

The Living CHURCH

October 4, 1959

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to call attention to:

The Annual Fall Book Number [see also, page 16]

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The Living Church

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and the Thought of the Episcopal Church.

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THINGS TO COME

October

4. Nineteenth Sunday after Trinity
7. North Carolina to elect coadjutor
Springfield convention, to 8th
National Day of Prayer
9. Milwaukee convention, to 10th
11. Twentieth Sunday after Trinity
12. National Conference of Deaconesses, executive committee meeting and annual retreat and conference, to 15th
13. National Council meeting, Greenwich, Conn., to 15th
Second Province Synod, Syracuse, N. Y., to 14th
17. House of Bishops interim meeting, Coopers-town, N. Y., to 22d
18. St. Luke
21. Sixth Province Synod, Minneapolis, Minn.
25. Twenty-second Sunday after Trinity
28. St. Simon and St. Jude

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.

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The Living Church

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.)

Paper Back Church Books

I have just read galley-proof of a book to be published by Morehouse-Barlow Co., at \$4.00 (DeWolfe, *Answers to Laymen's Questions*). I wish that a much wider distribution could be had for this, and many other books.

Who buys Church books anyway? Is it mostly the clergy, with a few laymen? I dare say most Churchmen don't even know a book is being published, and if they do, the \$4.00 price will cause them to pay no attention to the fact that it is being published. How would the average Churchman know about a book? Perhaps by his priest promoting and publicizing the book in the parish church? How many priests will do much about promoting a book that costs \$4.00, or 2¢ per page?

We have had good results in distributing books in our parish. We buy them by the dozen and just stack them up in the vestibule. People take them on Sunday when they come to church, and put the money in the coin box of the tract rack. Sometimes we move a dozen books a week into the hands of the people. The books are in bright, slick paper covers, and we sell them for 50¢ each. One or two we get in this country; the rest we get from Canada or England. One hears that Americans don't go for paper-back books: the experience of drugstore book racks is to the contrary. In drugstores, one can get full-size books for 50¢, in bright, slick, paper covers.

Why can't we have a large variety of Church books published in this way — at least three or four titles a year? The answer



is volume — selling enough copies of a book. Perhaps authors would, in many cases, be willing to relinquish royalties, in order to get their writings into the hands of more people. Perhaps the discounts followed in the book trade could be eliminated for these books. Why couldn't a publisher send out a list of books once a year to all clergy, with this request: "If enough orders are received for any of the following books, we will publish them in paper-backs for 50¢ each. Please indicate how many copies we may send you if we decide to publish at 50¢. No more than four books will be published this way this year."

Replies would constitute orders for the books, upon condition that they were published during the year. The publisher then could publish the four books for which the

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largest number of orders were received, at 50¢ each, postage prepaid.

Clergy could stack up the books in their vestibules, where the people could see them when they came to church, and let the people put 50¢ in a box for the books they took. At least it's worth a try. The publisher would be assured of a certain number of orders before he published the book; and perhaps would receive orders not for one copy, but for one or two dozen copies.

(Rev.) ROY PETTWAY

Atlanta, Ga.

The Devil's Short Cut?

I feel that Fr. Wittkofski's article on hypnosis [L.C., September 13th] should never have been published. During the many years I have been doing pastoral counseling, I have used hypnosis only a few times, and then only when a person was in an acute phase of hysteria. We know that persons who are emotionally disturbed are seeking escape from their tensions. Hypnosis is that: a way of escape — somebody else takes over. Once a patient has experienced hypnosis a number of times, there is a tendency to become over-dependent upon another's decisions. This, of course, takes from the patient that which must never be set aside: the ultimate responsibility for one's own behavior.

In counseling, it matters not what agony must be gone through; the person seeking help must make his own decisions. If he does not, he will lose his sense of dignity and real worth as a person. Hypnosis is often the



devil's short cut which can, for the time being, seem to work wonders, but will ultimately lead to disaster, because a human spirit's integrity has been desecrated by the manipulation of another. Sometimes there are medical reasons for the use of hypnosis, but even the medical profession is most careful in its use. How much more careful the clergy should be, if, in fact, there is any real justification for hypnosis in pastoral work.

(Rev.) BERNARD G. BULEY
Rector, St. Matthias Church

Waukesha, Wis.

The Vow to Love

In your editorial of August 16th entitled "Worse Than Obscenity" you say that you are not interested in a crusade against obscenity as long as the type of sentimental love story which you condemn is accepted without protest by the public.

Throughout the more than 30 years of my most active service, as rector of a large suburban parish, I never knew a married person whose marriage was affected by his or her failure to maintain romantic love beyond courtship and a honeymoon. Even those who seemed most deeply "in love" did not expect a continuation of romance. What all young married people *did* expect was happiness. I advised all young couples about to be married, to base their marriage, not upon what they might get out of it, but upon a mutual

self-giving, and that they care more for one another than for the "better," the "richer," health, etc. The vows at the altar rail include the vow to love and to cherish, and unless loving and cherishing are paramount to the desire for happiness, the vow to accept the "worse," etc., will not be regarded when unhappiness comes.

Perhaps the clergy and marriage counselors (and some parents) are the only people who can offset the effect of stories which extol sex or romantic love, by showing young people what marriage should mean. Most middle-aged couples will not listen to us, as they are intent upon finding happiness in any way which appeals to them, no matter how wrong it may be.

(Rev.) WALTER O. KINSOLVING
Bridgeport, Conn.

At the North Star, an Ace

"The North Star," operated by Dr. Alice M. North at her own expense as a rest home for clergymen of the Episcopal Church who are recuperating from illness, came in for its share of fame locally. One of the guests, the Rev. Dr. Charles Sykes, rector of Zion Episcopal Church, Rome, N. Y., playing a foursome at the Castine golf course, came up with an "ace" at the second hole. This represents a drive of 176 yards from the tee-off, and it is the first time such a feat has been accomplished on this particular green.

Dr. Sykes has been one of Dr. North's guests for only a little over five weeks. He says, "When I arrived here, I couldn't even have walked around the course. And, now this!" When my vestry hears about it, the wires'll be hot with messages telling me to get back on the job."

All of us here at "The North Star" had a good laugh over that one and joined in wishing our colleague hearty congratulations on his good luck. More to the point, we feel strongly that it's about as good a recommendation for "The North Star" as will ever come Dr. Alice's way.

(Rev.) WILLIAM G. LOVE
"The North Star"
Castine, Maine

Open Communion?

May I, as a Catholic Christian who rejoices in his Church's ministerial descent from times apostolic as well as in its recovery of the evangelical insights of the apostles and prophets upon whose foundation it is built, express my reactions to the fears expressed [L. C., September 6th] re Bishop Pike's Memorandum on Open/Closed Communion?

In treating the Confirmation rubric in the context of history, in the light of Catholic practice elsewhere, and in consonance with our Lord's high priestly prayer, Bishop Pike derogates nothing from the dignity of Confirmation. Indeed, through his directions for a faithful pastoral use of the principles he lays down, he opens new doors for the operation of the Sacramental grace bestowed in Confirmation, for he widens the field for the recatholicization of the post-Reformation denominations, and increases the likelihood of a full embrace within our Catholic heritage of all who find themselves drawn to participate in our Catholic worship. It is therefore precisely because of our Catholic loyalties that many of us see in this now pioneering diocese the dawning of a new day for Catholic Churchmanship everywhere.

Confirmation is indeed the apostolic rite

for the receiving of the strengthening gifts of the Holy Spirit. Surely we do not need to become so stereotyped in our thinking that we disregard the efficacy of Holy Baptism as the incorporation of the new Christian into the Spirit-bearing Body, and the reality of the congregational prayer at Baptism: "give thy Holy Spirit to this Child" (B. C. P., p. 276).

The precedents to which as Anglicans we should hold fast need not include those Medieval rigidities which found a temporary lodg-



ing in our history before our Episcopal leadership at the Reformation found grace to slough them off. Ours is the apostolic succession of pristine and persuasive Catholicity. I know of no time in our two thousand years of leadership under the Holy Ghost that our Church could have conceived the idea that an immature ten-year-old Episcopalian should be placed in a spiritual category ahead of a mature Christian of non-Episcopal background who fulfilled all the conditions in the Liturgical Invitation to Holy Communion. I feel that the movement represented by Bishop Pike's Memorandum is the very reverse of pan-Protestantism. It is in fact pan-Catholicism at its most inspired and authentic best.

(Rev.) JOHN W. DUDINGTON

Chaplain, Stanford Canterbury Assn.
Palo Alto, Calif.

The Cathedral in Paris

In THE LIVING CHURCH of the 9th of August there appeared a letter from Mr. Russell Carter of Boston, protesting about the wording of the service board on the American Cathedral of the Holy Trinity, 23 Ave. George V, Paris.

The service board mentioned by Mr. Carter was placed on the front of the cathedral by a predecessor of Dean Riddle, who ordered it removed *several years ago*.

The present notice board is a dignified one, the wording of which could cause no offense to any sort of Churchman. In all fairness, it should be stated that it is entirely due to Dean Riddle that this matter has now been corrected.

CLAIR G. IRISH

Paris, France

Travailleurs or Travelers?

I have heard comments about the pronunciation of one word in the Holy Communion service. The word is "travail." As I understand it, at this point the celebrant is giving the congregation the assured solace of the Comfortable Words — "Come unto me, all ye that travail and are heavy laden, and I will refresh you." "Travail" — with the emphasis on the syllable "vail."

In past two months alone I have heard, as have other well-versed Churchmen: "Come unto me, all ye that *travel* and are heavy laden. . . ." This pronunciation of the word "travail" puts an entirely different coloring and meaning on what should be an all-encompassing and strengthening assurance.

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October 4, 1959



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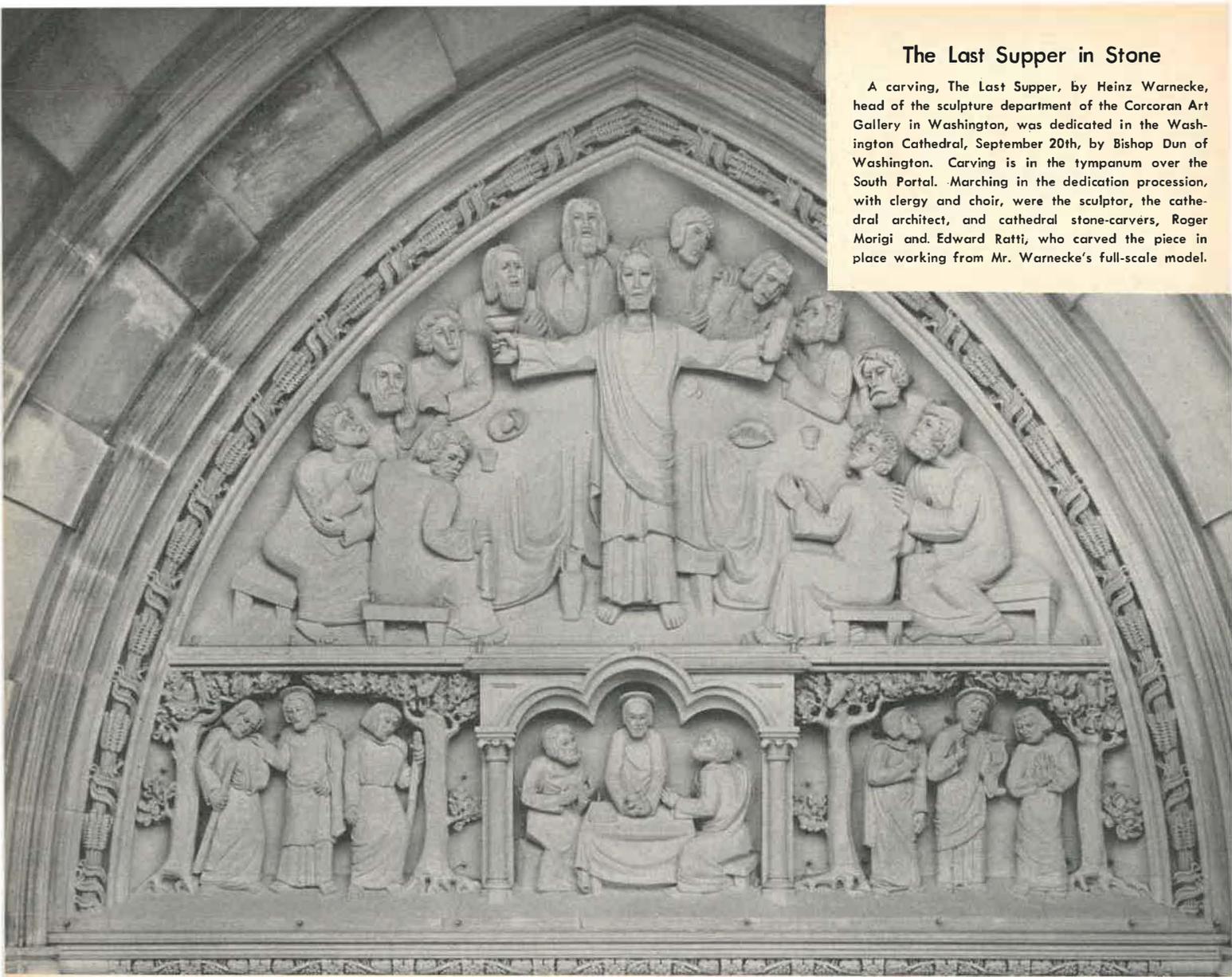
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The Last Supper in Stone

A carving, *The Last Supper*, by Heinz Warnecke, head of the sculpture department of the Corcoran Art Gallery in Washington, was dedicated in the Washington Cathedral, September 20th, by Bishop Dun of Washington. Carving is in the tympanum over the South Portal. Marching in the dedication procession, with clergy and choir, were the sculptor, the cathedral architect, and cathedral stone-carvers, Roger Morigi and Edward Ratti, who carved the piece in place working from Mr. Warnecke's full-scale model.



Brooks

Of thy mystic Supper, O Son of God,
accept me this day as a partaker;
For I shall not speak of thy Mystery to thine enemies,
nor shall I give thee a kiss like Judas,
but like the thief shall I confess thee:
"Remember me, O Lord, in thy kingdom."

*The Liturgy of St. Chrysostom**

*From *Holy Communion: An Anthology of Christian Devotion*. Compiled by Massey Hamilton Shepherd, Jr. Seabury Press. For review see p. 17 of this issue.

The Living Church

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

Nineteenth Sunday after Trinity
October 4, 1959

EPISCOPATE

Bishop to Seminary

The Presiding Bishop has received a letter of resignation from the Rt. Rev. Donald J. Campbell, D.D., suffragan bishop of Los Angeles, with an effective date of November 1st. Bishop Campbell, who is 56, gave this reason:

"I have been asked by the dean and the board of trustees of the Episcopal Theological School of Cambridge, Mass., to serve as executive for development in the administration of the school."

"I have prayed earnestly for the guidance of the Holy Spirit in this decision as have many others who bear a deep concern for the welfare of the Church and the greatest usefulness of my ministry. I am convinced that this new opportunity which I in no way sought personally is a call from Almighty God to a difficult but greatly needed ministry. If the House of Bishops in its collective and greater wisdom feels the same (and I shall gladly submit to its godly judgment either way) and releases me for this work, then I ask my brother bishops to pray that God may prosper this undertaking and my part in it."

This resignation will be acted upon at the meeting of the House of Bishops at Cooperstown, N. Y., October 17th-22d, as will the resignations of Bishops McNeil of Western Michigan, Bayne of Olympia [L.C., September 20th], and Peabody of Central New York [see below].

Bishop Peabody Resigns

Bishop Peabody of Central New York has submitted his resignation by reason of age. He said:

"I wish to resign my jurisdiction . . . effective February 1, 1960, by reason of age. I

shall have reached the age of 72 on June 12, 1960. I feel that by giving Bishop Higley an opportunity to make his plans for staff and administration at an earlier date I shall be facilitating his work and promoting the welfare of the diocese. . . ."

PUBLIC AFFAIRS

Disarmament Reaffirmed

The Presiding Bishop has sent this telegram to President Eisenhower:

I wish to commend you for your forthright leadership in arranging the exchange of visits with Chairman Khrushchev aimed at lessening world tensions. The Episcopal Church at its General Convention last October resolved, as had all the Anglican bishops previously at the Lambeth Conference, that "Nothing less than the abolition of war itself should be the goal of the nations, their leaders and all citizens." The text supports you fully in your present position: "be it resolved that this General Convention of the Protestant Episcopal Church affirms the provisions of Resolution 106 of the Lambeth Conference of 1958: (1) That Christians 'press through their governments, as a matter of the utmost urgency, for the abolition by international agreement of nuclear bombs and other weapons of similar indiscriminate destructive power, the use of which is repugnant to the Christian conscience. To this end governments should accept such limitations of their own sovereignty as effective control demands.' (2) That Christians urge their governments 'to devote their utmost efforts at once to framing a comprehensive international disarmament treaty which shall also provide for the progressive reduction of armed forces and conventional armaments.' (3) That Christians support their governments in seeking to maintain peace and security in accordance with the United Nations Charter."

SPIRITUAL HEALING

Briars on the Highway

by GEORGE RILEY

Spiritual healing was likened to "a long unused highway, closed in by the briars of neglect, that now has a few travelers but needs many more," at a conference in Philadelphia. Speakers reflected a common concern that "so few churches and so few clergy use this road."

The fourth International Conference on Spiritual Healing, sponsored by the Order of St. Luke the Physician, drew nearly 1,400 participants, almost double last year's number. They represented 32 Churches, 37 states, five cities of Canada and three overseas countries, and included 105 clergy and 22 physicians.

St. Stephen's, Philadelphia, whose rector, the Rev. Dr. Alfred W. Price, is the warden of the Order of St. Luke; was host to the four-day sessions, last month.

One hundred persons were inducted into the order at an altar service of laying-on-of-hands, conducted by Dr. Price and by the associate warden, Chaplain Edward Winckley, of Natal, South Africa.

The rules and practices of the order include confession and absolution, anointing of the sick, public services of healing, and intercessory prayer groups in churches. Such a group of 110 volunteers at the central-city St. Stephen's Church receives more than 22,000 requests a year for intercessory prayer for the physically, mentally, and emotionally ill, and for alcoholics and prisoners.

At a business meeting, it was voted to sponsor a Junior Order of St. Luke.

Conference lecturers were Dr. William S. Reed, surgeon and vestryman, of Bay City, Mich.; Dr. James A. Stringham, psychiatrist and member of the Federated Baptist-Presbyterian Church, Canandaigua, N. Y., and Ethel T. Banks, San Diego, widow of the founder of the Order of St. Luke and editor of its monthly magazine, *Sharing*.

Mrs. Banks reported that the order's magazine has grown in 32 years to a worldwide distribution of 15,500 monthly.

"Spiritual healing demands of the healed a new way of life," said Chaplain Winckley (an Anglican), who founded a healing home in South Africa.

Walter Dwyer, West Dennis, Mass., edi-



Order of St. Luke receives 100 new members.

tor of *The Churches' Handbook for Spiritual Healing*, said he had "become an unofficial clearing house for queries and exchange of information on the movements."

"Forget logic in prayer and expect the supernatural instead," advised Dr. Price.

The question of whether the Christian Church "has not for many centuries lost or ignored the real implications of St. Mark 16:17-18, and of James 5:14-16,"* was raised several times.

Dr. Reed, 37, and a dynamic speaker, said in his course of three lectures:

"There has been either a gigantic negation of, or great reticence toward, spiritual healing. It should be the main emphasis in my own Episcopal Church and throughout the Christian Church. How do those who do not believe in it get around James 5:14? It is the Holy Spirit at work in corporate worship and

For Briefs, see pages 25 and 26.

also in the ecumenical movement. I believe that Christ ordained both spiritual and medical healing and therefore that there should be a partnership between pastor and physician in dealing with all of the ills of man. More and more doctors are coming to believe that a large percentage of patients need spiritual uplift for their complete wholeness and health. . . ."

He stated that he prayed either silently or aloud for patients in his office and the operating room. He suggested that every Christian doctor should have a prayer corner, and Christian magazines and music in his office for the benefit of patients.

Dr. Reed and Dr. Stringham both warned that "this country can be ruined by the drink habit and by alcoholism," and expressed the hope that spiritual healers, as channels of grace, should refrain from intoxicants. Dr. Reed also said:

"We are no more healthy than we are Christian. The crowded hospitals and mental hospitals, and the crowded waiting rooms of doctors tell the story. If some of these would seek spiritual help first, the doctor might not have to see so many neurotics.

"Doctors and nurses are in these callings because of compassion. But they often have so much work and tension that, without spiritual balance and spiritual recharging, they break down. Consider the number of doctors who become alcoholics and drug addicts."

Both doctors recommended private confessions and that the clergy make use of the confessional.

*Mark 16:17-18: ". . . in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick; and they will recover." James 5:14-16: "Is any among you sick? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another that you may be healed. The prayer of a righteous man has great power in its effects."

CLERGY

Hit, Head-on

While driving back to New York September 12th, the Rev. Charles R. Stinnette, Jr., and his family suffered an automobile accident. In the car at the time were Fr. Stinnette, his wife, Nancy, and their two children, Graham and Cynthia. Both children were uninjured; however Fr. Stinnette suffered a shattered left hip, and Mrs. Stinnette suffered a fractured pelvis. In reporting the accident to THE LIVING CHURCH, Fr. Stinnette said that he and Mrs. Stinnette would be hospitalized in Memorial Hospital, Chapel Hill, N. C., for at least three months.

Fr. Stinnette was canon of National Cathedral and an associate warden of the College of Preachers, Washington, D. C., 1952-1956; and is a member of the National Council of Churches Department of Religion and Health. He is author of *Anxiety and Faith*. At the present time, Fr. Stinnette is associate professor of pastoral theology and associate director of progressive psychology and religion at Union Theological Seminary.

WASHINGTON

At the Cathedral, Building Again

Great steel cranes soon will be swinging limestone blocks into place at Washington Cathedral.

A new four to five year building program has been announced by Bishop Dun of Washington, as president of the cathedral chapter. It will include completion of the South Transept — that arm of the cruciform Gothic church on the side that overlooks the city, and the base of the Gloria in Excelsis tower to a level slightly above the present peak of the roof.

The resumption of construction is made possible by the bequests of the late James Sheldon of New York and his sister, the late Harriette Sheldon, whose combined interest for many years helped to press forward the building of the cathedral.

The South Rose window, representing "The Church Triumphant," was completed this past summer and is stored in the crypt of the cathedral to await completion of the South Transept superstructure when it will be installed at the clerestory level of the south wall. It will be directly opposite the famous North Rose or "The Last Judgment" window.

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, speaking at a recent meeting of the Cathedral's Sustaining Fund campaign workers, said that the new building program makes it even more urgent that increased maintenance funds be raised to keep abreast of the operating needs of the cathedral.

"It is the Sustaining Fund gifts," the dean said, "that make possible the 1,440

Continued on page 27

INTERNATIONAL

INTERCHURCH

Orthodox-Rome Talks

The General Secretariate of the World Council of Churches, in a statement issued in Geneva, Switzerland, deplored "the contradictory nature of reports in the Roman Catholic press and radio" concerning planned discussions in 1960 between Greek Orthodox and Roman Catholic theologians.

A recent Vatican announcement said that ten representatives of the Roman Church and an equal number from the Orthodox Churches will convene in Venice, Italy, next year for "theological discussions of interest to both Churches."

The announcement was made after two Roman Catholic priests — Fr. J. G. M. Willebrands of Utrecht, Holland and Fr. Christophe-Jean Dumont, O.P., who conducts the Istina Institute in Paris and has been working for Christian unity for many years — had attended as press representatives the meeting of the World Council's Central Committee held at Rhodes in August.

During their stay in Rhodes, the priests had an unscheduled meeting with Orthodox delegates at which the question of a "rapprochement" between the Greek and Roman Churches was discussed, and the possibility of the Venice meeting broached.

Fr. Dumont was later quoted as charging that despite cautions on the need for discretion, secular press agencies sent out "sensational dispatches."

The WCC General Secretariate said "it was highly unfortunate that the Roman Catholics who came as guests to the meeting of the Central Committee in Rhodes did not inform the responsible leaders of the Committee of their intentions."

It said it was "equally unfortunate that instead of following the counsel of discretion which they had given, the Roman Catholic participants in the meeting themselves spoke to the press about it at Rhodes."

"The contradictory nature of the statements in the Roman Catholic press and radio concerning the nature and significance of the proposals made by the Roman Catholics at Rhodes, far from dissipating the malaise already created, only adds to the confusion and this cannot be in the interests of Christian unity," the General Secretariate added.

Its statement was published in an Ecumenical Press Service bulletin which also quoted a statement by a representative of the Ecumenical Patriarchate at Istanbul who said the Patriarchate plans "no formal talks of any kind" with the Roman Catholic Church [see page 9].

The World Council's General Secretariate noted in its statement that "there is nothing unusual in the fact that Ro-

man Catholics and Orthodox theologians desire to have theological conversations."

"What is unusual," it added, "is that such conversations are described as dealing with the conditions of reunion and that special emphasis is given to the fact that they are officially authorized. In the Vatican Radio broadcast of September 3d [L.C., September 20th] . . . the result of the meeting (between the Roman observers and Orthodox delegates at Rhodes) was described as the official organization of a meeting of Roman Catholic and Orthodox specialists and as a resumption of conversations between the Church of the East and Rome on a wider and more representative basis than in the past."

[RNS]

ORTHODOX

Statement on Rome

A spokesman for the Ecumenical Patriarchate has said in Geneva, Switzerland, that "no formal talks of any kind" are contemplated with the Roman Catholic Church [see above].

Archimandrite Emilian Timiadis, representative of the Ecumenical Patriarchate at the W.C.'s Geneva headquarters, made this clear in a statement issued last month in reference to the meeting of Orthodox and Roman Catholics on the island of Rhodes on August 21st, [L. C., September 6th].

The text of the statement:

"Although it has been made clear that the meeting at Rhodes between Orthodox delegates and the Roman Catholic observers was of a purely informal and friendly nature, nevertheless many further comments exaggerating the importance of this meeting have been made in the press and by the Vatican Radio.

"No Formal Talks"

"The Ecumenical Patriarchate of Constantinople wishes to reiterate, however, in order to make things quite clear, that no formal talks of any kind are contemplated. The Ecumenical Patriarchate still holds to its policy of remaining with the World Council, and regrets the unfortunate implication that it is in one way or another trying to weaken its relationship with the World Council.

"More than ever the Ecumenical Patriarchate wishes sincerely to cooperate for the restoration of the unity of the Church and the common faith." [EPS]

FRANCE

Norstad Marriage

The religious marriage service for Kristin Norstad and Nicholas Wesson Craw was celebrated September 17th, at the American Pro-Cathedral Church of the Holy Trinity, Paris. The Very Rev. Sturgis Lee Riddle, dean, officiated at the service.

Mrs. Craw is the daughter of Gen. Lauris Norstad, supreme allied command-



A memorial service for the late Henry St. G. Tucker, retired Presiding Bishop of the Episcopal Church, was held last month in Christ Church Cathedral, Kawaguchi, Osaka. Members of the clergy of the Osaka diocese were in procession, with representatives of all the parishes in attendance. The Rt. Rev. Peter Yanagihara, diocesan, preached the sermon, paying tribute to Bishop Tucker's 25 years of service to the Church in Japan. The Rev. P. T. Kubobuchi, dean of the cathedral, led the service. Bishop Tucker died in Richmond, Va., on August 8th [L.C., August 23d]. His ministry began in Japan in 1899. In 1903 he became president of St. Paul's College, Tokyo, and in 1912 was consecrated bishop of Kyoto. He returned to the U.S. in 1923, taught at Virginia Seminary, became bishop of Virginia, and, in 1938, was elected Presiding Bishop. He retired in 1947 at the age of 72, and was succeeded by the Most Rev. Henry Knox Sherrill, now retired.

er, in Europe, and Mrs. Norstad. Mr. Craw is the son of Mrs. Demas T. Craw and the late USAF colonel, Demas Craw, of Charlottesville, Va.

CLERGY

Milestones

Recent clergy changes in the Anglican Communion:

The Rt. Rev. **N. W. Newnham Davis**, former bishop of Antigua, Guatemala, is resigning as assistant bishop of Coventry, England. The resignation is because of ill health. Bishop Davis' new work is as warden of the Westminster Almshouses in England.

The Ven. **James H. L. Morrell**, arch-deacon of Lewes, will succeed the Rt. Rev. **Geoffrey H. Warde** as suffragan of Lewes. Bishop Warde is resigning October 31st.

The present bishop of Pretoria, South Africa, the Rt. Rev. **Robert S. Taylor**, has been appointed bishop of Grahamstown, South Africa. In 1960 Bishop Taylor, who was formerly bishop of Northern Rhodesia, will celebrate 25 years of Church service in Africa.

Canon **Eric Symes Abbott**, 53, who has been serving as warden of Keble College, Oxford, England, since 1955, has been named new dean of Westminster.

The Rev. **John Edward Clement Lisle**, for the past eight years Anglican prison chaplain in the diocese of Nassau and the Bahamas, is now in England. In October

he goes to the diocese of Grahamstown, South Africa, to become rector of St. Francis Xavier Parish (Chinese congregation) in the city Port Elizabeth, Cape Province.

Deaths

The Rt. Rev. **Henry Aylmer Skelton**, died recently. Bishop Skelton was formerly bishop of Lincoln, England.

The Rev. Canon **Colin Roger Montgomery**, 58, rector of St. Stephen's Church, Vryburg, South Africa, died August 29th while officiating at a boxing match at Vryburg. Canon Montgomery, who was the son of H. H. Montgomery, former bishop of Tasmania, Australia, and secretary of the Society for the Propagation of the Gospel, is survived by his wife and brothers.

COMMUNICATION

Paper Gets New Owners

by DEWI MORGAN

The *Church of England Newspaper*, owned since 1948 by Messrs. Marshall, Morgan, and Scott Ltd., has been taken over by a new group headed by industrialist A. G. B. Owen and including Mr. John Cordle, prospective Conservative candidate in the forthcoming General Election.

Despite its name, the paper has never had any official connection with the Church of England and there would have

February, 1959 No. 13

THE CHURCH MAKES COME-BACK—slowly

Coal: Why was Board caught napping

By LEADER REPORTER
SITTING at the head of the...
The coal industry has been...
The Government has been...
The coal industry has been...
The Government has been...

What plans?

The coal industry has been...
The Government has been...
The coal industry has been...
The Government has been...

T.U.C. backs the 'poor genius'...

The T.U.C. has been...
The Government has been...
The T.U.C. has been...
The Government has been...

PETER THE GREAT



Peter May, married with one child, was born in 1901. He was a member of the West India Company...

Peter May is a member of the West India Company...
He was born in 1901...
He was a member of the West India Company...

TALKING OF WEDDINGS

Wedding bells will...
The number of marriages...
The number of marriages...
The number of marriages...

Record-player for poster

Will the support of...
The record-player for poster...
The record-player for poster...

Now SMELL the ads.

After the writer and...
The smell of the ads...
The smell of the ads...

But there's still a mighty long, long way to go

RELIGION is making a slow come-back in England—but there are still very few worshippers in relation to the population.

A survey by the Church of England reveals shocks and surprises and gives a swift statistical stab to several commonplace dogmas.

FACT: OF 1,200,000 children in its Sunday School, the Church of England has only 1,200,000 worshippers.

FACT: The average parish income is £1,252, and often has fallen considerably. Nearly half is made by fees and the Sac.

FACT: The average weekly collection per parish is 10s. 10d., only 1d. of which is spent on music. Fifty years ago, the equivalent of 10s. was spent on music.

FACT: OF the 15,000,000 population, 25,771,000 were baptised by 1958 (the year of the survey) and 9,000,000 overtook. Eighty-two million were baptised 1,500,000, but this is an underestimate and the number of conversions was the highest for over twenty years.

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the person who is at least partially convinced and to make his faith more intelligent. It is a laudable aim.

The second class is the one which soars out through the gothic porch into the contemporary market place. It is out for the man who wouldn't have a clue who God is or why he should bother to find out. That, also, is a laudable aim.

The third class is distinguished by the fact that it hasn't an aim at all. It is a class which has a lamentable concourse of occupants, the sound of whose snores almost overwhelms the busy scratching of diligent Christian pens. It is a class to which the Rev. Michael Z. Brooke's newspaper does not belong.

Michael Brooke is the founder and editor of The Leader, Britain's Church-factory newspaper. A sometime coal miner, he is now rector of a housing estate parish and industrial chaplain to the Bishop of Manchester. His house is set in the heart of an area where industrialists have congregated like ants, one of Europe's biggest and most powerful single concentrations of whining wheels and factory belts — Trafford Park, Manchester. His paper's slogan, 'A Christian voice in industry,' is very obviously true at least in the geographical sense. But you don't need to turn over his pages very far to know that it is also true in a literal sense, for this is the sort of thing which is read in industrial circles.

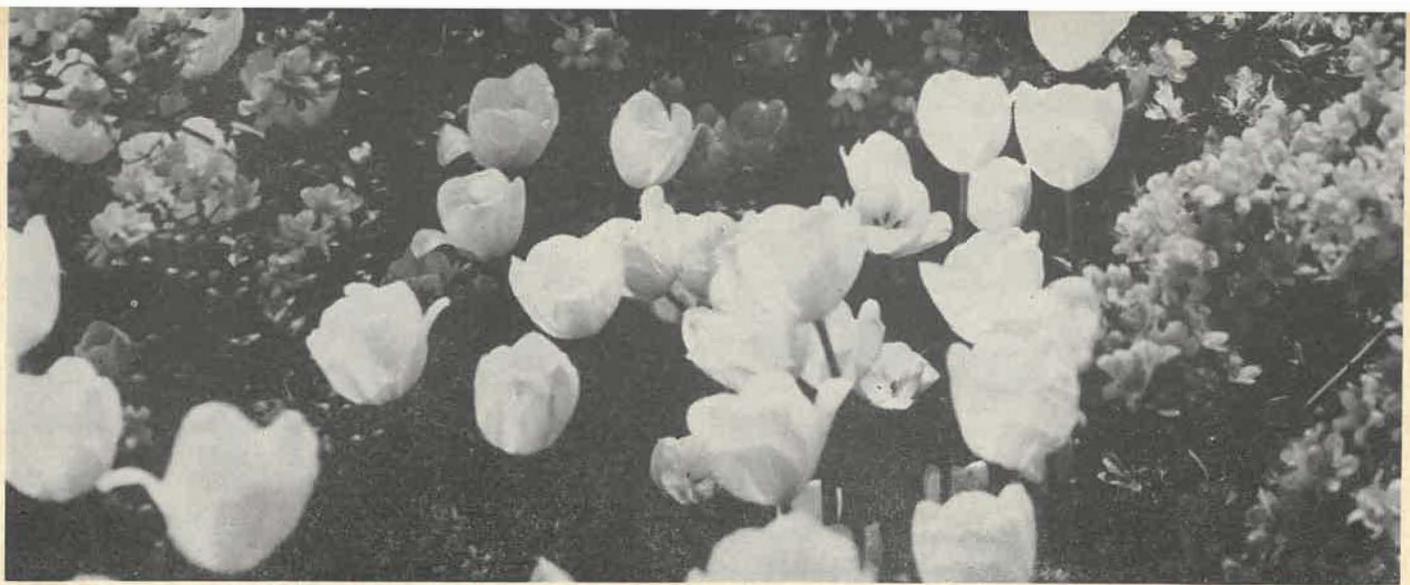
The Leader belongs very firmly to class two above. It is a paper which soars out. And it lives up to its ambitious title. For Christians, says the Rev. Mr. Brooke, "must be opinion-formers and not camp-followers." What's more, they must also be listeners to what the other man is saying: So "the paper's heart is big enough to find room for every view: Protestant, Catholic, Atheist, Jew, Mohammedan, Labour, Conservative, Liberal and Communist."

Direct news-channels have been established with the Geneva-based Ecumenical Press Service. That is what one would expect. But, somewhat less expected, equally strong direct news channels have been established with the headquarters of Britain's Trades Union Congress, brain center of the whole Labour movement in the United Kingdom.

The result, of course, has been a whole row of critics who stand on the sideline and shout. The postman has often found the editor's postbag heavy with brickbats. But whether the mail plumbs the depths of the dictionary for violent epithets or sings songs of praise — and both kinds come regularly — it proves that the paper is firmly absolved from membership in class three above.

It is read "by bishops in their palaces and workmen at their benches." And one suspects that sometimes the bishops concentrate on reading someone's views on pop music while the workmen read

Continued on page 28



RNS

"The war has been a fiery forcing house in which we have grown with a rush like flowers in a late spring. . . ." G.B. Shaw's, *Too True To Be Good*

What Are Good Religious Books?

Occasionally during a pastoral call a parishioner will ask what I consider good reading in the field of religious books.

This can be very embarrassing, especially if there are books lying around the house like Lloyd Douglas' *The Big Fisherman*, or Jim Bishop's *The Day Christ Died*, or Norman Vincent Peale's *The Power of Positive Thinking*, or Frank Slaughter's *The Crown and the Cross*, which I know they've been reading.

It is embarrassing because (if I am perfectly honest) I feel that the authors just mentioned, and a host of others like them, have done the public a disservice by adding to the huge mountain of religious trash, more trash, which seeking people feel they must read for their spiritual edification. Books that are sentimental (by which I mean glossing over the deep currents of despair, guilt, and frustration which engulf the human soul) and written in clichés and lacking in penetration are not "good" books.

A good "religious" book is the result of the author's familiarity with "the depth and power of evil" because he lives at a level of existence where he experiences it. Take for instance George Bernard Shaw's play, *Too True To Be Good*. The play ends with the ex-burglar crying out in the "wilderness of our time":

"How are we to bear this dreadful new nakedness: the nakedness of the souls who until now have always disguised themselves from one another in beautiful impossible idealisms to enable them to bear one an-

They are not necessarily books that use specifically religious language, says the writer of this article, who lists for us some of their qualities and gives a few specific examples

by the Rev. Eugene Ford

St. Martin's Church, Moses Lake, Wash.

other's company. The iron lighting of war has burnt great rents in these angelic veils. . . . Our souls go in rags now; and the young are spying through the holes and getting glimpses of the reality that was hidden. And they are not horrified; they exult in having found us out: they expose their own souls; and when we their elders desperately try to patch our torn clothes with scraps of the old material, the young lay violent hands on us and tear from us even the rags that were left us. *BUT THEY HAVE STRIPPED THEMSELVES AND US UTTERLY NAKED, WILL THEY BE ABLE TO BEAR THE SPECTACLE?*" (Italics mine).

He continues:

". . . I am by nature and destiny a preacher. I am the new Ecclesiastes. But I have no Bible, no creed; the war has shot both out of my hands. The war has been a fiery forcing house in which we have grown with a rush like flowers in a late spring following a terrible winter. And with what result? This: that we have outgrown our religion, outgrown our political system, out-

grown our strength of mind and character. The fatal word NOT has been miraculously inscribed into all our creeds. . . . But what next? Is NO enough? For a boy, yes; for a man, never. . . . I must have affirmations to preach . . . the preacher must preach the way of life. *OH, IF I COULD ONLY FIND IT*. I am ignorant; I have lost my nerve and am intimidated; all I know is that I must find the way of life, for myself and all of us, or we shall surely perish. . . ."

That is writing that is born out of the struggle of the soul of a man crying out of the deep, dark, abyss of meaninglessness and futility. It faces head-on man's quest for meaning and certainty in an apparently meaningless order of things. And the cry is real, because it is actually the cry of the man who writes, projected into the lives of the characters who live in his book (or play).

Douglas, Bishop, and Slaughter may be able to offer information about Eastern

Continued on page 23

A Commendable Achievement

is seen in the revised liturgy of the Church in the Province of the West Indies, which represents a judicious selection from revisions made elsewhere in the Anglican Communion

A REPORT AND AN EVALUATION

by the Rev. Reginald H. Fuller

Professor of New Testament Literature and Languages
Seabury-Western Theological Seminary

For some time the West Indies has enjoyed, deservedly or not, the reputation of monochrome advanced high Churchmanship with a dearth of competent scholarship. It is therefore all the more agreeable to welcome its recent achieve-



ment in the field of liturgical revision — *The Liturgy of the Church in the Province of the West Indies* (An order for the Celebration of the Holy Eucharist and the Administration of the Holy Communion).*

While there is little fresh ground broken in this revision, it does represent a judicious selection and combination of revisions and proposals made elsewhere in the Anglican Communion — including those which our own Liturgical Commission put forth in 1953.†

The ninefold *Kyrie*‡ is printed in Greek and English, with a rubric permitting the alternative use of the Command-

AUTHOR'S NOTE:
"Issued by the authority of the Provincial Synod for permissive use as directed in each Diocese by the Bishop." The edition before me is for use in the diocese of Guiana, no publisher given, but priced at 25 cents (presumably in West Indian currency).

†*Prayer Book Studies: IV The Eucharistic Liturgy*. Church Hymnal Corporation, 20 Exchange Place, New York 5, N. Y. Pp. 355. Paper, \$1.50.

TUNING IN: ¶The *Kyrie*: "Lord, have mercy upon us. *Christ, have mercy upon us*. Lord, have mercy upon us," said responsively or sung at the beginning of the Communion service. In origin it is Greek (*kyrie eleison*: "Lord, have mercy") and has so remained in the otherwise Latin rite of the Church of

Rome. In the Episcopal Church it is sometimes in actual use made ninefold, each petition being repeated three times. ¶**English 1662 Prayer Book** is the official liturgy of the Church of England, though the revision of 1928, which failed to secure consent of Parliament, is to some extent in quasi-official use.

ments or Summary of the Law "with their responses." This is better than the American proposals of 1953, with their invariable requirement of the Summary of the Law, which palls on such frequent repetition.

The *Gloria in Excelsis* is placed after the *Kyrie*, though a rubric permits its alternative use before the blessing. Another rubric confines the use of the *Gloria* to the now customary occasions, making clear that it is a feature which is inserted at some times rather than omitted at others. Its text conforms to the changes made in the American liturgies up to 1953, with one exception: West Indies has wisely not followed the unfortunate rendering, "peace to men of goodwill." It is probable indeed that this latter represents the original reading at Luke 2:14, but the expression is a Hebraism denoting "men who are the objects of God's good pleasure," and has nothing to do with Dickensian sentiment. The wording of our present Prayer Book is therefore closer in meaning to the original Greek.

It is a pity that West Indies has, like American 1953, missed the opportunity to restore the Old Testament lesson. But West Indies makes provision for psalmody between Epistle and Gospel. These latter are assigned to a reader and a deacon respectively, a prefatory rubric stating that all parts assigned to other ministers are to be taken over by the priest in their absence. This is the right way of putting it, and it is to be hoped that this will have the effect of breaking down the cus-

tomary rigid distinction between High and Low Mass.

The usual changes are made in the text of the Nicene Creed, together with a commendable repunctuation: "God, of God; Light, of Light; Very God, of very God," thus bringing out better the sense of the original. This should be a challenge to composers to bring out the force of this punctuation in the music.

One might note with approval that the sermon is mandatory, as in the present English Book, that of 1662.¶

The Offertory is placed, as in 1662 etc., immediately after the Sermon and before the Intercessions. Like American 1953, the West Indian revisers also have failed to achieve, by a very simple shift, the restoration of the integrity of the eucharistic action which Anglican liturgies have lost since 1549, in which Consecration



followed immediately upon Offertory. But a commendable new rubric recognizes the Offertory as the people's action:

"The offerings of bread and wine shall be brought to the Priest by representatives of the People, or by one of the Assistants, and the Priest shall present them and place them upon the Altar."

It is a pity however that the rubric con-

cerning the alms should *follow* this. The proper order of presentation, as in 1662, is alms, followed by oblations; and for this there is good historical and symbolical authority, since the alms include a commuted cash payment for the oblations. Clerical slovenliness and time-saving often obscures this, but it should not be obscured in the text of the liturgy.

Again, it is a pity that West Indies has retained (like American 1953) the clerical monologue in the prayer "for the whole state of Christ's Church," as well as its faulty location. It should be placed before the offertory and broken down into litany form. The wording sometimes retains the archaic features of 1662, including "Christian Kings, Princes and Governors."

The preferable American phrase, "Christian Rulers" would be perfectly compatible with loyalty to the Queen and would be more realistic! A petition for missionaries and for places of education on the lines of English 1928 is added, which raises the question which Dr. Lowther Clarke raised some years ago, whether this is the point to be so specific. The now customary distinction between prayer for the faithful departed and commemoration of the saints is made. The word-



ing of the former avoids the sloppy sentimentality of English 1928, and the latter restores the full and noble form of 1549.

The material dispersed in our present books and deriving from the Order of Communion of 1548 (i.e., Invitation, Confession, Absolution, etc.) is reassembled and restored to its original position immediately before the Communion, so that the intercessions are followed immediately by The Eucharistic Prayer.¹

Benedictus qui venit is inserted after the *Sanctus*, thus destroying the link in the American liturgy, both 1928 and 1953, between the conclusion of the *Sanctus* ("Glory be to thee, O Lord Most High") and the exordium of the Prayer itself ("All glory, praise and thanksgiving. . ."). If we are not convinced by the arguments of our Liturgical Commission for placing the *Benedictus* after the Consecration, yet value the link, the solution is really quite simple: revert to 1549, where the Hosanna after the *Sanctus* was left untranslated, and the Hosanna after the *Benedictus* translated: "Glory be to thee, O Lord

Most High." If adapted to the American Liturgy this would give:

"Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that cometh in the Name of the Lord: Glory be to thee, O Lord Most High. [Amen].

"All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy," etc.

So simple that one wonders why nobody has thought of it before!

The Prayer continues (after the *Sanctus-Benedictus*) with a reference to Creation ("for that thou hast created the world and all mankind.") This is a good feature which our Liturgical Commission missed, but which some of the most recent revisions are introducing.

After the first paragraph of the Prayer, and immediately before the Words of Institution and in the 1662 position, comes the petition for consecration, reworded to conform more closely to 1549, though without the invocation of the Spirit and Word:

"Hear us, O merciful Father, we most humbly beseech thee; and vouchsafe to accept, bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood. . ."

There can be no doctrinal objection to this petition, but from the point of view of liturgical history it is questionable whether a petition should come thus early in the Prayer, where thanksgivings² rightly belong. After all, this petition came originally from a Gallican offertory prayer, and was inserted here after the loss of the primitive idea of consecration.³

The manual acts accompanying the Words of Institution are rightly reduced to the taking of the bread and cup. No other ceremonial accompaniments are prescribed at this point.

The Oblation ("Wherefore, O Lord, and heavenly Father," etc. of the American Book) contains a paragraph worded thus:

". . . do offer here unto thy divine Majesty this holy Bread of eternal life and this Cup of everlasting salvation, rendering thanks unto thee for the wonderful redemption which thou hast wrought for us in Him. And we beseech thee, O Father, to accept upon thy heavenly altar this our Sacrifice of praise and thanksgiving. . ."

The wording here is of course closely dependent on the Latin rite. Yet it is primitive, and so long as the medieval notion of consecration by the Words of Institution is not accepted, it asserts a doctrine of the eucharistic sacrifice which has been held by the main stream of Anglican tradition, and which was asserted by the Archbishops of the English Church in their reply to Leo XIII in 1896. How-

ever, with the medieval doctrine of consecration, it could imply a doctrine of the eucharistic sacrifice which is contrary to Article XXXI. Canada 1955 proposed a similar Oblation, but under pressure from the evangelical side this has been modified in 1959. In a monochrome church such



pressure is unlikely to be exerted, but in the interests of Anglican unity a more cautious wording might be desirable.

The next paragraph, corresponding to the Invocation in the American rite ("And we most humbly beseech thee, O merciful Father, to hear us," etc.) is of particular interest and value. Here there is an invocation to the Spirit, but it is an invocation, not for the conversion of the bread and wine (as American 1953), but for the benefits of communion:

"And we pray that by the power of thy Holy Spirit all who shall be partakers of this Holy Communion may be fulfilled with thy grace and heavenly benediction, and be numbered in the glorious company of Thy Saints."

The purport of this prayer is thoroughly primitive, and is immensely preferable to the attempt of American 1953 to tie us down to an Eastern type of Invocation.

The rest of the service follows a normal pattern. The only reasonable criticism here would be the "sagging" between Consecration and Communion, a criticism which applies in greater or lesser degree to all recent Anglican revisions. Perhaps the only real solution would be to relegate the whole of the Invitation, Confession, Absolution, etc., to a service of preparation.

Proper Prefaces are placed at the end, as in the American proposals of 1953, and rich provision is made, though including prefaces for Corpus Christi and for the Feast of Christ the King, harmless maybe, but unnecessary in our Communion, where provision for both is already made on Maundy Thursday and Ascension Day respectively. The Roman preface for Lent is too legalistic for Anglican use. A preface for the feast of St. Joseph with the phrase "the glory of her virginity still abiding" commits the Church too definitely to the Perpetual Virginity in terms hardly consistent with the implications of Articles VI and XXXIV.

No liturgical revision could or should escape criticism, but on the whole this represents a commendable if limited achievement.

TUNING IN: ¶Eucharistic Prayer: Another name for the Prayer of Consecration (Prayer Book, p. 80), but one which regards it as beginning with "Lift up your hearts," etc., as it did in the oldest liturgies. ¶Primitive idea of consecration: the idea that the consecration is effected by the recital over

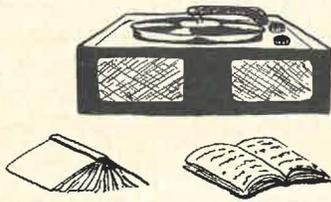
the elements of a Thanksgiving, such as the Eucharistic Prayer (see above), rather than by a particular formula (like "This is my body") within the Prayer. This idea is "primitive," not in a derogatory sense, but simply as one considered closer to the New Testament way of thinking.



Reading

By

Ear



The recent market in recordings of standard fiction, poetry, and drama

A SURVEY

by the Rev. Francis C. Lightbourn, S.T.M.

Literary Editor of The Living Church

A recent development in book production aims to meet the need not only of the blind but of others who, for whatever reason, prefer to absorb literary material by some medium other than the eye. This new development takes the form of recordings of books, plays, and poems, so that they can be listened to rather than read visually.

Such a method of literary entertainment and enlightenment would have been highly impractical, if not impossible, in the days before long-playing records. With the advent, however, of this type of record, it is not surprising that the new development followed swiftly. Even so, many of these recordings of books can be played only on machines which are equipped with an extra speed of 16 revolutions per minute (16 rpm). Most newer machines, however, are so equipped.

A number of concerns put out such recordings, but they appear to be on the market mostly at the larger bookstores, rather than at record stores. They are

carried also by educational institutions, such as schools for the blind, which naturally make far greater use of them than is made elsewhere. They can, of course, be borrowed from many city libraries.

There are two types of works that are not likely to be available in this form. The first is light fiction of no particular literary merit. The readers of this material can generally go through it much faster by eye, for in this way they do not have to read every syllable or even every word. This is the type of stuff that can be read, if not by skimming, at least by phrases. Furthermore, it is not usually of such literary merit that it would be impressive on a recording. The other type of material not likely to be recorded is serious reading for study purposes: text books on various subjects, abstruse discussions of philosophy, economics, theology, and the like. Here one wants to be able to go back and reread, if necessary; and recordings do not lend themselves to such procedure.

The works that are a "natural" for

recording, and whose inner quality is enhanced — and thus more appreciated — in this medium are classical works of fiction, poetry, and drama. A number of such are available in this form:

Thus the AUDIO BOOK LIBRARY lists as playable on any 16 rpm record player such items as: *The Complete Sonnets of William Shakespeare*, read by Ronald Colman (3 AUDIO BOOK records—GL 607—\$3.95); *The Trial of Socrates*, in the form of Thomas Mitchell's reading of the complete texts of Plato's *Apology* and *Crito* (3 AUDIO BOOK records—GL 604—\$3.95); *The Best of Mark Twain* — "17 hilarious stories" read by Marvin Miller (4 AUDIO BOOK records — GL 602 — \$4.95).

Other titles available from the same concern include: *The Basic Writings of Ralph Waldo Emerson*; *The Autobiography of Benjamin Franklin*; *Great Tales and Poems of Edgar Allen Poe*; *The Audio Book of Great Essays*; *Adventures of Sherlock Holmes*; *Treasure Island*; Rudyard Kipling's *Just So Stories*; *The Wizard of Oz*; *Gulliver's Travels*; *A Child's Garden of Verses*.

AUDIO BOOKS also puts out *The Complete New Testament*, either in the "Protestant" (King James) or "Catholic" (Confraternity) versions. King James Version sells at \$29.95 and consists of 26 AUDIO BOOK records (R 901). This is a lot to pay for a Bible; still it is one way in which the family could listen to the Bible together and hear it read with expression.

Poetry and drama, as might be expected, lend themselves admirably to recording. Thus SPOKEN ARTS, INC., puts out *Golden Treasury of German Verse*; *Golden Treasury of Irish Verse: Padraic Colum*; *T. S. Eliot: Poems*; *The Poems of William Butler Yeats*; and many others.

CAEDMON Recording of the Spoken Word, distributed by Harper & Brothers, lists a great quantity of recorded poetry; Dylan Thomas, Sean O'Casey, Ogden Nash, W. H. Auden, Vachel Lindsay, T. S. Eliot, besides prose works. A special religious section lists selections from the Old Testament, as well as sermons of John Donne.

This writer can envisage one need, perhaps not originally contemplated by the producers, which will be met by such recordings. Students, professors, and other persons who do a great deal of study-type reading, will be able, when their eyes get tired, to turn to recordings of standard fiction, poetry, and drama. Their eyes rested, they can then return to their books. What a lot of reading could be covered by such alternate use of both methods!

This survey is by no means complete, or necessarily even representative. It is simply what this writer has been able to glean from folders obtained locally. One thing, however, is certain: recordings of literary works is now an established market, and one can expect an increase, if anything, in its volume.

The Look of October

IN THE LIVING CHURCH's areas of concern, most everything will happen in October. National Council meets in what might be a constructively decisive session. The House of Bishops meets right after that, and nobody in our office is willing to make any bets on what any large group of bishops assembled will do.

A flock of synods will be meeting in October, and North Carolina will be electing a bishop coadjutor. There's a vacancy in the missionary district of Nevada which the House of Bishops is to fill, and there is a search for a suffragan in California underway. Western Michigan is looking for a bishop, and several thousand canvass chairmen are looking for workers.

We're starting October with our fall book number — this number. At the end of October we'll put out our 81st anniversary issue (dated November 1st), with a group of blue-chip contributors speaking of what is just ahead in several areas of major Church concern. Between these two, on October 18th, will come the Church Army issue. We hope you will keep up with the times by reading every October issue!

Study and Salvation

Christian Social Relations, the monthly bulletin of the Episcopal Church's National C.S.R. Department, provides in its September issue some ideas about parish and diocesan participation in the interdenominational study of "Christian Responsibility in a Changing Planet" being sponsored for the 1959-1960 year by the National Council of Churches.

So far, this sounds like the usual earnest striving of religious activity groups which, in the Episcopal Church at least, involve only a tiny fraction of the Church's membership. What lends a touch of the unusual to the presentation in the C.S.R. Bulletin is its remarkably candid effort to cope with the question.

"The more basic issue involved," the bulletin says, "is whether the institutional structure of contemporary Church life is flexible enough to provide opportunity for the people of our parishes to relate the everyday concerns of this world to the Gospel. We share the lack of enthusiasm of the average parson for study programs which are pasted on to an already overburdened parish structure. We have witnessed many schemes of 'education and action' promoted by dioceses, the national Church, and ecumenical groups and used only by a small minority. But there is yet a nagging question in all of this: 'Where (aside from an occasional sermon reference) can the ordinary layman have the opportunity to evaluate the world in which he lives

along with other Churchmen in a Christian fellowship and with a semblance of a Christian rationale?'

"In short, are we not more realistic in coming to the conclusion that the endeavor to translate the Gospel into terms which speak to more than the immediate problems of personal and family life is — for all practical purposes — a fruitless enterprise?"

Desolate but undaunted, the Department then proceeds to give four pages of things to do and to study at diocesan and parish levels.

There is, we think, an important transition taking place in the Christian Social Relations field to meet the changes in the life of both the Church and the world. The parish of today is not, as perhaps it once was, an inert and lifeless lump in need of being prodded into some semblance of life by the clergy with the aid of a corporal's guard of converted Christians. The present-day parish is quite serious about religion, and, on the whole, its membership is quite willing to tackle useful religious projects. If it remains indifferent to study programs in the field of international affairs, it can no longer be asserted that this is just one symptom of a general indifference to the Gospel.

Rather, we feel that there is a widespread skepticism about the value of attempting, in local study groups of ordinary communicants, to arrive at valid conclusions about the relationship between the two complete subjects of theology and international relations.

Mistakes in international relations can be costly. A misstep to either right or left can doom a large part of the world to slavery on the one hand or atomic war on the other. Christians hardly need to attend a class to discover that the problems are complex, and arrival at a solution is quite beyond the power of such a class.

Meaningful things in international relations can happen at the parish level, but they may be of a different kind — the taking in of a refugee family; participation in the exchange student program; keeping in touch with servicemen overseas. All these human contacts within the fellowship of God's grace are vitally important.

The supernatural fellowship of prayer is important — prayer for the other portions of the Anglican communion; for divine guidance of the rulers of the world; for specific overseas missionary areas of the Church; for our enemies; for world peace.

Another thing of great importance and of real validity at the parish level is to understand that the work of politics is a Christian vocation. The men and women who seek and occupy public office should be made to feel that the parish regards their work as a field of Christian service. The young people of the parish should be encouraged to consider careers in public service and politics.

Such elementary and person-to-person concerns are, in our opinion, far more important than the attempt to wrestle with great abstractions and remote issues.

As great public events unfold in the world of our day, the whole concept of the relation of the Gospel to social problems seems to us to be undergoing a wholesome change. Once upon a time, it was thought that Christianity should develop concepts of a "just social order," of a "Christian society," of an interna-

tional program to assure a "just and durable peace."

Today, Christian thinkers are not so sure that the relationship of the Gospel to these broad issues is to provide Christians with blue-prints for their solution. Rather, the Christian responsibility is to bear witness to the Gospel within the existing social situation, and the witness will vary according to the place of the particular Christian in the social scene. If he governs, he must do so in such a way that the good news of redemption is made manifest in his governing. If he is a citizen or a common soldier, he must be the kind of citizen or soldier of whom his contemporaries will "take knowledge that he has been with Jesus."

As a social being, living his life in a social setting, the Christian must practice Christian social relations as well as Christian personal relations. There are only two kinds of social relations — Christian and un-Christian — for the man who has been baptized into Christ. But the broad patterns of the world's political, social, and economic evolution are in the hands of God rather than men; the shape of the world of the 21st century is as unknown to us as the date of Judgment Day.

The Gospel and the theological wisdom of the Church are indeed relevant to the field of international affairs. In parishes where there is a group of politically articulate or responsible people, the Church should provide opportunity for them to consider this area of life in terms of the light the Gospel throws upon it. Wherever the Christian is engaged in responsible encounter with the World, the Church has something to say to him about the Gospel in that setting.

But we are not at all sure that the Church has an overall responsibility to educate its people in the area of international relations any more than it has an overall responsibility to educate them in the field of physical and mental health, child care, or nuclear physics. Rather, the Church's job seems to us to be to turn the light of the Gospel upon the problems in which the parishioners are currently and responsibly involved.

We are not saving the world; rather, we are telling the world about God's Salvation.

Reading by Ear, Eye, and Prayer

Our cover picture for this Fall Book Number is taken from *Pictorial Profile of the Holy Land*, by J. E. Holley and Carolyn F. Holley, a recent publication which consists of nearly 250 photographs of scenes from the Holy Land, with brief descriptions accompanying each photograph (Fleming H. Revell Company, \$5.95).

When we chose this as the cover picture for this issue, the sweltering summer heat was upon us full blast — and, we dare say, upon most of our readers. We trust that it does not seem too inappropriate in October. After all, there is Indian summer yet to reckon with as at least a possibility, when the picture of the man comfortably seated in the water and read-

ing a book (whose title unfortunately we are not able to discern) may well come into its own.

We include three feature articles in this book number. The Rev. Eugene Ford's "What Are Good Religious Books" (p. 11) offers some criteria by which to judge good religious literature. The Rev. Francis C. Lightbourn's "Reading by Ear" (p. 14) introduces a comparatively new field of publication, that of book recordings, which we understand is a development still largely unknown to many. And the Rev. Reginald H. Fuller's "A Commendable Achievement" (p. 12) is not only an appraisal of the revised liturgy of a sister Church of the Anglican Communion but also of some of the proposals of our own Liturgical Commission. After all, the Book of Common Prayer is a book; hence we take pleasure in presenting Prof. Fuller's article, and would call attention also to a more extensive treatment by him of our Liturgical Commission's proposals in the *Anglican Theological Review*, July, 1959.

Besides these three feature articles we include in this Fall Book Number several signed reviews of recent works on various topics of religious interest.

CHARRED CROSSES

Fiery cross in a field at night,
Beams burnt by hate and flame.
Oh God! Forgive the desecration,
Thine Thy symbol, this our shame.

Strutting men who quoted scripture,
Called upon Messiah's name.
Oh blasphemy of such dimension!
Christ forgive the bitter pain.

"White supremacist: our way of life,
Save the race," the mad men call;
"Damn the nigger, keep him down.
God made us to rule them all."

Whose the fault for this defilement?
Whose the hand that lit the flame?
Simple men of crude emotion,
Follow others who share the blame.

Ours the guilt, the silent number:
Mute assent through passive lives.
Fail we as our brother's keeper,
From the cross we turn our eyes.

Too much alike, this field of scorn
And church contrivance: for White alone.
Our altar cross may be to God
More deeply charred, though bright the tone.

Christians snug in polished pews,
Go to the edge of town and see:
A blackened cross, the awful sign;
Our accuser, this Calvary.

JOHN B. MORRIS

Books:

Annual Fall Book Number



Answers about Death

IS DEATH THE END? The Christian Answer. By **Carroll E. Simcox**. Seabury Press. Pp. 96. \$2.25. [The Seabury Book for Advent 1959.]

Carroll Simcox has already won his place as one of the most helpful and persuasive teachers of the Church. His genius is for simplicity of language, orderly thinking, and the most interesting and human approach to the great matters of faith. He is fascinated by Christian truth and can infect his readers with a like fascination.

Fr. Simcox's latest book, *Is Death the End?* is the Seabury Book for Advent, 1959. Nobody could give the Christian answers to the ancient questions of death and judgment as well as its author. He uses the poets and the novelists as well as the modern theologians (a rare feast for serious readers), and does it all with such skill and grace.

The chapter on heaven will be prized by all who read it, and will be reread often by many as a testimony of hope and confidence. And yet it is only one small chapter in a small book where all the chapters and pages have so much to say to our human predicament.

To read this book in Advent would be the finest preparation for Christmas, and would provide Christian sustenance for thought during the whole year.

JAMES D. MOFFETT

Devotion Improver

HOLY COMMUNION: AN ANTHOLOGY OF CHRISTIAN DEVOTION. Compiled by **Massey Hamilton Shepherd, Jr.** Seabury Press. Pp. x, 162. \$3.

Massey Hamilton Shepherd, Jr., to whom the Church already owes so much for his profound liturgical scholarship and its expression in "language understood of the people," has once again put us in his debt by providing this help to a better appreciation of the Sacrament of the Altar — *Holy Communion: An Anthology of Christian Devotion*.

As Dr. Shepherd himself says in the Foreword, the book "is not designed to prove any doctrine but only to improve devotion." It consists of a number of

passages — 98 in all — expressive of eucharistic piety throughout the ages. Here are selections all the way from the Didache (100) to the Liturgy of the Church of South India, including the great historic liturgies of East and West, as well as passages from theologians, poets, and a variety of Christian writers, ancient and modern.

For a sample of the material included in this selection see page 6 of this issue.

All in all, this is a most useful book of devotion, gotten out with that care and skill which one has come to expect from Dr. Shepherd. All types of Churchmen should find here something to assist them in meditating upon that "mystery of God's love for us in Christ, given to us in the Sacrament," which defies "human effort to find a full and proper expression."

FRANCIS C. LIGHTBOURN

Into the Easy Flow

INTRODUCTION TO RELIGIOUS PHILOSOPHY. By **Geddes MacGregor**. Houghton Mifflin. Pp. xviii, 366. \$4.50; paper, \$2.95.

To test a book by its own purpose as stated in its Foreword, is frequently a disillusioning experience. In the case of Geddes MacGregor's *Introduction to Religious Philosophy*, however, this is not true. Designed to be used by undergraduates with little or no philosophy who are making their "first prolonged approach to the intellectual problems of religion," this book succeeds very well. The page margins in the paperback edition are extremely small; at first glance this makes the book seem more ponderous than it really is, but once one gets into the easy flow of Prof. MacGregor's prose (he also wrote *From a Christian Ghetto*), the reader's interest is sure to be stimulated.

The manner of presentation is admirably suited to the generation for which it is intended, and, although written as a textbook, the material is presented interestingly enough to whet the appetite of many a more general religious reader than merely the undergraduate student.

The book has good balance for a contemporary introduction to its subject matter: it is divided into many short sections of irregular length within its major divisions, which fact adds to its readability. Discussion questions conclude each chap-

ter and there is also a useful bibliography at the end — with some useful words about using the bibliography included.

Especially noteworthy are Prof. MacGregor's contentions that "the proof of God's existence lies in the struggle with Him" (124); his discussion of the lack of satisfaction in humanism; and his whole presentation of immortality. That "the alleged meeting with God . . . is the inevitable pivot of any theistic philosophy," is sound and wholesome (227). A telling insight is contained in the point that, unlike belief in an impersonalistic hypothesis, "there are very strong psychological reasons for resisting belief in a personal God" (243). The discussion of "Surrender" (248f) and the "Personal Reflections" which constitute the Epilogue are revealing.

The greatest defect, in this reviewer's opinion, is found in the treatment of the cosmological argument for the existence of God. For one who concludes the general discussion on the existence of God with the words, "the notions we have been propounding are really quite ancient ones," the author has written much in previous chapters to disguise rather than to illustrate this point. The concept of the "necessary Being" is simply dismissed with an *ad hominem* attack on Aristotle, and the "traditional" concept of casual dependence is nowhere developed.

ARTHUR A. VOGEL

Bridging the Gap

THE ENGLISH CAROL. By **Erik Routley**. Oxford University Press. Pp. 372. \$5.

The past quarter century has produced several significant studies into the origins and early history of the carol as medieval music, as well as several scholarly editions of both texts and music. Hardly a Christmas season passes without, by extreme contrast, the publication of several sentimental and trivial pamphlets purporting to give "the story of the carols."

Erik Routley, a Congregational minister until recently a lecturer at Mansfield College, Oxford, and active in the Hymn Society of Great Britain and Ireland, has in *The English Carol* written an excellent work bridging the gap between these two styles of publications. Like his earlier books, *The Music of Christian Hymnody*,

Hymns and Human Life, Hymns and the Faith, etc., his scholarship is meticulous and accurate, his style fluent and easy to read with interest.

His Introduction traces the history of carol collecting and discusses the problems of folksong both in survival and in adaptation to changing social conditions. Both verse and musical illustrations abound in his text, yet, keeping the work on a practical basis, he makes constant reference to *The Oxford Book of Carols* which remains the best single anthology of English carols. Successive chapters treat of the medieval manuscript carols, the 16th-century ballad carols, the medieval genius for play, Puritan wrath at such play, hymns of Christmas, 19th-century revival in carol singing, the resultant search for carols from other countries and their adoption in English translations, modern carols, and lastly the role of the carol in modern life. Here the author firmly states that unless men can again regard the story of the Incarnation not as remote dogma but a texture of life the carol can never become more than an archaic survival in the nursery.

A concluding appendix traces the evolution of The Service of Nine Lessons and Carols as held in King's College, Cambridge. The work is well indexed.

This book will make an excellent gift for people who love to sing the carols. It should be on the shelves of every parish library. It is certain to be on the shelves of most public ones.

LEONARD ELLINWOOD

Hourly Emotions

MAN'S RIGHT TO BE HUMAN. To Have Emotions Without Fear. By **George Christian Anderson**. William Morrow. Pp. 191. \$3.50.

In his introduction to *Man's Right to be Human* George Christian Anderson states as his reason for writing this book a simple hope "to share his own emotional and religious experiences with others." It is not an attempt to give a formula for living; this each must find for himself. Nor is it a treatise for scholars. His purpose is to raise essential questions about hourly emotional problems. And as his sub-title suggests, to enable man "to have emotions without fear."

With simplicity, honesty and clarity he uncovers the deep and unconscious factors motivating man's religious beliefs and practices. One may find it difficult to admit that "most gods are not born in heaven, but on earth," and many are "the sick god of a sick human mind." The author does not attack creedal statements (nor develop his own), but the purposes and results of the religious life. He proposes as the one test of the value of a religious group — "is it helping me to become a new spiritual being, in com-



Will the carol become an archaic survival in the nursery?

RNS

munion with God, and in a sincere and loving relationship with my neighbor?"

The Priest and the Psychotherapist

With his wide knowledge and experience in both religion and psychiatry (Mr. Anderson is a priest of the Church and the founder and director of the Academy of Religion and Mental Health), he deals clearly with the place of each in man's effort to become spiritually and emotionally mature. Both minister to man's soul, but for different reasons and (if successful) with different results: "the task of the psychotherapist is to keep the soul well, and that of the priest to save the soul."

The author states as one outcome to be served by his book the prompting of controversy. I have no doubt there may be much, for man — clergy and laity alike — does not like to have his beliefs questioned. Two types of readers will not gain from this book. One is the person who uses "projection" as his defense for his own faults; that is, he attributes to others the prejudices, weaknesses, and faults that are really his own. How often we clergy witness this. The person in the congregation who could profit most from a thoughtful sermon will compliment the preacher, and say, "How unfortunate Mrs. X wasn't here today." Such a reader will see all of his neighbor's shortcomings described, but be unable to look honestly at his own immaturity of faith.

Another Unchanged Reader

The other reader who will be "unchanged" is the priest or layman who justifies his own insecure faith by insisting on the compliance of every man to a minutely prescribed system of belief, liturgy, and ceremonial. The Pharisees did not cease to exist with our Lord's denunciation of them!

The readers who will profit are those honest enough to admit they have not

learned everything about themselves, much less the vast spiritual and religious realms of life; who are forever seeking growth in strength of mind and soul. How often I have told my congregations that conversion is not a single incident but a life-process, and yet have denied this in my constant conformity to set patterns.

If one can read this book with the honesty of its writer, he may find joyous new experiences opening for him. One fear that "religious" people have of psychiatry is that it may destroy their "faith." If this happens, their faith was indeed a delusion. Psychiatry can help us remove the gods made in the image of man, the shackles that have been placed on religion, but the final result will be a maturing of faith that enables one to see himself and to enjoy true religion.

The last two chapters are exceptionally fine. "The Flesh, the Devil, and Love" might well be printed separately to use in premarital counseling, and for those in the midst of marital difficulties. "Immortality" brings a fine book to a height of good writing. Indeed, "This is the Ultimate Truth — the conqueror of death."

JUDSON S. LEEMAN

Operational Consequences

IF I BELIEVE. By **Donald J. Campbell**. Westminster Press. Pp. 157. \$2.50.

It is a truism that, if more of us were able to live in accordance with the beliefs that we *theoretically* hold as Christians, the world would undoubtedly be a much less troubled and troublesome place. But it is so easy to departmentalize. We think in terms of one set of beliefs. We act in response to another. Thought and action need not necessarily be related.

This is logically ridiculous, of course. Yet, in effect, we all do it when we recite

the Creed during a Sunday morning service and then act in a manner during the remaining six days of the week that wholly negates both the word and implications of the Creed.

The wide pastoral experience of Bishop Campbell has given him ample opportunity to see this splintering between word and deed at a very practical level. Out of his experience he has written a simple and useful book that demonstrates how a man must act if he puts any store in the things he says he believes.

Couched always in terms of day-to-day problems, Bishop Campbell shows us that the ideas presented in the tenets of the Holy Catholic Faith have operational consequences. They are not mere theories to be explored in a Sunday service laboratory. They are commitments to action.

Starting with a basic belief in God, he moves through belief in Jesus Christ, prayer, the Church, Christian life, sin, and finally eternal life. One belief leads logically to the next and the consequent actions together lead to a more fruitful and pious existence.

There are suggestions here that the thoroughly practical will rule out as utopian, that the prejudiced will discard as corrupt, that the basically selfish will deride as psychologically unsound. But in pointing out these supposed weaknesses in Bishop Campbell's call to a better life of action, they will only be dramatizing the need for its loud and constant repetition.

ROBERT H. GLAUBER

An Important Side

THE MIND OF ST. PAUL. By William Barclay. Harpers. Pp. 256. \$3.50.

The thought of St. Paul defies systematic outlining, because his epistles, whether written in the heat of controversy or out of the deep concern of pastoral care, reflect his burning religious conviction that God had acted once for all in Christ.

The author of these collected vignettes of the mind of St. Paul has wisely chosen not to characterize the Apostle's thought as a theological system but to allow selections from the Epistles to illuminate the various subjects expounded. Hence, Dr. Barclay has shown us a Paul who is a devoutly Christian pastor and preacher.

Each of the 18 chapters, except for the first two, discusses such subjects as God, the Incarnation, Faith, Grace, the Holy Spirit, Sin, Flesh, etc.; each subject is ingeniously treated, and the book abounds in that genuine appeal which has marked Dr. Barclay as an engaging preacher whose eloquence is a function of his direct and uncomplicated style.

All of these essays were originally published in *The British Weekly*, and their strength lies in the basically exegetical approach. This is an extremely illuminative

OUR REVIEWERS

We take pleasure in introducing the reviewers in this issue (not included are authors of the feature articles, who are sufficiently identified in connection with their by-lines):

The Rev. **Leonard Ellinwood** is on the staff of the Washington Cathedral and also of the Library of Congress. He is the author of *A History of American Church Music*.

Robert H. Glauber is editor of the *Beloit Poetry Magazine*, a frequent contributor to L.C. columns, and a member of the Church of the Ascension, Chicago.

The Rev. **Judson E. Leeman, M.D.**, is a priest of the Church and a psychiatrist, currently practicing in Philadelphia, Pa.

The Rev. **Geddes MacGregor**, a minister of the Church of Scotland, is a member of the faculty of Bryn Mawr

College, a frequent contributor to *THE LIVING CHURCH*, and the author of a number of works on religious and theological subjects.

The Rev. **James D. Moffett** is the Episcopal Church's representatives at the University of Wisconsin in Milwaukee.

The Rev. **Jules Laurence Moreau** is assistant professor in New Testament literature and languages, Seabury-Western Theological Seminary, Evanston, Ill.

The Rev. **Arthur A. Vogel** is professor of apologetics and dogmatic theology at Nashotah House, Nashotah, Wis.

The Rev. **Francis E. Williams**, rector of St. Andrew's Church, Milwaukee, Wis., has done graduate work in New Testament and related subjects at Hebrew Union College, Cincinnati, Ohio, and at Oxford University, England.

book on Paul wherein the author's classical learning acts as a tool for exposition rather than a means of obscuring the religious depth of Paul.

While this work has a decidedly popular appeal, the biblical scholar will feel that Dr. Barclay has made Paul too much of a Greek. The student as well as the scholar will miss a reflection of current trends in biblical study which is once more deeply conscious of the scriptural orientation of the early Church. Dr. Barclay devotes the first chapter to Paul's Jewishness (pp. 9-19), but this important side of Paul is consistently neglected in succeeding chapters. His exposition of Pauline thinking suffers because of the absence of this dimension in treating the many subjects discussed.

His emphasis upon the Greek content of Paul's thought may arise from Dr. Barclay's previous vocabulary studies of New Testament Greek (*A New Testament Wordbook*, incorrectly cited opposite title page, and *More New Testament Words*), but it is reflected throughout this work in his preoccupation with the revelatory aspect of Christ's work. The redemptive side of the antinomy is either resolved into a function of revelation or expounded by the use of biblical words with distinctly Greek meanings.

As an introduction to the religiously oriented Pauline thought, this series of studies helps us to see an important side of the Apostle, but one should be cautioned against seeing Paul as a religious individualist. As our author indicates, reading this book should "send people back to the reading of Paul's letters themselves" (p. 7).

JULES LAURENCE MOREAU

Blood from a Turnip

IT IS PAUL WHO WRITES. By Ronald Cox. Sheed and Ward. Pp. 487. \$4.50.

In form and execution this Roman Catholic biblical commentary is so very good that it is a pity its contents make it unusable by us. It is a page by page commentary on the Acts and the Epistles, making use of the Ronald Knox translation. It is popular in the true sense of the word; that is, any high school graduate who wants to learn about the Bible can understand and enjoy it. Moreover, its mixture of historical, dogmatic, and devotional material is in the right proportion to be of optimum help to the layman.

The text of Acts is used as the framework of the book, and the Pauline Epistles are inserted into it at the appropriate points. By "Pauline Epistles," the Roman Catholic author of course means every document with Paul's name on it, and Hebrews besides, but a little healthy conservatism never hurt anyone. There are good clear maps, a simple tabular chart of St. Paul's life, and an index to the Sunday and Festal Epistles.

Three Little Words

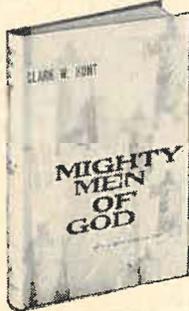
But it is a Roman Catholic commentary, with all the limitations and faults of Roman biblical scholarship. Material drawn from ecclesiastical tradition is mingled with that drawn from exegesis, without a word to let the reader know the difference. So for example, the same paragraph which speaks of St. James' martyrdom at Jerusalem, goes on to relate, as

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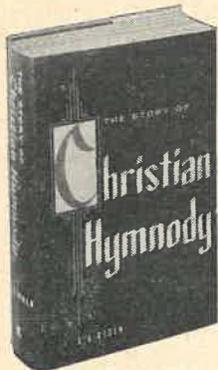
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St. Paul. Who was the altar boy?

unquestioned fact, the legend of St. John before the Latin Gate. Three little words, "according to tradition," would have rendered this legitimate, but they are not to be found.

In other places, present-day practices are blithely read back into texts which say nothing of them, on the assumption that what the Church does now, it must always and everywhere have done in exactly the same way. Here is Fr. Cox's idea of the scene in which St. Paul is commissioned for the Gentile mission: "Peter had just finished Mass when one of the congregation rose to his feet and spoke . . . The message was to inaugurate the foreign missions of the Church. . . ." All that remains for us to do here, is to inquire who the altar boy was. Agabus, perhaps?

Most serious of all, any text with any bearing upon the organization of the Church, is twisted, squeezed, or pounded until somehow or other it can be made to support the Papal claims. Commenting on Galatians 2:11, the author says, "Although conscious of his audacity in openly rebuking the prince of the apostles and acknowledged vicar of Christ, Paul is forced to bring the incident forward. . . ." — surely, this is the supreme example of the technique of getting blood out of a turnip. In Acts 15 Peter makes "a decision on the questions submitted to him," while James "proposes a decree." The difficulty of the existence of an embattled Petrine faction at Corinth is bludgeoned into oblivion by the assertion that the Pauline and Petrine groups were allies, and the whole trouble was between them and the supporters of Apollos. Needless to say, I Corinthians 3:22f is smothered under a platitudinous comment.

On Roman Catholic principles, all this is not only proper but necessary and this serves once again to demonstrate how far removed they are from us. But though we cannot use this book, we can take a leaf from it. Books which Episcopalian authors offer the public under the label of "popular," have a way of consisting

of a few lectures or sermons strung together, omitting the footnotes. Let one of our scholars study Cox's technique, and put out a similar book, with sound exegesis, and the RSV as its base; he will be hailed as a benefactor by the laity of our Church.

FRANCIS E. WILLIAMS

Sex As a Miracle

SEXUAL RELATION IN CHRISTIAN THOUGHT. By Derrick Sherwin Bailey. Harpers. Pp. viii, 312. \$4.50.

Alas! for the rarity
Of Christian charity,

wrote Thomas Hood early last century, on the suicide of "one more Unfortunate . . . gone to her death." One cannot help wondering whether, had he been writing today, the same fine motives that inspired *The Bridge of Sighs* might not have prompted, rather:

Alas! the pornography
Of sex bibliography.

It is as a rare exception that Derrick Sherwin Bailey's *Sexual Relation in Christian Thought* is to be welcomed. Instead of the customary miscellany of *midrashim* on Freud, outpoured in superabundance by our American female psychologists of both sexes, we have here a scholarly study of the Christian literature from apostolic and patristic times about what is now, but never before was, roundly labelled "sex."

The documentation is excellent. It ought to be very useful to all serious students, not least the clergy in the practical fulfilment of their calling, for the sources so conveniently traced are not readily accessible. Only in comparatively recent times have Christians conformed to the 20th-century fashion of treating sex as a microbe requiring a special microscope and separate laboratory facilities.

Geschlechtlichkeitanschauung

To the present reviewer, the last chapter, "Towards a Theology of Sex," is the least valuable part of the book. It contains an admixture of questionable opinions on highly controversial matters. Yet there are many interesting insights even here. Moreover, despite the presence in this chapter of what the professional sexologists would, in keeping with their notions of verbal economy, presumably call, for short, a *Geschlechtlichkeitanschauung*, there is, even in this controversial epilogue, provocative theological discussion whose conclusions the careful reader of the preceding chapters may evaluate for himself.

An unexpected vulgarism about "the priesthood of all believers" occurs on p. 173. This leads to the possibility of grave misconception of the Reformers' attitude toward the modern notion of the admission of women to what would otherwise be the holy ministry. According to

Reformation doctrine, men and women alike are, it is true, members *corporis Christi*. They are, however, priests only by participation in the universal priesthood of Christ. This participation does not give them participation in the holy ministry, *episcopē*, that is the gift of our Lord to His Church. The notion that it might give women this gift would have seemed to the Reformers as absurd as the notion that membership of a family gives daughters the gift of procreating children.

To say, as does Dr. Bailey, that "the Reformers seem to have thought that" woman's subjection to man "did not in



theory incapacitate her for the ministry of the Church," betrays misunderstanding. It is not only that, as Dr. Bailey rightly observes, the proclamation of the Word is forbidden to women on scriptural grounds and because it was "liable to cause inconveniences"; the notion of female celebrants or preachers was as fundamentally repugnant to the Reformers as it was to the pre-Reformation Church, and for the same reason. It is incompatible with the theology of the Incarnation as well as with Christianity's Hebraic heritage. Christianity exalts woman in another way — one that precludes from the holy ministry the lowliest of women no more than it precludes her who is the most favored.

A Christian woman is invested with peculiar dignity, acquired by virtue of the Nativity, and for a woman to babble in a pulpit is as degrading to her as it would

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5. Chapel of St. John the Divine, Champaign, Ill.
6. St. Matthew's, Raytown, Mo.; St. Philip's, Gascons, Quebec, Canada.
7. St. Luke's, Lebanon, Pa.; Church of the Incarnation, Lynn, Mass.
8. St. Mark's, Philadelphia, Pa.
9. Christ, Red Hook, N. J.
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be for a man to mother children. Though Calvin protested against the medieval tendency to acclaim Mary as Mediatrix, and would have abhorred the modern Roman notion of her as Co-Redemptrix, he did not deny her the title of *Theotokos*. Nor indeed did even Zwingli, who also upheld the Marian feasts at Zurich and encouraged the use of the *Ave Maria*. Mary was recognized by the Reformers as the pattern of Christian womanhood, and they, no less than the pre-Reformation doctors, would have accounted even a harlot perhaps less irretrievably removed from the ideal of Christian womanhood than would be a Father Joan, a pretend-presbyter in petticoats.

One might wish that Dr. Bailey's book were longer. By the usual standard of books purporting to provide a Christian treatment of the subject it is, indeed, ample in scope. But Dr. Bailey's book is too good to be judged by such a standard. It is to be hoped that in a future work he will provide an even more detailed and comprehensive treatment. If, in another book of the same quality, he does this, it may well be for Christians the definitive work of a century that is surely definitive in its preoccupation with sex.

GEDDES MACGREGOR

Feasts and Fasts

KEEPING THE CHRISTIAN YEAR and a
Christian Year Glossary. By **William
Sydnor**. Morehouse-Barlow. Pp. 92.
\$1.75.

One of the most obvious and meaningful features in the Episcopal Church's heritage is the Christian Year with its regular round of feasts, fasts, and holy seasons. These will become even more meaningful to those individuals and families who provide themselves with a copy of *Keeping the Christian Year*, by William Sydnor.

In this short book, Mr. Sydnor explains in simple language the significance of the seasons, the feastdays, and the fastdays



which Episcopalians, according to the scheme provided in the Book of Common Prayer, are accustomed to observe. He gives many suggestions as to how these can be further observed in the home, by families, though he wisely cautions against overdoing this.

The second part of the book is a glossary, in alphabetical order, of the terms

used in reference to the Christian Year or its parts — Abstinence, Advent, Advent Sunday, All Saints' Day, Annunciation of the Blessed Virgin Mary, Ascension Day, etc.

Here and there are matters on which one might take exception. The definition of "Fasting or Fast Days" is confused — at least in terms of usual practice. But the book contains a number of useful suggestions from which families can select those which meet their own need in terms of a deepening appreciation of the Church's round of feast and fast.

FRANCIS C. LIGHTBOURN

The Old Faith

ONE IN CHRIST. Thoughts on Christian Unities Suggested by the Epistle of Saint Paul to the Ephesians. By Dom **Robert Petitpierre**, Monk of Nashdom Abbey. London: Faith Press. New York: Morehouse-Barlow. Pp. 80. \$2.15.

Many books about Christian unity are more spirited than spiritual, and more concerned about the "how" than the "what."

This little book, rare in mood and meditative in style, is different in purpose. It is a modest attempt to restate the old faith that already we have been made one in Christ, and so it does not argue, nor even discuss, the need for the Churches to join together in faith and worship.

The emphasis of *One in Christ* is threefold: (1) to remind us that we are now one in our common humanity; (2) to recall us to the need for a more prayerful preparation for the discussion of Christian unity; (3) to realize anew that our unity is not only among ourselves, but also with our Lord.

Dom Robert Petitpierre spends his time in telling us that unity is possible only by submission to the mind and will of our Lord. His is a most worthy task which he has fulfilled with such distinction and eloquence. All Christians will be inspired by his devoted attention to Holy Scripture as well as our Lord's judgment of the present Church.

JAMES D. MOFFETT

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.

October

4. Rockhampton, Australia
5. Rupertsland, Canada
6. Sacramento, U.S.A.
7. St. Albans, England
8. St. Andrews, Dunkeld, and Dunblane, Scotland
9. St. Arnaud, Australia
10. St. Asaph, Wales

GOOD RELIGIOUS BOOKS

Continued from page 11

customs and historical backgrounds (whether they have even done this adequately is questionable) but they lack a sufficient awareness of the festering, insidious, presence of the demonic to be able to qualify as anything more than superficial religious dabblers. More than that, they lack the indispensable outlook of the poet, without which Christ and Paul are portrayed in a leaden-footed literalistic way which diminishes them in the eyes of the reader.

Here are some hints for religious reading which will take the reader beneath the surface of things, although they are not recommended for either the person who is unwilling to stretch his mind a bit, or who is unwilling to be disturbed spiritually:

Anything by Dostoevsky: i.e., *The Brothers Karamazov*, *The Possessed*, *Crime and Punishment*, *The Idiot*, *The House of the Dead*, *Short Stories*. The following is a paragraph from one of his short stories, "Notes from the Underground":

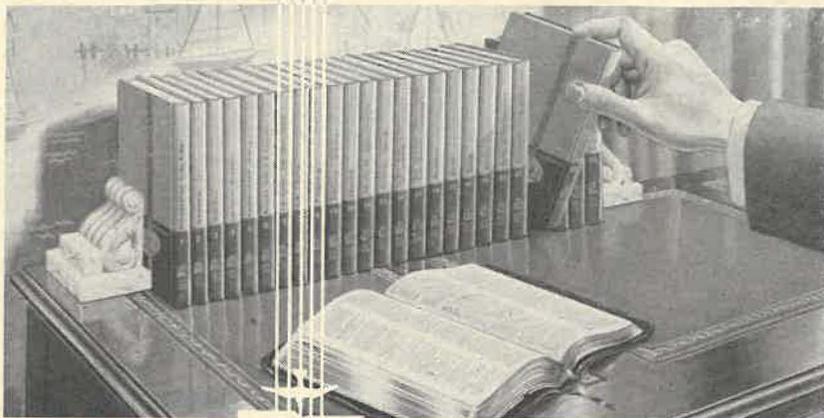
"There are certain things in a man's past which he does not divulge to everybody but, perhaps, only to his friends. Again there are certain things he will not divulge even to his friends: he will divulge them perhaps only to himself, and that, too, as a secret. But, finally, there are things which he is afraid to divulge even to himself, and every decent man has quite an accumulation of such things in his mind. I can put it even this way: The more decent a man is, the larger will the number of such things be."

Those who tend to be a bit philosophical will appreciate *Purity of Heart* or *Attack Upon Christendom* by Soren Kierkegaard. Here is a brief quote from his *Purity of Heart*:

"... the most ruinous evasion of all is to be hidden in the crowd in an attempt to escape God's supervision of him as an individual, in an attempt to get away from hearing God's voice as an individual. . . . But in eternity each shall render account as an individual. That is, eternity will demand of him that he shall have lived as an individual. Eternity will draw out before his consciousness all that he has done as an individual, he who had forgotten himself in noisy self-conceit. In eternity, he shall be brought to account strictly as an individual, he who intended to be in the crowd where there should be no such strict reckoning. Each one shall render account to God as an individual."

Many other writers could be cited if we had the time, like Arnold Toynbee in the field of historical analysis, Martin Buber in the field of biblical studies, Tennessee Williams in the field of novel, and T. S. Elliot in the field of the drama. These men may or may not use specifically "religious" language. But each of them writes from the standpoint of a basic religious orientation, for all of them are "aware that there is a spiritual reality to which they should ascend and which they cannot reach."

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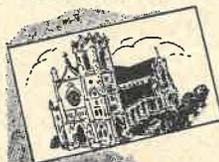
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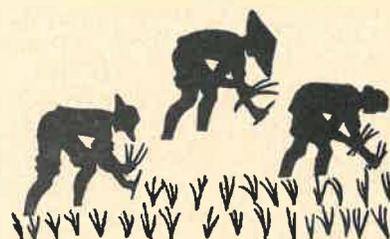
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sorts and conditions

THREE young people from the diocese of Milwaukee went out to Japan this summer to work at KEEP, the Kiyosato Educational Experiment Project high in the mountains of Japan. During the past week Steve Hall, Edie High, and Winship Leadingham told the people back home about their experiences and what it would mean to the Japanese people of the rural area to have the two new outreach missions which are being built there by Christ Church, Whitefish Bay, Wis., and by St. Paul's Church, Milwaukee.

STEVE told about some of the Christians he had met at KEEP, including the 14-year-old crippled boy who comes two miles uphill on crutches to attend



services on Sunday. Edie described the well equipped hospital staffed by a few people who worked long hours, usually seven days a week; she told of a great typhoon and the great determination and fortitude of the people who held their own county fair at KEEP the day after the disaster.

WIN described agriculture at KEEP which is revolutionizing farming in Japan and of the dedication of Dr. Paul Rusch to his job of extending the work of the project and keeping it going.

OUR PARISH priest described the work at KEEP as "the cutting edge of our mission work."

THE YOUNG people told their stories so well and with such conviction that one could only wish that more people could see the mission fields of our Church, not only in Japan but in Africa, Central America, and the Philippines.

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BRIEFS

LONG CHECK-UP Bishop Burrill of Chicago has spent three weeks in the Kansas City University Medical Center undergoing a series of medical tests. At press time, the Chicago diocesan office reported that all findings to date were negative and that the bishop is apparently in excellent health. This statement was released after rumors had been circulated widely that he had suffered a serious illness (a meeting in at least one diocese offered prayers for his recovery from a serious coronary condition). According to a Chicago spokesman, Bishop Burrill suffered from chest pains throughout the summer months and, about September 10th, went to an old friend and physician in Kansas City. This man checked him over, found nothing wrong, and suggested a thorough series of tests at the Center. This required the cancellation of a number of engagements which the bishop had made, and these cancellations apparently produced the rumors of physical collapse. Bishop Burrill is expected to return to his work early in October. He is 53.



FR. SMITH RECOVERS: The Rev. Leonidas Smith has been released from Longmont Community Hospital where he was taken after being lost for five days in the mountain area near Allenspark, Colo. [L.C., September 20th]. His wife, Gertrude, and daughter, Virginia Costello, accompanied him to the Smith home in Greeley. A physician at the hospital said Fr. Smith, who is retired, has completely recovered from the ordeal.



FILM THE DARK STREETS: A feature-length motion picture of the Rev. C. Kilmer Myers' book, *Light the Dark Streets*, will go into production early in December, according to Gold Medal Studios of New York, which has purchased film rights to the book. Much of the film will be shot on location on the Lower East Side streets of Manhattan and in St. Augustine's Chapel and its vicarage.

The book, published in 1957, tells the story of Fr. Myers' work as vicar of St. Augustine's Chapel of Trinity Parish, a work concentrated on the dramatic efforts to bring peace to streets torn by warfare between youthful gangs. The motion picture will have Fr. Myers as its central character (played by a professional actor still to be chosen) and will present a somewhat fictionalized version of the story of his efforts which lead to a three-year truce between the gangs. It will carry the story into the present, right up to the latest wave of gang killings which broke the truce this year.

Martin H. Poll, president of Gold Medal, and commissioner of Motion Picture Arts for New York City, will produce the film. The script has been written by Robert J. Crean, a top TV writer, and Lee

"George F. Tittmann"

A Profile by Albert T. Mollegen

What Manner of Love is a book which retells the Biblical story of God's mighty acts for us men and our salvation. It reflects the unusual character of its author and his experience. George Tittmann is an Episcopal priest who has wrestled with the Bible, the Anglican tradition, and the lives and languages of all sorts and conditions of men for over two decades of a fruitful ministry. Biblical scholarship begun in the Seminary and continued throughout a very active ministry is combined with a lively and communicating style which has some of the salt of the author's four years in the Naval Chaplaincy, much of his love of the theater, and much of his own poetic and dramatic gifts. The result is a thorough presentation of the Christian faith, modern in method and sometimes breathtaking in its swift change of pace. At the heart of the book and the man is the Eucharistic worship which he has taught his congregations to love.

The Rev. George F. Tittmann, now rector of the Church of the Holy Spirit, Lake Forest, Illinois, is an attractive personality, good at sports, quick with humor, and joyously alive. One of his teenage friends has said that a person with whom he converses knows immediately that he has all of George Tittmann's attention and is being recognized "as a person." This living concern for all God's people has drawn him into social responsibility and he has shown courageous leadership in matters where too many are timid. He is not, however, a "social gospeler." The emphasis of his ministry, always evident, is Anglican Eucharistic worship, influenced by the Liturgical Movement. *What Manner of Love*, therefore, is informed by liturgical as well as



GEORGE F. TITTMANN

Biblical scholarship. This in no way limits the book for non-Anglicans because the theology of the book is that of classical Christianity, apologetically presented.

The author was educated in St. Louis, at Harvard, and at Virginia Theological Seminary. After a curacy at St. Michael and St. George in St. Louis, he had a long and good ministry at St. Mary's, Arlington, Va. Four years as chaplain in the Navy during the war, a critical illness of a son who completely recovered, and a real pastoral identification with his congregation have made him know what he calls "the brutal testing times of life" and the presence of our Lord to whom he prays, "that thy victory may be known through the mists of all fears and trials and defeats and griefs."

Note: The Rev. George F. Tittmann is the author of **WHAT MANNER OF LOVE** — a new Morehouse-Barlow publication (Price, \$3.75). It may be purchased at any bookstore or through Morehouse-Barlow bookstores in New York, Chicago and San Francisco. (Ed. Adv.)

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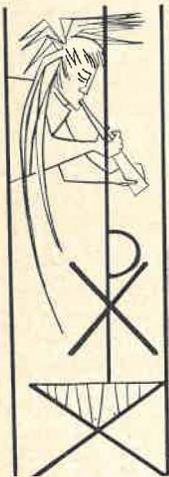
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Stone, a Churchman who has worked with Fr. Myers as a member of the Lower East Side Neighborhoods Association. The film will be released by United Artists.

MURDER AT TRINITY: John Guzman, 16 year old high school student, was standing in front of Trinity Church, the Bronx, New York City, when eight members of a teenage gang closed in on him. He ran across the street toward Morris High School, and was cut down by a .22 calibre rifle bullet. One of the children of the rector of Trinity, the Rev. W. C. Roberts, ran to tell his father about the attack. Fr. Roberts hurried to the scene and found John dying on the school steps. He administered the last rites. Fr. Roberts did not know the boy, who was not a member of Trinity Church. John died two hours after the shooting, and police are holding a boy who, they say, has confessed to the killing. The day before the shooting, Bishop Donegan of New York said in a sermon, "We cannot group all young people into one category. There are those who never commit crime, those who are vulnerable because they are subject to pressures from an unhealthy environment or bad relationships, and those who are repeatedly convicted of serious offenses. Those in the second group can be helped by greatly increasing the number of counselors and services available to them. The Churches should be providing leadership and services. We must not default our responsibility to the civil authorities."

HALF-LOCKED: Administration building of the interracial Highlander Folk School near Monteagle, Tenn., has been ordered padlocked until November as a public nuisance. Action was taken by the circuit court after a hearing in which lurid charges of drunkenness and immorality were heard. The state had sought the closing of the whole school, but the court agreed only to closing the one building for a limited time. It based the action solely on the grounds that beer had been sold at the school without a license. Fellowship of Reconciliation expressed "distress" at efforts to close the school. [Only Church-related affiliate of FOR is the Episcopal Pacifist Fellowship.] Hearings on requests to cancel the charter of Highlander are scheduled for November. School officials say the padlocking of one building handicaps their program, but will not stop it from operating.

SOMETIMES GODLY CREDO: The Post Office is putting out a series of six commemorative stamps on an "American credo" theme, based on quotations from famous Americans. God is included in just one quotation, from Francis Scott Key in "The Star Spangled Banner," "And this be our motto, in God is our trust." The Post Office deleted God from another quotation, this one by Thomas Jefferson.

It reads, with the part omitted on the stamp bracketed, as follows: "I have sworn [upon the altar of God] eternal hostility against every form of tyranny [over the mind of man]."

CENSORSHIP DRIVE SLATED: The U. S. Senate failed to get around to a House-passed bill which would extend the postmaster general's authority to impound mail suspected of obscenity, but backers of the legislation promise a campaign to pass it when Congress reconvenes in January. Also on the purity-by-legislation docket are a District of Columbia statute giving police power to confiscate equipment, including printing presses, used in production or sale of smutty literature and films, and a constitutional amendment to knock out recent Supreme Court decisions limiting state censorship activities.

EPISCOPAL-METHODIST TALKS: Bishop Higgins of Rhode Island has announced that talks between Methodists of the New England area and Episcopalians of Rhode Island will be held December 7th-9th in Newport, R. I. Ten clergy and ten laymen of each Church, Bishop Higgins said, "will talk about what has been done at the national level and what can be done about it." Among the participants expected are Bishop Gibson, coadjutor of Virginia, chairman of the Episcopal Church's Joint Commission on Approaches to Unity, and Methodist Bishop John W. Lord. The Very Rev. Darby Woods Betts, diocesan director of Church and community relations, told THE LIVING CHURCH that the conference "is still being prepared as to agenda, etc."

SIN AND PSYCHE: Four psychologists debated the role of sin in mental health at the recent meeting of the American Psychological Association. Said Dr. E. J. Shoben, Jr. (an Episcopalian) of Columbia University: "It seems difficult to conceive of responsibility without the potentiality of guilt." The Rev. Charles A. Curran, Roman Catholic priest working at Loyola University, Chicago, declared, "If we were to do away with conscience — that is, the person's capacity to make a reasonable judgment about his conduct — we would do away with one of the main forces of therapy." An agnostic in the group said, "There is no place whatever for the concept of sin in psychotherapy." He added that to introduce this concept in any manner, shape, or form, is "highly pernicious and anti-therapeutic. No human being should ever be blamed for anything he does." [RNS]



NEWS

Continued from page 8

regular services and many special services during the year. "This money," he pointed out, "not only keeps the choir singing, the organ playing, and flowers on the nine altars, but also keeps the whole cathedral in order and ready to serve the many to whom it ministers."

MISSOURI

A Million Dollars In Three Years

The diocese of Missouri needs at least one million dollars in the next three years for capital expansion. This was the unanimous decision of the council of the diocese as it made final last month the plans for a capital funds campaign to take place this winter.

The campaign for the Episcopal Advance Fund is to begin immediately under the direction of Ward, Dresman & Reinhardt and is to continue through the winter, with completion date set before Lent begins.

The goal of one million dollars will enable the diocese to meet many of the needs for new sites and new mission churches which existing funds have failed to provide. During the past ten years a large number of new churches has been erected but the need has not yet been met. About one-quarter of the total goal is intended for Christ Church Cathedral, St. Louis, to help it more nearly meet the needs of its program in downtown St. Louis. Certain of the funds raised will be placed in a revolving fund to be made available to parishes and mission as loans. But much of the money pledged and received will have to be used as capital grants to enable the congregations to move ahead on their building programs.

MUSIC

More Gardens Than Stars

Finn. H. Magnus, inventor and producer of a "play-it-yourself" electric chord organ, has made use of sales statistics on his music books to tabulate an opinion poll of America's musical tastes. His finding: "Religious tunes outsell all the others four to one." Mr. Magnus, a member of St. Peter's Church, Essex Falls, N. J., publishes special music books for use with his organs. The books make it possible to play his organs by using numbers and letters rather than standard musical notation. More than one million of the books have been bought by average-income families in the past 10 months, he says. Music ranges from folk tunes to classics. Says Mr. Magnus: "We thought at first they'd want pop tunes, but 'In the Garden' is a hundred times more popular than 'Stardust.' The nation is hungry for religious music."

October 4, 1959



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INTERNATIONAL

Continued from page 10

what a bishop has to say about nuclear warfare.

Quite certainly every class is catered for. In a typical issue you'll find two serious articles, one on a theological and one on a current social issue. But they don't stand at the beginning of the paper like two great boulders forbidding the reader further access. The reader, in fact, is so persuasively led to them that he is well into them before he realizes he is reading vital words. For he has been led from a front page which knows all the art of newspaper layout and the headline that demands attention into a further three pages which hold him like an Ancient Mariner once held a wedding guest. He finds compelling news stories and intelligent TV and radio reviews. He'll find in picture an attractive gent in a snap-brim hat holding a telephone to his ear under the invitation "Meet Meek." And he soon learns that Meek is someone whose sports column becomes a must in the factory.

For *The Leader* is sold at the factory gates and on the factory floor — in the tea-break. It is sold by workers in the factory — and also by some who sit round board room tables. They are all voluntary workers, just like those who produce the paper.

Around him Michael Brooke has gathered a team of professional journalists — for Manchester is one of the world's greatest newspaper centers — who meet regularly in between newspapermen's shifts.

As well as the editorial "staff," there are the volunteer typists, businessmen, an accountant, and, fortunately for Michael Brooke's peace of mind, a solicitor "who saves us from actions for libel!"

Those who run this paper are mostly of different Churches though some are of none.

The Leader, in its short life thus far (it was born in January, 1958), has already taught many people many things — including Michael Brooke:

"I started with the aim of producing something that would be the tool for those who were eager to promote a Christian discussion among men in industry and in industrial areas. I was also keen to produce something that would be popular without being trivial. I have discovered that the gap between Church and industry is wider even than I had suspected."

Which means that when a paper goes deliberately out on to the frontier it cannot expect an easy time. Despite all the dedicated effort which is being put into it, despite the obvious know-how of those who produce it, *The Leader* has not yet achieved the sort of circulation any Christian would wish for it. Apart from one special issue which topped 13,000, its normal sale is in the region of 6,000. But there is some hard thinking being put into promotion and the probability of

someone giving full time to promotion for at least three months.

Furthermore, from January next the paper is to coöperate closely with another newcomer to English Christian journalism, the *Birmingham Christian News*, run by a former Olympic sportsman, the Rev. Nick Stacey. "We are confident that our circulation will be at least 20,000 in the new year" says Michael Brooke.

As a recent World Council of Churches "Monthly Letter about Evangelism" said:

"All of which means that in one of the most highly competitive and skilled trades, Britain's bustling newspaper business, a group of dedicated men are holding their own (despite a depressing debit bank balance) in producing a bright monthly paper to help bridge the gap between pulpit and pavement."

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Paralysis and Decision

(fiction)

by Bill Andrews

October 4, 1959. The vestry meeting Thursday was quiet and serious.

After a very brief session devoted to acting on routine bills, the senior warden brought in the Rev. Harvey Carter.

We already had before us a brief summary of the facts about him. He's 32, married, father of three children. He was ordained six years ago after graduation from Seabury-Western. He spent a year as curate of St. Paul's in the metropolis of which our Oakburg is a suburb, and then he went west to a small parish in one of the mountain states. His record there was distinguished. He is a native of our state, a graduate of the state university.

Henry Corrington, who visited his parish during a summer vacation a year ago, described him as a fine preacher, Catholic in his teaching, a middle-of-the-road man in ceremonial matters.

Our diocesan bishop and the bishop of the western diocese in which he now serves both wrote glowing testimonials of his energy and intelligence.

He is a presentable young man, with a good voice. I had a feeling that he was just a little too anxious to please us and make a good impression, but this was hardly surprising under the circumstances.

A few desultory questions were asked, but I think we all had really made up our minds before the meeting that this was our man. We are all mightily sick of struggling along with only a supply priest, and the Church school is pretty nearly falling apart because of uncertainty and lack of leadership. And there's an Every Member Canvass almost upon us, and we simply have got to get a man.

Perhaps because of our recent experience in having a priest turn down our offer, we were hesitant to probe too deeply for fear of starting an argument that would discourage Fr. Carter.

Finally, we asked him to wait for us to make a decision, and then we voted to offer him the rectorship. He returned to the meeting and agreed to give us an answer within a few days.

It seemed he was going to stay in the area to visit friends in the city on Friday. Still it was a surprise to me when I ran into Fr. Carter in the coffee shop Saturday morning.

"Looking the community over, Father?" I asked.

"Yes, looking it over and wondering

whether this is where God wants me to serve," he said.

"I hope you decide it is," I said. "We need you."

He looked at me for a moment, quizzically.

"Can I be frank with you?" he asked. "Go ahead," I said.

He seemed to be choosing his words very carefully. "There is something strange about this whole business. You've had no priest for months. But it is only two weeks ago that I got the wire from Mr. Corrington asking me to come and visit you. I know I wasn't nominated to you by the bishop. Granted that Mr. Corrington was in my church last year, and granted that a reasonable amount of checking up on me was done, still I don't understand the casual way in which the vestry voted me in. The warden says it is because of my outstanding record, but the record isn't that outstanding. You gentlemen acted as if you were walking on eggs in our interview. Why?"

I debated the issue in my mind, and I finally decided to gamble on the truth. I told him the whole story of the wrangles between vestrymen over the kind of a rector we wanted. I told him how we were turned down by our first choice. And I told him what I and other vestrymen had done to heal the division among us.

He listened without comment until I finished. "Thanks," he said. "The situation makes sense. But why, why, why, does the effort to get along together have to lead you to paralysis in investigating a man?"

"What do you mean, 'paralysis'?" I asked.

He explained what I really already knew — that the interview the vestry had with him was confined to trivial issues, and that we had, in desperation, given a call to a man we really knew little about.

"I suffered from paralysis, too," he added. "My wife is very anxious to be near her parents. Yours is a bigger church than the one I now serve, and you offer a larger salary. So I'm afraid I was hungry for the call and just as unwilling as the vestry was to bring up real challenges, in the form of tough questions."

We sat awhile longer, saying little. Finally I asked him: "Granting that what you say is true, isn't it possible that this is still a call from God?"

He nodded. "Yes, it may be. And if it is, the questions and answers would be meaningless anyway. Thanks for the help — and particularly for the full story. I understand things better now."

And we wandered off down the street in the direction of the church.

He must have done some praying during the rest of the time before his plane left for his western town. At any rate, the warden announced at services today that Fr. Carter will celebrate the Eucharist for the first time as rector of St. Martha's on All Saints' Day.

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PEOPLE and places

Appointments Accepted

The Rev. Donald R. Cutler, formerly curate at St. Andrew's Church, State College, Pa., and Episcopal chaplain at Pennsylvania State University, is now associate chaplain at Canterbury House, Cambridge, Mass., serving Episcopal students at Harvard University and Radcliffe College. He will have primary responsibility for the graduate students and also will study for a doctorate at Harvard under a fellowship from the Church Society for College Work. Address: 41 Linnean St., Cambridge 38, Mass.

The Bishop Rhinelander Foundation for College Work, which is responsible for the Church's work at Harvard and Radcliffe, last year relinquished its aid from the National Council so that funds could be freed for new work. The foundation is now engaged in a campaign to raise its endowment as a memorial to the late Rev. Frederic B. Kellogg, who served as chaplain to the colleges for 18 years.

The Rev. James Dorsey, formerly assistant at Holy Trinity Church, Essex, Md., is now assistant to the dean of the Cathedral Church of St. Paul, Fond du Lac, Wis. Address: 51 W. Division.

The Rev. George W. Floyd, who has been canon of Grace Cathedral, Topeka, Kan., will take charge of St. Mark's Mission, Wichita, Kan., on January 1.

The Rev. Charles E. Ford, formerly assistant at St. John's Church, Versailles, Ky., and chaplain to Margaret Hall School, is now assistant at St. John's in the Village, New York City. Address: 224 W. Eleventh St., New York 14.

The Rev. Robert B. Greene, formerly vicar of St. Timothy's Mission, Tanacross, Alaska, is now city missionary at St. Matthew's Parish, Fairbanks, Alaska. Address: 1025 First.

The Rev. Don H. Gross, formerly associate rector at the Church of the Ascension, Pittsburgh, is now part-time assistant at Emmanuel Church, Boston, and is a graduate student at Harvard University. Address: 20 Gray St., Cambridge 38.

The Rev. Daniel W. Hardy, formerly assistant at Christ Church, Greenwich, Conn., is now a fellow and tutor at GTS.

The Rev. Lewis H. Long, formerly rector of St. John's Church, Abilene, Kan., is now vicar of St. Mary's Church, 3516 W. Bethany Home Rd., Phoenix, Ariz. Residence: 4021 W. Rovey, Glendale, Ariz.

The Rev. E. T. Lottsfeldt, Jr., formerly curate at Christ Church, Tacoma, Wash., is now vicar at Christ Church, Anacortes, Wash. (The Lottsfeldts announced the birth of a son, Christopher, on February 25.)

The Rev. James A. Mock, formerly at All Saints' Church, Miami, Okla., will become curate at St. Andrew's Church, Amarillo, Texas, early in November. Mr. Mock was a medical corpsman in the Navy in World War II and in the Korean conflict. During his three years at All Saints' Church, the mission became a parish.

St. Andrew's Church, Amarillo, recently embarked on a parish building fund and current expenses campaign.

The Rev. Alfred E. Persons, formerly associate secretary of the Leadership Training Division of the National Council's Department of Christian Education, Greenwich, Conn., is now assistant to the rector of St. Luke's Parish, Darien, Conn. His specific responsibility will be the year-old parochial mission of the parish.

The Rev. Dr. Donald O. Platt, formerly chaplain at Canterbury House, University of Miami, Fla., is now a curate on the staff of Trinity Church, Broadway and Wall St., New York.

The Rev. Max H. Rohn, formerly rector of St. Matthew's Church, Enosburg Falls, Vt., is now associate priest at St. Mark's Church, Van Nuys, Calif. Address: 14637 Gault St.

The Rev. Wilbur R. Schutze, formerly associate rector at St. Andrew's Church, Ann Arbor, Mich., is now rector of St. Mary's-in-the-Hills, Lake Orion, Mich. Address: 2512 Joslyn Rd.

The Rev. Alexander Seabrook, formerly non-parochial priest of the diocese of Southern Ohio,

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Advertising Department
407 E. Michigan Street
Milwaukee 2, Wisconsin

The Living Church

is now vicar of St. Paul's Church, Farrell, Pa. Address: 628 Fruit Ave.

The Rev. Mr. Seabrook has been in Vienna serving as deputy director for Austria of the World Council of Churches Service to Refugees. He was married in April to Miss Dot Cramer of Amsterdam.

The Rev. Warren L. Starrett, formerly vicar of



St. Paul's Mission, Suamico, Wis., is now rector of St. Clement's Church, Greenville, Pa.

The Rev. David A. Stowe, formerly in charge of the Church of the Good Shepherd, Acton, Mass., is now vicar of the Cathedral of All Saints, Albany, N. Y. Address: 62 S. Swan St., Albany 10.

The Rev. George A. Tocher, formerly vicar of St. James' Church, Meridian, Texas, is now rector of Christ Memorial Church, El Reno, Okla. Address: 508 S. Barker Ave.

The Rev. John F. Tulk, who was ordained deacon in April, is now vicar of Christ Church, Shoshone, Idaho, and Calvary Church, Jerome. Address: Box 11, Shoshone.

The Rev. Charles S. Tyler, formerly curate at St. Paul's Church, Pawtucket, R. I., is now associate Episcopal chaplain at Cornell University, Ithaca, N. Y. Address: 205 Wyckoff Ave.

The Rev. Francis W. Voelcker, formerly executive secretary of the General Unit of Evaluation in the National Council's Department of Christian Education, is now rector of All Saints' Church, Seventh Ave. and Seventh St., Brooklyn, N. Y.

The Rev. William C. Wedge, formerly assistant at St. Mark's Cathedral, Minneapolis, is now rector of the Church of St. John the Divine, Moorhead, Minn. Address: 2012 S. Seventh St.

The Rev. Clarence Van Westapher, formerly rector of St. Elisabeth's Church, Glencoe, Ill., will on October 5 become rector of St. James' Church and Day School, Texarkana, Texas. Address: 1 Oak Hill Pl.

The Rev. Clifford S. Westhorp, formerly rector of the Church of the Mediator, Edgewater, N. J., is now rector of All Saints' Parish, Warwick, R. I. Address: 111 Greenwich Ave.

Fr. Westhorp also resigned his position as chairman of the stewardship committee of the diocese of Newark.

The Rev. John B. Wheeler, formerly chaplain resident at St. Luke's Episcopal Hospital, Houston, is now rector of the Church of St. James the Apostle, Conroe, Texas. Address: 1507 Shady Oaks.

The Rev. Lester V. Wiley, formerly curate at

All Saints' Church, Long Beach Calif., is now student chaplain at Kansas State University, Manhattan, Kan., and vicar of St. Luke's Church, Wamego. Address: Canterbury House, 1729 Fairchild, Manhattan, Kan.

Changes of Address

The Chapel of St. Mary the Virgin (Mount Calvary Parish), formerly located at 401 Orchard St., Baltimore 1, Md., is now at 3121 Walbrook Ave., Baltimore 16. The Rev. E. Lawrence Lacher is vicar of St. Mary's. The mailing address for both the church and the priest is Box 6936, Baltimore 16, Md.

The new mailing address of St. Matthew's Church, National City, Calif., is Box 1037, National City. The Rev. Harry Stonier-Hamnett, rector of the church, should also be addressed at Box 1037.

Laymen

Mr. Theodore Baumeister, a life-long member of Trinity Parish, New York, and Stevens professor of mechanical engineering at Columbia University, is now a vestryman of old Trinity Church.

Births

The Rev. Schuyler L. Clapp, Jr. and Mrs. Clapp, of All Saints' Church, Detroit, announced the birth of a daughter, Hilary Ann, on August 22.

The Rev. Robert I. Maurais and Mrs. Maurais, of Trinity Church, Wheaton, Ill., announced the birth of their second child, Paul Vincent, on September 10.

Other Changes

The Rev. R. S. G. Bradshaw, vicar of Cranbrook, Kent, England, arrived in the United States recently to take charge of St. John's Church, Medina, N. Y., on an exchange basis for one year. Similarly with the approval of the Archbishop of Canterbury and the Bishop of Western New York, the Rev. Canon John E. Wilkinson, rector of St. John's, Medina, began work in Cranbrook, Kent.

The Rev. Mr. Bradshaw is chairman of the Canterbury Diocesan Missionary Council and has been active in the field of education.

Marriages

Miss Margaret Scroggs, daughter of Mr. and Mrs. Fleetwood H. Scroggs of Richmond, Va., was married on August 29 to Mr. Charles C. Carman, son of Bishop and Mrs. Carman of Oregon. The couple will live in Berkeley, Calif., where the groom is in his third year at the Church Divinity School of the Pacific and the bride is in her third year at St. Margaret's House.

DEATHS

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

The Rev. George Elmer Boswell, retired rector of St. James' Church, Bristol, Pa., died September 13th in Flint, Mich. He was 67.

Fr. Boswell, who was ordained priest in 1919, served the dioceses of Pennsylvania, New Jersey, and Newark. In 1929, he became rector of St. James', and served there until his retirement, September 1st of this year.

Surviving are two daughters, Mrs. Lewis Conklin, and Mrs. John Quin, Jr.

The Rev. Dr. Fleming James, former dean of the School of Theology of the University of the South, died September 14th, in Hamden, Conn. He was 82 years of age.

Dr. James attended Kenyon Military Academy, the Episcopal Academy of Philadelphia, the University of Pennsylvania, Berkeley Divinity School, and Virginia Theological Seminary. He was ordained to the priesthood in 1902. From 1902 to 1921, he served churches in China, New Jersey, and Pennsylvania. Dr. James was professor of the Old Testament at Berkeley Divinity School from 1921 to 1940, and dean and professor of the Old Testament at the University of the South from 1940 until his retirement in 1947. He was also executive secretary of the Revised Standard Bible Committee, Old Testament section.

He was the author of *Thirty Psalmists*, and *Personalities of the Old Testament*, and co-author of *The Beginnings of Our Religion*.

At the time of his death, Dr. James was visiting professor at Yale Divinity School.

Surviving are two sons, Fleming, Jr. and Francis G.; a daughter, Mrs. Winfred B. Langhorst; a brother, E. Dudley James, and a sister, Dr. Mary L. James.

Mary Standish Henning, 53, wife of Dr. Donald Henning, rector of Calvary Church, Memphis, Tenn., died at her home September 17th.

Mrs. Henning was a native of Bucyrus, Ohio. She attended Ohio State University and the University of Toledo, and taught elementary school in Toledo. She and Dr. Henning were married in 1931, the same year as his ordination to the priesthood.

Also surviving are two sons, Standish and Kent; Mrs. Henning's mother, Mrs. Nida P. Bell; and a brother, Donald Standish.

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Daily 9; C Sat 4:30 & 7:30

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Rev. Harley Wright Smith, r;
Rev. George MacFerrin, Ass't.
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education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

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MP 6:45, EP 6; C Sat 5-7

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HD 10; C Sat 5-6

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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ASCENSION

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5:30 & 7:30-8:30

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

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

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C Sat 5:30-6:30, 7:30-8:30

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Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

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Sun Mass 8:30 & 11 (Sol); Daily (ex Mon) 7:30;
C Sat 4-5

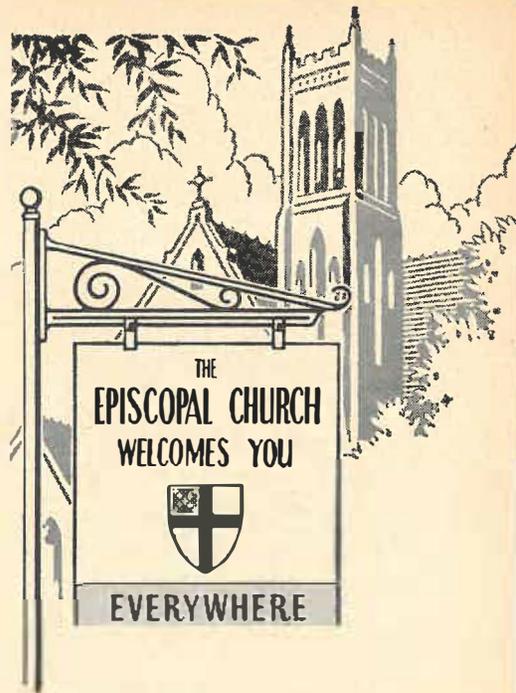
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B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10



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

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TRINITY Broadway & Wall St.
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12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, r
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S) HD HC
11 (as anno)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

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

PARIS, FRANCE

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