't like children very well, didn't have their lessons clearly in hand, and were showing off before God and the congregation seemed so obvious to me as a little girl in a white dress with a pink or blue sash that I was ashamed and felt guilty for them as they accepted their "honors." I hated being herded down into the church basement for an hour of uninteresting coloring and hazy discussion. I didn't like being shushed when I asked questions that weren't "in the outline."

My best friend, whose elegant mother had her mother as a household slave and spent her time reading the Bible, being president of the guild, and acting very holy, was better-conditioned than I. She was well adjusted to Sunday school. She shushed me,



too, and said, "Don't you know that it doesn't matter? It's just for an hour." And that was what bothered me — it was just for the hour, and then we could wooop home and have fried chicken and Nesselrode pudding in winter, and grape jelly in the cut-glass compote. Or, in summer, we were invited often to farm dinners where there was homemade ice cream, and they



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served watermelon late in the afternoon before we went home.

But where was God? And what was death? And did you have to believe in Jesus? And where did eternity begin or end?

Having a curious mind, I began reading by myself. I read the Bible through in my teens. I also read Plutarch's *Lives*, and began studying various religions and myths and customs — a long pursuit for the good, the true and the beautiful — the moral principles, by which men live. But I didn't come to this study, rich and rewarding as it has been, by any positive path. It was all negative, and it still makes me shiver when I think of it.

So — what to do? Train our teachers, somehow. Make them broad-minded and dedicated and sincere. And open their ears to questions. It is a great task, a big challenge. I hope it can be done.

LAVERNE HULL
(Mrs. Leslie K. Hull)

Waukon, Iowa

Reward Offered

Readers of THE LIVING CHURCH are asked to be on the lookout for two large, antique angelabra and six 18" brass candlesticks which were stolen from St. Andrew's Chapel, Manitou Springs, Colo., on Thursday evening, July 25th.

The angelabra are about 30" high, in the shape of angels with long, spread wings, made of pewter and silver-plated, and have receptacles for seven candles at the top. They are valuable antiques, having been brought from England to St. Andrew's at the time the church was built in 1905.

It is believed that the thieves may attempt to sell these items, along with the brass candlesticks and a 14" silver crucifix, which was also stolen, to churches or to antique dealers in another part of the country.

A cash reward is being offered for their recovery. Any information concerning whereabouts of the items will be gratefully received.

(Rev.) C. HARRY CHRISTOPHER
Vicar, St. Andrew's Chapel

P.O. Box 466
Manitou Springs, Colo. 80829

Democracy Dead?

I am not addicted to dashing off letters to the editor, unless the cause seems justified. That is why I am writing to give three cheers to the letter [L.C., July 21st] from the Rev. Maurice Kidder on the matter of the U.S. Supreme Court decision. It might be of aid in many facets of our national and corporate existence to remember the allusion he makes to the story of the New Hampshire farmer's rabbit stew recipe and so try to avoid "minoritarianism" in a democracy — which up to this moment in history at least, has been interpreted to mean "the rule of the people," not just the "rule of a few," which is oligarchy. If the majority protects the rights of the few, that is fine; when the few find legal means to take away the rights of the majority, then democracy is dead.

(Rev.) ROBERT L. SEEKINS, JR.
Dean of the Troy deanery
Diocese of Albany
Rector, Trinity Church

Troy, N. Y.

August 11, 1963



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MALCOLM BOYD will be one of the speakers at the Anglican Congress. His latest book is **IF I GO DOWN TO HELL**. "This is a disturbing book and it is meant to be so. Malcolm Boyd looks at contemporary life and sees a great deal of hell in it, but he also sees God at work. Chaplain Boyd's new book offers no comfort to status quo, complacent Churchmen; but it offers comfort — strength — to Churchmen struggling with, in, and through the contemporary world." — *Findings Magazine*.

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

The Seabury Method with a Different Course

I am often asked, "Can you use the old style, traditional textbooks, but employ the new techniques?" My answer generally has been to this effect: "You can, perhaps. But if you try, I prophesy that one of two things will happen: You will lapse into the inevitable rhythm of the weekly lessons in the texts, or you will hunt up one of the new texts and begin to use it."

Such a discussion soon is found to turn upon the term "the Seabury method" as felt to be in contrast with the methods long used in the other courses. This increasing familiarity with the newest teaching devices may be traced to the many training conferences that have been held under the stimulus of the national Department of Christian Education, and to the improved teachers' meetings in parishes which reflect these. Almost every priest, and those of our teachers who have been teaching for several years, will have had some contact with the newer ways. Even those who are resistant will by now have heard of some of them, and will be using them, in some manner.

The term "Seabury method" or "methods" is misleading and needs to be clarified. All methods are devised and used (like the tools in any manufacturing process) to accomplish some stated outcome. Broadly, it can be stated that the Seabury courses set out to provide a plan for teaching our children the faith in a way that would affect their lives *now*, in the present and in each year of their lives. The older schedules have largely stressed "what a Christian ought to know." The new objective proposed was, to teach "what every growing Christian needs to know."

Now, since all the other courses of the Episcopal Church are based on content (subject matter) schedules, the proposed union (if really applied) means that such teachers are only trying out a variety of new tricks to spice up the old courses. You cannot really serve and save living people with information. There is a vast gap between human need and the mass of encyclopaedic lore of the faith.

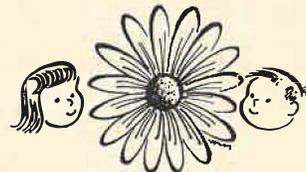
To clarify, it would be well if we listed some of the "methods" under discussion. The first two might be termed "Seabury," but they, and all five, are used in varieties of secular teaching. We are really naming some established pedagogical methods which, in the past, have been largely lacking from our brief Sunday school

periods. The factor of our increased time for the class session is in part the reason for employing other methods.

(1) Dealing with children's [indeed, everybody's] concerns and the relating of these to appropriate Christian resources. This has led to the now familiar ways of probing for pupils' real problems and pressures. This is a sensitive and subtle procedure, and one easily abused and distorted. But it would scarcely be claimed that, having found that the class is really concerned about, say, stealing from the dime store, the Bible story for that Sunday might be on the healing of the lepers.

(2) From thus trying to get beneath the surface of children's lives has come the process of observing the reactions of pupils over a period of time. This has called out the new office of *observer*. He, with the teacher, form the teaching team. This arrangement, while long used in secular normal schools, is found to be successfully applicable to Church teaching.

(3) Group life and the discussion procedure, now more familiar as the guided conversation. This is related to the science of sociometry [measurement of interrelations of persons in a group] and the experiences



of individual involvement and sharing. The use of discussion is quite general, but if used unskillfully, may be quite superficial. Along with the other methods, it does require more time.

(4) The fluid class session, one Sunday's meeting carried over into the next, and the same area of concern developed over a number of weeks. This reflects the long-known *units of teaching*. Some of the content texts try to use this by grouping several weekly lessons under a "theme."

(5) The project method. This was long in use, though too often abused by the size of the work attempted, and its lack of appropriateness. Rightly used, the class decides (or is guided) to do some creative activity which will express the idea they have been discussing.

This is a controversial subject, and the foregoing has only opened it up. It amounts to this: Can you teach content courses with the new methods? Of course you can, if you are a real teacher — ingenious, adaptive, and responsive to the lives of children. But why should you try?

The Living CHURCH

Volume 147 Established 1878 Number 3

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

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Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Alice Kelley, book editor. Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

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THINGS TO COME

August

11. Trinity IX
12. Special House of Bishops meeting, Toronto, Canada
13. Anglican Congress, Toronto, Canada, to 23d
18. Trinity X
24. St. Bartholomew
25. Trinity XI
26. Meeting of the World Council of Churches' Central Committee, Rochester, N. Y., to September 3d

September

1. Trinity XII
8. Trinity XIII
15. Trinity XIV
18. Ember Day
Consecration of the Ven. John Adams Pinckney to be Bishop of Upper South Carolina, Trinity Church, Columbia, S. C.

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, Wis., 53202. Second-class postage paid at Milwaukee, Wis.

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

BOOKS

Rapid Gallery Tour

Twentieth Century Religious Thought — "The Frontiers of Philosophy and Theology," 1900-1960. By John Macquarrie. Harper and Row. Pp. 415. \$5.

John Macquarrie, formerly at the University of Glasgow and now at Union Seminary in New York, has given us a most lucid and comprehensive account of the last 60 years of religious thought in *Twentieth Century Religious Thought*. The subtitle, "The Frontiers of Philosophy and Theology, 1900-1960," is exact. The book moves in those areas where theology and philosophy deal at least ostensibly with the same subject matter. Moreover, Prof. Macquarrie, like other Scottish theologians, stands between English and continental thought in a noteworthy fashion. Consequently, an amazingly complete selection of thinkers is dealt with — philosophers and theologians, Catholic and Protestant, British, French, Italian, Swedish, German, and American — each with a rare degree of clarity, precision, and appreciation.

The organization of this vast amount of material impressed me. Macquarrie describes three major periods.

The first, dominated by English philosophers, was primarily concerned with "general questions relating to the universe and human life." Thought was optimistic, comprehensive systems were thought possible, the influence of 19th-century science was strong. There was serious discussion of the Absolute.

The second period, between the two world wars, was realistic if not pessimistic about human possibilities. Claims to give a comprehensive account of reality were sharply discounted. Metaphysics acquired a bad name. History provided the resonant categories. A deep cleavage developed between theology and philosophy.

In the third phase, there has been a rehabilitation of metaphysics in some quarters — new realism, neo-Thomism, Tillich — although the logical positivists and the Barthians for their different reasons remain anti-metaphysical. Relativism continues to be a major problem. As far as I can make out, Macquarrie settles for relative relativism (p. 372). Is this a

THE ANGLICAN CYCLE OF PRAYER

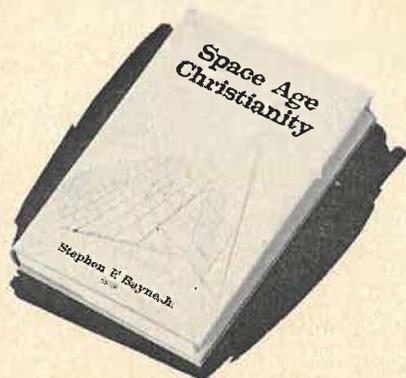
The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary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

August

11. Nevada, U.S.A.
12. Newark, U.S.A.
13. Newcastle, Australia
14. Newcastle, England
15. Newfoundland, Canada
16. New Guinea
17. New Hampshire, U.S.A.

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$$\alpha \rightarrow \dagger \rightarrow \omega$$



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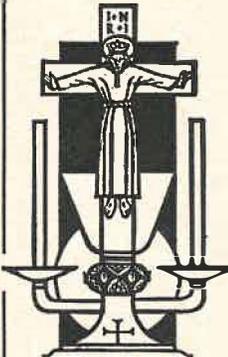
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tenable position? Or will the question of the Absolute rise to haunt us again at the end of the century as at the beginning?

The book has the defects of its many virtues. So little can be said at each point that the book constitutes, as the author himself insists, a rapid tour of a picture gallery. Moreover, the very nature of the enterprise limits it largely to questions of revelation, reason, and the nature of God. Nothing is made, for example, of Tillich's Christology or Barth's understanding of the Scriptures.

When all is said and done, of course, we must allow Macquarrie his own scope, which is quite different from Daniel Day Williams' *What Present Day Theologians Are Thinking* or Nels Ferré's *Searchlight on Contemporary Theology*. It is a welcome addition to them, and anyone interested in keeping his theology fresh will profit from reading it. There is a splendid bibliography.

C. D. PRICE, Th.D.

The Rev. Dr. Price, formerly associate professor of systematic theology, Virginia Theological Seminary, has just been appointed preacher to Harvard University and chairman of the board of preachers at the university.

Filling in the Familiar

Reformation and Reunion. By George J. Cleaveland. Carlton Press. Pp. 126. \$2.50.

Reformation and Reunion by the Rev. George J. Cleaveland reminds one of Dr. Hans Kúng's *The Council, Reform and Reunion*, for the authors of both books have in mind the continued work and life of John XXIII. Both trace the Reformation period as their background; they differ in that Dr. Kúng writes with the Roman Church in sight, while Dr. Cleaveland has the Anglican Church in mind.

The chief value of Dr. Cleaveland's book is that he fills in a well known story with little known details. He gives the six recantations which Archbishop Cranmer was forced to sign; not only that, but he presents the truly heroic side of a man often accused of cowardly vacillation.

Far from defending the sinfulness of Henry VIII, Dr. Cleaveland traces the great and lasting good effect which the king had upon English Christianity. There was a saintly side to this monarch, and it was he who authorized the Great Bible. Likewise the author gives us a gentle side of Cardinal Pole's character, and a very complete account of Archbishop Parker's consecration.

Dr. Cleaveland places the validity of Anglican Orders on an equal with the Roman.

In his last chapter he makes several interesting suggestions for reunion with Rome. One of these is that the Churches holding to the doctrine of apostolic succession might acknowledge the validity

of Lutheran, Presbyterian, and similar bodies, "on the grounds that a priest has the power to pass on his priesthood." Other suggestions are closer to immediate fulfillment.

Dr. Cleaveland is a thorough-going Anglican; and it is to be hoped that not only his own brethren read his book, but that his "separated brethren" of the Roman fold also read it.

NORMAN J. THURSTON

Fr. Thurston, who numbers among his special interests the Reformation and Church unity, served in West Virginia during some of the same years that Dr. Cleaveland served there.

The Right Questions

Space Age Christianity. Edited by Stephen F. Bayne, Jr. Morehouse-Barlow. Pp. 191. \$4.50.

"The main thing we set out to do was to think our way toward the questions that must be asked — trying to see what the right questions are (for life is richly provided with questions and most of them are the wrong ones), and seeking to discern the tests by which the answers must be judged."

This is practically the last sentence in the summary of *Space Age Christianity* but it is a good one with which to start a review since it sums up in a few words the intent of the symposium which gave rise to the book.

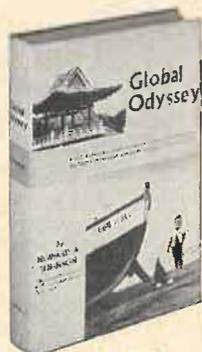
The book is an edited (by Stephen F. Bayne, Jr.) account of a series of lectures, and discussion which followed the lectures, on *Space Age Christianity*, which took place in August, 1962, at the Seattle World's Fair. A group of Churchmen in the diocese of Olympia became concerned because there was to be no program or exhibit of a theological nature to balance the emphasis on scientific research and development at this "Century 21" World's Fair and decided to set up this symposium. The *Space Age Christianity* program ran four evenings, three of which were taken up by speakers and discussion, with the fourth evening given over to worship, with Bishop Bayne preaching and summarizing the entire program. Bishop Bayne also acted as moderator for the program.

The physical sciences as discussed by the Rev. Dr. William G. Pollard and Mr. Edward C. Wells of the Boeing Aircraft Co. were adequately explored with emphasis on "Century 21." Dr. Pollard's presentation of "Christianity in the Space Age" evoked considerable discussion as to the difference between natural and supernatural, the point being made in one instance that "the whole point of Christianity is that it is through the natural that we can know the supernatural."

"The Biological Sciences" by Dr. Paul Dudley White and "Faith and Reason in

Continued on page 21

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**Ninth Sunday after Trinity
August 11, 1963**

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EPISCOPATE

Bishop MacAdie Dies

The Rt. Rev. Donald MacAdie, 63, Suffragan Bishop of Newark for nearly five years, died on August 1st of an intestinal lesion and a heart ailment. The bishop was in Passaic General Hospital, Passaic, N. J., at the time of his death. His wife, the former Helen Meyer, was in Connecticut at the time, recovering from a broken ankle.

Bishop MacAdie had been rector of St. John's Church, Passaic, for about 27 years at the time of his consecration to the episcopate in 1958. While at St. John's, his leadership of a diocesan advance fund drive helped lead to the fund's being oversubscribed.

He was born in Bayonne, N. J., in 1899. After graduating from Kenyon College, he studied at Bexley Hall Divinity School and at the General Theological Seminary, graduating from the latter in 1924. He received the DD degree from Kenyon and the STD degree from General in 1958. After being ordained a priest in 1925, he served as rector of St. Mary's Church, Haledon, N. J., from

1924 until 1929, and as executive secretary of the diocese of Newark's social service and field department from 1929 until 1931, when he went to St. John's, Passaic.

He is survived by his wife; two sisters; John MacAdie, a son by his first wife, the late Ruth Comer MacAdie; and two grandsons.

NEW YORK

Priests in Court

Four Episcopal priests were among nine people given suspended sentences by a New York City court late last month after they pleaded guilty to disorderly conduct charges stemming from a civil rights demonstration in which they participated.

The Rev. J. C. Michael Allen, rector of St. Mark's-in-the-Bouwerie, New York City, spoke for all the defendants when he read a statement admitting they had linked arms to block passage of a cement truck at a construction site. The demonstrators were protesting what they regarded as racial discrimination in hiring of construction workers.

The statement said, in part:

"It is not within our power to end discrimination on city construction projects. Only the crafts unions or the city can do that. But we can stop a truck. We can try to stop construction, and thereby stop discrimination, until there are firmer indications that the fair employment laws will be obeyed."

Episcopal defendants included Fr. Allen and the Rev. Messrs. Thomas Pike, assistant at St. Mark's-in-the-Bouwerie; William Dwyer, rector of St. Christopher's Chapel (Trinity Parish); and Richard Gary, rector of St. Mary's Church, Manhattanville, New York City. With them were the Rev. Leonard Chapman and the Rev. Richard Johnson, both ministers at Mariner's Temple (Baptist), New York City; the Rev. David Romig, minister at the Sea and Land Presbyterian Church there; Alan Reutter, a seminary intern at Sea and Land Church; and Milton Polakus, program director of the Lower East Side Neighborhood Association, NYC. They were represented by Frank Patton of the law firm of Ellis, Stringfellow, and Patton. Mr. Patton's services will be paid for by the diocese of New York.



Letter from the Primate of Canada

My dear friends:

I think that I may address you in this way, for I have been a reader of THE LIVING CHURCH for a number of years.

Now it is my privilege to greet you in this Pre-Anglican Congress issue.

We in Canada are very proud to be the hosts of the Anglican Congress of 1963. We have been very busy with our preparations, especially in the diocese of Toronto, and are looking forward to the arrival of the delegates.

From all parts of the world they will come, with their regional concerns and their different national outlooks, all contributing at once to the richness

both of the variety and also of the unity of our Anglican Communion.

We know, for example, that Americans will bring their genius for organization and their attractive confidence in the mission of the Episcopal Church. But India, Japan, Africa, Great Britain, and all the rest will also bring their gifts.

Our prayer is that the Congress will give us a greater vision of our mission and a greater eagerness to witness to Christ and to the forgiveness, the love, and the fellowship that enter into human relationships when He is proclaimed as Lord.

Yours faithfully,
(Most Rev.) HOWARD H. CLARK, D.D.
Archbishop of Rupert's Land, Primate
of the Anglican Church of Canada

Bishop Boynton, Suffragan of New York, addressed the court on behalf of the defendants, calling the participation of clergymen in demonstrations under responsible leadership "entirely appropriate." He pointed out that the four priests were complying with the Episcopal Church's stated position on race, and that they had demonstrated at the urging of Presiding Bishop Lichtenberger, who has urged all Episcopalians to become active in the fight against racial injustice [L.C., June 2d].

Judge William E. Ringel of the New York Criminal Court, however, told the defendants that they did not have the right to decide which laws to obey and which to break, and that disregard of laws would lead to anarchy. He said:

"I'm all in favor of peaceful demonstrations that are not violating the law. But, having locked arms, what would have happened if — though accidentally — the truck's brakes had slipped and one of you were injured? Riot and mass hysteria might have resulted, and you would have had no control in the situation."

SOUTH AFRICA

Search and Restriction

A bishop's home was searched and the activities of a priest were restricted recently by South African authorities.

The priest, the Rev. Canon James A. Calata, who is in charge of St. James' Mission, Cradock, Cape Province, has been prohibited by South African security police from attending any type of meeting for the next five years. He will be allowed to conduct Church services, but he has been restricted to the Cradock area and must report to police headquarters once a week. The 68-year-old priest is prevented from attending social gatherings and speaking with members of the press, according to RNS.

South Africa's "Suppression of Communism Act" was invoked in the action against 68-year-old Canon Calata. No trial or hearing was held. He is a former member of the African National Congress, an organization now outlawed.

The action against Canon Calata followed a police search of the home of the Rt. Rev. Alpheus Hamilton Zulu, Assistant Bishop of St. John's, Kaffraria, in the Province of South Africa. Police questioned the bishop for an hour and a half about alleged political activity. Bishop Zulu reportedly told authorities that he had been a member of the African National Congress until 1955, but had resigned.

Canon Calata has been subject to restrictions before. In 1952 he was banned from attending public gatherings for two months. Nine years later he received a six-month suspended sentence for displaying photographs showing he was a member of the African National Congress.



Anglican Congress, 1963

by the Rev. John W. Norris

Frontiers

"What can the Anglican Congress do for South Africa?" is a question posed by the Most Rev. Joost de Blank, Archbishop of Capetown, in a recent issue of *The Canadian Churchman*. It is a question which every segment of the Anglican Communion might be asking.

Moreover, it is a question which every Christian might be asking, substituting the word "Christianity" for "South Africa," for the Christian Church is facing challenges growing out of every phase of our modern life.

Each decade, lately, has adopted some terminology — used extensively in slogans and other types of propaganda — to express the situation in which the nations find themselves. The '60s are no different as we face new "frontiers" in every aspect of our communal life. Quite naturally, then, when the Anglican Congress meets in Toronto on August 13th it will be facing these "new frontiers." Many of these frontiers contain elements with which the Church has had to contend throughout the centuries; modern developments in science and technology, however, have added new fuel to the old fire.

The word "frontier" suggests an advanced region of settlement or civilization; or an unexplored area of one type or another. There is, however, an obsolete meaning: namely, "a barrier" or "a defense." As the Anglican Congress gathers it will be facing the challenges which concern the future, but it will also have to be conducting a "rear guard action" as well. For while it is trying to further the Church's mission in the modern age, it must also provide a defense against the modern scientific thinking which would undermine Christianity either intentionally or unintentionally. If the Congress is to be a power for Christ it must be both aggressive and defensive in this world which tends to deny the existence of God and to relegate man to the status of an animal or of a cog in the machine of state. That the Congress will seek to do both of these things is evident from the program which has been developed.

Six general themes have been developed for consideration on six of the ten days the Congress will be in session. Each day will be devoted to a "frontier." Each theme will be presented by a speaker and will be further developed by a panel discussion. A general discussion will conclude each morning session. Afternoons will be given over to the closed group

discussions, 37 in number. The three remaining mornings of the session will be devoted to plenary sessions. The session on August 17th will deal with the themes presented on the first three days of the meetings; the session on August 22d will deal with the themes presented on Monday, Tuesday, and Wednesday of the second week; on August 23d a full session for a general discussion will be held.

The "rear guard" will come during the first week of meetings through consideration of the causes which have led to the development of the new "frontiers." The first theme to be considered will be the "Religious Frontier." The resurgence and revitalization of Buddhism and Hinduism in Asia and the strong appeal of Mohammedanism in Africa and other parts of the world are factors which the Church must take into account. In many areas, especially among some of the new nations, Christianity is being equated with colonialism and both are being rejected. Other movements which have religious connotations and which must be faced on this frontier are totalitarianism, Communism, and secularism.

The second day will be devoted to a discussion of "The Political Frontier." Under this title the subjects to come up for consideration include international relations, social justice, racism, refugees, and technical assistance to underprivileged nations.

The changing cultural pattern of the world will be under consideration on the third day of the first week. Addresses will involve the "Changing Concepts of Man," "Modern Man's Image of Himself and the World," "Organizational Man," "Urbanization," "Automation," and "Mass Media and Mass Society."

Developing philosophies of man and his place in the universe and of the universe itself, together with new technical and scientific advancements, are tending to produce a culture in which "the centrally important phenomenon is the image of science as a successor to God." This development is also the result, in part, of the teaching that the scientific method of investigation is the only valid way to determine the truths of beliefs. Revealed knowledge is ruled out and consideration of any spiritual development is eliminated by those who hold to the concept of man as just another creature of nature; and self-knowledge, social adjustment, and psychological integration are considered the only certain answers to man's requirements for a happy life.

The Congress will take up the "aggres-

sive" side of its program in the second week, when it considers "training for action," "organizing for action," and the "vocation of the Anglican Communion."

Under the consideration of training, attention will be given to theological education, Christian stewardship, "vocation and enlistment," and "clerical and lay training." "Organizing for action" will be considered in relation to internal organization and structure, manpower, strategy, and the pooling of information and operations.

The Anglican Church in its relation to the world and the rest of Christianity will undoubtedly be the basis of the final theme, "The Vocation of the Anglican Communion." Here the basic mission of the Church will be under consideration. This mission, of course, is the spreading of the Gospel of Christ and the development of His kingdom. Mission is no longer considered to be confined to distant and foreign fields, but is recognized as the duty of the Church in every place. Although no subjects have been assigned for the panel discussion on this theme, it seems certain that under it will come the subject of Church Unity.

Aims

"The Church's Mission to the World" will be the theme when the 1963 Anglican Congress this month brings together Churchmen of every rank — including the Archbishop of Canterbury, theologians, parish priests, and laymen of distinction and scholarship — representing every branch of that loosely knit, yet (paradoxically) closely united body, the Anglican Communion.

The Congress, representing unofficially every shade of Churchmanship as well as, officially, the national Churches of the Anglican Communion, has no power to draft legislation or adopt any resolutions binding upon these Churches. It is



limited to recommendations. The wide scope of representation, however, should reveal to many Christian people a new concept of the Church's mission to the world. For the Anglican Communion it is hoped that there will be presented a new dimension of the Church's missionary task, as it involves every branch.

One aim of the Congress is to arouse a new spirit of adventure and creativity in the Church. Another aim is to demonstrate the total involvement of the Angli-

can Church in the ecumenical movement, so that the Congress will be more than a mere episode of self-concerned Anglican "confessionalism."

Liturgies of ten branches of the Anglican Communion will be used in daily celebrations of the Eucharist during the Congress. The schedule of usages, beginning with August 14th, is as follows: Canadian; English; Church of India, Burma and Ceylon; American; Japanese; South African; West Indian; and Scottish. Two variations will be included: On August 16th, Australian ministers will use the English liturgy (Australia has no Prayer Book of its own), and on the last morning the service will be conducted by clergymen from West Africa. There is no West African Prayer Book, and what usage will be followed is not yet known.

Two of the 24 panel speakers scheduled to take part in the morning discussions of the Congress are women. Miss Janet Lacey of London, England, is to speak on the subject of technical assistance to underprivileged nations and refugees on August 15th. Since 1952, Miss Lacey has been director of InterChurch Aid and Refugee Service of the British Council of Churches. In 1961, she was an advisor of the third Assembly of the World Council of Churches at New Delhi, India. Miss Priobala Mangat-Rai, principal of the Kinnaird College for Women, Lahore, Pakistan, is to speak on August 21st on the subject, "The Vocation of the Anglican Communion."

Challenges

Are Christianity and the other major religions of the world in the process of "dying a pitiful and ungraceful death," as asserted in a letter appearing in a current magazine? There are many people throughout the world who would answer in the affirmative; who, if not openly atheistic, are frankly agnostic in their attitude toward spiritual things. The militant atheist may be in the minority, but he finds considerable support from non-Churchpeople and some Churchpeople.

That the Christian Church is well aware of the situation has been shown by its efforts to meet challenges from the secular cultures (arising from the scientific and technological developments of the century); from modern philosophies which degrade man and offer him "nothingness" in this life and hereafter; and from the ancient religions of the East, and some more modern ones in Africa, which are showing resurgence. The Vatican Council called by Pope John XXIII was, among other things, a step taken to defend the Church against the rising tide of secularism. The forthcoming Congress of the Anglican Communion is another such step.

This will be the third such gathering of bishops, priests, and laymen from all

parts of the world meeting for worship, fellowship, and discussion of common concerns. The first was in 1908, and the last previous one, in 1954, was at Minneapolis.

In a sense, the Congress is an "Ecumenical Council" of those Churches which are children or grandchildren of the Churches of the British Isles, but children or grandchildren who have reached maturity and are now totally independent although tied by strong ties of fellowship and the heritage of the Book of Common Prayer, the ministry, and the sacraments.

Each diocese of those Churches is permitted to send its bishop or bishops, one clerical delegate, and one lay delegate. Those dioceses which, because of their great distance from Toronto and because of economic weakness, might not otherwise be able to send representatives, have received financial assistance from the Canadian Church, which has raised a fund of some \$250,000 for this purpose.

The Archbishop of Canterbury, Dr. Ramsey, and the Primate of Canada, Dr. Clark, will welcome the delegates at an afternoon session on the first day. The formal opening service will be held at 8 p.m. that evening in the Maple Leaf Gardens.

On Sunday evening, August 18th, there will be a missionary rally in the Maple Leaf Gardens with addresses by the Bishop of Amritsar, India; the Bishop of Kuala Lumpur, Malaya; and the Bishop in Polynesia. Many of the delegates will be preaching in nearby parishes that morning. A "high tea" will be served in many Toronto homes on Sunday afternoon for the delegates. The closing service, on August 23d, will be addressed by the Most Rev. Joost de Blank, Archbishop of Capetown, Church of the Province of South Africa.

Music

Church music will be an important adjunct of the Anglican Congress in Toronto. Leaders in the field have been working for many months in building up the organizations that will sing at the various services. Certainly, one of the most memorable experiences for a delegate or visitor at the Congress will be to hear the choir of 60 boys and men from the Royal School of Church Music, Croydon, England.

A massed choir of 800 voices, including the Festival Choir and the English choir, will sing at the great opening service in Maple Leaf Gardens on Tuesday evening, August 13th, and for the missionary rally, Sunday, August 18th. This choir will be under the direction of John Sidgwick, organist at St. Clement's Church, Toronto. Voices have been recruited from the choirs in Toronto, Peterborough, London, Hamilton, and Barre. Regional re-

hearsals have been held in these areas of Canada, and a final mass rehearsal is to be held in Toronto on August 13th.

Dr. Healey Willan, who has taught at the Royal Conservatory of Music in Toronto since 1913, who has been organist and choirmaster at the Church of St. Mary Magdalene, Toronto, since 1921, and who is considered one of the foremost composers of Church music, has written an anthem for the opening service. Dr. Willan, who is 82 years old, will not have an active part in the production of the music but has been assisting in an advisory capacity to the music committee which has arranged the programs.

The Festival Choir is an organization of 80 boys and 40 men recruited from all over Canada. In addition to singing in the massed choir at Maple Leaf Gardens, this choir will present a "Festival of Music" at St. Paul's Church on August 16th, and will repeat the program there on August 18th. This choir is under the direction of George Maybee, organist and choirmaster of St. George's Cathedral, Kingston, Ontario. The organist for the festival will be Godfrey Hewitt, of Christ Church Cathedral, Ottawa. St. Paul's Church will seat 3,000 persons; one-half of these seats will be available for visitors to the Congress.

Two organ recitals will be given in St. Paul's Church: On the evening of August 14th, Dr. Charles Peaker, organist at St. Paul's will play; and on August 17th, Dr. John Dykes Bower of St. Paul's Cathedral, London, England, will give a recital.

The boys and men of the Royal School of Church Music, directed by Gerald Knight, will sing the daily services at the Cathedral of St. James. They will also sing Matins in the cathedral at Hamilton, Ontario, on August 11th; and will sing in ist at St. Paul's, will play; and on August 12th. On August 18th the choir is scheduled to sing at London and at Stratford, Ontario. The choristers will conclude their work in Canada on August 25th, when they sing in Kingston, Ottawa, and Montreal.

The Festival Choir also will sing at the opening of the Canadian National Exhibit on August 16th. This is one of the largest annual fairs in the world. The fair this year will be opened by the Archbishop of Canterbury.

More Congress news in future issues

Exchange

In empty chapel before the cross
A heart may bow in humble mood,
In wordless prayer submit itself,
And gain a gift of quietude.

LYDIA EDGERLY

BRIEFS

THEY GAVE A DAM: In the diocese of Indianapolis, Bishop Kirchhoffer, retired bishop of the diocese, may be the bishop best remembered by a dam site. Friends of the bishop recently gave money to construct a dam at the diocesan conference center, the resulting 10-acre lake to be called Lake Kirchhoffer. In a letter to Bishop Craine of Indianapolis, Bishop Kirchhoffer noted that it can no longer be said that nobody gave a dam when the old bishop left.



CHRISTIANITY IN POLITICS: Dr. Hugh Gough, Anglican Primate of Australia, has urged Christians to take greater roles in politics to help stem secularism in government. Churches tend to encourage laymen to devote their spare time to Church affairs at the expense of secular matters, he said. This means that politics is left to the influence of secular thought. [RNS]



GOD'S WORKBENCH: A free-standing altar in the style of a carpenter's bench is one of the features of St. Mark's Church, Chadderton, Lancashire, England, which is nearing completion. The church will contain only one stained glass window, at the east end of the building.



ALL AT SEA: The annual Portsmouth, England, diocesan young people's festival, scheduled for September 6th, will take the form of a cruise in the Solent channel. The vessel will leave from Portsmouth Harbor and will anchor at Ryde to collect young people from the Isle of Wight.

A special service will be held on board by the Very Rev. E. N. P. Goff, provost of Portsmouth, and an address will be given by the Rt. Rev. J. H. L. Phillips, diocesan.



ALSO FOR LUNCH: A 400-pound black bear attended the Rogation Sunday service of the North Cascade Mission (Rockport, Wash.) this year, according to a not-too-close-to-the-scene report. The visitor came out to feed in an adjoining meadow while the Eucharist was being celebrated under an apple tree on the Raymond Johnson farm in Rockport. He also showed up later, during the pot luck lunch.



BOOTLEGGING HAMS: Religious programs, according to a report from Radio Liberty, are being bootlegged into the Soviet Union by ham radio operators. A Communist newspaper in Kazakh Soviet Republic singled out Russian Orthodox and Jehovah's Witness broadcasters as the most flagrant offenders.

MASSACHUSETTS

Boston's New Archdeacon

The Rev. Robert J. McCloskey, formerly rector of St. Mark's Church and School, Cocoa, Fla., has become archdeacon of Boston and superintendent of the Episcopal City Mission in the diocese of Massachusetts. The appointment was effective August 1st.

Mr. McCloskey fills the vacancy caused when the former archdeacon, the Rt. Rev. John M. Burgess, became Suffragan of Massachusetts last December [L.C., December 23, 1962]. The Rev. Bruce M. Jones was acting superintendent of the Episcopal City Mission in the interim.

As archdeacon, Mr. McCloskey's responsibility will be to superintend missions and aided parishes in his charge and to develop strategy for these churches.

As superintendent of the Episcopal City Mission, he will direct the chaplaincy work in hospitals and other institutions in Suffolk County, guide the work of Morville House (a residence for elderly women), and Lincoln Hill Camp for Girls. In addition, he will administer funds to provide summer camping for underprivileged boys from Boston, plan day camps, and supervise other charitable activities.

FAITH AND ORDER

Final Words

by the Rev. Canon
ENRICO C. S. MOLNAR

Below is a continuation of the account of the Fourth World Conference on Faith and Order (held at McGill University, Montreal, Canada, July 12th to 26th), written for THE LIVING CHURCH by the Rev. Canon Enrico C. S. Molnar. Earlier reports appeared in the July 28th and August 4th issues of the magazine. A personal appraisal of the Conference by Canon Molnar will appear in a future issue of the magazine. Canon Molnar is director of Bloy House, in the diocese of Los Angeles.

July 26th — Today, the final day of the World Conference on Faith and Order, the F&O delegates adopted what they called "A Word to the Churches," which follows here:

"We are on the way to Christian unity. At Montreal we have seen this afresh because we have been shown that the Lord of all the world is at work, whatever we may do. He is shaping a world which cannot deny that it is one world, except by self-destruction. In that world we Christians find ourselves being drawn and driven together. This is what we mean when we speak of an 'ecumenical reality' which takes shape faster than we can understand or express it.

"For 40 years the faith and order movement has been at work to manifest outwardly the unity which is already ours in

Continued on page 18



With the beginning

of the Anglican Congress

slated for this week,

William H. Dunphy discusses

More Books for the Congress

The Spring Book Number of **THE LIVING CHURCH** carried a preliminary set of reviews by Dr. Dunphy of books preparatory to the Congress. Dr. Dunphy, who holds the Ph.D., and S.T.D. degrees, is chaplain of Margaret Hall School, Versailles, Ky., and has participated widely in Anglican and ecumenical affairs.

This week, representatives of the various Churches which together make up the Anglican Communion come together to discuss and deliberate things which are of interest to them all. Four books of special relevance to the Congress and its themes include two just off the press and two from previous years. The older books are *The Christian Tradition and the Unity We Seek*, by Albert C. Outler, and *The Reform of Liturgical Worship*, by Massey L. Shepherd, Jr. The newer books are *The Unity We Seek*, edited by William S. Morris, and The Living Church Book Club's selection, *Global Odyssey*, by Howard Johnson.

The Christian Tradition and the Unity We Seek,¹ published in 1957, has been recommended for study in connection with the Four-Way (now Six-Way) Conversations looking to Christian unity. It is a remarkable contribution to the subject by a distinguished Protestant scholar, Albert C. Outler.

Originating as Richard Lectures at the University of Virginia, addressed to the many educated Christians, especially in academic circles, whose interest in unity and ecumenical concerns far outruns their knowledge of them or their commitment to them, these lectures will appeal to a far wider audience.

Seldom does one encounter in the Protestant world such an understanding of and sympathy with what tradition is and means: beginning with the *traditum* given us by God, His Son, and continuing in the Church, in the work of the Holy Spirit, who enables the Christian to relive the past by an experience of living faith in Christ, in the reality of Christian community — bringing to each new Christian in each new generation “something of his own Pentecost.” The insistence on the great new historical Event in Christ, and on the witness of the Church to that Event, is refreshing. The stress on the mediation of truth through the community reminds us at times of the Orthodox conception of *Sobornost*, conciliarity. The work of the Ecumenical Councils, despite human infirmities, is highly esteemed.

There is so much that is excellent in the first two-thirds of the book that a Catholic-minded reader is greatly disappointed when he comes to the last third. Consider the following passage:

“If we accept the conciliar dogmas as integral to the Christian tradition, are we also obliged to accept the whole mass of the traditions, canons, and cults of the partistic Church? Must we all, as a condition of holding the whole faith in sincerity, approve also the invocation of the saints, the cult of the Virgin, the patristic liturgical forms, the sacerdotal distinction between clergy and laity, etc., etc.? For if *all* ancient traditions stand or fall *en bloc*, by what principle could we avoid adding the Western medieval traditions, and the continuing additions by which modern Rome enlarges the ancient traditions: the dogmas of Immaculate Conception, Bodily Assumption — and presently *Mary CoRedemptrix?*” (p. 125-126)

Here we have a curious medley of things served up together: “the sacer-

dotal distinction between clergy and laity,” which is found in the New Testament; the “cult” of the Virgin, which if it means appreciation of her unique role in saying “yes” to God — thus becoming the human agent (not simply the instrument) of the Incarnation — is rooted in the first chapter of St. Luke’s Gospel, with the reiterated assertion of Mary’s blessedness; later developments — some of them universal and legitimate, such as those rooted in an intelligent grasp of the Communion of Saints, but not obligatory in any part of the Church; others purely local, accepted by one half of the Church (the Western), but rejected by the other half, such as the Immaculate Conception, the Assumption (as a dogma) and Mary Co-Redeemer.

After all, there was a tradition of the whole Church, accepted (with certain universal developments) from the first to the 16th century by Christendom as a whole, which stands on a very different footing from medieval developments, having no real ground in Scripture, accepted by only a part of the Church, while consistently rejected by another large part. It also stands on a far different level than sectarian or denominational traditions.

Something is wrong in the author’s treatment, which begins so promisingly, and ends in such confusion. Perhaps it is connected with his basic approach:

“The ecumenical movement of the 20th century has sought to profit by the lessons of the past. It has restored the right order of Christian Event — Christian community — Christian doctrine” (p. 95).

But is this the right order? Certainly the Christian Event comes first. But before we get Christian community, there

¹ Oxford University Press. Pp. 165. \$3.25.

intervenes at least one Christian doctrine, the most fundamental: "Who say ye that I am?" Peter's answer, his doctrinal affirmation, becomes the Rock on which Christ builds His Church (according to the most common interpretation of the Fathers). Until one had confessed this, and the other basic truths of revelation, he could not be baptized, or join in the "Our Father." Doctrine, some doctrine — for example the Lordship of Christ and belief in His Resurrection — was insisted on from the first (Romans 10:8-10), as a condition for entering the community. If the writer means doctrinal *system*, that is another matter — that develops *in* the community. A certain confusion of thought is evidenced here and elsewhere.

Yet the book as a whole represents a valuable study and witnesses to the "ecumenical thaw," which is one of the most hopeful signs of our times, and which these lectures themselves will help to promote.

Dr. Massey Shepherd's Bohlen Lectures of 1959, published in 1961 with the title *The Reform of Liturgical Worship*,² may well be read or reread in preparation for consideration of one of the principal subjects that must receive attention from the Anglican Congress. The call to reappraise our ways of doing things — in the sanctuary and out of it — comes with unavoidable force in our present situation. Dr. Shepherd carries us on from where we were in the 19th century, through the contributions of the "Ritualists," Dr. Muhlenberg, Dr. Huntington, and others, and through the 1928 revision, to the present day.

Those who are the heirs of the Ritualistic Movement, and that broadly means all Episcopalians today, can afford to contemplate their shortcomings as well as their positive achievements. At times the author appears (unintentionally, surely) somewhat less than fair to the "Ritualists."

To say "not all of the Ritualists depreciated the Daily Offices" (p. 20) is surely a curious way to describe the group who fought so hard to revive the daily recitation of Morning and Evening Prayer. A few of them (not "many of them"; as we are told, p. 20) substituted the Day Offices of the Breviary, but the great majority of them clung to the Offices as found in the Book of Common Prayer.

It is more pleasant to read the appreciation of Drs. Muhlenberg and Huntington and the result of their vision and labors. The ideals and accomplishments of the Liturgical Movement are ably presented, as are recent revisions by Presbyterians, Lutherans, and others.

Despite minor blemishes, these lectures may profitably be read by those who are concerned — as all of us should

be — with the imperative with which the present situation confronts us.

*The Unity We Seek*³ consists of lectures delivered at Huron College, London, Ontario, by men well qualified to represent the theology of their respective Communion. The lectures, edited by William S. Morris, are a fine example of that living dialogue, involving a clear understanding of the position of one's own Church, and a sympathetic penetration of that of others, together with the "convergence," which is one of the happiest of recent ecumenical developments.

Fr. Gregory Baum (Roman Catholic), seeking to get away from the autocratic or monolithic view of the Church which has been so prevalent in the last hundred years or so, insists on a certain duality in the supreme authority in the Church. It resides in the Pope, and in the Council with the Pope. But this does not lead to division or contradiction, since the Catholic Church is a family — a family of Apostolic Churches — a conception which opens the way for greater decentralization than the Church has at present. But the laity too have their place. They share in the Church's prophetic office, and in the vital development of its doctrine.

Fr. Baum emphasizes the necessity for Catholic-Protestant dialogue, and recognizes how much the various Commun-



ions of Christendom, his own included, have suffered from a one-sided and polemical concentration on certain truths, or elements of the truth, to the neglect of others. We all share the blame for the division of Christendom.

The renewal of the Church, called for by Pope John, implies the need for ecumenical dialogue and the discovery of what is authentically Christian in Protestant traditions and the need for Catholics to appropriate these. Fr. Baum instances the need for a theology of the Word of God and its ways of acting in the Church. He acknowledges that Roman Catholics have concentrated on the efficacy of the Sacraments and tended to neglect the Word.

Fr. George Florovsky well expounds the Eastern Orthodox conception of Church unity, emphasizing the intimate union of Christ and His Church, the Church's ministry as primarily the ministry of unity, and the apostolic succession as not so much the canonical as the mystical and sacramental foundation of

the Church's unity. It is here perhaps that we Anglicans have most to learn from him. Fr. Florovsky insists that the Orthodox Church is in an unbroken succession of sacramental life and faith, and has preserved its identity as the Church from the beginnings of Christianity to the present day.

Fr. Florovsky makes it clear why the Orthodox cannot discuss unity on the basis of Protestant presuppositions. To them the Church is not to be equated with Christendom. The problem is not simply one of manifesting a unity which already exists, but the recovery of a unity which has been lost. Certain things, including Church order, belong to the *essence* of the Church — order itself is an article of faith. The expectation of immediate intercommunion on a large scale, as a solution to the problem of disunity, is a snare and a delusion. Unity is not possible without union. The reintegration of the Christian mind is an essential precondition — and not the only one — of reunion.

In sharp contrast with the Orthodox position as expounded by Fr. Florovsky are the expositions of the representatives of the United Church of Canada, Prof. William O. Fennell and Principal George Johnston. Mr. Fennell says, "All types of ecclesiastical organizations which have been blessed and used of God should be recognized as such. Is not this indeed what genuine Catholicity really means?" He quotes with approval Lockart's contention that "as far as historical Christianity is concerned, the United Church of Canada is heir to two principal traditions in Church polity: the presbyterian and the congregational." It would be interesting to hear an old-fashioned Church of Scotland theologian comment on this.

Dr. Johnston continues where Mr. Fennell leaves off, and vindicates the United Church very largely on the ground that it is the "peculiarly Canadian" Church. Episcopalians may remember that only a generation ago their own Church was commended in various books and articles as "the Church for Americans."

Many will be surprised to learn that the Baptists emerged as a "separate" Communion because of their doctrine of the Church — in fact some assert that this is their only distinctive doctrine. Dr. Evelyn Davies finds the basis of the Baptist doctrine of the Church not in immersion or even in believers' Baptism but in the freedom of the Spirit of the man in Christ.

Bishop Neil's article, "The Worshipping Community," moves in the well worn grooves of Anglican semi-official doctrine as formulated between 1920 and 1958. Like all that he writes, it is very readable. One must, however, take issue with his statement:

"The classical view of non-episcopal Churches with a solemnly ordained but non-episcopal ministry is that set out by Arch-

² Oxford University Press. Pp. 118. \$3.

³ Oxford University Press. Pp. 150. Paper, \$1.75.



Illustration from *Global Odyssey*

The Father Director of the Society of the Sacred Mission teaches games at the Anglican school at Dogura.

bishop Bramhall in the 17th century. "We deny not to them the nature of Churches — we do deny to them the perfection of Churches."

The context (in Bramhall) shows clearly that he, like the great majority of Anglican theologians, was speaking in such terms not of non-episcopal Churches in general, but of foreign Churches *unable to get bishops* — deprived of the possibility of securing bishops because of "inevitable necessity." Bishop Neil's quotation, with the use he makes of it, is highly misleading.

Dr. Eugene Fairweather's "Comprehension and Tradition" really strikes out a fresh trail in the approach to the nature and vocation of Anglicanism. While rejecting alike the Protestant and the "ultramarine" interpretations of Anglicanism, he criticizes sharply the "*Via Media*" conception with its "crypto-confessional image," ministering to ecclesiastical pride. We may say that "the Anglican position is at once Evangelical and Catholic, provided only that the two terms are clearly understood to refer to the same full content of the Christian religion, seen on the one hand in its foundation in God's mighty act in Jesus Christ and on the other hand in the continual representation of that act in the life of Christ's Church." The coinherence of Gospel and Church is exemplified in each of the four points of the Chicago-Lambeth Quadrilateral. "Each rests squarely on the church's one Foundation.

Each is maintained by the Catholic consent of the ages."

Dr. David W. Hay (Presbyterian) has two fine papers on "the Reformed Catholic Church," and "Church Reformation and the World Church." He has a high doctrine of the Church and the ministry, and claims a form of apostolic succession in the Presbyterian ministry. He hopes for a greater sacramental emphasis in Presbyterian thought and worship, along with the vigorous maintenance of its stress on the ministry of the Word. He sees the kinship between what Roman Catholic theology says of the priest in the Mass and what Reformed doctrine says of the preacher in the pulpit.

The book concludes with two articles by Prof. Martin J. Heinecke (Lutheran), "The Congregation of Word and Sacrament," and "The Centre in Christ." He sees the Church as both the congregation of saints and the assembly or fellowship of believers, constituted by the living voice of the Gospel. This, he thinks, contains the refutation of "the Roman hierarchical conception of the Church. Where the bishop is, there is the Church."

Of course, there is nothing distinctively Roman about this saying, which arose centuries before the Roman claims developed; nor does it, rightly understood, contradict the truth that the Church is constituted by the living voice of the Gospel. Some will regret that Dr. Heinecke finds, not a bridge, but a chasm, between the two conceptions. Yet he has

much to teach us; not least when he shows how the Reformation situation has often been reversed today — with Catholics insisting on the primary concern for the *truth* above pragmatic considerations, and Protestants, or many of them, indifferent to the truth as it comes to expression in doctrinal formulations. (Anglican papers please copy.)

Global Odyssey,⁴ The Living Church Book Club's first selection, is a remarkable account of a unique two years' trip around the world, visiting every Province of the Anglican Communion.

Canon Howard Johnson's purpose in making the trip was to observe the response the Anglican Communion is making to the emergencies of our epoch. From the nature of the case, the book is largely personal, subjective, and impressionistic. It is thus well fitted to supplement such a semiofficial approach as that of *Anglican Mosaic*. It will help to cure our parochialism and our ignorance of what our fellow-Anglicans are doing. A sense of humor lights up many a difficult subject. You may often agree enthusiastically with the writer's judgment — and often you may differ sharply from him. But he is never dull. Even an inveterate book-reviewer will find it as difficult to lay the book down at any point as he finds it easy to pick up anywhere and read on.

I am tempted to quote at length. Space forbids. I must, however, register in passing a protest against the mechanical and almost magical conception of actual succession seemingly implied by the epigram quoted and applauded in connection with the Ceylon Scheme (p. 228). It agrees very badly with what the writer elsewhere says about the importance of apostolic faith along with apostolic order. It looks as if Anglicans have abandoned their naïve belief (in past ages) in the "king's touch" only to embrace an equally naïve belief in the efficacy of the bishop's touch, as a remedy for ecclesiastical scrofula and other Churchly ailments. And the "solution" to the problem of polygamous converts to which the author leans raises worse difficulties than it solves. A polygamous household — even if the head of it be baptized — has about the same capacity for producing Christian character and Christian family life as a house of ill fame for producing chastity.

Yet the writer always has something to say and says it incisively. He pulls no punches, he reports faithfully, and some pages of the work make depressing reading. Others are thrilling. But through it all, despite Anglican apathy or ineptness or lack of a sense of mission, or again despite excesses and eccentricities, shines the wonder of what God has wrought and is working in and through His Church.

⁴ Harper & Row, New York. Pp. 448. \$5.95 (Also available from The Living Church Book Club).



Kentish Gazette

Above: A service in the Abbey ruins. Right: Fyndon Gate (early 14th century), St. Augustine's College, Canterbury, Kent, England.



CANTERBURY PILGRIMS

by the Rev. William F. Egelhoff
Priest-student, St. Augustine's College
Canterbury, England

With the arrival of the Anglican Congress of 1963 in Toronto, the role of St. Augustine's College, Canterbury, comes into sharper focus. For just as the Anglican Congress gathers together clergy and laity from all over the world to study the Church's mission, so does St. Augustine's, the central college of the Anglican Communion.

Each autumn priests, and some ordinands, about 40 altogether, from all over the Anglican Communion gather for a year of worship, study, and life together at St. Augustine's, under the shadow of Canterbury Cathedral, the Mother Church of Anglicanism. The colorful native dress of African priests in their *sapara* blends in with British tweeds, Indian cottons, and American synthetics, signifying a kind of synthesis of the unity in diversity of Anglicanism itself.

What course of study does this heterogeneous group pursue? Much the same as might be found in one of our American seminaries, but with the addition of an international flavor. The four general fields are Bible; Christian doctrine and its communication; the World Church's history and current tasks; and Christian practice and worship. The world-wide

character comes not only from the faculty and students, often representing every continent, but also from visiting lecturers, Anglican and non-Anglican, from the corners of the earth. One week the lecturer may be Bishop Bayne or Bishop Newbigen, or the Archbishop of Canterbury. The next week a member of the African National Congress may come to tell his story.

Just as the Anglican Congress seeks to give a broader view of Anglicanism and to seek solution to its many problems and fulfill its mission through mutual discussion and the joint cooperation of its members, so it is with St. Augustine's College. It was not by chance that the Lambeth Conference of 1948 chose to locate this central college in Canterbury; nor was it solely because of its proximity to Canterbury Cathedral and all that this historic center of worship represents.

In large measure there was a three-fold vision — past, present, and future — to which this college was reaching. It reached to the past for the continuity dating back to A.D. 597 when St. Augustine, after winning King Ethelbert to Christianity, founded his monastery on the ground where the college now stands.

As St. Augustine accepted and Christianized the best of the pagan culture he found in sixth-century Britain, so we today seek to redeem our twentieth-century culture and help both clergy and laity communicate Christianity to people in this age.

What of the future vision? Perhaps this chapter remains to be written. But this much can be said: As St. Augustine's College in the latter half of the nineteenth century and first half of the twentieth century sent men out from its walls as overseas missionaries, so today it is bringing back the sons of these missionaries that it may learn in turn of them, as father from son. In some ways the cycle has come to completion. Yet, in a wider sense, the cycle will never be complete until the Church's mission to the world has been fulfilled.

Meanwhile priest-students from Nigeria, Uganda, Mashonaland, Burma, Australia, India, Singapore, Japan, Canada, England, and America worship, study, and share their varied and common experiences on the very ground hallowed by St. Augustine and his band of forty monks. To worship in the college chapel is to participate in the many different liturgies and languages of the Anglican Communion. Indeed, the chapel itself, though on English soil, is in its liturgies extra-territorial. It is not a chapel of the Church of England, but of the whole liturgical family of the Anglican Churches.

If the genius of Anglicanism is its ability to encompass the earth's culture, and practice unity within diversity, then surely St. Augustine's College typifies this aspect of the Church's genius.

Anglican Ethos

What is the Anglican Communion? The Lambeth Conference of 1930 attempted an answer to this question, in a resolution reproduced on this page. The definition is undoubtedly as good as any that could be framed. Anglicanism is not a federation, but a Communion of particular Churches and Provinces which fully recognize each other, centered upon the see of Canterbury. Anglicans have in common the Scriptures, the Apostles' and Nicene Creeds, the sacraments, and the threefold ministry of bishops, priests, and deacons. But they have all of these in common with many non-Anglican Churches, and are in full communion with some of them, such as the Old Catholics.

The effort to define more closely what Anglicanism is may lead into various kinds of traps. The Anglican Communion is not a confessional body, such as the world federations of Baptists or Lutherans or Reformed Churches. Anglicanism's try at a Reformation-style "confession of faith," the Articles of Religion, is not mentioned in the Lambeth definition, and indeed if Anglicanism did find itself possessing any peculiar doctrines it would probably abandon them instantly. We do not teach a special faith but the Catholic faith of the whole Church through the ages.

At one point, Anglicans looked upon themselves as "the Church of the English-speaking peoples." But nowadays Anglicans speak and say their prayers in many different languages: for example, in French, Spanish, Portuguese, Japanese, Chinese. Bananas and rice are staples of life for large sections of the Anglican Communion, just as bread and potatoes are for other sections. The Churches of the Anglican Communion are Churches for the rich and the poor, the educated and the illiterate. But Anglicans are nowhere a majority of the population. The highest percentage is in New Zealand where, with 37.5% of the population, they are the largest religious group. In England, a majority of the population of 43,000,000 is counted as baptized Anglicans—27,005,000 according to the table from the Episcopal Church Annual printed on page 17. But while these figures are good enough for comparison with the population statistics of other national Churches and religions they are between five and ten times too large for Church affiliation as an American would understand it. Latest figures we have seen indicate that fewer than three million receive their Easter Communion in the Church of England and a roughly comparable number are on parish electoral rolls.

Basically, Anglicans are a family—a spiritual family of those who have been nurtured in the faith by the Churches of the British Isles and their daughter Churches; the list of Anglican Provinces is not a list of all the Christian bodies we recognize, but simply a sort of family tree. There are things most firmly believed by the family as a whole; there are folkways and special traditions and family jokes, which are not mat-

Definition of the Anglican Communion*

The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted dioceses, Provinces, or regional Churches in communion with the see of Canterbury, which have the following characteristics in common:

- (a) They uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;
- (b) They are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian truth, life, and worship; and
- (c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.

The Conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step toward the ultimate reunion of all Christendom in one visibly united fellowship.

ters of belief at all; and there is an ethos, a family tradition which asserts itself in many different languages and cultural settings.

The Anglican ethos is precious to us, even though it is indefinable; indeed, to define it too closely may be to destroy it. It is an accepting ethos, happy in the learning and arts and innocent pleasures of the culture in which it lives; but it makes room for fiery ascetics and prophets of doom. It is an urbane ethos, looking for the middle way in most of the issues of life; but it cherishes its fringe groups, protecting and nourishing them where other Churches might seek to stamp them out. It is a cosmopolitan ethos; and yet nationalism is one of its deep principles of organization. Undoubtedly this manner of life, which used to be called "humanism," in one of the meanings of that overworked word, is quaintly irrelevant to most of the great struggles and movements of our times. It may even be irrelevant to the Kingdom of God. Theologically, it is an expression of the idea that creation is a good thing, that it is an act of praise to be a creature. The unspoken Anglican theory of the Atonement is that God redeemed the world because He liked it so much. This falls somewhat short of "God so loved the world . . ." and yet perhaps it is not entirely unrelated to the Bridegroom who ate and drank with His disciples while other serious-minded people were fasting.

The Anglican ethos cannot, of course, be advanced as a solution to any of the world's problems, nor as a more excellent spiritual way. Like curly hair, or freckles

*Excerpts from Number IV of "The Lambeth Resolutions, The Anglican Communion," as reported in *THE LIVING CHURCH* of August 30, 1930.

it is merely there, a family trait. The members of this family share the same awesome responsibilities as the rest of the Christian world, the same dangers and opportunities as the rest of mankind. These will be among the concerns of the Anglican Congress, meeting in Toronto, Canada, this week.

Racialism, that misbegotten child of nationalism, is one of the issues on which Anglicanism must not only think of something godly to say but take effective action. We recently had occasion to look up the racial background of St. Augustine of Hippo, described by one of our correspondents as a "dark-skinned African." Actually, whether his racial background was Roman, Punic (Carthaginian), Numidian, or a mixture, or something else, nobody knows. The question was devoid of interest or significance to the Church—and the world—of that period.

The current moderation of international tensions causes Anglicans to breathe a sigh of relief undistinguishable from the response of other Christians and other men of good will. But it provides only a brief respite from anxiety over an international situation in which unimaginable means of destruction remain in readiness, and in which the number of powers possessing such weapons is almost certain to increase. What can the Anglican Congress say, what can Anglicans do, to advance the cause of international justice and world peace?

The proclamation of the Gospel in this troubled world is our responsibility as Christians. Anglicans, in common with most other Christians, still seem to proceed on the assumption that Christianity is destined to become the religion of the majority of nations and the majority of mankind. Whether this is a realistic assumption remains to be proved. The fact that in Anglicanism's heartland the vast majority of the baptized have no active relationship to the Church suggests either that our goal is misconceived or our strategy for reaching it is catastrophically ineffective.

In either case, it is clear that the world mission of the Church is basically the same in countries where the Church has existed for a long time as in countries where it has only recently been planted. Alienation from Christ and His saving work is not particularly the lot of non-European races in exotic places; it is the common condition of mankind. In the memorable phrase of David duPlessis, "God has no grandchildren." Even the children of Christian parents, living within Christian families, are part of the missionary field until they have entered into divine sonship for themselves. The Sunday school, generally operating on what might be called the Michaelmas goose theory of salvation—stuff the immature with Christian doctrine till they are full up to the neck—seems a singularly ineffective way of carrying forward the Church's mission in the local parish. Even when it succeeds, perhaps it produces *pâté de foie gras* Christians.

Christianity is a new race, a new nation, a new inheritance. Nobody is born into it by human birth, and nobody is alien to it because of his race or nation or family. It does not speak on behalf of any nation or culture of this world. It has no earthly center or heartland, but looks to a city which is to come, whose builder and maker is God. A European, an American, an

Asiatic, an African speaks to other Christians as a former European, American, Asiatic, or African, but as a present Christian; and he also speaks in these terms on behalf of Christ to non-Christians. Though we continue to cherish our old earthly ties of nation, community, and family, these are all subordinate to our vocation in Christ.

Obviously, such overriding claims could not be made on behalf of Anglicanism as such. The preceding paragraph would seem like a dip into madness if the words "Anglicanism" and "Anglican" were substituted for "Christianity" and "Christian."

And this is the starting point for thinking about the relationship between Anglicanism and other Christian Communion. Unless Anglicanism finds a place within the whole Church of Christ it is of no significance—of less than no significance. Thus, the ecumenical move-

Membership of the Anglican Communion

No official statistics are available for most of the Churches and autonomous Provinces of the Anglican Communion. The membership figures in this table are compiled from *The Official Yearbook of the Church of England*, *Crockford's Clerical Directory*, and other yearbooks and directories, and submitted for revision to the Primates and Metropolitans of the several Churches and Provinces in accordance with the most accurate estimates available to them.

Name	Provinces	Dioceses	Baptized Members
The Church of England	2	43	27,005,000
The Church in Wales	1	6	1,250,000
The Church of Ireland	2	14	480,000
The Episcopal Church in Scotland	1	7	97,508
The Anglican Church of Canada	4	28	1,358,459
The Church in the Province of the West Indies	1	8	980,161
The Church of India, Pakistan, Burma and Ceylon	1	16	531,770
Jurisdiction of the Archbishop in Jerusalem	1	5	110,000
The Nippon Seikokai (Holy Catholic Church in Japan)	1	10	43,891
The Chung Hua Sheng Kung Hui	1	14	42,000*
(Holy Catholic Church in China)		1†	17,200†
The Church of the Province of Central Africa	1	4	250,000
The Church of the Province of South Africa	1	14	1,215,844
The Church of the Province of West Africa	1	11	749,971
The Church of the Province of East Africa	1	8	325,000
The Church of the Province of Uganda and Ruanda-Urundi	1	8	1,000,000
The Church of England in Australia	4	25	3,428,850
The Church of the Province of New Zealand	1	9	760,550
Dioceses Holding Mission from the See of Canterbury:			
Argentina and Eastern South America with Falkland Is.		1	11,000
Bermuda		1	19,200
Korea		1	4,500
Borneo		1	15,000
Singapore and Malaya		1	30,000
Madagascar		1	34,000
Mauritius		1	6,000
Gibraltar		1	4,000
North Africa		1	1,500
The Protestant Episcopal Church in the United States of America	8	89‡	3,344,253
Extra-Continental Missionary Districts, excluding Alaska and Hawaii		4	35,974
Overseas Missions		11	211,626
Totals		344	43,363,257

* Figure prior to Revolution; current data not available.

† Detached Diocese of Hong Kong and Macao.

‡ Dioceses and Missionary Districts in U.S.A., including Alaska and Hawaii.

(Figures from the 1963 Episcopal Church Annual, pp. 390 and 574)

ment in which the Christian Churches are seeking ways of closer coöperation and mutual recognition and eventual union, must be for Anglicans a concern of very high priority. Differences that exist between Churches must be solved on the basis, not of Anglican principles, but of Christian principles. Loyalty to the whole people of God overrides not only worldly but denominational ties.

This, of course, is no new idea among Anglicans. The very foundation-stone of Anglican doctrines, discipline, and worship is loyalty to the faith and order of the whole Church, particularly as these were understood in the days before the great divisions between East and West and between Protestant and Catholic. Yet as Christians seek to come together in our times, we must learn to subject our Anglican concepts of this loyalty to the concepts of our fellow-Christians, both Catholic and Protestant. A static orthodoxy is not true orthodoxy. We do not worship a dead God but a risen and living Christ, who constantly leads and guides His Church by the Spirit. And we are not all the Church there is nor are we the only Christians through whom the Spirit works.

If a great miracle were to come to pass and we were to unite with most of the Christians of the world in one Church, then Anglicans would be "former Anglicans" in almost precisely the same sense in which they are now former Europeans or Asiatics or Americans or Africans. Actually, we are all former Anglicans right now: that is, we are Christians—Christians to whom the Gospel was first preached by British Christians. To the extent that our Christianity is the genuine article, it is unmodi-

fied Christianity. That we are not in communion with some of our fellow-Christians is a tragedy which in no way enriches us. If communion were restored in all its fullness, we would not be less but more complete Anglicans, because we would be more complete Christian men. Disunity in any part of the Body is a loss to every part.

Everything innocent and good, everything true and pure and lovely, in Anglicanism belongs in a united Christendom. To conceive of that vast assemblage in terms of a sort of super-denomination, burdening itself with detailed blueprints of theological niceties and ceremonial practices, is hardly realistic. To think of it as forcing us to "give up" some treasured portion of our heritage may, in fact, be a reflection of our own imperialistic impulses toward those who might wish to unite with us: "Let's make them admit they were wrong about this and that they displayed execrable taste about that."

The Anglican Congress will concern itself with the Church's mission on the religious, political, and cultural frontiers; with training and organizing for action on these frontiers; and with the vocation of the Anglican Communion. Asiatics, Europeans, Africans, and Americans, Australians, and inhabitants of the Islands of the Sea will speak and will listen. That they are all Anglicans is a great thing; that they are all brothers in Christ is a greater thing, and the thing that gives meaning to the special heritage they share. As Anglicans they have something to say to each other, and perhaps to Christians of other Communion also; as Christians, they have something to say to all men everywhere.

NEWS

Continued from page 11

Christ, because we have believed that that is God's will. It is increasingly clear that many of our long-defended positions are irrelevant to God's purpose. We still find it hard to know what God calls us to keep or to abandon and what He calls us to venture. But we do know that we must continue to challenge each other in the light of God's will for us all.

"Our task in faith and order today is more complex than it ever was. More Churches now take part in the conversation, so that new and costly efforts of understanding and imagination are necessary. More parts of the world face difficult and revolutionary situations which raise problems about the role of the Churches there. More contact with Roman Catholicism enables us

to share in its own self-appraisal, which puts questions to the rest of Christendom. More interests have had to be included in our own agenda, so that we could only touch the fringes of our task.

"In our Conference we had too much to debate with each other to be able to express a common mind in a single report. So we have forwarded the reports of our five sections to the Churches for them to study, knowing that they reflect an experience too varied to be adequately conveyed in print. Yet we, who have been at this Conference, believe that those reports put questions to us, as we return to our Churches, which we would share with you who sent us here:

1) Will you join us in the attempt to submit all that our own Churches mean to us, and all that we can understand of others, to the judgment of Christ, Lord of

us all? This conception of our work as a going deep *together* is a new approach and is full of promise.

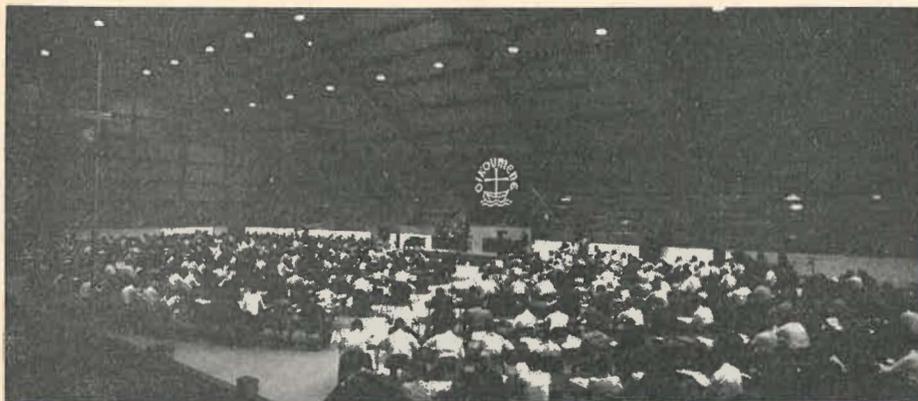
2) Will you try to understand other Churches' history as deeply as your own? Thus we discover fellowship with other Christians throughout all time as well as throughout all the world. The Church, age-old as well as world-wide, may so learn more of Him who is the God of ages.

3) Will you recognize that Christ calls the whole Church into His whole ministry, so that we may have a fresh understanding of the various ministries which He gives within the whole ministry?

4) Will you, as you worship God, seek to learn from other traditions more of what true worship is meant to be in all its depth and range, reflecting His presence in remembrance, communion, and expectation and magnifying Him in the glory and travail of His creation?

5) Will you humbly recognize that many of God's gifts to His whole Church cannot be shared by us in our local churches, until we become the one people of God in each place, and are prepared to realize this by new and bold ventures of living faith?

"We do not claim that here we have ourselves faced these questions nearly radically enough, and we are determined to ask them afresh with you. We dare not claim that here we have been truly conscious of such vital issues as the struggle over nuclear armament, bitter racial conflict, scientific technology, and social change. Theological debates have an insidious tendency to be self-enclosed. But we pray that our work may indeed be of service to God in His



Faith and order conference: The task is more complex.

love for all His world, so that the unity of the Church may be not for our sakes but for the sake of Him and His children."

We invite our churches to continue, in these ways and in every way they can, to manifest openly the unity of life which is hidden with God in Christ. Today we see openings which only faith could discern yesterday. But there is still far to go. Our faith is still in Him who is calling us, for He is faithful and He will do it.

July 28 — The "incredible complexities of ecumenism," to quote one observer at the Faith and Order conference which has drawn to a close at Montreal, are reflected in all five final section reports adopted at the plenary session.

The reports reflect a humble admission of the inability to come to unanimous conclusions: "Our differences reflect the present ecumenical situation," states the introduction to Section One. "The growth of the World Council of Churches has enlarged the areas of possible disagreement. We have to deal honestly with this fact." It is a frank statement of the difficulties with which the 500 delegates wrestled in their two-week Conference on faith, order, and the problems of Christian unity.

Dr. Paul S. Minear, newly elected chairman of the continuing Faith and Order Commission, said that Montreal can be considered a failure in the sense that it attempted too much too quickly because, "having drawn all major traditions together, we have insisted on dealing with the deepest divisions among us. We have not been content with glib words, with forced arguments, with easy but artificial compromise." But in the area of ecumenical dialogue, "Montreal achieved remarkable success," added Dr. Minear, addressing representatives of the press. "The delegates have been open to one another, listening acutely, sharing fully the resources of mind and heart. . . . All Churches have rejoiced in the presence of other Churches. No one has challenged the right of any other Church to be here." Dr. Minear, a member of the United Church of Christ, is professor of religion at Yale University.

The "Section Reports" will be transmitted for study to the member Churches and to the Faith and Order Commission for appropriate action. The 120 members of the Commission will meet on Cyprus in August, 1964, to consider what action should be taken on the findings and recommendations of the Montreal Conference. Some sharp questions are included in the report of Section One: "If the Church consists of followers of the Lord who spent His time with publicans and sinners, why does it look so much like a congregation of scribes and Pharisees? How can a Church which tolerates the barriers which separate men today" whether the barriers are those between East and West or those separating black from white, "face its Lord who

has broken down the wall of partition?" The report of Section Two, on Scripture, Tradition, and traditions, ran into a snag when, in its draft report, it used the phrase — suggested by an Orthodox delegate — "we exist as Christians by tradition alone." In the final report the controversial sentence has been altered to read: "We exist as Christians by the Tradition of the Gospel testified in Scripture, transmitted in and by the Church through the power of the Holy Spirit." This formula was accepted by Anglican, Orthodox, and Protestant theologians with unanimous relief, and endorsed unofficially by the Roman Catholic observers who were present.

At the same meeting which approved the "Word to the Churches" [printed above], Archbishop Athenagoras presented, on behalf of the Patriarch of Constantinople, "millennial crosses of Holy Mount Athos" to the Rt. Rev. Oliver Tomkins, Bishop of Bristol and president of the Montreal Conference, and to Dr. Willem Visser 't Hooft, General Secretary of the World Council of Churches, in recognition of their outstanding ecumenical service and in commemoration of the 1,000 years of the existence of the monastic communities on Mount Athos.

Three hours later, on the same day, the final church service of the Conference was held in Christ Cathedral (Anglican), Toronto. The service was led by the Most Rev. Howard H. Clark, Primate of the Anglican Church of Canada, and the Rev. V. C. Samuel of the Orthodox Syrian Church of the East, a professor at Serampore Theological College, India. The kaleidoscopic diversity of headdress, croziers, chains, copes, chasubles, cassocks, academic gowns, and colors of skin was, as an observer put it, "old hat" to the 500 Christians from five continents who were dressed for the occasion. The sermon was preached by the Secretary General of the WCC, a member of the Netherlands Reformed Church,

Dr. W. A. Visser 't Hooft. In a departure from the advance text, and in apparent reference to the recent conclusion of a nuclear test ban agreement, he noted a real step forward toward world peace.

A tragicomic touch was added by the inevitable meeting of a handful of followers of the International Council of Christian Churches, held at the Montreal Queens Hotel. Dr. Carl McIntyre, a former Protestant minister, organizer of the ICC, appeared at one of the final press conferences of the F&O dialogues and accused the 20 delegates from the Iron Curtain countries of being "Communist secret police in ecclesiastical garb." Meritment was virtually the only response.

LAYMEN

Honored Americans

Two laymen of the American Church were honored, last month, by being invested with the Order of Simon of Cyrene for their support of the Church of the Province of South Africa. They are reportedly the first Americans to be so honored.

The two were Russell R. Brown, 71, president of the American Distilling Company, New York City, and William Johnston, 39, president of the Episcopal Churchmen for South Africa, a lay organization that supports the Church in South Africa and opposes the South African government's *apartheid* policies. Their investiture took place at a Mass celebrated by the Most Rev. Joost de Blank, Archbishop of Capetown, at the Church of St. Mary the Virgin, New York City, on July 12th.

Membership in the Order of Simon of Cyrene is limited to 50, and each member receives a large white certificate bearing the seal of the Archbishop of Capetown, and the insigne of the order, a small blue and gold enamel medallion which is worn about the neck on a blue ribbon. The medallion represents a shield,



Mr. Brown (left) and Mr. Johnston: In the order of the Saint of Cyrene.

William Griffith

on which is an anchor that signifies Capetown, and a cross which leans at an angle as it would have when carried by St. Simon. The shield is superimposed upon a cross, and the entire medallion is topped by a mitre.

Others who have received the order include Sir John Maud, British Ambassador of the Republic of South Africa; Alan Paton, South African author, playwright, and patriot; Edgar H. Brookes, former South African Senator for African people, an author, and a university professor; Her Royal Highness Princess Alice, Countess of Athlone; and Michael Leballo, an African of the Basuto nation who has served his Church as a volunteer for over 50 years.

POLISH NATIONAL CATHOLICS

Milestone

The Very Rev. **Eugene W. Magyar**, pastor of Holy Name Slovak Catholic Church, Passaic, N. J., was consecrated in Scranton, Pa., recently as first Bishop of Slovak parishes in New Jersey and Pennsylvania under jurisdiction of the Polish National Catholic Church of America.

Bishop Magyar is a member of the National Council of Churches' general board and of the U. S. Conference for the World Council of Churches. He has served as dean of Slovak parishes since 1958. [RNS]

SOUTH AMERICA

Milestone

The Archbishop of Canterbury has named the Rev. Canon **Kenneth W. Howell**, vicar and rural dean of Wandsworth, England, as first bishop of the newly-created diocese of Chile and Bolivia. The new See was formerly part of the diocese of Argentina and Eastern South America with the Falkland Islands. [RNS]

MICHIGAN

Family Planning Clinic

The Church of the Resurrection, Ecorse, Mich., is conducting a family planning clinic in cooperation with the Planned Parenthood League, Inc., and the University of Michigan, according to an announcement by the Rev. Henry L. Parker, vicar.

"The Church must minister to the needs of the community," says Fr. Parker, "and for this reason I regard the Church as a most suitable vehicle for this type of program which will serve the entire community. For a long time the Churches and social agencies have made numerous pronouncements on planned parenthood and related subjects, but the day has come that we must translate pronouncements into active programs."



PLACE OF MEETING

Centuries ago a Huron Indian gave the name Toronto — "place of meeting" — to a spot on the north shore of Lake Ontario. He little dreamed it was destined to become Canada's second largest city.

Today Toronto is known as one of North America's great convention cities, and the 1,500 delegates and their wives coming to the Anglican Congress in 1963 will be welcomed by people who pride themselves on the gracious hospitality that is the *sine qua non* of the British tradition.

More than 1,500,000 people live in the 241-square mile area of metropolitan Toronto which comprises the city proper and 12 adjacent municipalities. A center of culture, art and education, Toronto has a growing number of churches and public buildings together with many places of historic interest.

This is not to say that the city, its great industrial complex at the hub of Canada's most populous province, is the last word in municipal perfection. It is well governed, but it has its housing and education problems, traffic snarls and all the other woes of a big community.

Since the end of the second world war, Toronto's population has increased by 600,000. Fully 75% of this number came from the British Isles and the trouble spots of continental Europe and they have contributed to the city's cultural and social environment.

In recent years, Toronto has taken on a more cosmopolitan atmosphere reflecting the impact of post-war immigration. There remains, however, a good deal of the quiet conservatism for which the city was satirized in the past. Less frequently do wisecrackers gibe at "Toronto the Good" and the "City of Churches."

One well worn quip — "I spent a week in Toronto last Sunday" — no longer holds good. Toronto now has Sunday sports and movies, but the effect on the churchgoing habits of the majority of citizens has been negligible.

The Rt. Rev. F. H. Wilkinson, Bishop of Toronto, is national chairman of the Anglican Congress, scheduled for August 13-23, 1963. As head of the host-diocese, he hopes delegates will see as much as possible of Toronto and nearby points of interest during their stay in the city.

The diocese of Toronto, founded in 1839, covers an area of 10,000 square miles and more than 230,000 names are

found on its parish lists. There are 226 parishes and 300 congregations served by some 300 clergy, 190 honorary lay readers, and 40 women workers. Assisting Bishop Wilkinson in the administration of the huge diocese are Coadjutor Bishop G. B. Snell and Suffragan Bishop H. R. Hunt.

St. James' Cathedral, an imposing early English Gothic structure in the heart of Toronto, was consecrated in 1853. It was the fourth church to be built on the same site. The first, built in 1803 when Toronto was a village, was a small wooden building. Adjacent to the cathedral is the commodious diocesan center. Next to St. Paul's Church is Church House, headquarters of the Canadian Church [see cover].

The handsome buildings of the University of Toronto are located in the geographical heart of the city. Two Anglican theological colleges — Trinity and Wycliffe — are federated with the university, which is being rapidly extended and is expected to be ready for an enrollment of 23,000 in 1968. Nearby is the Royal Ontario Museum, the largest in the Commonwealth outside of London.

Congress delegates will have an opportunity to visit the Canadian National Exhibition. One of Canada's major attractions, it is visited by about 3,000,000 annually. Agriculture is still a basic part of this great show window which also presents industry, education, science, engineering, music, travel, fashions and sports. A \$3,500,000 grandstand with seating for more than 24,000 persons is the center of entertainment.

Development of Toronto's natural harbor to meet the demands of the St. Lawrence Seaway will be interesting to visitors. They will also want to see the new \$12,000,000 O'Keefe's Center with its 3,200-seat auditorium dedicated to the performing arts, Canada's first subway, expressways and super-highways linking the old city with suburbia, thousands of acres of parks and public gardens, big department stores, "skyscraper canyon" in the financial district, and other attractions.

Toronto is also the gateway to Ontario's great summer playground of lakes and rivers, and less than 100 miles away is Niagara Falls, with miles of beautiful parklands along the Niagara river gorge. The Shakespearean Festival at Stratford, Ontario, will also be a drawing card.

BOOKS

Continued from page 6

an Age of Discovery" by Dr. Franklin D. Murphy, chancellor of the University of California in Los Angeles, also a physician, were to me the most disappointing portions of the book. This is perhaps because this is my own chosen field and I was probably expecting too much from it. I realize that the average layman (scientific as well as theological) is prone to think of the biological sciences in terms of medicine; but to one in the field of biology it seems that in light of the work being done in such fields as biochemical genetics, tissue culture techniques, and other basic research on the nature of the living substance, a worker in one of these fields would have contributed a great deal to such a symposium. This is not to imply that the offerings in the biological sciences were not excellent — they were — but to point out that, in my opinion, a different slant on biology would have been more acceptable.

Prof. J. Milton Yinger of Oberlin College speaking on "The Social Sciences in the Space Age" and the Rev. A. T. Mollegen on "The Christian Ethos of Empirical Science" rounded off the evening devoted to the social sciences. Dr. Yinger's account of the place of the social scientist in the whole area of man's endeavor was to me one of the high spots of the book. Here is a true scientist speaking, one who knows his subject thoroughly and who understands the philosophical implications underlying the basic concepts of his chosen discipline.

Anyone who has ever questioned the relationship of the sciences to Christianity would do well to read this book, and might enjoy it. It will give to the scientist and to the theologian what the other thinks about. It is a thoroughly readable volume and Bishop Bayne has done an excellent job of cutting down on the volume of words while retaining the essential trend of thought running through each presentation.

ROBERT K. LAMPTON, Ph.D.

The Rev. Dr. Lampton, a perpetual deacon, is head of the biology department at West Georgia College.

Less than a Fig's Worth

The Meaning and End of Religion. By Wilfred Cantwell Smith. Macmillan. Pp. 340. \$7.

"A Christian who takes God seriously must surely recognize that God does not give a fig for Christianity" (p. 127), writes Wilfred Cantwell Smith in *The Meaning and End of Religion*. What matters is the faith of individual Christians, not an objective, generic notion of what Christianity itself is. In other words, Dr. Smith claims that the faith of Christians is not a religion. But he continues: "I go on to

assert with equal vigour: *Neither is the faith of any other people*" (p. 139).

He feels that the concept "religion" is inadequate, among other reasons, because it directs attention to an external and detached view of faith and overlooks internal involvement. He supports his claim at some length by historical evidence drawn from Christian history and from the history of other traditions, particularly that of the Islamic faith. He claims that two concepts, tradition and faith, must replace the notion of "religion." Tradition is the observable, although diverse and dynamic, historical construct, whereas faith is primarily personal. Dr. Smith does retain the adjective "religious"

as a valid expression of various types of involvement in the transcendent.

This book is historical rather than philosophical in its orientation. And here, I feel, we can understand both its strength and weakness. Its strength certainly lies in its careful historical scholarship. Most of the details, however, are confined to the 129 pages of notes at the end so that the text itself is straightforward and lucid. But its weakness lies on the philosophical level, I believe, because of an implicit subjectivism, although some attempt is made to avoid this position. At the same time, Dr. Smith does not claim that all "religions" are alike, even though he does not elaborate fully enough how the

The Agony of the Anglican Congress

by the Rev. Archer Torrey

Principal, St. Michael's Theological College, Seoul, Korea

The "angry delegates" who are expected to return home from Toronto will probably be angry because the Anglican Congress was neither radical enough nor conservative enough. To meet the needs of world in the '60s, the Church is going to need approaches so radical that if the Anglican Congress should seriously attempt to approve them it would endanger the integrity of the Anglican Communion. To meet the need of the Anglican Communion in the '60s the Congress should take such a conservative line that the Church could never do what is needed. This is the frustration and the agony of this Congress — and of the Church in any era of rapid social change (you should pardon the expression).

It is heart-breaking that Roland Allen is only now being seriously discussed and still — after 50 years — not being acted upon. Someone should have tested Allen's theories half a century ago and be able to report to us now whether they work or not.

Over a quarter century has passed since F. Hastings Smyth wrote *Manhood into God* and called on the Church to meet humanistic materialism with a positive sacramental materialism, and although half of the world has now passed into the Communist camp and another quarter of it is rabidly anti-imperialist, the Anglican Communion seems hardly to be aware that there is even an issue to be studied, much less acted upon.

The phenomenon of "tongues," which is something else we have ignored studiously for 50 years, has suddenly been discovered amongst us and, without even theorizing, much less testing, everybody rushes into the breach in panic to say that what was good enough for Cranmer is good enough for us. Perhaps we should add another clause to the Creed, "And I don't believe in rocking the boat."

The agony of this is real. The pioneer movement of tomorrow which becomes the broad highway of the next era is the lunatic fringe of today. The "wildest dreaming" of today is the sober awareness of tomorrow. But not all that is crazy is of the Spirit. How can a great federation of ancient institutions, such as the Anglican Communion, discern the spirits? How can we avoid quenching the Spirit without endangering order or promoting sectarianism?

The Church has had a way from ancient times. She says to her innovators, "Don't ask me, and I won't say 'No.'" Officially she closes her eyes and unofficially she eggs on the experimenters. If the experiment succeeds, the pioneer goes down in history as a saint, his movement is organized, and the whole Church benefits. If the experiment fails, the pioneer is forgotten, or perhaps condemned as a heretic, and his following melts away. It is the method of Gamaliel — to reserve judgment. Only when the Church has gotten into a panic and failed to reserve judgment has she made herself foolish and hurt God's cause.

But there is an equally important corollary: The Church must find some way to encourage pioneers without committing herself to them in advance. And the pioneers must learn the rules of the game: to carry on their experiments in such a way that while success would bring glory to Christ and to His Church, failure would compromise no one but themselves. This is the price of the prophetic vocation, the price of pioneering. Pioneering under official auspices is a contradiction in terms. The pioneer must be unofficial and he must be prepared to risk failure and obloquy in the hope that success will bring glory to His Lord and that even failure will be rewarded with "well tried, brave and faithful servant."

STRANGERS NO LONGER

By Peter Day

One of the best books for popular reading is Peter Day's "Strangers No Longer." In it the editor of *The Living Church* has provided a sketch of the Church in the New Testament and in its credal definition as One, Holy, Catholic, and Apostolic; of the character of its ministry and sacraments; of the authority and place of tradition; and of some of the implications of Christian commitment—all within the framework of reference to the problems of Church Unity.

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Christian tradition is unique. There is also an implicit "irrationalism": "Faith lies beyond theology in the hearts of men, Truth lies beyond faith in the heart of God" (p. 185). This is obviously true in a sense, but it is also possible that a rethinking of the relation of faith and reason and attention to the doctrine of analogy would have made the sound scholarship of this book also tenable philosophically. But Dr. Smith does manage to avoid the trite clichés of many "irrational" Protestant theologians because of his healthy respect for God's transcendence.

CHARLES DON KEYES

Fr. Keyes, formerly vicar of St. Stephen's, Guymon, Okla., will become the Kreigh Fellow of Seabury-Western in September working toward the S.T.M. degree in the Philosophy of Religion.

A Rock amidst Differences

World Religions and World Community.
By Robert Lawson Slater. Columbia University Press. Pp. 299. \$6.

In the smoke and flare of the Atomic Age, Prof. Robert Lawson Slater (world religions professor at Harvard Divinity School) shares in *World Religions and World Community* "the present concern for the future of the race," sees the hearts of men in many lands turning to seek hope and guidance from religions — all kinds of religions — and at the same time observes the trend toward world community. He pauses, brows knitted — will religions prove a unifying force helping toward survival? Could there be, say, One World with One Religion? Or will competitive religions disrupt world community, bring disaster?

Now what he does is *not* just write a book. This is more than a book. What he does is to invite you into his *salon*, to hear him discuss with leading thinkers of today their answers to the questions posed above. Rich indeed is the discussion. Religious diversity and world community; the "science" of religions; the challenge of Hindu relativism; confessional relativism of Buddhism; the impact of Islam; Jewish and Christian confessional religion; "depth religion" and dogmas of the West — all are dealt with here, and there is much more. Most important of all, there are 43 pages of end-notes packed with vital, relevant up-to-date information.

Summarizing (pp. 225-226), Prof. Slater puts his finger on the nub — religious differences and how they are affirmed. "Our survey," he states, "points to the conclusion that such differences will persist. . . . They are of a kind which makes the prospect of One World — One Religion a very remote prospect, to say the least." A pattern of "co-existence" of world religions, he thinks, "seems to be all that can be expected."

One thing puzzles me. Prof. Slater is immensely aware of the sudden startling resurgence in this past 20 years of ancient religions like Hinduism, Buddhism, Islam, yet fails to note one great main reason — the relentless mounting pressure of atheistic Communism threatening their very existence. Marxism as a challenge to all religions he brushes aside in less than 200 words.

Final comment: Modern man's sense of peril, hunger for security, is stressed in every chapter. And when men don't know where they stand, that's the time to show them the Rock — to name in all lands, to all men, the one Name under heaven by which men can be saved!

HARRY LEIGH-PINK

Fr. Leigh-Pink has taught world religions the past two and a half years at Bakersfield College, Calif., at his Lent "School of Religion" at St. Paul's, Bakersfield, where he is associate rector, and (as their chaplain) to officers and men of the California National Guard Reserve.

Falling Upstairs Denied

Christ and History. By George Arthur Buttrick. Abingdon. Pp. 176. \$3.

If history does not escalate us to Utopia up a 40-degree plane, nor wheel in ceaselessly recurrent cycles, nor crawl skyward roller-coaster style, what *does* it do? Does history make a pattern? Or is it merely chaos temporarily clouding the void?

The only pattern it makes, writes George Buttrick, the professor of preaching at Garrett Theological Seminary, is the pattern of the Cross — of the vertical thrust of God into man's horizontal clay. He says it, in *Christ and History*, much better than this, of course, for he is still a master of the rounded rhetoric and felicitous phrase that enchanted college students a generation ago in those lecture series called, with devastating accuracy, "Religious Emphasis Week." He denies Toynbee's hypothesis, that civilizations keep falling upstairs, and sets forth for the questing undergraduate a biblical historiography in which the dialectic between God and man is one of events, to which the explanatory key is the Cross. Man can understand history only when he has made what Dr. Buttrick calls "the existential choice," for "history finds meaning only in an act of faith."

One personal objection: Dr. Buttrick alludes several times to monasticism as an escape route for cowards, and perhaps it is sufficient to say that no religion we have ever read or met has found it so.

SISTER MARY HILARY, C.S.M.

Sister Mary Hilary is a member of the Western Province of the Community of Saint Mary and teaches history at Kemper Hall.

Booknotes

Background material for the Anglican Congress plus "valuable information to all who wish to know more about the work of the Church in Asia" is provided in **The Church on the Asian Frontiers**. Written by **Gilbert Baker**, general secretary, Church Assembly Overseas Council, with a foreword by the Bishop of Liverpool (who is chairman of the Council), this 112-page paperback account of Anglicans in Asia is based on reports of bishops and others serving the Church in Asia. It is published by the Church Information Office, Church House, Dean's Yard, London, S.W. 1. Price: 6 shillings (approximate U.S. price: 84¢.)

Related background material may be found in two Friendship Press paperbacks:

Branches of the Banyan, edited by **Addison J. Eastman** (160 pages including black and white photos and colored map; \$1.95) is subtitled "Observations on the Church in Southern Asia." The editor, who is executive secretary, Joint Office of Southern Asia and the Near East, Division of Foreign Missions, NCC, has "chosen a variety of articles and sketches by Eastern and Western writers to communicate something of the genius of Christian fellowship as its roots go down into the soil of Ceylon, India, Pakistan, and Nepal."

In **Christian Issues in Southern Asia** (pp. 174, \$1.75) **P. D. Devanandan**, who died last August (a year earlier, he had given a major address at the Third World Assembly in New Delhi), writes of the relation between the Younger and Older Churches, nationalism, cultural change, social reform, etc., out of the experience gained in a lifetime of study of the relevance of Christianity in Southern Asia. An adult study guide by **Maryruth Nickels** is available from the publisher.

Paperbacks Received

THE PENGUIN BOOK OF RELIGIOUS VERSE. Introduced and edited by **R. S. Thomas**. Penguin. Pp. 192. 35¢.

THE FAITH OF CHRISTENDOM. A Sourcebook of Creeds and Confessions. Selected, edited, and introduced by **B. A. Gerrish**. World Publishing: an original Meridian Book. Pp. 371. \$1.95.

PARABLES TO THE POINT. Popular treatment of the parables. By **Ann Taylor Childs**. Westminster. Pp. 106. \$1.50.

MAKE A JOYFUL NOISE. About Music of the Bible in Instrument and Song. Text and illustrations by **Betsy Warren**. Augsburg. Pp. 64. \$1.75.

THE BIBLE AS LITERATURE. Old Testament History and Biography. By **Buckner B. Trawick**, Professor of English, University of Alabama. Barnes & Noble: College Outline Series. Pp. 182. \$1.25. Cloth, \$3.50.

THE SCHOOL OF PRAYER. A Guide to Growth in the Practice of Prayer. By **Olive Wyon**. Macmillan. Pp. 192. 95¢.

THE GOSPEL MIRACLES and **MANY THINGS IN PARABLES.** Two books in one. Expository studies by **Ronald S. Wallace**. First published in Great Britain. Eerdmans. Pp. 161. \$1.95.

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A Cut Above?

A year ago, after visiting the George Stevens Productions office, I was intrigued by the tremendous amount of research going into preparations for *The Greatest Story Ever Told*. Walls of the former Selznick-International Studio, now Desilu-Culver City Studio, were lined with production charts detailing day by day shooting plans; maps and photographs were everywhere — on desks, and pinned to bulletin boards. Miniature sets were spread on tables in the rambling buildings on the lot.

Today the waters of the Colorado river have swirled over and engulfed the Glen Canyon Basin in Utah where much of the film's action was shot, and every once in a while, when I consider the pseudo-religious sagas with which Hollywood has affronted the intellect over the years, it occurs to me that it might be a

good thing if the waters had engulfed the lot of them, before they were ever released to set our spiritual teeth on edge.

"The Christian ideal has not been tried and found wanting," wrote Harold Begbie, "it has been found difficult, and left untried." He might have added, "especially in the field of motion pictures." However, like truth, hope crushed to earth will rise again, and I find myself hoping, though warily, that *The Greatest Story Ever Told* may be a cut above its predecessors.

Stevens has surrounded himself with a production staff which has some stars of its own. Italian-born Nino Novarese, who designed the costumes for the picture, is the author of 20 published novels, and a former costume designer for Rome's Royal Opera House. He is a gentle, soft-spoken man of perhaps 50 years, who becomes animated as he displays the countless drawings for the more than 53 name parts in the film.

Most designers sketch the costume on a faceless figure, but Novarese feels that he must know the character before he can create the dress. For this reason he does an infinite amount of research not only as to historical background, but as to personality traits. The result is more than a costume design, it is a character study.

The tender and meticulous artistry of his drawings constitutes a picture story of the time of Christ, and will ultimately appear in book form.

Probably more damage has been done to so-called religious films by casting (or miscasting) than by any other factor. Stevens has anticipated this by stressing that actors in *The Greatest Story* must be "so accomplished that their acting will not get in the way of the story." With this in mind, no doubt, he has cast compara-

tive unknowns as the 12 Apostles, with the exception of Roddy McDowall who plays Matthew. As a sop to the Cerberus of the box office, he has given to Charlton Heston the role of John the Baptist, while such names as Van Heflin, Jose Ferrer, Dorothy McGuire, Claude Rains and Angela Lansbury pop up on the casting sheet.

Max Von Sydow (pronounced seadove) who essays the role of Christ, is, in theatrical parlance, being "kept under wraps." No pictures of him in the role are being released to the press. This six foot four blond, blue-eyed import from the Swedish theater is a rugged, well-set-up man, who may come closer to approximating the physical aspect of Jesus than many who have previously attempted to portray the Unportrayable.

Shouts and Shrugs

Lilies of the Field — While I don't give this one a Shout, neither do I dismiss it with a Shrug. The picture glows with a gentle merriment, but they toiled not hard enough over the characterizations, neither did they spin a strong enough yarn to make this as fine as it might have become.

Sidney Poitier gives a warm, insouciant portrait of Homer Smith, a carefree wanderer trapped into building a chapel for five German nuns who are struggling to establish their order on a barren Arizona farm. The Mother Superior feels that the wayfarer has been sent by God to help them, but Homer Smith is never really convinced of it. "I don't think He sent a black Baptist to a white Catholic," he observes mildly.

A Going My Way it's not, but it is clean and wholesome, which makes it a novelty among Hollywood's present "synthetic" productions.

Spencer's Mountain — A Shout of enthusiasm for this, on the whole. The scenery is heavenly, the characters earthy — a couple of them a little too much so. The father's laconic condoning of his son's illicit romance will offend many, but the greater part of this story of a farm family in Wyoming, their nine children, and the struggles of the entire community to see that a boy (James MacArthur) gets to college, is as refreshing as a week in the Wyoming air where it was filmed.

There is an old Hollywood tradition that a minister must be made to appear either a fool or a rascal somewhere along the line. Wally Cox (Mr. Peepers of TV fame) gets amiably swacked on Henry Fonda's homebrew, early in the picture, but otherwise his delineation of the gentle, dedicated Preacher Goodson is delightful and heart-warming.

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PEOPLE and places

Appointments Accepted

The Rev. W. Edwin Bonsey, Jr., formerly vicar of St. Stephen's Mission, Wahiawa, Oahu, Hawaii, is now rector of St. Elizabeth's Parish, Honolulu. Address: 720 N. King St., Honolulu 17, Hawaii.

The Rev. Hugh R. Brownlee, formerly assistant at Grace Church, Sandusky, Ohio, will on September 1 become minister in charge of the Church of the Advent, Westlake, Cleveland.

The Rev. John B. Butcher, formerly vicar of St. Thomas' Church, Clarksdale-Sedona, Ariz., will on August 31 become vicar of Christ Church, Florence, Ariz., and chaplain to federal and state prisons in Florence. Address: Christ Episcopal Church, Florence.

The Rev. David L. Clark, formerly assistant at Christ Church, Waltham, Mass., has moved to Holland, Mich., where he will teach history at Hope College and assist at Grace Church, Holland. Address: 144 E. Ninth St.

The Rev. William C. Creasy, formerly minister in charge of the Church of the Advent, Westlake, Cleveland, Ohio, is now assistant at All Saints' Church, Parma, Cleveland.

The Rev. Paul C. Deckenbach, formerly rector of St. John's Church, Bounton, N. J., will on September 1 become rector of St. Mark's and St. John's, Newark, N. J. Address: 830 Lake St., Newark 4.

The Rev. William J. Dougherty, formerly rector of the Church of the Holy Spirit, Verona, N. J., will on September 30 become rector of Christ Church, Newton, N. J. Address: 14 Liberty St.

The Rev. Thomas Hiles Ferris, who was recently ordained deacon, is now assistant at St. Paul's Church, Kansas City, Kan. He and his family are living at 2735 N. Sixty-Sixth Terr., Kansas City, Kan., 66104.

The Rev. Richard W. Gillett, formerly vicar at St. Margaret's Church, Brighton, Mass., and curate

at Grace Church, Newton, is now associate rector at Holy Trinity Church, Ponce, P. R. Address: Apartado 1268, Ponce, P. R.

The Rev. James E. Hacke, Jr., formerly of Santa Barbara, Calif., is now at Stanford Research Institute and is associate to the rector of St. Mark's Church, Palo Alto, Calif. Address: 700 Ames Ave.

The Rev. Thaddeus William Harris, formerly assistant rector at St. Thomas' Church, Houston, Texas, is now vicar of the Church of the Epiphany, Tempe, Ariz., a new mission. Address: 3 W. Geneva.

The Rev. George W. Hill, formerly vicar of the Church of St. James the Just, Franklin Square, N. Y., is now vicar of Grace Church, Huntington Station, N. Y. Address: 284 Maplewood Rd., Huntington Station.

The Rev. Chester H. Howe, III, formerly assistant rector at St. Matthias' Church, Whittier, Calif., has for several months been rector of St. Timothy's Church, Apple Valley, Calif. Address: 15757 St. Timothy Rd.

The Rev. W. Edward Kerr, formerly vicar of All Saints' Mission, Brawley, Calif., is now priest associate of the North San Diego convocation mission field, serving St. Mary's in the Valley, Ramona, Calif. Address: Box 518, Ramona.

The Rev. Stephen H. Knight, formerly rector of St. John's Church, AuSable, Mich., is now assistant minister at St. John's Church, Detroit.

The Rev. Henry I. Louttit, Jr., who was recently ordained deacon in the diocese of South Florida, is now vicar of Trinity Church, Statesboro, Ga., and the Church of the Epiphany, Sylvania. Address: Statesboro.

The Rev. Aurel H. Muntean, formerly vicar of the Church of the Annunciation, Vidalia, Ga., and the Church of the Good Shepherd, Swainsboro, is now curate at the Church of the Good Shepherd, Augusta, Ga. Address: 2230 Walton Way.

The Rev. Arthur H. Newberg, formerly curate

at St. Stephen's Church, Orinda, Calif., is now part-time curate at Holy Trinity Church, Lincoln, Neb. Address: 2620 N. Eden Dr., Lincoln 6.

The Rev. John A. Phillips, who has been serving the Church of Our Father, Hull's Cove, Maine, and St. Dunstan's, Ellsworth, is now at work in Alaska. Address: St. Mark's Mission, Nenana, Alaska.

The Rev. Roger W. Raskopf, formerly curate at St. Mark's Church, Jackson Heights, L. I., N. Y., is now vicar of the Church of St. James the Just, Franklin Square, L. I., and Trinity Church, Elmont.

The Rev. Edward N. Schneider, who has been vicar of the Church of St. Edward the Confessor, Fraser, Mich., will begin work in September as chaplain and head of the religion department of the National Cathedral School, Washington, D. C.

The Rev. E. L. Sheppard, formerly vicar of St. Paul's Church, Pipestone, Minn., is now rector of the Church of the Ascension, St. Paul, Minn. Address: 315 W. Morton St., St. Paul, 55107.

The Rev. Stanley Sinclair, who has been vicar of St. John's Church, Roseville, Calif., will on September 1 become associate rector of St. John's Church, Stockton, Calif. Fr. Sinclair is returning to the parish where he was curate from 1956 to 1958.

The Rev. Robert H. Walton, formerly chaplain at the Toledo State Hospital, is now minister in charge of Trinity Church, Fostoria, Ohio.

The Rev. John R. Wooley, formerly vicar of Trinity Church, Statesboro, Ga., is now vicar of St. Andrew's Church, Douglas, Ga. Address: 406 E. Ashley St.

Resignations

The Rev. Harold Hand Donegan, rector of St. John's Church, West Hartford, Conn., has resigned and is non-parochial because of ill health. Address: RFD 1, Onancock, Va.

The Rev. Dr. C. Ronald Garmey, canon to the ordinary of the diocese of Ohio, has retired. Temporary address: West Stockbridge, Mass.

The Rev. Lester S. Gross has given up his work as vicar of St. John's Church, Louisville, Ky., to serve as vicar of St. Alban's Church, Fern Creek, Ky., on a full-time rather than a part-time basis. St. Alban's is the third diocesan mission he has

CLASSIFIED

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PIPE ORGAN SERVICE, tuning, rebuilding, maintenance. H. A. Howell Pipe Organs, Box 404, Dixon, Ill.

POSITIONS OFFERED

FOR COMPANY AND PART-TIME assistance housekeeping and motoring, lady living alone desires congenial gentlewoman; maid employed. Country house vicinity New York; Episcopal Church available. Reply: Owner, 65 Knollwood Road, Short Hills, N. J.

August 11, 1963

WANTED—Priest to conduct Sunday services, August 25 and September 1 in Bronx, N. Y., housing and stipend. Reply Box G-964.*

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

CHURCHWOMAN, 15 years' advertising and publicity experience, wishes compatible position with parish, diocese, National Council or school. B.A., references. Reply Box C-966.*

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MATURE PRIEST, serving small parish, seeks change. Interested in institutional work, curacy, assistant. Seven years' experience curate and rector. Previous business experience, accounting, church office and secular field. Reply Box V-965.*

ORGANIST-CHOIRMASTER seeks responsible position in parish with active music program. Fine training, references. Eleven years' experience. Reply Box F-970.*

RETIRED college instructor/administrator, church musician, piano teacher, seeks church, school or private employment, northeast United States. College community preferred. Woman, active, personable. Reply Box B-968.*

RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis., 53202.

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THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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THE LIVING CHURCH

worked with and developed building programs in, since his graduation from seminary in 1956. He continues to serve as secretary of the diocese. New address: 4210 Wenwood Dr., Louisville 18.

The Rev. Malcolm N. Twiss, rector of St. Alban's Church, El Paso, Texas, will retire on August 31.

Ordinations

Priests

Alabama — On June 16, the Rev. William S. Brettman; on June 25, the Rev. Julian L. McPhillips.

Fond du Lac — On July 20, the Rev. James MacDonald Brown (ordained by Bishop Montgomery, Suffragan of Chicago).

Kentucky — On July 10, the Rev. Claude P. Street, Jr.

Long Island — On July 13, the Rev. John G. Murdock.

Michigan — On July 25, the Rev. Robert R. Reeves.

New Mexico and Southwest Texas — On June 14, the Rev. David B. Tod; on June 25, the Rev. Luther Tillman Pitts, Jr.

Pennsylvania — On June 23, the Rev. Frank T. Griswold, III, curate, Church of the Redeemer, Bryn Mawr, Pa.

Philippines — On June 19, the Rev. Benjamin Botengan, assistant priest with the Division of College Work, Manila; on June 22, the Rev. Paul Sagayo, assistant priest at the mission of St. Michael and All Angels, Tadian; on June 24, the Rev. James Copanut, assistant priest at St. Andrew's Mission, Balatoc, Kalinga, Mountain Province; on June 26, the Rev. George Panisigan, resident priest at St. Stephen's Mission, Bantek, Upi, Cotabato.

Puerto Rico — On December 23, the Rev. J. Antonio Ramos Orench, canon of St. John's Cathedral, Santurce, and chaplain to students at the University of Puerto Rico, Rio Piedras. On December 24, the Rev. Jorge Rivera, priest in charge of the Mission of the Transfiguration, Yauco; St. Ann, Sabana Grande; Holy Spirit, Lares. On January 5, the Rev. Jose E. Vilar, curate, Holy Trinity Church, Ponce; later to be chaplain at St. Luke's Hospital, Ponce; he will spend six months in internship at St. Luke's and Bellevue Hospitals in New York. On January 5, the Rev. Francisco Ramos Orench, curate, St. Andrew's Church, Mayaguez, and chaplain at the Inter-American Univer-

sity, San German; in February he was married to the former Louise Malarkey of Long Island, N. Y.

Southern Virginia — On June 21, the Rev. John C. Rivers; on June 22, the Rev. Raymond J. Lawrence; on June 24, the Rev. Charles Sydnor Cook, Jr.; on July 1, the Rev. Alfred C. Martin; on July 2, the Rev. William M. Moore.

Southwestern Virginia — On June 4, the Rev. James H. Stamper, Jr.; on June 5, the Rev. Frank H. Vest, Jr.; on June 6, the Rev. Robert T. Copenhaver.

Upper South Carolina — On June 22, the Rev. George H. Sparks, Jr.; on June 24, the Rev. Robert W. Duvall; on June 29, the Rev. Julius F. Haley.

Changes of Address

The Rev. Donald C. Muth, curate at Grace Church, New Orleans, La., formerly addressed on Louis XIV St., may now be addressed at 120 S. Cortez St., New Orleans, 70119.

The Rev. Harold Bend Sedgwick, priest of the diocese of Massachusetts, formerly addressed in Sharon, Conn., and in Boston, Mass., may now be addressed at Blueberry Lane, Lincoln, Mass.

The Church of the Holy Spirit, Shannock, R. I., is now located in Charlestown, R. I. Add mail should be addressed to the Rev. Walter Y. Whitehead, Box 146, Carolina, R. I., 02812.

Armed Forces

Chaplain Maxwell B. Courage, who is stationed at Fort Jackson, S. C., was recently promoted to Lieutenant Colonel.

Chaplain (Capt.) Ernest L. Stevens, Jr., formerly at Fort Sill, Okla., may now be addressed at HQ, 97th SC Bn, APO 46, c/o Postmaster, New York.

Births

The Rev. James D. Marrs and Mrs. Marrs, of Trinity Church, Winner, S. D., announce the birth of their first child, Sophie Mae, on June 20.

The Rev. Carl Swanson and Mrs. Swanson, of the Shepherd of the Hills Church, Branson, Mo., announce the birth of a daughter, Adrian Rae, on June 30.

The Rev. Frank H. Vest, Jr. and Mrs. Vest, of St. John's Church, Roanoke, Va., announce the birth of their first child, Nina Woodson, on April 14.

Correction

The Rev. Ronald A. Norton was listed in the July 7 issue as curate at the Church of the Holy Child, Holly Hill, Fla.; he is not curate but vicar. He may be addressed at 1515 Derbyshire Rd., Holly Hill.

Missionaries

The Rev. Jess J. Petty, formerly on the staff of Christ Church, Shaker Heights, Cleveland, Ohio, left on August 1. He will study under the auspices of the National Council at the language school in San Jose, Costa Rica. Later he will work in the city of El Salvador in San Salvador, in the missionary district of Central America.

DEATHS

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

Edna Lucille Butler, wife of the Rev. Thomas T. Butler, rector emeritus of St. Matthew's Church, Woodhaven, N. Y., died April 18th, in Lynbrook, N. Y.

Mrs. Butler was born in Cattawissa, Pa. She and her husband lived in Woodhaven from 1937 to 1956 during his tenure there as rector. They moved to Lynbrook seven years ago.

In addition to her husband, Mrs. Butler leaves two daughters, two grandchildren, and two great-grandchildren.

Mary Aspinwall Bend Sedgwick, 85, widow of the Rev. Dr. Theodore Sedgwick, former rector of Calvary Church in New York and St. Paul's American Church in Rome, died in Sharon, Conn., on July 22d.

Mrs. Sedgwick had served on both diocesan and parochial church boards and the Woman's Auxiliary. She founded its chapter in Rome in 1931. Her husband died in 1951.

Surviving are three sons, Theodore, Charles, and the Rev. Harold Bend Sedgwick; a daughter, Mrs. George D. Gibson; a brother, four grandchildren, and four great-grandchildren.

ATTEND SUMMER CHURCH SERVICES

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

TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

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

ST. MARY'S

Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

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 DIEGO, CALIF.

ALL SAINTS' 625 Pennsylvania Ave.
Rev. Paul G. Setrang, r; Sisters of the Holy Nativity
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri
7 & 9:30; C Sat 5

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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
1227 4th St. near Wilshire Blvd.
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

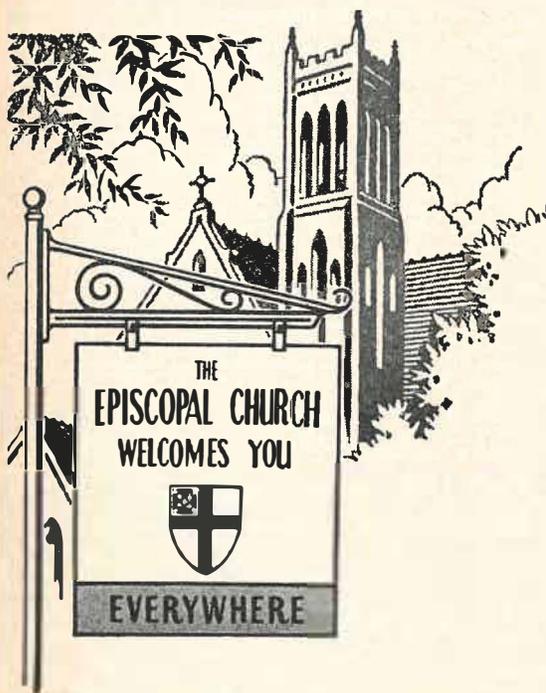
NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.
Walkden
Sun 8, 10 (Sung); C Sat 5-6

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4.
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Continued on next page



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

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

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C. (Cont'd.)

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, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 10; Daily 7:30, 5:30, also Tues 6:30, Fri 10; HD 6:30, 7:30, 10; C Sat 4:30

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

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

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY

N. Eutaw and Madson Sts.

Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung 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, Low Mass & Ser; Daily 7 ex Wed 10, Sat 9; EP & C Sat 5; C Sun 8:30

DETROIT, MICH.

ST. JOHN'S Woodward at Vernor Highway
Rev. Thomas F. Frisby, r
Sun 8 HC, 11 MP Ser; Wed HC 12:15

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

ELKO, NEV.

ST. PAUL'S 8th & Sage (on Rt. 40)
Sun HC 7:15 & 9

LAS VEGAS, NEV.

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

WELLS, NEV.

ST. BARNABAS & ST. LUKE'S (on Rt. 40)
Sun HC 11:15

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. H. S. Brown, r; Rev. Jay H. Gordon, c
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri & HD 9:30); C Sat 11-12, 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 7:30

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS So. Swan & Elk
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

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, Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; EP Daily 5:45. Church open daily for prayer.

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, D.D., r; Rev. A. MacKillip, c
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10

ST. MARY THE VIRGIN

139 West 46th St.

Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

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

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c; Rev. C. L. Udell, asst.
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. STEPHEN'S

The Bronx, Woodlawn

Vireo Ave. at E. 238th St.
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

ST. THOMAS

5th Avenue & 53d Street

Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 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 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & 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, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C by appt

WATKINS GLEN, N. Y.

ST. JAMES' (Founded 1830; present church built 1863)

Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Weekdays as anno

COLUMBUS, OHIO

ST. JOHN'S "Across the River"

Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

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

FORT WORTH, TEXAS

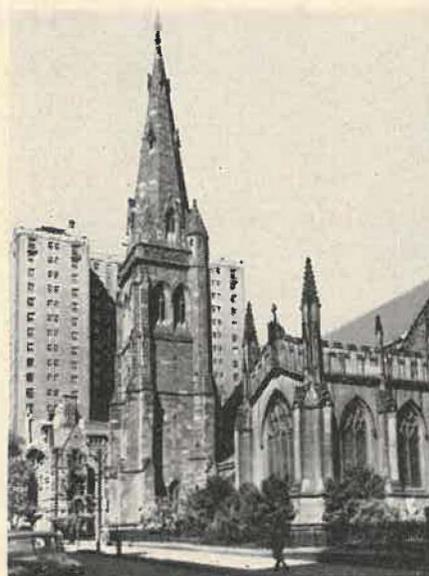
ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; 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



ST. MARK'S CHURCH
PHILADELPHIA, PA.

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- Fruit Cake at Thanksgiving and Christmas is traditional.
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- Contains 75% choice fruits and paper shell pecans (no other nuts used) and 25% rich pound cake batter.
- Every fruit cake pre-sliced—convenient and no waste.
- Attractively packaged—reusable container.
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- A bonus plan for free cakes and additional profits for you.
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