

# The Living Church

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May 23, 1965

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Bishop Minnis of Colorado places a copy of *The Episcopal Church in Colorado* in a copper box which was sealed in the cornerstone for Spalding House, new Episcopal hospital in Denver [p. 12].

## Spring Book Number

# The Living Church

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

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## THINGS TO COME

### May

- 23. Rogation Sunday
- 24. Rogation Monday
- 26. Rogation Wednesday
- 27. Ascension Day
- 30. Sunday after Ascension

### June

- 6. Whitsunday
- 7. Whit Monday
- 8. Whit Tuesday
- 9. Ember Day
- 11. Ember Day
- 12. Ember Day

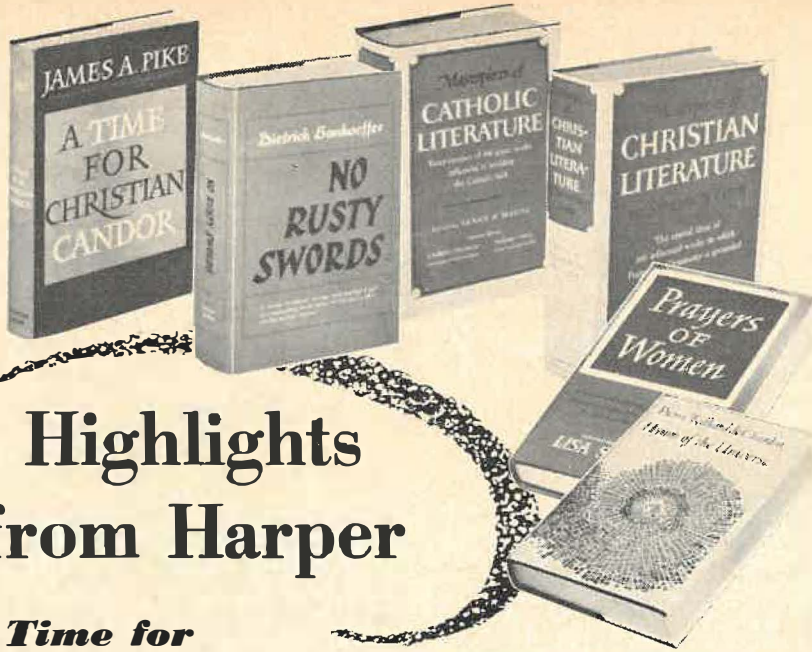
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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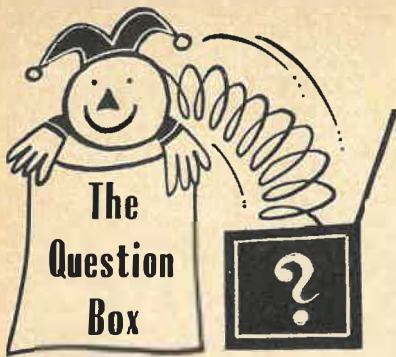
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

In the Rogation Sunday Epistle we get this definition: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (St. James 1:27). It seems to me that this leaves a lot to be desired. It enjoins a strictly limited concern for people in distress, and urges one to stay aloof from the world so that he won't be contaminated. Is this good Christianity?

Taken all by itself and just as it stands, St. James' "definition" certainly does not adequately define good Christianity, or for that matter good Judaism. Several relevant points should be noted. St. James' idea of the good and godly life, as set forth in this Epistle as a whole, could have been written by a Jew as well as by a Christian. It is, in fact, Old Testament morality. A Christian should go all the way with this—then that "little farther" with that generous overplus of love which constitutes the difference between the Old Testament and the New Testament standards of godly living.

It should be borne in mind that St. James is concerned about the peril of a "phony faithfulness" in Christianity—the kind of faith which expresses itself in creeds as a substitute for deeds. "Faith without works is dead!" he warns. He means that a faith that professes love for God and man but never does anything but affirm itself in words is a phoney faith. His "definition" of religion is part of his polemic; hence his stress upon doing something—like visiting the father-

less and widows to help them. And his exhortation to keep oneself unspotted from the world is not a precept to insulate oneself, but to avoid those sins which come between a man and God.

St. James' definition is necessary to us all as a reminder of the need for these two things in any "pure religion and undefiled": compassion which not only feels but acts, and moral purity.

After all this is said, I think he might have done better to have quoted the prophet Micah's sublime definition of religion: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

? ? ?

Regardless of how the Presiding Bishop, and The Living Church [L.C., April 25th], feel about the Prayer Book Burial Office being a great means of evangelism, there is something in it that strikes me as much less than Christian - "We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Do you think this can be of any comfort to those in sorrow?

Yes. We find this one of the most profoundly comforting words in the service.

These words were spoken by Job (Job 1:21) amidst his afflictions. His sons and daughters have all been killed. But this godly man recalls: "Naked came I out of my mother's womb, and naked shall I return thither," then adds, "The Lord gave, and the Lord hath taken away."

Job's idea is that his children, and all his cherished goods, are really God's. God gives them to him to enjoy. But God has the right to reclaim what is His own.

There would be only very cold comfort in this for anybody who did not believe that this God who gives and who takes away is the God and Father of our Lord Jesus Christ, whose very name is love. The comfort comes from the realization that the God of almighty power is also the God of everlasting love, and "our" loved ones are truly His—and in His hands, now and forever.

After all, when we bury our beloved dead, the very fact that they are dead is a reminder to us of how little we can do for them, and if we are consistently Christian we thank God that they are ultimately *His* rather than *ours*. These rather stark words of Job, in the Burial Office, should give us the comfort of this reminder and this assurance.

## Doors of Eternity

by Sibyl Harton

Is this world a brutish place, or shot through with glory? The author contends that only the Christian can supply an answer that makes sense of sickness and the agonies of life-long pain, of the darkness of spiritual suffering, of all the endless troubles which beset us, of loneliness, and finally, of the climax of separation reached in death; and, what is more daring, that the Christian not only makes sense of these, but finds value in them. *An Episcopal Book Club Selection.* Cloth, \$3.75

## The Hunger, The Thirst

by Malcolm Boyd

Drawing on his wide experience as college chaplain, and friend and counsellor of many young people—on campuses, in large gatherings and small, from conventions to coffee houses—the author sets down the principal and typical questions and problems of the younger generation. His replies are sympathetic, understanding, critical and, most of all, helpful. Paper, \$1.50

## A Priest Forever

by Walter C. Klein

Bishop of Northern Indiana.

The author has not attempted to duplicate the various books on pastoral care or the manuals concerned with priestly spirituality already available. Rather, he sets out "to suggest how a priest can remain a priest in spite of almost universal conspiracy to turn him into something else." In 9 chapters, packed with helpful and instructive comments, suggestions and recollections, the author covers all aspects of the priest's life and vocation. Cloth, \$4.50

## For Christ's Sake

by O. Fielding Clarke

O. Fielding Clarke considers Bishop Robinson's book HONEST TO GOD chapter by chapter, pointing out the weaknesses of the Bishop's arguments for rejecting traditional Christian faith and morality.

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## The Ferment in the Church

by Roger Lloyd

THE FERMENT IN THE CHURCH explains the past, present and future of the "Honest to God" controversy. This book is a "must" for all clergy and lay people who want to make some sense of the controversy and debate, which through it seems to stem solely from HONEST TO GOD, really has deeper roots.

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## LETTERS

*LIVING CHURCH* readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

### Who's for Fiji?

In 1967, five members of our staff will be going on leave and I am faced with the very difficult problem of providing for maintenance of several parishes in Fiji throughout the year.

I will be very grateful to hear from priests who will be able to come to this diocese for the whole of 1967 and who will be prepared to work for two or three months at a time in various parts of the diocese.

(Rt. Rev.) JOHN CHARLES VOCKLER, O.G.S.  
Bishop in Polynesia

Box 35, Suva,  
Fiji Islands

### Disturbed?

Anyone who has read Dr. Paul Tournier's sensitive little book, *To Resist or to Surrender?* was no doubt disturbed by the imperceptive evaluation it received in *THE LIVING CHURCH* of April 25th. Dr. Leavy concluded



his review by suggesting that Tournier's insistence on the need of "turning to God" simply encourages the intransigence of those who are inclined to buttress their position by insisting that the Almighty is on their side. Where the reviewer finds any basis for his fears is difficult to imagine.

Tournier's point is that the solution to our dilemmas of resistance versus surrender lies in the inexhaustible resources of the person, which resources are capable of transcending the either-or logic of an apparently irreconcilable situation. "Such an experience is by no means reserved only for believers," says Tournier, "it is of universal application" (p. 63).

Yes, Tournier does believe in turning to God, and the results are not intransigence but caution and humility: "For my part, I believe both that nothing else equals the seeking of God's guidance and that we often err in this matter" (p. 48). Dr. Tournier's book will be a welcomed resource for those who daily struggle with that universal dilemma: to resist or to surrender?

DAVID G. DEVORE  
Seminarian, Nashotah House

Nashotah, Wis.

### Fingers Crossed?

At the risk of corresponding to no laity, or should I say layman, that the Rev. Edgar M. Tainton, Jr., has ever encountered, I rise to answer his letter published in the April 18th issue of *THE LIVING CHURCH*.

Why cannot a simple layman be disturbed at something that disturbs him about his

Church without being accused of lacking charity? I, for one, couldn't spot Sabellianism or dynamic monarchianism at fifty paces or even sixty paces. In fact I can't even spell the words. But I am capable of being disturbed (and I believe my brothers of the laity are also) despite my ignorance in matters of the theology.

When anyone states that it is not necessary to believe in the Virgin Birth or the Trinity and yet continues to repeat the Creeds affirming that he does believe in these statements of faith, isn't it appropriate to be disturbed? Not only disturbed, but bewildered and confused as well?

What are we to believe? Are we to continue to mouth the Creeds at every Prayer Book service with tongue in cheek and fingers crossed, or should we believe that the Creeds are a true and accurate expression of the faith once delivered to the saints?

The layman does care, and all he asks is that someone such as the Rev. Mr. Tainton explain this seeming dilemma to us. If what is being argued involves only fine points of theology too technical for the common layman to comprehend, then please explain this to us as clearly as you can. Tell us that our faith is still intact and our disturbance will disappear. However, no one to my knowledge has done this and we continue to be disturbed. In fact, what makes it even more disturbing is that some of our bishops and priests appear to be just as disturbed as the disturbed laity.

(Col.) ELLIS D. BLAKE  
Austin, Texas

### Love Letter

I love the cover — May 2d issue!

AUDREY M. TIERNAN  
(Mrs. Ted C. Tiernan)

San Jose, Calif.

### Greeks Had a Word for It

I am delighted to learn from your readers that "rose again" accurately translates the "Latin of Nicea" [*L.C.*, May 2d]. I always thought the Nicene Creed was composed and adopted in Greek, and that the word in question was *anastanta*, not *resurrexit*.

(Rev.) LEONEL L. MITCHELL  
Rector, St. Luke's Church  
Beacon, N. Y.

### The Common Cup

In his "Letter to the Editor" [*L.C.*, April 18th] it is not clear whether the Rev. E. O. Waldron is trying to write new doctrines or new sanitary codes in an effort to dismiss intinction. His statement, "I do not think God is any more interested . . . in sanitary religion," implies that he has private sources of information concerning the things about which God is interested. What is "sanitary religion"?

Sanitation and hygiene are scientific disciplines. I doubt that one can win a point by the propaganda device of labelling concern for these subjects as "fussy."

The common cup is not impaired as a symbol of unity by those who use intinction. The claim that the common cup "effects the common union" displays a trust in magic.

At meals the Jews often followed a custom of intinction. For example when Boaz

*Continued on page 25*

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James Farmer

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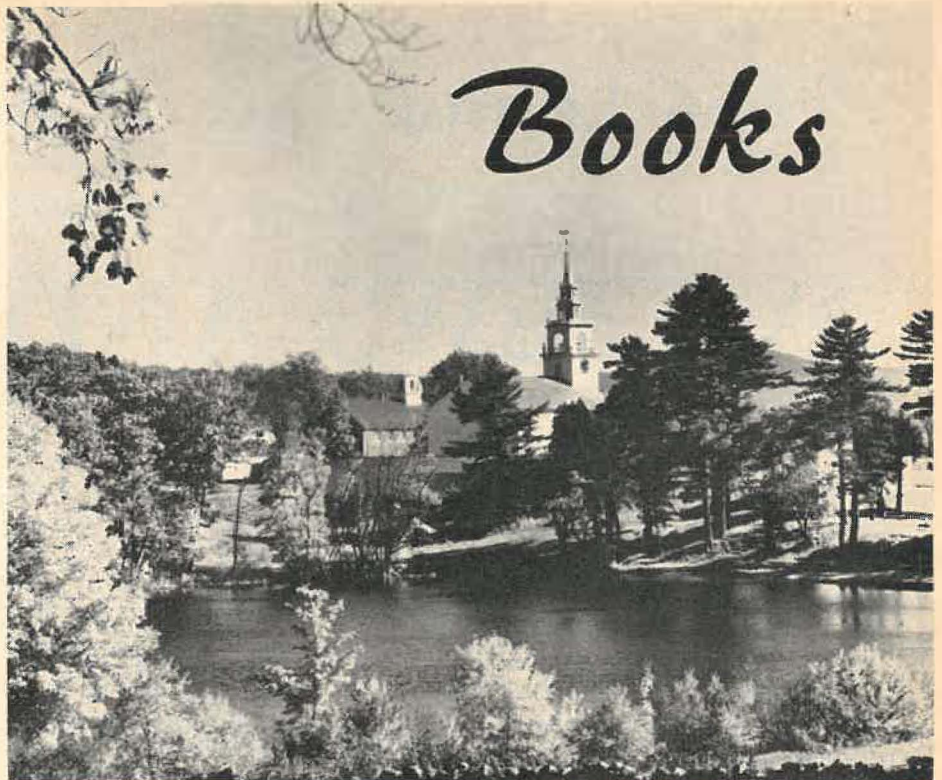
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# Books

## Clue to Transfiguration

**Liturgy Coming to Life.** By John A. T. Robinson. Westminster. Pp. 109. Paper, \$1.45.

The present Bishop of Woolwich, John A. T. Robinson, is always a provocative writer. In *Liturgy Coming to Life* the bishop not only excites our imaginations and troubles our spirits in a creative way but also feeds us with substantial meat. His chief point is that liturgy is not a "religious" activity, separated from the routine course of our daily life. It is, on the contrary, fundamentally secular, in that it relates to the whole of life. "I am interested in liturgy," he writes, "only as the clue to the transfiguration of life by the Kingdom of God."

The book is both theologically rooted and practically oriented. The first half of the book is a presentation of the development of the author's thought and practice while he served as dean of Clare College, Cambridge, England. For the layman especially, this first portion of the book might best be reserved for last. Part I deals with rationale, and carries the burden of a cumbersome style. The message which comes through in the early pages of the book is that liturgy is the action of Christ in and through a community related to and in Him.

One gets the feeling, in reading Part II especially, that liturgy *can* come to life. The pages unfold the text of a series of simple and inspiring addresses given at the college celebrations of the Holy Communion. There is a sense of being a part of the community to which the author's words are directed. For study groups the

nine addresses would make an easy and ready framework for study. While old ideas—i.e., such as our accustomed individualistic piety—come in for the jolt of serious questioning, the bishop's treatment is thoughtful and helpful throughout.

Particularly helpful is Part III, which is a kind of appendix to the book. It presents an order for the Holy Communion, with explanatory notes, scriptural texts and quotations from ancient and modern sources.

In a day when renewal and re-awakening are called for, *Liturgy Coming to Life* has an invaluable role to play. Here is no simple refurbishing of outworn programs nor the offering of change in the place of progress. Bishop Robinson uses the ancient sources from which our common life has sprung to suggest pathways to authentic renewal in the light of the circumstances of our age. Every parish could profit by the use of his fine book for a course of study by adults and by older young people as well.

NATHAN WRIGHT, Ed.D.

## Coming to Grips

**A Time for Unity.** By Oliver Tomkins. Morehouse-Barlow. Pp. 127. Paper, \$1.75.

Oliver Tomkins, the Bishop of Bristol, and a former associate general secretary of the World Council of Churches, provides in *A Time for Unity* a broad view of the issues of Church unity in the context of the contemporary situation of men, Churches, and nations.

Of special merit is a chapter on the Challenge of Intercommunion, which seeks not so much to provide the answers

as to clarify the problems involved in the coming together at the altar of Christians who are separated everywhere else.

Any layman who wants to come to grips with the subject of Church unity must develop a basic grasp of the theological aspects of the problem. This book provides the means in straight-forward, non-technical language.

PETER DAY

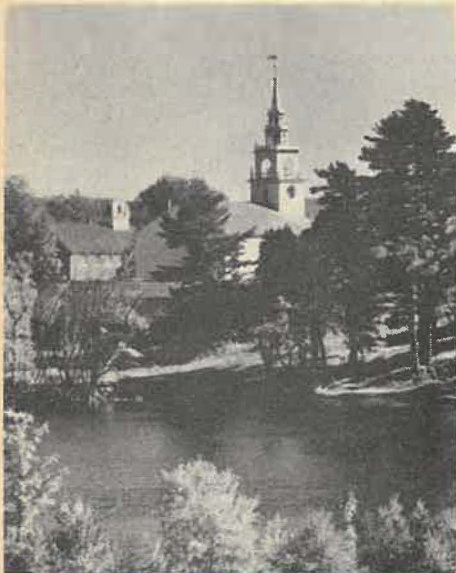
## The Rescue of This Age

**Rome and Reunion.** By Frederick C. Grant. Oxford University Press. Pp. 196. \$5.

*Rome and Reunion* is a study of the papacy and its renewal as a vital agent in the reintegration of the Christian Churches. Its author, the Rev. Dr. Frederick C. Grant, a notable Anglican scholar, was an official observer at Vatican II from October, 1962 to March, 1963. Thoroughly at home in both written and spoken Latin, Dr. Grant was said to be one of the few in attendance without language difficulties!

Seven of the nine chapters are devoted to a brilliant historical sketch of the papacy from the fifth century to Vatican II. About its potential future Dr. Grant says: "Reformed and restored . . . it should be once more first among equals . . . rather than a monarchical sovereignty, the papacy might very well become the acknowledged leader, guide, and chief of the whole Christian Church, and the greatest influence for good in all the world. . . ."

"The main obstacle to reunion is not papal infallibility or even papal primacy . . . but the violence done to the New Testament in every attempt to defend the primacy as an institution dating from the first century and founded by Christ Himself." It is vitally necessary, says the author, that biblical scholars should pursue their work with entire freedom of enquiry, for "it will be a long time before



# Westminster books of theological insight

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By HELMUT GOLLWITZER. Here is a complete examination of current controversies on the existence of God in German theology. It analyzes and weighs the positions of existential theologians such as Bultmann, who wish to "demythologize" Christianity, and assesses the reactions in Germany to the Bishop of Woolwich's *Honest to God*. \$5.75

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the silencing of Teilhard de Chardin is forgotten.”

Dr. Grant echoes the cry of Archbishop Temple a generation ago: “Let the Church be the Church,” and this means that it must not be a “political organization or an arm of the State or a propaganda institution for reactionary theological and social views.” A renewed papacy is vital to the present task that faces the Churches, which is nothing less than the rescue of this present age from a new barbarism. We need a period when the Churches will work and study and pray together and also read one another’s books. This is a first rate piece of work.

✠JOHN SEVILLE HIGGINS  
Bishop of Rhode Island

## Private Aggiornamento?

**We Jews and Jesus.** By Samuel Sandmel. Oxford University Press. Pp. 163. \$5.

One of the most honest and most courageous books ever written in the field of Jewish-Christian relations is *We Jews and Jesus*. The author, Samuel Sandmel, is amply qualified by learning and insight: He knows the New Testament as well as he knows the Old Testament and the Talmud. And he pulls no punches.

He writes in a free country where political and ecclesiastical opposition will not induce retaliation for outspoken views. He understands both Jews and Christians, as religious and believing men and women. He writes primarily for his own people, “for those thoughtful Jewish people who seek to arrive at a calm and balanced understanding of where Jews can reasonably stand with respect to Jesus.” He avoids the impulsive and intuitive essays which deal with either the “Christian Christ” or the “Jewish Jesus,” and he goes deeper. He is concerned with the actualities which lead to religious differences and alienation, and make it impossible for mere jolly good nature and a friendly spirit to overcome all obstacles. There are some real obstacles that only Jews can remove, and some, only Christians.

Dr. Sandmel comes well equipped, for he is provost of the Hebrew Union College—Jewish Institute of Religion, and professor of Bible and Hellenistic literature at its Cincinnati school, famous for its broad and sound scholarship. His predecessor, the eminent Rabbi Samuel Cohon, for years taught a crowded elective course each year on the Gospels in the New Testament. Dr. Sandmel has a long and growing list of his own contributions to the interpretation of the New Testament, e.g. *A Jewish Understanding of the New Testament and Judaism and Christianity*. Moreover, he is a real scholar, not a polemist or propagandist, and he “speaks the truth in love.”

The book is not a very long one, and many Christians as well as Jews should

read it—clergy of course, but laymen, too. Chapter I states the case, as it stands today, after 150 years of *rapprochement*—counterbalanced by anti-Semitism on the Continent and the awful *Hitler-zeit*, but revived and renewed by world-wide sympathy and admiration, and even self-condemnation on the part of those who saw the holocaust and did nothing. But Dr. Sandmel makes no recriminations. He is not writing about anti-Semitism, but about Jesus. He states frankly that the Christian charges, based on the New Testament, e.g., that the Jewish people were responsible for the death of Jesus and the persecution of the early Church, have been and are a cause of separation and antagonism and inability to agree. The charge that Jews were—or are—hypocrites, and that Judaism is wrong in principle, is found even in the New Testament, though exaggerated in its interpretation by unfriendly later writers and teachers. Paul the convert, who was still explaining his change of allegiance, was the one chiefly responsible for this low view of Judaism, though it is also found in the Gospels. The misinterpretation of Judaism, on the Christian side, and the failure to recognize a genuine religious motivation, piety, charity, humility, self-sacrifice—this failure is not rooted in logic and theological ideas, but has deep and intricately entangled psychological sources. The same is probably true of Jewish misinterpretation of Christianity, and we Christians ought to begin trying to understand it.

It is little use for us to say (let’s take ourselves for example, us Anglicans), “We have never persecuted the Jews. We have learned much from them. Our theology is free from the perverse ‘theology of his-



tory’ which makes the divine rejection of the Jewish people a dogma. Many of our greatest scholars and theologians have been versed in Jewish literature, from John Lightfoot and Brian Walton down to the present day. Hence our Church is different.” The truth is, a few scholars here and there, working in isolation (like the Cambridge Platonists), have not greatly influenced the surrounding world. And the rank and file of men were really moved by an indoctrination received at school and furthered by popular anti-Semitic bigotry and even by literature—Shakespeare’s Shylock, for example, and the old Good Friday Collect (altered in 1928).

One chapter deals with the crucial subject, “The Divine Christ.” There have been many Messiahs, but none divine. To claim Messiahship was no more a claim

to divinity than to claim to be the *Logos* of Philo’s philosophy. The whole Logos-theology was a later interpretation of Christ—as all historians of Christian doctrine or students of New Testament theology recognize. The Messianic title of Jesus must be rethought, and its historical origins as well. Christians must stop assuming that *as Messiah* Jesus was looked upon as divine. The foundations of Christology are really Hellenistic, not Jewish.

A chapter on “Jesus the Man,” canvasses Jewish views since the 18th century, and concludes that Jesus was “a martyr to his Jewish patriotism.” Though the author sees no reason for Jews to “insulate themselves from the Jesus of Western culture, any more than they should, or would, from Plato,” the dominant feature in his view of Jesus is “overwhelmingly one of pathos, of sympathy, that a man, with the normal frailties of men, aspired and labored and worked, and yet experienced defeat.” And how close that is to the age-old popular view of Jesus! Not the view of the theologians, but of the rank and file of the laity, with their adoration of the “Man of Sorrows,” their devotions to the Stations of the Cross, their contemplation of His sufferings and those of His Mother, the devotions to the Sacred Heart, the Precious Blood. White Anglo-Saxon Protestants probably won’t understand this at all. But it is the religion of the millions—as Carlyle pointed out long ago. We may not approve some of these devotions, but there is no question of their appeal.

The note of pathos is as old as the Christian faith—both the New Testament and the Hymnal (even more than the Prayer Book) attest its authenticity in historical Christianity. It is interesting, but not at all strange, to find it singled out for emphasis by a devout and learned Jewish scholar. For this note has been sounded for even longer in Judaism than in Christianity—in the Prophets and the Psalms, in Jewish devotions and customs, e.g. the Wailing Wall, but also in many prayers.

We may have thought that this emphasis in our own religion, the “Religion of Sorrow” as some have called it, was an inheritance from our Hellenistic past, a feature found in the mystery religions but by no means limited to them. But it is probably older than that, and from a closer source. Pity and sorrow and compassion belong to the deepest elements in both Judaism and Christianity, and explain much of their most characteristic ethos. If civilization is impossible without them (as certain Greek thinkers held), certainly Judaism and Christianity, in their highest manifestations of piety and devotion, cannot exist without them. The Bible is flooded with the emphasis, from cover to cover.

A new understanding is called for,

*Continued on page 23*



# The Living Church

May 23, 1965  
Rogation Sunday

For 86 Years:

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

## CHRISTIAN EDUCATION

### "Delicate Situation"

The Rt. Rev. J. Stuart Wetmore, Suf-fragan Bishop of New York, has asked to be relieved of his duties as an appointee to the Executive Council's Department of Christian Education. In his letter of May 10th to the Rt. Rev. John E. Hines, Presiding Bishop, Bishop Wetmore said:

"My dear Bishop Hines:

"It is with genuine regret that I feel compelled to write and ask you to relieve me of the duties involved in serving as a Presiding Bishop's appointee to the Department of Christian Education of the Executive Council. I do so with regret not only because Christian Education is my specialist field, but also because I have, from the beginning, enjoyed serving on the national Department.

"The regret occasioned by my resignation however, is far outweighed by a further and deeper regret which persuades me to use the occasion of this resignation as a means of public protest against the continuance in office of Mrs. Carman (Wolff) Hunter as director of the Executive Council's Department of Christian Education.

"It is a matter of record that Carman St. John Wolff was, on April 24, 1965, married to the Rev. David Hunter, former director of the Department of Christian Education and now Deputy General Secretary of the National Council of Churches. It is a matter of record that David Hunter, while director of the Department, was divorced from his wife, Jewel, whom he married on March 31, 1935, of which marriage there are four children. It is a matter of record that this second marriage, having taken place in the Chapel of Episcopal Theological Seminary, solemnized by a priest of this Church, assisted by the Rt. Rev. Arthur Lichtenburger, formerly Presiding Bishop of this Church, was made possible by a decision of the Bishop of Massachusetts. It is a matter of polity that such a decision by a bishop of this Church does not need to be explained or justified, and cannot be petitioned or argued by anyone.

"Therefore, those who do not agree with the decision that David Hunter should be married 'as this Church doth allow' have no recourse or channel of complaint. Thus, I do not, by this resigna-

tion protest the decision that allows the marriage.

"My resignation protests the fact that you, as the newly elected Presiding Bishop of this Church, and Bishop Louttit, chairman of the Department of Christian Education, having been consulted on this matter *in the autumn of 1964*, agreed that the future Mrs. Hunter should be continued as director of the Department of Christian Education.

"You will remember that, having learned of this matter on March 23d, I requested, and received, an appointment with you on March 24th, at which time I stated my intention to protest the decision of Mrs. Hunter's continuance. Following that interview I wrote to Dr. Wolff protesting both her intended marriage and her decision to continue as director of the Department, I also communicated my intention to Bishop Louttit, chairman of the Department, and to the Rev. Robert McGregor who also serves, with me, as a Presiding Bishop's appointee to the Department.

"It is my opinion that bishops and clergy throughout the Church, already hardpressed to hold the line on the Church's teaching on the sanctity of marriage, should not be required to suffer the further difficulty that Mrs. Hunter's continuance in office will become as more and more clergy and lay people point to this particular marriage when they are asking for preferential treatment for their own.

"There is little one can do in the face of such a delicate situation, but at least I can decide that, with your kind permission, I need not longer be officially associated with a Department of Christian Education in which the director endangers the sensitivity of good Churchpeople from coast to coast.

"With sincere regret then, Right Reverend Sir, I humbly beg that you release me from your appointment to this Church's Department of Christian Education."

## INDIANAPOLIS

### No Observers' Tower

The Rt. Rev. John E. Hines, Presiding Bishop, said in Indianapolis, May 7th, that the Church must become more actively involved to make the present dynamic and rapidly-moving society meaningful.



Bishop Emrich of Michigan and Dr. Clarence B. Hilberry, retiring president of Wayne State University, look at a stained glass window in St. Andrew's Memorial Church, Detroit, during dedication ceremonies on May 5th. Subject of the window, which was dedicated to Dr. Hilberry for his many services to the community, is "the law." It is the first of a series of windows in the church depicting academic subjects.

Speaking at the dinner of the convention of the diocese of Indianapolis, he said, "The Church cannot survive the social and cultural revolution as an ivory-towered company of philosophic observers."

"Nor can the Church be unchanged by this revolution," he told the 540 delegates and guests.

The Presiding Bishop said that when "theological speculation explodes into dynamic action, somebody gets hurt." But, he added, when the Church fails to act, people also are hurt. "Some die in lonely, squalid, segregated places."

At a press conference, Bishop Hines said the racial crisis is a main symbol of the social revolution. A native of South Carolina, he said the deep south has some radical adjustments to make before it can even accept legislative aspects of the civil rights movement.

Earlier, in the opening service of the convention at St. Paul's Church, Bishop Craine of Indianapolis urged action on the issues of human rights and poverty.

"Why should the federal government

be the agency in our society to demand consideration of these matters, when so obviously the people of God are the ones should raise their voices?" he asked.

He added the Church "must seize the initiative on all moral issues."

"Because political leaders have done what Christian leaders should have done, now we are informed by some that we are invading the field of politics, the sacred area of separation of Church and state.

"The Reformation came because the people of God had become preoccupied with their own 'religious' concerns and had forgotten God's concern for all His people. If the Church fails to produce Christian charity, we have no one to blame but ourselves," he said.

The convention, which ended May 8th, was enlivened by debate over capital punishment, a change in the assessment process, and the 1966 budget.

Delegates approved a resolution presented by the department of Christian social relations reaffirming the diocese's stand against the death penalty by a substantial majority. It will be presented to Gov. Roger D. Branigin, who vetoed a bill passed by the 1965 Indiana General Assembly which would have repealed capital punishment.

The governor called a moratorium on executions, pending action on the issue by the 1967 legislature.

In view of the rising crime rate, the convention also passed a separate resolution asking for a further study on crime and delinquency. It was referred to the department of Christian social relations for report at the 1966 convention.

Approval also was given for the creation of an executive committee of diocesan council to provide greater flexibility on urgent matters. The council, which has authority over finances and program, meets six times a year.

In other action, an amendment changing the name of the House of Churchwomen to Episcopal Churchwomen was approved.

The proposed \$380,831 budget for 1966, seeking an increase of \$4,031 over 1965, was passed after debate on the elimination of a \$15,000 contingencies item, included in various amounts in past budgets. The item had covered delinquencies in payments of assessments from churches that found themselves in unexpected financial difficulty.

Termed "immoral" by a member of the finance department, the delinquencies item was attacked as being "merely an invitation to parishes and missions to fail to make full payment of their quotas" in the report of the department and treasurer.

Former treasurer Edward H. Grebe, opposing elimination of the item, said "a delinquency is going to exist—it's a fact of life."

Agreeing with Mr. Grebe that the delinquencies have become a "way of life,"

Bishop Craine said the diocese had an educational process on its hands.

The diocese's MRI project—a companion relationship with the Brazilian Church—was broadened with the appointment of members from all parishes and missions to the Brazil Committee.

New members were introduced at a luncheon May 8th addressed by the Rev. Glauco Soares de Lima, coördinator of the North American Committee of the Brazilian Church.

Rector of the largest Episcopal church in Rio de Janeiro, the Church of the Redeemer, Fr. Lima spoke on the growing national feeling and said his Church should identify itself with this new national consciousness.

He quoted a Methodist writer in an interdenominational magazine who said the "Anglican Church has the most appeal to the Brazilian mind because of its solemn liturgical worship and broad theological thinking."

## NEW YORK

### Escape from Stereotype

by LOIS BALCOM

The Rev. Sidney Lanier, vicar of St. Clement's Church in Manhattan, has submitted his resignation from the ministry in the belief that for him, with a temperament that demands "turning theology into event," the role of theologically trained layman will offer greater opportunity than the role of the priest.

His request to renounce Holy Orders has been granted by Bishop Donegan of New York, and the announcement was made to the congregation of St. Clement's, which Mr. Lanier has served as vicar since 1960, by the Rev. Eugene Monick, appointed priest-in-charge, on May 9th.

Before entering the Episcopal Theological Seminary, Cambridge, Mass., in 1950, Mr. Lanier had been in radio and theater. This, together with "a desire to make the Church's ministry more than 'peripheral' in such structures as the theater and the big corporation, which together go far to create the climate of our life," led to a unique relationship between vicar and congregation at St. Clement's, a growing group of 75 to 100 regular weekly attendants which is strongly theater-oriented and in which a large proportion of parishioners are prominent members of the theatrical profession. Mr. Lanier frequently experimented with combining elements of theater with the liturgy.

After serving at Holy Trinity Church, of which he was acting rector in 1957-58, and at St. Thomas' from 1958 to 1960, both in New York City, and even more after taking up his work at St. Clement's, Mr. Lanier felt increasingly that the present ministry of the Church "is too narrow, too exclusively by the ordained, and that this makes impossible a real penetration into such areas as the theater."

"The theological training of the ordained priest is 50 to 60% wasted," he affirmed, "because instead of being able to focus almost entirely upon interpreting Christian doctrine in today's terms, it is necessary for him to share in the financial and economic maintenance of a vast institutional structure.

"Let me emphasize," he said repeatedly, "that I am not criticizing the parish/diocesan structure as such. It has its role, but it is not reaching all areas—and it is my increasingly strong belief that some of the missing areas—like the theater—can be reached more effectively by the theologically trained layman.

"I have told Bishop Donegan that I do not feel I am leaving the ministry. I am making no denunciation and am certainly not repudiating my own experience in my 12 years in the Church. But I feel the ministry resides in the laos and not exclusively in the priesthood.

"I have wanted to escape the very stereotype of which these news stories are an illustration," he added. He referred to the story of his resignation carried in the *New York Times* and *Herald-Tribune*, in which "the facts were not inaccurate but the juxtaposition of events gave an incorrect impression." Both papers noted the fact that last month Mr. Lanier received a divorce in Mexico from his wife, the former Nan Van Zile, whom he married in 1950. They have three children, now in Mrs. Lanier's custody. The *Tribune* further mentioned the possibility of Mr. Lanier's remarrying in the fall. Mr. Lanier states that he has no definite plans to remarry.

He commented that the divorce was not the reason for his resignation and the implication that there must be a "story behind the story" is part of the insularity suffered by the ordained Churchman.

"We talk a great deal about the ministry of the laity," Mr. Lanier asserted, "but it is only palely realized in the Church's life. How do you *do* it? We talk about a bridge between the great wealth of insight the Church has to give and areas in the world that need it. But traffic has to be two-way on this bridge—all the insights do not come from the Church—and this is easier to achieve between Church-trained laymen and laymen in other callings than it is between laymen and the priesthood."

In 1963, Mr. Lanier and Wynn Handmann, a drama teacher, founded the American Place Theater as a nonprofit, nonsectarian organization presenting plays on a stage at St. Clement's. Last fall it was opened to the general public with the presentation of three well-received plays by Robert Lowell, collectively called *The Old Glory*. He will continue as president of the American Place Theater and also contemplates work in films and TV

A spokesman for Bishop Donegan confirmed the acceptance of Mr. Lanier's renunciation of the ministry.

**Arrangements**

The Rt. Rev. Ivol Ira Curtis, Bishop of Olympia, has appointed Mr. Willard R. Yeakel, of Seattle, Wash., chairman of the committee on arrangements for the next General Convention. The Convention will meet in Seattle September 18-28, 1967.

Bishop Curtis also announced the appointment of the Rev. Lincoln P. Eng, vicar of St. George's Church, Seattle, and Mr. Lowell P. Mickelwait, to be vice-chairman and treasurer of the committee.

**ATLANTA**

**Funds for a Neighbor**

At an April 27th luncheon for Bishop Bayne of the Overseas Department, Bishop Claiborne of Atlanta announced to his clergy that race appeal offerings from the diocese would be sent to the diocese of Georgia. The announcement was made after Bishop Claiborne's conversation with the Presiding Bishop, the Rt. Rev. John E. Hines. The special race appeal offering was set for May 2d. The neighboring diocese was selected to receive Atlanta's offering because of the financial loss suffered by the defection of St. John's Church, Savannah [L.C., May 9th].

In his announcement, Bishop Claiborne said:

"All of us are shocked about the tragedy of St. John's Church, Savannah. Many have called me with the desire to help. . . .

"The Presiding Bishop said he thought that it was a 'first rate idea' and had his 'blessing.' Bishop Stuart said that he and his diocese are deeply grateful. Bishop Bayne said that this is a real demonstration of Mutual Responsibility and Interdependence.

"Please send your Race Appeal Sunday offering to the diocesan office for forwarding to the diocese of Georgia.

"A complete report of participation will be sent by me to the Presiding Bishop and the Executive Council."

**QUINCY**

**Word Half Dropped**

Business matters of the diocese and of the Episcopal Churchwomen of Quincy were taken up on May 2d and 3d, in Peoria, Ill. The annual synod of the diocese convened at the Cathedral Church of St. Paul, and the Churchwomen met at Agudas Achim Synagogue, next door to the cathedral.

Acting on a recommendation made by Bishop Lickfield of Quincy in his convention address, the synod voted to amend article 4, section 7, of the new constitution, approved in 1962, by dropping the word "male" from the sentence which read, "a lay delegate to synod shall be a male communicant in good standing." Since constitutional amendments require

two synods for approval, the action must be approved at next year's synod to become effective.

A ruling by the committee on canons made clear that women were presently eligible to serve on vestries and bishop's committees, and no change need be made in the canons.

In other action, the synod:

✓ Voted to merge the separate parochial quota and missions assessment into one diocesan asking, and approved a budget of \$84,384, with \$21,400 going to the national Church.

✓ Approved a recommendation of the department of finance that the missionary grant to St. Stephen's, Peoria, of \$1,500 be doubled in support of the new inner-city program.

✓ Passed, for the seventh time, a resolution to be sent to the state legislature, expressing the desire of synod to see the abolition of capital punishment in the state of Illinois.

**COLLEGES**

**One for the Cluster**

The Rt. Rev. Russell S. Hubbard, Bishop of Spokane and president of the Province of the Pacific, has announced the appointment of Mr. Joseph Cotten, noted motion picture, stage, and television personality, as national honorary chairman of a Church project to found a new four-year liberal arts college as one of the "cluster" colleges at the University of the Pacific, Stockton, Calif. Mr. Cotten is a member of St. Matthew's Church, Pacific Palisades, Calif.

Bishop Hubbard made the announcement of Mr. Cotten's appointment in early May at a synod meeting in San Francisco, Calif., where plans for the new St. Michael's College were further developed. The nationwide campaign to raise \$3,150,000, under the actor's leadership, will present the purposes and goals of the project.

A 15-acre site adjoining the university



Mr. Cotten: "An experience of a lifetime."

campus in Stockton will accommodate necessary residence halls, dining facilities, social center, chapel and classroom space for the proposed 750-student enrollment of St. Michael's College, a coeducational institution.

"St. Michael's College is being founded in the tradition of Oxford and Cambridge Universities in England, which have remained institutions of the Church of England yet made lasting contributions to English society and Western culture," Bishop Hubbard said.

"Founding of this new college as one of the 'cluster' colleges at the University of the Pacific affords the opportunity to introduce academic innovations to meet contemporary problems as well as to extend the Anglican tradition in American higher education."

Working as one of the primary leaders among an estimated 1,200 volunteers to found this new college "will be an experience of a lifetime that serves the highest interest and greatest cause of our times," Mr. Cotten said.

"Every day, it is increasingly apparent that quality education holds the key to our future as a nation. St. Michael's College will help meet this critical need."

Bishop Hubbard also announced establishment of the Karl Morgan Block Memorial Fund honoring the late Bishop of California. According to Bishop Hubbard, this St. Michael's College memorial fund will serve as a fitting tribute to Bishop Block, "who was held in such high regard as a Church leader and greatly beloved for his services to mankind."

**PUERTO RICO**

**Bishop Swift Leaves**

The Presiding Bishop, the Rt. Rev. John E. Hines, granted permission to the Bishop of Puerto Rico, the Rt. Rev. A. Ervine Swift, to absent himself from the district in early May. Upon receiving this permission, Bishop Swift conveyed to his Coadjutor, the Rt. Rev. Francisco Reus-Froylan, an instrument designating him as the ecclesiastical authority in Puerto Rico. Bishop Reus-Froylan, a Puerto Rican, was consecrated November 30, 1964.

Bishop Hines accepted Bishop Swift's resignation, and a majority of the bishops' consents have been received. The resignation takes effect August 1st.

After 14 years in Puerto Rico, mostly spent in the development of an indigenous ministry, culminating in the election of Bishop Reus-Froylan, Bishop Swift has accepted the invitation of Bishop DeWitt of Pennsylvania to assist in that diocese for the next year. Bishop Swift's address will be 202 West Rittenhouse Sq., Philadelphia, Pa. 19103.

The Swifts moved to Puerto Rico in 1951 after service in both China and the Philippines, with intervening years in

New York while he was an officer of the Church's Overseas Department. During their years in Puerto Rico, Mrs. Swift has been active in Girl Scout work and is currently president of the Council for Puerto Rico and the Virgin Islands. They have two children, Anne, a graduate of William Smith College, who teaches French in Lawrence High School, Lawrence, Long Island, while her husband, Mr. Jack Nietert, continues his studies for the priesthood at General Theological Seminary, and Bill, a sophomore at Dartmouth College, who was recently accepted for a term's study next fall at the University of Salamanca.

## THE COVER

### Books in the Box

Some 400 persons gathered on May 4th to watch Bishop Minnis of Colorado lay the cornerstone for Spalding House, a one-million-dollar Episcopal hospital under construction in Denver for the care of the chronically ill of all races and creeds. The ceremony opened the diocese's convention, which met at St. John's Cathedral, Denver.

The contents of the box sealed in the cornerstone included a copy of *The Episcopal Church in Colorado*, by Dr. Allen Breck, a Bible, newspaper stories and pictures pertaining to the construction of Spalding House, a 1964 proof set of five coins, and other papers relating to Spalding House. Bishop Minnis conducted the ceremony while workmen within the three-story building were laboring to finish the structure for formal opening later this summer, probably in July.

The board of directors of Spalding



"Exodus" — head of Moses in walnut by Harvey Fite, Bard College professor of sculpture, which was on display at the dedicatory exhibition of the William Cooper Procter Art Center at Bard.



Students at work in sculpture studio at Bard's new art center.

House, headed by Dr. William D. Millet, chairman, joined the bishop in the ceremony. Each member handed the bishop an item for the copper box. In addition to Dr. Millet and Bishop Minnis, board members include William E. Bower, treasurer; J. Glenn Donaldson, secretary; the Rev. Alexander M. Lukens; Eugene G. Bowes; Dr. James A. Philpott, Jr.; E. D. Abrahamson; Dr. H. Dumont Clark; and Gerould A. Sabin.

On the evening of the first day of convention, Bishop Minnis spoke to convention delegates of the dignity of man, saying that "the Church believes that every man is a beloved son of God and that no matter what the color of his skin or what his heritage may be he has the right to the respect and love of his fellow human beings." He added, "Segregation has no place in our Church."

The bishop also spoke of the manners and morals of the time, and the disregard for fine traditions and high ideals.

In action, convention delegates voted to join the Colorado Council of Churches. The Rev. Edward Whittmore, executive secretary of the Colorado Council, said, "This is real good news. I am pleased about this action. We have been looking forward to the Episcopal diocese coming into the Council. It will strengthen the Council very much." He noted that 11 other non-Roman-Catholic Churches are members of the state group, which was organized in 1936.

Delegates also passed a resolution expressing appreciation to the Most Rev. Charles Buswell, Bishop of the Roman Catholic diocese of Pueblo, for his friendly coöperation with Bishop Minnis in theological discussions held in the past year.

## EDUCATION

### New Art Center

Bard College's new William Cooper Procter Art Center was dedicated April 21st, with a dedicatory exhibition and an address by Mr. August Heckscher, director of the Twentieth Century Fund and special consultant on the arts to the late President Kennedy.

The new building, the largest new academic facility to be erected on the Annandale - on - Hudson campus since 1926, is a gift of his niece in memory of the late William Cooper Procter, of Glendale, Ohio.

At the dedication Dr. Reamer Kline, president of Bard College, read a tribute to Mr. Procter especially prepared for the occasion by Bishop Hobson, retired, of Southern Ohio. The dedicatory prayer was offered by the Rev. James E. Clarke, rector of Christ Church, Glendale, Ohio, and a Bard alumnus of 1925.

Mr. Procter was head of Procter and Gamble from 1907 until his death in 1934, and was largely responsible for the growth of that business. He was the donor of the dining hall at Princeton Graduate Center, and the research laboratory of the Cincinnati Children's Hospital. He was a leading supporter of many Church causes and was for a long time senior warden of Christ Church, Glendale.

The new Procter Art Center was specially designed for studio and exhibition use by Robert Lienhard, architect, of Malmfeldt Associates, Hartford. It contains three large sky-lighted studios for sculpture, painting, and graphics, a large circular ambulatory serving as an exhibi-

tion area, a lecture hall and a classroom, offices, and conference rooms for faculty, and 10 studios for "majors" in art and sculpture. Under the Bard educational program these senior students produce a special body of creative work, known as a senior project, as one of the requirements for their bachelor's degree.

The opening of the Art Center was marked by a loan exhibition which included originals by Matisse, Modigliani, Picasso, Roualt, Chagall, as well as a large collection of prints from the National Gallery in Washington, and a selection of painting and sculpture by Bard faculty members.

## NEW JERSEY

### Not Favors but Fuel

A call for a suffragan bishop and a vigorous statement on racial concerns were two of the highlights of the annual convention of the diocese of New Jersey, held at Trinity Cathedral, Trenton, N. J., May 4th and 5th. The convention also approved a record missionary budget of \$503,065, allocating 41% for work in the diocese and 59% toward work beyond it.

Bishop Banyard of New Jersey, in his charge, pointed out that he had refrained from calling for episcopal assistance until the diocese was relieved of its financial \$24,300 annual commitment to Trinity Cathedral. As a result of a legacy, the cathedral debt has been liquidated.

Bishop Banyard reminded the convention that when he became bishop in 1955 he had requested the convention to adopt a resolution declaring segregation in the Church contrary to the will of God and a violation of His express commandment, and urging all parishes and missions to make it clearly evident that the worship, work and fellowship of the Church is open to persons irrespective of race, color, or nationality. The bishop also reminded the convention that he had ap-

pointed an advisory committee on racial concerns, and urged the convention to give the closest attention and support to the committee's report.

The report, delivered by the Rev. Canon Junius F. Carter, Jr., rector of St. Augustine's Episcopal Church, Elizabeth, N. J., was approved unanimously with a standing ovation. Canon Carter said:

"We are quick to point out the shortcomings in the south, not so quick to see our own shortcomings. We have to face the fact quite clearly that there simply are not equal opportunities in the north, however much we may be advanced in the matter of equal political rights. Race and color do make a difference, whether we are talking about the secular world or the Church.

"We believe the time has come, if we are to be faithful to our calling, when race *per se* should no longer serve as a factor arbitrarily eliminating clergymen from consideration for clerical office, whether it is as rector, vicar, or curate. This cannot be accomplished by fiat to be sure. But no progress is made until forward steps are taken.

"We have officially criticized authorities in the south for their prejudiced attitudes and actions. How can we condemn others if we in the sacred Body of Christ, the Church, harbor and tolerate racial prejudices and discrimination of any kind?

"Man's heart becomes converted only when he is exposed to the experience and witness of Christian action. We must in love provide that experience and give that witness, not impose it.

"We should therefore urge voluntary clergy exchanges from time to time so the congregations may see from the experience the folly in believing that race *per se* is a barrier to pastoral effectiveness. Our larger parishes with staffs of curates can take meaningful action in this regard with less difficulty than some smaller churches."

Bishop Banyard called upon the diocese to implement the concept of Mutual Responsibility and Interdependence.

"This," he said, "will serve to deepen the awareness in all Church members of their essential unity in Christ with their fellow Church members of different back-

grounds, races, cultures, and nationalities throughout the world."

The bishop reviewed progress in three special diocesan projects and urged their support: the Episcopal chapel and student center at Rutgers University, New Brunswick; the Camden Episcopal community center in Camden; and a new infirmary building for the Evergreens, the diocesan home for the aging.

He mentioned the blessings the Church enjoyed and cautioned: "These blessings we ought to look upon not as favors to enjoy selfishly, but as fuel to utilize in the journey God has called us to undertake."

## INTERDIOCESAN

### Hands Across the River

Forty clergy, mostly rectors and vicars of parishes in metropolitan St. Louis on both sides of the Mississippi River, met in Christ Church Cathedral, St. Louis, for breakfast May 5th, and then spent more than two hours discussing the question: "What is the relationship of Confirmation to receiving the sacrament of the Holy Communion?" This is the first of what will be several meetings of the clergy of the two dioceses — Missouri and Springfield. They have determined to explore coöperation of the dioceses in order that they may minister more effectively to what is becoming a more closely-knit metropolis.

The invitation to the meeting came from members of the pilot diocese committee of Missouri and was answered by members of the clergy of the diocese of Springfield in the metropolitan area. Impetus for the invitation came from Bishop Cadigan of Missouri, who said in his convention address: "Greater St. Louis is a region with common opportunities and problems—in the inner city, in suburbia, in exurbia; in politics, transportation, labor, business, finance, education, crime, employment, and civil rights. As the *city* knows interdependence across the river, so must the Church. This is the challenge. To accept it *could* mean major changes for both dioceses. But not to accept it *would* be a failure of responsibility—to ourselves, to our metropolis, to our denomination, to the whole Church. With Bishop Chambers I set it as a goal that we should rise to the challenge as intelligently and creatively as God gives us grace to do."

The subject of discussion for the first conference of clergy of the two dioceses was selected in order that it might open some areas of concern without seeming to dwell on physical or sociological problems. The Rev. James H. Pearson, rector of St. Andrew's Church, Edwardsville, Ill., said that the subject seems to raise the question of "'open' Communion" and that in his thinking "open" Communion bypasses the Lambeth Quadri-

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Exhibition Hall of the William Procter Art Center.

# THE CRISIS— in black and white

by the Rev. M. Moran Weston, Ph.D., D.D.

A survey  
of books  
on race  
relations,  
by the rector  
of St. Philip's Church,  
Harlem, N. Y. C.



Racial justice benefits everybody, and especially those who have resisted it—this is a major point of a book by Harry Golden on the current civil rights movement. The experience of book publishers and authors in recent months helps prove this point. Race relations and the civil rights movement are rapidly becoming a reliable formula for good business in book publishing, in the way that sex, religion, and politics have been all along. Caucasian authors and publishers are reaping benefits from that which some of them opposed in the past—equal rights and a fair deal for Negro Americans.

There was a time not so long ago when publication of a book on race relations was news. Each new author, if Caucasian, was heralded as a champion of the dual society if he defended the traditional myths of racial supremacy and inferiority; he was offered as proof of the fairness and generosity of the “master race” if, even by indirection, he took exception to them. If he argued for a fair deal and full rights, as did Gunnar Myrdal in *The American Dilemma*, he created a sensation.

Each new Negro author represented a milestone in the struggle against the crushing burden of the heritage of slavery and the containment of segregation.

After the legal end of slavery, Negro Americans were shoved in the sub-cellars of society. The iron ceiling of segregation was bolted down with every rivet discrimination could contrive.

The civil rights movement at long last is breaking the rivets and raising that ceiling. And publishers and authors benefit, along with everybody else.

Mr. Harry Golden's book, *Mister Kennedy and the Negroes*, is much more significant and useful than its partisan title suggests. Better than most books on the subject, it covers much of the

civil rights movement, from its origin around the turn of the century to the United States Supreme Court's 1954 decision declaring racial segregation in public schools unconstitutional. Mr. Golden analyzes the persistent resistance of so many southern Caucasians to efforts to include the Negro as a full member of American society.

The title grows out of Mr. Golden's admiration of the late President. This admiration leads Mr. Golden to the exaggerated view of Mr. Kennedy as the second Emancipator President. But if Mr. Golden claims too much for the Kennedy administration, he more than compensates for this by his clear understanding of the realities of history, both with respect to the Negro and to the Caucasian, liberal and segregationist.

In commenting on the question often asked by Caucasians, “What will the Negro want next?” Mr. Golden points out that such questioners do not realize that “what the Negro wants is not theirs to give—in fact, they have nothing to give that was not the Negro's the day he or she was born on American soil” (p. 24).

Some of Mr. Golden's insights are startling in their clarity and go far beyond most other authors in the field:

“The Negro is a unique revolutionary. [He] wants to change nothing. He is, in fact, enamoured of our existing institutions. He wants in, he wants full participation in all public facilities and access to all public institutions . . . in this revolution he uses two remarkable weapons . . . the law . . . [and] Christianity, the oldest complex in our Western civilization. . . .

“If Christianity is saving the Negro, so is he saving Christianity. It is the 20th-century Negro in America who rediscovered Christianity's ethic and upon the discovery made that ethic an effective ethic” (pp. 25, 26).

Mr. Golden's searching appraisal of the role of the Churches is instructive.

In the 1960s “the Protestant minister

or rabbi in the south who followed the moral impulse to speak out against racial segregation ran the likely risk of losing his post" (p. 191). The Protestant Church in the south (and I would add also in the north) has become secularized. Mr. Golden's view that "in the south, religion does not instruct the middle class, the middle class instructs religion" (p. 197) would apply to the whole country.

Mr. Golden's book is well researched and the material is presented with conviction but objectivity, with the exception, perhaps, of his estimate of the role of the Kennedy administration. Its value is enhanced further by the fact that he is a southerner and an experienced writer.

Another important book in this field, **Crisis in Black and White**, by an experienced journalist in the north, is being widely read and is creating an impact in influential circles which are responsive to a book by a successful editor of *Fortune* magazine. Mr. Charles E. Silberman, the author, is for racial justice and the broad goal of the civil rights movement. But the long-run effect of his book could be damaging to the movement in general and to the Negro American in particular. Mr. Silberman fails to recognize the creative role which the Negro is playing in the economic and political spheres as well as in the moral and spiritual areas of American life.

Mr. Silberman exaggerates the extent to which dignity, initiative, and ambition have been crushed in Negro Americans by 350 years of "brutal humiliation at the hands of white America." He draws too heavily on the writing of a few intellectuals and has too little contact, too little knowledge of the masses whom he derogates. He argues in effect that the Negro is not ready to take his place in American society, even if all prejudice and discrimination were ended. He is on sounder ground when he emphasizes the factor of power as the key to present progress and to eventual full participation.

His chapter on "the problem of identification" touches a central issue, but here again he exaggerates the factor of "self-hatred" and fails to understand the consequences of the virtual total monopoly of power in all departments of life, both north and south, by the dominant Caucasian majority. A chapter in which he makes use of suppressed historical facts and findings of anthropological research may, for many, turn out to be the most useful chapter in this book.

A reader who does not have an independent basis for making his evaluation of Mr. Silberman's material might attach too much importance to his suggestion of the permanent damage of past humiliation and deprivation and too little to the demonstrated capacity of deprived peoples to catch up quickly when the roadblocks are removed.

Another book being widely read and discussed in certain intellectual circles in the north, if nowhere else, is **My People**



"... the creative role which the Negro is playing in . . . American life."

RNS

**Is the Enemy.** It is, in many respects, coarse, inaccurate, and arrogant. It has the flavor and flaws of James Baldwin's *The Fire Next Time*. It is an angry book which takes a microscopic view of a macrocosmic subject.

The author, William Stringfellow, shows throughout the book an ignorance of and hostility towards the established Churches and responsible leadership of Harlem. Mr. Stringfellow undertakes in this book to describe his experiences when he came to live in New York's East Harlem, on East 100th St. between First and Second Avenues. Harvard trained, he decided for a variety of personal reasons to practice law here, to become an attorney for the poor and those who ordinarily have no legal counsel. As he says (p. 43), "I admit enjoying the freedom of wearing chinos and sneakers while practicing law." He recognized "the politics of poverty," dismissed as irrelevant almost all that goes under the name of charity, social or missionary work, and saw the sectarian weakness of the movement called the East Harlem Protestant Parish. After 15 months with that group, he worked on his own.

Even when he does not fully understand the meaning, his description of the real problems of the poor is searching and often accurate. His perception of the "massive indifference to and ignorance of the intensity, pathology, and alienation represented by the racial crisis" (p. 135), on the part of "the churches of white society in America" will upset many, but deserves sober consideration.

At the outset, he makes a serious error which runs throughout the book. He says he "came to Harlem" (p. 23). In fact, he only lived in East Harlem and, mentally, he never came to Harlem at all. (East Harlem is distinct and quite different from Harlem.) He boasts (p. 25) that he never repudiated anything he brought with him nor did he seek to identify with the people of Harlem. This boast explains why Mr. Stringfellow, who came unasked but was received as a guest, was, I feel, himself an "enemy" of the people who treated him with courtesy and kindness.

In a shallow show of realism, Mr. Stringfellow at times skirts the sensational, as in his description of the first tenement he entered or his description of how he felt, when, he says, "I knew I

had been accepted," when talking with a man who made his living illegally. He seems to see only problems and failures. He reveals little knowledge of those who have survived with dignity, purpose, and achievement. He reveals little awareness of the indigenous organizations and leaders who have, for generations, worked to remove the handicaps and disabilities, the exploitation and rejection which he has so recently discovered. He reveals little knowledge of the strength of people in what others call the "slums," but what they call "home." However, he is on sound ground when he speaks of the deception in relations between the races in the north and the depth of the estrangement in the northern urban centers.

As an autobiography of Mr. Stringfellow, *My People Is the Enemy* is revealing and powerful. As a guide to what is happening in New York City, it is unreliable.

**Why We Can't Wait**, by the Nobel Peace-Prize-Winner, the Rev. Dr. Martin Luther King, Jr., is the very opposite of Mr. Stringfellow's book. Dr. King expresses in the title of his book a growing feeling among all classes and groups of Negro Americans—"now is the time"—a feeling shared by Caucasians who fully identify themselves with the goals of the rights movement, believing these goals to be the goals of America.

Written for publication in 1963, and with an eye on the building of public opinion for the 1964 national elections, Dr. King points out that the slow pace and small progress since emancipation and the failure significantly to implement the Supreme Court decision on segregation in public schools literally forced the Negro and his friends to insist that "now is the time."

The tremendous need for action would not have been fulfilled, Dr. King declares, if the philosophy and methods of non-violent direct action had not already been tested out in the crucible of Montgomery

"... the strength of people in what others call 'the slums' but what they call 'home' ..."



during the winter of 1955-1956.

"Non-violence is a powerful and just weapon . . . unique in history, which cuts without wounding and ennobles the man who wields it . . . [it] proved that it could win victories without losing wars and so became the triumphant tactic of the Negro Revolution of 1963" (p. 14).

Dr. King rejects Silberman's thesis of total despair and apathy, by pointing out that the Negro has "never really been patient in the purer sense of the word. The posture of silent waiting was forced upon him psychologically because he was shackled physically" (p. 15). Dr. King knows, as only persons who have lived under the terror of instant physical destruction which prevailed until quite recently in the south, the difference between the appearance of submission, servility, docility and apathy, and the reality of waiting for the right weapon and the right time. The right weapon, Dr. King argues with convincing logic, is non-violent direct action, regardless of the costs and regardless of the opposition. The right time, he insists, is "now."

The book includes Dr. King's famous "Letter from Birmingham Jail," written on Easter Tuesday, April 16, 1963, in response to a statement issued by eight Caucasian clergymen of Birmingham criticizing his efforts to end segregation in Birmingham as being "unwise and untimely." Like the letters from prison written by St. Paul, Bonhoeffer, and Nehru, Dr. King's message is a classic which men and women of good will can read again and again with spiritual and moral benefit.

*Why We Can't Wait* is worth reading by all who want to know how one of the world's greatest moral leaders today views the civil rights movement and the necessary strategy for fulfilling its goals.

Using the quite different art forms of documentary drama and documentary photographs, Martin B. Duberman and Lorraine Hansberry in two other books present with deep insight some of the basic truth and meaning of the civil rights movement.

Mr. Duberman's two-act drama, **In White America**, which played off Broadway, New York City, is a play with a purpose and a punch. Based on historical documents, the play presents in swift succession the barbarity of the slave trading ships, the cruelty of slavery and its dehumanizing effect on master and slave alike, the agony endured by Negroes in America from their arrival until now, the persistent hope of freedom uncrushed by 400 years of almost total terror, the armed revolt of slaves and their role in the Civil War, and President Woodrow Wilson's introduction of segregation in government agencies in Washington. The play comes to dramatic climax with the scene of a lone 15-year-old girl facing a lynch mob and the crossed bayonets of the state guard barring her entrance to

a public school in Little Rock in 1957.

In a preface, reminiscent of Bernard Shaw, Mr. Duberman states his purpose: "To describe what it has been like to be a Negro in this country." With a candor seldom found in the writings of Caucasian authors and too often discounted in those of Negroes, he points out:

"Neither popular journalism nor professional history has made much effort to tell the story. Both have been dominated by whites, and the whites, whether from guilt, indifference, or hostility, have been slow to reveal the American Negro's past. The revelations are painful, but they must be faced if the present is to be understood, and the future made more tolerable. Negroes are themselves often unfamiliar with their history. . . . If there is much in this history to enrage or sadden the Negro, there is also much to make him proud. Here is a people who maintained their humanity while being treated inhumanly, who managed to endure as men while being defined as property."

Lorraine Hansberry's book, less dramatic but also moving, **The Movement**, is a story of the current "struggle for humanization of our country." The book is a collection of documentary photographs, mostly by Danny Lyon and including those of 18 other skilled photographers, with a text by Miss Hansberry, the late author of the Broadway hit, *A Raisin in the Sun*. The book was prepared with the help of the Student Non-Violent Coordinating Committee. For many people, the place to start reading about the civil rights revolution might be with *The Movement*.

Another story in documentary photographs, **With Grief Acquainted**, presents people one meets on the streets of Chicago's south side. With a text by S. W. Williamson and pictures by three photographers, *With Grief Acquainted* has neither the point nor the purpose of *The Movement*. It fails to come to grips with the real issues of south side Chicago and portrays none of the determination or efforts of the people there to change their ghetto of rejection into a garden of humanity, as for example in the school boycotts. There is grief in Chicago and in all American cities, but there is much more and this book misses that "much more."

**Slavery, Segregation and Scripture**, by J. Oliver Buswell, may surprise if not shock readers with its carefully documented description of how slavery has been defended on biblical grounds, and how segregation is defended on the same basis by the educated as well as the illiterate.

To the pre-Civil War biblical defense of slavery, defenders of segregation have added spurious scientific arguments, alleging the inherent inferiority of the Negro. Dr. Buswell carefully analyzes the evidence and points out that cultural rather than racial factors have been shown to be crucial by research. A trained anthropologist, he reviews the entire



pseudo-scientific and irrational nature of "the ideology of racial inequality which is fundamental to the slavery-segregation tradition" (p. 75). In particular he exposes the straw arguments of "a very widely heralded book on the defense of racism in our day," *Race and Reason*, by Carleton Putnam.

**Southern White Protestantism in the Twentieth Century**, by Kenneth K. Bailey, is a disturbing and documented account of how a region as large as the south, dominated by three Protestant denominations, Southern Baptist, Methodist, and Presbyterian, was at the same time "distinguished by the fervor with which white supremacy has been maintained." Written by a southern Caucasian historian, this book deals with how these dominant Churches reacted to issues which called in question traditional attitudes toward fundamentalism, revolution, Roman Catholicism, and race. Dr. Bailey's study documents Harry Golden's observation about domination of the Protestant Church by attitudes of the lay people.

On the other hand, the almost total commitment of southern Protestantism to political action in support of prohibition and the 18th Amendment is in sharp contrast with the current insistence by Caucasian lay leaders in the south on the divorce of religion and politics.

In describing developments since World War II, this study points to a growing cleavage between pew and pulpit on the issue of race. The 1954 Supreme Court decision on public school education was generally endorsed by central Church bodies in the south but rejected by local congregations. The author points out that southern Protestant schools hold more strongly to segregation than public schools (p. 147). The churches on the local level have become chief defenders of segregation. In contrast, acting out of economic self-interest, business leaders have taken the lead in bringing about compliance with national legislation. Reprisals against Caucasian clergy who have taken a stand for civil rights have been swift and sharp. The impact of this revealing book is strengthened by careful research and documentation.

Two books by Negro authors deal particularly with those Churches and religious traditions which were created by Negroes when they were excluded from or segregated in Churches controlled by Caucasians.

**The Negro Church in America**, by the distinguished sociologist, E. Franklin Frazier, published posthumously, is an important contribution to the history of religion in this country as well as to an understanding of what has happened to the Negro. Dr. Frazier describes the total destruction of the African background of the slaves, their loss of social heritage, their dehumanization by the plantation system, their struggle to acquire a new language without the benefit of organized

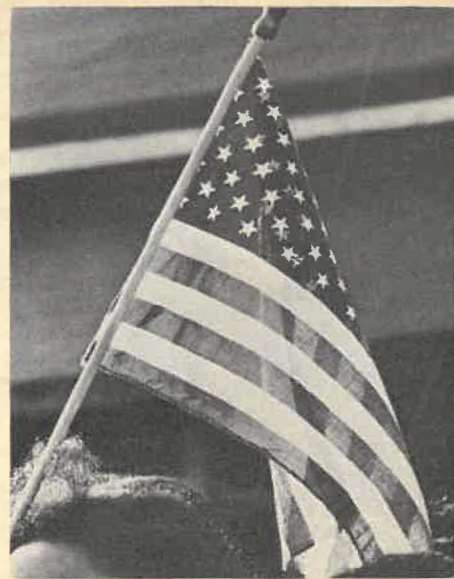
education. He also describes the loss of social cohesion, the destruction and prohibition of stable family relationships, and the prohibition of legal marriages. These facts are not so well known as they need to be.

Dr. Frazier argues that "the Christian religion . . . provided the new basis of social cohesion" (p. 6).

Dr. Frazier argues, "the 'invisible institution' of the Negro Church took root among the enslaved blacks. . . . Since all forms of organized social effort were forbidden among the slaves and in the absence of an established priesthood, the Negro preacher played the important role in the invisible institution of the Church among the slaves." Eventually relations between free Negroes and Caucasians in the established Churches reached a breaking point and independent Churches were founded by Negroes as early as 1794. After the Civil War the "invisible institutions" merged with the new institutional Churches.

Churches founded by Negroes also became important in the fields of economic cooperation, education, and politics and provided the principal lever available to Negroes for lifting the iron ceiling of segregation. The Church became "a refuge in a hostile white world," "a nation within a nation." Within the city, Frazier argues, the established Churches less and less appealed to the Negro, who turned to new cults and "the religion in the storefront church." These Pentecostal groups emphasize the next world at the expense of the present and have done little to help people meet the new situations which face them in the crowded urban centers. Dr. Frazier charges that the Negro Church, "the most important cultural institution created by Negroes," is also now the most important institutional barrier to integration and the assimilation of Negroes. Noting "the emergence of a relatively large new middle class" among Negroes, Dr. Frazier charges that these people have "rejected the Negro heritage, including the religious heritage. . . . The new Negro middle class sometimes abandons religion altogether but more often shifts its affiliation from Church to Church or from one religious fad to another" (p. 85). Dr. Frazier's charge that "the Negro church and Negro religion have cast a shadow over the entire intellectual life of Negroes and have been responsible for the so-called backwardness of American Negroes" (p. 86) contains enough truth to merit serious consideration. It is, taken at face value, an exaggeration, but, like "southern white Protestantism" described by Dr. Kenneth Bailey, only a few Protestant Churches among Negroes have helped their members develop their full potential and move toward full citizenship.

Another book on religion among Negroes, **Black Religion**, by Joseph R. Washington, Jr., chaplain of Dickinson College, is longer but much less fundamental than



" . . . only a few Churches . . . have helped their members . . . move toward full citizenship."

Dr. Frazier's *Black Religion* is not a significant contribution to the field and the author is not always clear in his analysis, as for example in his criticism of Dr. King's theology and strategy of non-violent direct action. This is illustrated by Dr. Washington's charge that "massive and militant non-cooperation in non-violence is both unchristian and inhuman" (p. 27). Dr. Washington's discussion of the moral responsibility of Christians in his concluding chapter is sharp and clear. He holds that Caucasian Christians have a responsibility "to take the lead in declaring the full acceptance of the Negro as a person who should be encountered with respect and welcomed as a son or daughter," and the responsibility of the Negro is "to insist upon this" (p. 279).

**Not by Prayer Alone** is a report on what an interfaith group in Minneapolis attempted to do to make more housing available to Negro and other minority group families in that city. For a period of three years, the Greater Minneapolis Interfaith Fair Housing Program sought to discover effective techniques for increasing the housing opportunities for the minority segment of its 770,000 population, which constituted less than 5% of the total: about 2% Negro, about 1% Indian-American, and less than 1% other non-Caucasian. In a foreword to the report, the chairman of the Fair Housing Program, Mrs. Malcolm A. McCannel, points out that the book "contains truth which may shock both black and white. . . . One of these truths is the fact that our culture instills prejudice in us all without our consent and often without our knowledge. We all—black, yellow, red and white—permanently retain greater or lesser amounts of it" (p. 7).

Written by James A. Tillman, Jr., executive director of the Fair Housing Program, himself a Negro apparently, the book deals with "the nature of the seg-

regated society in American cities in the north and west, the role that organized religion can play in eliminating the necessity for and the consequences of segregation, and the lessons derived from a sustained and systematic pilot-action-research project" (p. 9). *Not by Prayer Alone* reports an attempt to enlist the leadership of a whole city in an effort, using the best professional skills available, to change a well established pattern of social relations and housing. Any group seeking to change racial patterns in an urban area will find useful material in this report. Those who often ask, "What is the Church doing?" will find something about the possibilities and the limitations which churches and synagogues face when they attempt to be instrumental in constructive social change.

**Race Relations and Christian Mission**, by Daisuke Kitagawa, published in a paperback by Friendship Press, takes the reader outside the United States to the world scene, where the issue of race relations is as urgent and widespread as within this country.

The book deals more with how the Church is caught in the current racial crises than it does with the problems of race relations as such.

The first three chapters describe how he found racial and ethnic tensions to be an ethical issue in his own experience, particularly during his travels in Africa. The next chapters deal with the historical and social context of race relations, with special emphasis on the question of power as it affects relationships and the possibility of action by individuals, churches, governments, and other groupings.

In the next chapters the author makes a theological analysis of the racial situation in terms of man's estrangement from God and his separation from his fellows, pointing to the task of the Church in bridging man's divisions. In a section on "Forms of Christian Witness" today, the author emphasizes the responsibility of the Church "to keep conversation going within the framework of prayer and worship, among all the existing groups so that they stay in communication one with another, be they racial or ethnic groups, opinion groups, vested interest groups, political groups, or whatever else."

This is good as far as it goes. The author fails to point out the consequences of his analysis of power, namely, that constructive and creative action, as for example Dr. King's leading of the voter registration drive in southern states, is the only effective conversation which can deal with the inherent resistance of vested power to change.

Some of the many books on race relations may be classified as reports on the experience or opinion of individuals.

Twenty-one points of view are presented in **Black, White, and Gray**, edited by Bradford Daniel. Some are segregationist, some are integrationist, some are moder-

ate, some are impatient, and others are ready to let time take its course. The editor, in his preface, presents the book with the lofty view that a clash of opinions through a symposium may clarify a problem which "grows more serious almost daily." He implies that out of such a clash truth may come, suggesting that the truth about the injustice which is the core of the civil rights movement is not known. This suggestion can only grow out of his own personal non-involvement in the realities of the problem. Like so many authors today, Mr. Daniel excludes the Negro, even though he makes up close to 50% of the population, whenever he speaks of the south or "the southerner." Mr. Daniel is on sounder ground when he recognizes that "the 'Negro problem' as it has been repeatedly and erroneously labelled . . . is instead the matter of conscience, the inner and intricate fibre of a great and proud land at war with itself. This is an internal war of many complexities." He is on less sound ground when he implies that those who seek to change present patterns of race relations and those who seek to maintain them are morally in the same situation.

The chief value of the book, and it does make a contribution, is that it makes readily available in the reader's library a personal encounter with persons whose views on America's current struggle run the full range of possibilities.

**Shadow and Act**, by Ralph Ellison, contains essays concerned with three general themes: "With literature and folklore, with Negro musical expression—especially jazz and the blues—and with the complex relationship between the Negro-American sub-culture and the North American culture as a whole." Like James Baldwin, Mr. Ellison is both highly literate, gifted as a writer, and sensitive. He is not quite as angry as Mr. Baldwin and

therefore does not so sharply limit his material or distort his meaning.

Looking back on his childhood in Oklahoma City, Mr. Ellison recalls:

"Contrary to the notion currently projected by certain specialists in the 'Negro problem' which characterizes the Negro American as self-hating and defensive, we did not so regard ourselves. We felt, among ourselves at least, that we were supposed to be whoever we would and could be and do anything and everything which other boys did, and do it better. Not defensively, because we were ordered to do so; nor because it was held in the society at large that we were naturally, as Negroes, limited—but because we demanded it of ourselves. Because to measure up to our standards was the only way of affirming our notion of manhood."

If Mr. Ellison's recollections are accurate in this regard, they are well worth study by those who place great emphasis on what they call the Negro's "self-hatred." If the reader takes this book in many sittings, he will be rewarded by Mr. Ellison's sharp insight not only into his own experience but into the writings of the many authors who march through these essays as objects of his dissecting perception.

**A Look Down the Lonesome Road**, by Ralph Creger, tells the personal and sometimes entertaining story of a Caucasian liberal who went to live in Little Rock, Ark., in 1955, a railroad employee displaced by automation from the middle west.

Mr. Creger offers this as "a liberal's 'handbook,' designed to help the non-expert to be effective in trying to 'Win Moderates' [to more positive action] and to 'Influence Segregationists' [to become moderates]." It is full of insight, such as, "Prejudice is a good deal like alcoholism since the most difficult part is admitting that you have a problem," or, "There is a very close kinship between religious bigotry and racial bigotry. They are first cousins at the very least." Again, "If you ride up and down in an elevator crowded with people of both races, of all shapes and sizes, oddly enough that's not 'mixing' . . . but if a Negro has the audacity to apply for a skilled job, even as a telegrapher where he would likely be sent to a one-man station with little chance to mix with anyone, he would then be accused of 'mixing.'"

The light touch of this book may get across profound insights which the more sober and better documented books reviewed above may never do.

**For Human Beings Only**, by Sarah Patton Boyle, was written "to smooth the rough path to friendship between individual . . . Americans," Negro and Caucasian.

For some 14 years Mrs. Boyle, daughter of one of our most famous generals, has been carrying on a one-woman "program" to remove some of the roadblocks

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" . . . the . . . intricate fibre of a great and proud land at war with itself."



# What's New

## about the Old?

A survey

of current

books about

Church history

by the Rev. O. C. Edwards, Jr.

Assistant Professor of New Testament, Nashotah House

It is ironic that so many books are about Church history; while there is always uncertainty about the future we expect stability of the past. This curious phenomenon has been explained by several philosophers of history in their comparison of the craft of the historian to that of the hero of crime fiction. A mystery story is a progression of different explanations of the evidence. An old explanation is abandoned and a new one put forward when new evidence is uncovered or a new detective is unleashed. All these new books about old things result from either new evidence or a new historian who will bring to the old evidence his learning, his analytical powers, and his capacity to empathize with the people he writes about.

The whole majestic sweep of Church history is laid out for us in the *Horizon History of Christianity*. As lavishly decorated and illustrated as the hard-backed magazine which published it, this handsome gift-book serves both as a portable

museum of Christian art from all ages and a graphic presentation of Christian history. The text is by Roland Bainton, recently retired Titus Street Professor of ecclesiastical history at Yale, who has made learned contributions to the historiography of the Church in all its periods, but who is best known for his biography of Luther, *Here I Stand*. The *Horizon History* is written to furnish cultural background to the well-informed person rather than to document the claims of the Church at large or any branch of it: "It is impossible to understand the cultural heritage that sustains and conditions our lives without considering the contributions of Christianity" (p. 6). Its success in accomplishing this purpose was proclaimed by the mother of a student in a Church-related prep school: "If they used books like this to teach sacred studies, they could make them as interesting as the courses the boys are really excited about."

The attitude of Christians to history,

though, must be different from that of the world at large. Ours, we say, is a historical religion; we worship a "God who acts" in history. While it is obvious that such statements are true, it is not so obvious what they mean. Thus some of the liveliest contemporary theological discussion concerns the doctrine of history. This discussion is surveyed in Isaac C. Rottenberg's *Redemption and Historical Reality*. Rottenberg has performed the incredible task of writing a lucid book about an abstruse subject while serving as pastor to a busy suburban congregation. The views presented include those of Protestant, Roman Catholic, Anglican, and Orthodox theologians and they are presented well; the treatment of Bultmann is the clearest, most adequate, concise statement I know on the subject.

The only offering in patristics<sup>2</sup> includ-

\*Another recent book on the subject, *Men Who Shaped the Western Church*, by von Campenhausen, was reviewed by Fr. Edwards in the March 21st issue.

ed in this batch of books is one which supplies in quality what it lacks in size. H. Kraft's *Early Christian Thinkers* is subtitled "an introduction to Clement of Alexandria and Origen." The book's subject matter is narrower than the title and wider than the subtitle; it does not treat all of the Fathers but it does deal with more than these two. The ideal title has already been used by a classic work now out of date, *The Christian Platonists of Alexandria*. We have to do here with the inheritance by the Church at Alexandria of that blending of Jewish theology and Greek philosophy which permitted the commencement of Christian systematic theology there.

*St. Dominic and His Times*, by the celebrated Dominican scholar M.-H. Vicaire, O.P., is a biography on a grand scale. It has the feel of being the definitive work on the life of its founder, which the Order of Preachers wanted as an almost official biography. This is the first life of St. Dominic to make full use of contemporary critical scholarship and history. Every bit of evidence is squeezed of any insight it can give; particularly impressive is the use of geographical background as a setting for character development. The

descriptions of natural scenes would do credit to a novelist.

Another man in the Middle Ages about whom there have been a number of biographies and no really convincing portrayal is John Wyclif. Roman Catholics have reviled him as an instrument of the devil and Protestants have hailed him as the "Morning Star of the Reformation." John Stacey has tried to study him in terms of his own times rather than ours in *John Wyclif and Reform*; he has tried to see what issues he was concerned with and how he responded to them. Only after that task is completed does Stacey move on to ask what was the significance of Wyclif for the Reformation.

Hans Hillerbrand has done a superlative job of recounting the story of the Reformation in its own terms; the full title of his book is *The Reformation: A Narrative History Related by Contemporary Observers and Participants*. In other words, the work is, but for brief introductions to each section, composed entirely of extracts from documents written at the time they describe. One wonders what conclusion may be derived from the particular type of document produced by the Reformation in each country —



"the Reformation in England is recounted largely with governmental documents; the story of Calvin with his letters" (p. 13). Hillerbrand found the English Reformation "painfully—at least to the Protestant historian—untheological" (p. 298), and probably overemphasized the oppressiveness of the Calvinist one. Yet he has made the period come alive incredibly with his documents. On p. 274 he mentions reviewers who do not read beyond the preface—this one had to in order to notice that.

John M. Todd, an English Roman Catholic who is a writer by profession, though not trained academically as a Church historian, has written *Martin Luther: A Biographical Study*. While he eschews to write an "ecumenical" biography, fearing that slants in good directions are about as dangerous to the truth as those that head the other way, he has done something better. He has labored to make Luther understandable to Catholics of all kinds. To do this he has tried not so much to tell Luther's dramatic story as to explain the situation in which he acted and his motivation for behaving as he did.

A treatment of Luther and his followers which does have definite ecumenical intentions is *The Obedient Rebels: Catholic Substance and Protestant Principle in Luther's Reformation* by Roland Bainton's equally distinguished successor at Yale, Jaroslav Pelikan. Neither Professor Pelikan's ecumenism nor his learning will surprise those who remember that he wrote *The Riddle of Roman Catholicism* a number of years before Pope John XXIII. This is a brilliant and a hopeful book, to be commended to all. There is one point, however, about which we wish to raise a question. Pelikan says that Luther was an "obedient rebel" because

*Continued on page 26*

### Sage Sayings of the Admirable Creighton

Quoted in *Mandell Creighton and the English Church*, by W. G. Fallows

[See page 27]

ON THE EPISCOPATE: "A bishopric is to me after the flesh a terrible nuisance. But how is a man to refuse the responsibilities of his branch of the service? I saw no way out. I am an object of compassion; but I must not grumble, for that is foolish. Only, as hundreds of men are pining for such a post, and I am not, it seems mere contrariety. . . ."

"My peace of mind is gone; my books will be shut up; my mind will go to seed; I shall utter nothing but platitudes for the rest of my life, and everybody will write letters in the newspapers about my iniquities. . . ."

"The days have long ceased when a bishop could visit Highgate woods for the purpose of hunting. I presume they used to go there to hunt boars; nowadays bores hunt me, even in my own house."

ON DENUNCIATION: "It is a cheap line to denounce, it satisfies the sense that something ought to be done."

ON "LIVES" OF JESUS: "All such lives as Renan's are merely sensational ways of putting popularly results of criticism, which persons had much better take as results of criticism, not in the shape of a sentimental novel."

ON NONCONFORMITY: "English nonconformity has great memories. All its various forms correspond to some genuine need of the time in which it arose. Each embodies some great truth which was once overlooked or neglected."

ON OPINION: "When we stand aside and watch for a moment it is almost painful to observe on what scanty fund of real knowledge the strongest and most decided opinions are accepted and upheld."

ON ANGLICANISM: "I am not ashamed to call myself an enthusiastic and fanatical Anglican. It is as an ecclesiastical system that I value the Church of England. Its systems seem to me infinitely higher than any other, and it is for that very reason that it appears so defective, because the higher its aims the larger are the demands it makes upon its members, and consequently its ideal can seldom or never be realized."

ON CATHOLIC CUSTOM: "By calling a custom a Catholic custom you do not exempt it from the necessity of a reasonable explanation."

## Survey

Every one in twenty of our readers will soon receive a questionnaire from THE LIVING CHURCH. If you are one of these, we earnestly hope that you will fill it out and return it to us. *You need not sign your name.*

This is a survey of our readers, with the object of finding out as much as we can about you. We need such information if we are to do the best possible job of meeting your needs through this magazine. Our last survey was taken five years ago, and produced data which we found invaluable. We are curious to know how much, and in what ways, our readership has changed since then. But the results will not merely satisfy our curiosity; they will help us to improve THE LIVING CHURCH.

You can help, by writing this "exam" which will be short and simple as questionnaires go. Thank you in advance.

## Dictionary Wanted

Throughout this special book number, reviewers are suggesting that you read certain books. Here we would broadcast our request that somebody write—or compile—one which we think is badly needed: a dictionary of Christian wit. If such a work is already in print we don't know of it, and we should be most grateful for any information as to its whereabouts. Such a dictionary, if it includes the available material, would be a storehouse of ten thousand delights. How many copies would be given to the clergy as gifts, by parishioners hoping for a little more sermonic sparkle!

A witty man of God in old Israel noted that "a word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). He undoubtedly considered wit a necessary ingredient of such fitness. This is clear from a reading of the Book of Proverbs which he helped to write or to edit. That book abounds in wisdom that is made memorable, and therefore operative in life, by gnomic felicity with a pinch of sardonic wit. "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (11:22). "The poor is hated even of his own neighbor: but the rich hath many friends" (14:20). "It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house" (25:24). "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (26:17).

This is typical pre-Christian biblical wit. It is characterized by a certain restraint, and it is commonly melancholy. Renan said of the Book of Ecclesiastes that it was the only pleasant book ever written by a Jew. This is grossly false. We know many pleasant writings by Jewish authors, and we must confess that we find

the Book of Ecclesiastes fascinating but hardly "pleasant." What may have moved Renan to make his remark is the general fact that such humor as is to be found in the Hebrew literature of the Old Testament has in it much of that sadness which Vergil called the Tears of Things.

In Christ's dispensation, *sancta hilaritas* is born. In the Christian cathedrals, as Chesterton noted, even the gargoyles grin! (That's Chesterton's own gigantesque



fancy, of course; but it deserves quoting.) The gift of laughter is seen, accepted, and revelled in by Christ's followers as the gift of God. To be sure, not all Christians by any means have received the gift and enjoyed it with abandon. But there has been an authentic Christian wit in every Christian generation; there is enough of this wit on record to fill a very big dictionary.

Some of the best of it has been unconsciously produced. Out of the mouths of babes, God has ordained much that provokes first a smile and then that deep double-take of the shock of recognition. Such was the little girl's prayer: "Dear God, make all bad people good, and all good people nice."

When Queen Victoria asked Disraeli what his religion was, he replied, "Madam, I am the blank page between the Old and the New Testaments."

There are thousands upon thousands of such "words fitly spoken." If somebody will just get them all together, and somebody else will publish the dictionary, we promise to buy it—and to plug it for all it's worth, which could be a great deal.

## Whither Preaching?

Nowhere in the country is Christian preaching studied, analyzed, criticized, and taken more seriously than at the Yale Divinity School. Some words which call for deep pondering were spoken recently at Yale's annual convocation on preaching. Although Yale is not an Anglican institution, most of what was said about the clergy who preach and the laity who listen was as applicable to Episcopalians as to Congregationalists or Methodists.

One speaker, a professor of pastoral theology, noted that the outspokenness of most clergy today on controversial social issues has opened "a new tension" between clergy and laity. This tension is hardly new. Those of us who remember the Social Gospel preached between the two world wars can testify that the tension

is at least a generation old. It is in fact much older. But it may well be that the tension is more general today than in the past, for the reason that more American clergy are "offending" those who insist on a homiletical hands-off policy concerning the race question and some other issues.

Another speaker, a professor of practical theology, expressed apparent satisfaction in a trend away from formal theological content in present-day preaching. It was getting too theological, he said, "and therefore less relevant to the people in the pews." This puzzles and troubles us. There is, to be sure, no justifiable place in the pulpit for ponderous, obscure theological jargon. But if the service of preaching to men is to show them their reason for living, the nature of their living, the way for their living, as sons and daughters of the God whom they meet in Jesus Christ, then the evaporation of theology from preaching is a most deplorable development. As has been so well said by Dr. Paul Scherer, a great preacher whose sermons are relevant precisely because they are so splendidly theological: Inspiration without theology is like the grin of the cat without the cat. We hope the Yale professor's observation is faulty on this point and that American preaching is not trying to become "relevant" by becoming non-theological.

There were other words spoken at the forum which we can wholeheartedly endorse. "Preaching of assurance," the object of which is to make the listener feel good regardless of whether he ought to feel good, was justly castigated. As one speaker put it, "If people want assurance, it is cheaper with a pill today than with religion." The same speaker noted that "it is much more exciting to go to the Selmas than to fight the civil rights battle week after week in home parishes." Truly spoken, indeed.

If the clergy of today generally feel moved and called to prophetic preaching, as distinct from pastoral or popular preaching, so be it. But if they will commune with God's great prophets of old—Elijah, Jeremiah, Amos, Isaiah, and the others of the goodly fellowship—they will find that these were not merely God's angry men, boldly declaring war upon the works of darkness; they were men of deep, prayerful communion with God, and when they said, "Hear ye the word of the Lord," they spoke as theologians; since after all that is exactly what "theology"—the word or reason of God—means and is.

## Outer Fields and Inner City

In our day, when the growing urbanization of society forces the Church to fix its concern upon the "inner city" and all the human needs resulting from this change in the American community, there is an inevitable tendency to forget that there are still millions of people whose life is not in the inner city but in the outer fields, the rural hinterland. The Church's liturgical observance of the annual return of seed-time and harvest, with



We still rely on nature's God for our daily bread.

Rogationtide in the spring and Thanksgiving in the fall, is a necessary reminder of a truth which has not changed: our reliance upon nature's God for our daily bread.

The most elementary students of sociology are aware of the statistically astounding shrinkage of the farm population of this country within the past 30 years. America produces more and more food with fewer and fewer farmers. This, of course, is primarily the result of automation on the farms. But it is easy to draw from this a conclusion which does not logically follow at all, and which can produce much harm—that modern man is less and less dependent upon the soil. It is not so. A day may come (we are not predicting it) when man may derive his daily "bread" from some process of milling the elements of the upper air, in which case fields of grain and herds of cattle will become totally obsolete. But even in that event—and this is the Christian point—man will still be dependent upon nature's God for what we, his primitive forebears, called "daily bread."

When some Churchmen call for hymns, liturgical practices and prayers, sermons, books and theology which are addressed to the lives, experiences, and needs of people living in an urban rather than a rural setting, in a world of factories and subways and juvenile street gangs rather than a world of green fields and babbling brooks, we sympathize and we agree. But what is needed here is an addition, not a subtraction. The prayer "For Fair Weather" in the Prayer Book ought not to be replaced by a prayer for full employment in time of economic drought, but accompanied by it.

Since urbanization—involving an inevitable de-ruralization—of our life is the order of the day now, and since more and more of us see less and less of God's good earth in our daily walk, the Church must make more than ever of the Rogation Gospel that the same Lord who teaches us to pray for our daily bread unceasingly provides it for us, through the wondrous processes of seed-time, growth, and harvest. There is no escape from this truth even in the innermost inner city, and for this may God be praised.

## NEWS

Continued from page 13

lateral which has been a doctrine of the Anglican Communion for nearly 90 years. He said that in his opinion the resolution of the House of Bishops during the recent General Convention would make "guest" Communion possible but that such is not really "open" Communion or "inter" Communion. "The result of such a move," he said, "may result in issues being considered as inconvenient, or it may result in their being pushed out of the way. Meetings such as this have been tragically few. We usually stand apart and take potshots at each other."

Fr. Pearson said he felt the Bishops' resolution was not theologically sound in that it would open the Lord's Table to occasional acts of hospitality, when all should be there as members of God's household, rather than "guests." He closed with saying that "open" Communion and "closed" Communion are anomalous, that there can be only "Communion" in God's Holy Church.

Two priests of the diocese of Missouri reacted to Fr. Pearson's paper. The Rev. Andrew Kunz, associate rector of Trinity Church, St. Louis, said he missed references to the necessity of discipline in Fr. Pearson's paper. But, he said, "I missed any consideration of the importance of Baptism. To me this is important. Yet it has been disregarded even by Churches who regard it as *the* important thing." Fr. Kunz went on to say that only Baptism made the position of the Bishops possible. He continued, "The Eucharist does not then become the end result. We are already in Communion by reason of Baptism. I find a growing and deeper understanding of eucharistic fellowship among all Christians. 'Open' Communion is less and less an odd thing. And a new kind of discipline is evolving, a discipline not based on the old, legalistic interpretation of Confirmation."

The second reactor was the Rev. William H. Laird, rector of St. Peter's Church, Ladue, who said that he had not felt "open" Communion to be a new or

novel way of doing things, that he had been brought up in the tradition where all in the congregation were welcomed at the Lord's Table. He said he felt some confusion in Fr. Pearson's thinking between full intercommunion and what is sometimes called "occasional conformity." He quoted from statements of the Lambeth Conferences of 1920 and 1930 in support of his position, and said all Christians have a fundamental unity in Jesus Christ. He said that since Christians are not required to settle personal differences before approaching the altar, they should not be required to settle theological differences.

Six discussion groups considered the question, then reported in plenary session. Their reports indicated a wide range of discussion and questions: What should be the age of Confirmation? Should not a child of Christian parents be admitted to the Holy Communion as soon as he is physically able? Are we justified in scuttling time-honored procedure in the interest of ecumenicity? Are we really comfortable within the Anglican Communion, or don't we have an intracommunion problem of our own? Is Baptism, if taken seriously, apt to be divisive? We talk about *others* coming to us—what about our people going to other churches to worship or officiate?

Dr. Laird and Frs. Kunz and Pearson then commented upon the reports. Dr. Laird said he felt the Prayer of Humble Access to be the only real basis for coming to the altar, and that he would like to see some discussion of the dichotomy between the Holy Communion service and the alternative exhortations that follow the service.

Fr. Kunz said he felt the Church to be in a crisis internally. We cannot, he said, play over the old records to answer today's questions. The crisis is not tragedy—it is God's work, he said.

Fr. Pearson closed the morning by saying that the present theological ferment is more unsettled than that of the 16th century. He noted a theological *itch* that needs scratching.

Those present determined to meet again, soon.

## BOOKS

Continued from page 8

today, both of Judaism and of Christianity—a new understanding of the underlying *motives* in the religion of devout and earnest believers, both Jewish and Christian. It is part of the world-wide religious *aggiornamento* Pope John set going. Partly, a new emphasis is required, in addition to a deeper understanding. In the Church lectionaries, passages which only reiterate the ancient charges with their questionable support should be shelved. Prayers that were half-designed to insult members of other faiths should be excised from every liturgy. And opportunities for fellowship, coöperation (on several levels, especially social and political, economic and humanitarian), mutual understanding, and a real effort both to "see ourselves as others see us" and to see others as they see themselves—these must be included in any program for better relations, for peace and good will, not to say for fair play and honesty and decency in every range of our common life. Dr. Sandmel's chapters, "The Jewish Reader and the Gospels" and "Toward a Jewish Attitude to Christianity," contain many good suggestions—as useful to Christians as to Jews.

Here is a book that may change your whole outlook on Christ and Christianity, and on Judaism, on the long history of the Christian Church, on its prospects for the future, and on your own duty in the present situation. *Caveat lector!* Let the reader take care! He may be in for a private *aggiornamento*, a colossal rethinking of the central issues of Christianity as traditionally and popularly interpreted in the long unworthy past.

FREDERICK C. GRANT, Th.D.

## Debt to Asia and Africa

**New Forms of Ministry.** Edited by David M. Paton. Published for the World Council of Churches Commission on World Mission and Evangelism by Edinburgh House Press. Available in U. S. from Friendship Press. Pp. 102. \$1.50.

Once again, we in the West are indebted to the Churches in Asia and Africa for insisting that we examine the form of our mission, wherever we may be, in the present day. This pressing need to learn what is God's will for the unity of His Church has come with increasing force from those countries which we still call missionary lands. Now, in *New Forms of Ministry*, edited by David M. Paton, we are confronted with the necessity of asking what is the nature and function of the ministry.

The need for such a study of the form of the Church as a missionary community and the nature of the ministry within it was expressed at the Willigen Conference in 1952. This volume is designed to en-



A fire of unknown origin gutted St. Philip's Church, Dupree, S. D., three days after Easter. St. Philip's, a part of the Cheyenne River Mission, is served by the Rev. Philip Allen. The church is used by the mission for released time classes in Dupree, which serves the western part of the mission. Insurance will cover about one-third of the cost of the building, which will have to be replaced because extreme heat crumbled the mortar of the title structure.

courage discussion, and is a continuation of the study of the form of the ministry which many different groups have been engaged in for several years.

Two of the contributors to this pamphlet, Dr. A. T. Hanson and Dr. Lukas Vischer, discuss in a clear and forthright way the New Testament doctrine of the ministry and the understanding of that ministry in the first six centuries of the life of the Church. It is very satisfying, although not in the least surprising, to hear them say: "There can be no question of imitating the Church order of the first centuries." But it is necessary for us to know and understand what the New Testament and the early Church thought about the mission and the ministry in the early centuries if our contemporary ministry is to be an expression of the Gospel.

The last of the four essays—by Dr. H. Boone Porter—shows how new and emerging patterns of the ministry are being worked out in many different parts of the world. I found his concluding paragraphs of "General Observations" to be of particular interest.

The longest chapter I found least satisfying and somewhat confusing. The writer, however, does not make the common mistake of confusing one's profession with one's vocation.

*New Forms of Ministry* is a valuable introduction to one of the most pressing and critical questions the Church faces today: What is the mission and the ministry of the People of God, now, in this present day?

(Rt. Rev.) ARTHUR LICHTENBERGER, D.D.

## Frontier Theology

**Encounter with Modern Society.** By E. R. Wickham. Seabury. Pp. 125. Paper, \$1.50.

**The Faith and the Space Age.** By John G. Williams. S. P. C. K. Pp. 82. Paper, 5s. bd.

E. R. Wickham's essays in *Encounter with Modern Society* show a courageous, humble, and knowledgeable willingness to have the Church grapple with real problems such as communication, technological alienation of man, class stratification, the welfare state, automation. The essays are eight addresses given by the author, who is Bishop of Middleton (England), in the past few years in England, Detroit, and Denmark on the general theme of the Church's encounter with modern society.

They are actually a discussion of mission in a frontier situation, the largely unchurched, growing, industrial societies. As usual when Christians find themselves in a frontier situation (in contrast to situations of retreat and insular institutionalism) exciting and powerful insights are discovered that any parish priest could find deeply profitable to his ministry.

The long neglected understanding of Providence in relation to history and

man's nature is brought to bear on our present condition in ways that are both new and stimulating. Also a theology of work is helpfully related to the Christian understanding of the whole man. Perhaps the most interesting part of this book is the careful but fascinating story of the worker-priests in France, their witness, experience, and suppression. Bishop Wickham sees in this glorious experiment a quite different stimulus for an Anglican recovery of what it means to be Christian laymen.

John G. Williams' *The Faith and the Space Age* would be an excellent help to any thoughtful adult concerned with religious questions arising from problems of the space age. The Rev. John G. Williams is the author of some dozen books dealing with the issues facing the average person today. His treatment is a superb blend of voicing the real questions, simplifying without distortion the best contemporary theology, and expressing the Christian Gospel in the handiest clarity. The very best use is made of quotations from C. E. M. Joad, G. B. Shaw, C. S. Lewis, and modern scientists. It is scholarly without being pedantic, it is theologically responsible without being heavy, and above all it is clear. It is good to know he has another book on this same subject for children, called *God in the Space Age*.

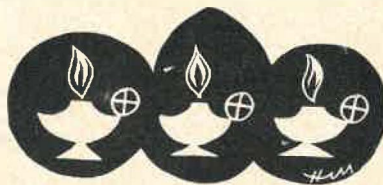
(Rev.) C. FITZSIMONS ALLISON

## Gathered Together

**Paul Tillich in Catholic Thought.** Edited by Thomas A. O'Meara and Celestin D. Weisser. Priory Press, Dubuque, Iowa. Pp. xxiii, 323. Hard cover, \$5.95; soft cover, \$2.95.

Two Dominicans have brought together in *Paul Tillich in Catholic Thought* a sampling of Roman Catholic critical essays on the thought of Paul Tillich. All but three of these articles have been published before, and a few, more than once. Included are the well-known discussions of Weigel, Tavard, Dulles, McLean, and Przywara.

Appropriately, the book is dedicated to Weigel, and the first chapter is his notable, "The Theological Significance of Paul Tillich." He was probably the first



Roman Catholic theologian of prominence to undertake a serious and appreciative discussion of Tillich's system. After nearly ten years, it still reads well.

There is a brief foreword by J. Heywood Thomas of the University of Manchester. In his *Paul Tillich: An Appraisal*

there is an appendix, entitled, "Catholic Criticism of Tillich," wherein he reviews much of the then extant Roman writing about Tillich. The reader of the present volume would have been enormously helped in tying together the diverse approaches by some such discussion and evaluation of the not wholly consistent contribution in this new collection.

Paul Tillich writes an irenic "Afterword: Appreciation and Reply." The brief space allotted him is perhaps more marked by his usual courtesy than a satisfactory rejoinder.

The usefulness of this discussion of the thought of one who is regarded by many Romans as the Protestant theologian of our generation is twofold. It includes within the covers of one book much material hitherto available only in scattered journals or books, and it has been updated by taking into account volume III of *Systematic Theology*. Nevertheless, the average non-Roman reader may gain a deeper understanding and a more panoramic view of Tillichian theology by reference to J. Heywood Thomas' book (1963) or even the Kegley and Bretall anthology (1952).

(Rev.) ALDEN D. KELLEY, S.T.D.

## Books Received

**ANSWERING CHRIST'S CALL.** By Robert B. Doig. (First published under the title *Witness by Word and Life*.) Seabury. Pp. 192. Paper, \$1.95.

**LOVE AND MARRIAGE IN THE SPIRIT.** By Eberhard Arnold. Plough. Pp. 237. \$4.

**THE DISTINCTIVE IDEAS OF THE OLD TESTAMENT.** By Norman H. Snaith. Schocken. Pp. 193. \$1.75.

**WHAT IS SOCIETY?** By Gordon Zahn. Hawthorn: No. 147, 20th Century Encyclopedia of [Roman] Catholicism. Pp. 159. \$3.50.

**PRAYER.** By Jean Daujat. Hawthorn: Vol. 37, 20th Century Encyclopedia of [Roman] Catholicism. Pp. 159. \$3.50.

**THE BIBLE HANDBOOK.** New Edition. By Thomas L. Leishman and Arthur T. Lewis. Nelson. Pp. 283. \$4.95.

**A HERITAGE OF PRAYER FOR BOYS AND GIRLS.** By Catherine Herzel. Fortress. Pp. 110. \$1.25.

**COME LET US ADORE.** "Forms for worship, biblically and liturgically oriented, and adapted to the seasons and feasts of the Church Year." By Werner Bulst, S.J. Translated by Roland Franz, OFM, and Guerin La Course, OFM. Liturgical Press. Pp. 253. \$2.90.

**THE ENDURING MESSAGE OF THE BIBLE.** By L. Harold DeWolf. John Knox: Aletheia. Pp. 128. Paper, \$1.45.

**THE CHRISTIAN PURSUIT.** By Henri Marduel. P. J. Kenedy. Pp. 229. \$4.50.

**PRIEST AND PEOPLE.** By Joseph H. Fichter. Sheed & Ward. Pp. 203. \$4.50.

**TYNDALE BIBLE COMMENTARIES: The Epistles of St. John.** By John R. W. Stott. Eerdmans. Pp. 230. \$3.

**OBJECTIONS TO ROMAN CATHOLICISM.** Edited and introduced by Michael de la Bedoyere. Lippincott. Pp. 184. \$3.95.

**THE HOLY SPIRIT IN CHRISTIAN THEOLOGY.** Revised and enlarged edition. By George S. Hendry. Westminster. Pp. 168. \$3.50.

**WORSHIPPING TOGETHER WITH QUESTIONING MINDS.** By Sophia Lyon Fahs. Beacon. Pp. 240. \$4.95.



## LETTERS

Continued from page 4

met Ruth, he said to her, "Come here, and eat some bread, and dip your morsel in the wine" (2:14). That custom prevailed on the same night the Eucharist was instituted. In St. Matthew we read, "He who has dipped his hand in the dish with me . . ." (26:23). In St. John we are told, "Jesus answered, it is he to whom I shall give this morsel when I have dipped it" (13:26).

In Baptism we have a symbolic burial with Christ, in intinction we have a symbolic eating and drinking.

(Rev.) WILLIAM F. CORKER  
Rector, St. Michael's Church  
New York, N. Y.

In his recent letter questioning the wisdom of intinction [L.C., April 18th], the Rev. Edward O. Waldron said in part: "We are about the only Church in Christendom to retain the common cup. The Orthodox use a spoon, the Roman Catholics deny the species entirely, and . . ."

As a Catholic layman, I would like to fraternally point out that Fr. Waldron was not entirely correct with respect to practice within the Catholic Church. There are about 10,000,000 Eastern rite Catholics in full communion with the apostolic see of Rome who to this day still receive Holy Communion under the forms of *both* bread and wine. Over 700,000 of these Catholics reside right here in the United States!

These good Christians are thoroughly Catholic, but differ widely from Roman rite Catholics in language, ceremonies, customs, and traditions. The Eastern Catholics are usually classified into five general rites because of similarities of history or ceremonies: Byzantine, Alexandrian, Antiochian, Armenian, and Chaldean. Such rites are just as sacred and venerable as the Roman rite—some of them are more ancient. Their continuance in the Church gives witness to its unique capacity for unity and universality amidst diversity.

It also may surprise Fr. Waldron to learn that these Catholics baptize their babies by immersion and confirm them as part of the same ceremony; that they make the sign of the cross from the right shoulder to the left.

Many of their priests are married men, and most of them wear long beards. Many of them still use the old Julian calendar, which is 13 days behind our Gregorian calendar; thus, they celebrate Christmas on our January 7th. And when they recite the "Our Father," they conclude it: "For thine is the kingdom, and the power, and the glory. . ."

JOHN S. HERRON  
Westfield, N. J.

### Prayer and Behavior

Reference the Rev. Dr. Charles Whiston's remarks [L.C., April 4th] about the disciplines of prayer, I have encountered clergy who gave no visible evidence of engaging themselves in any form of daily prayer from Sunday to Sunday, not even using the daily Offices, and certainly discouraging any thought of observing Holy Days by a Eucharist. I do not know what they did when they were by themselves in their homes or rectories. Prayer cannot be equated with

social action, or with any other kind of action, beyond the fact that prayer is the action of worship. Rather, action, social or otherwise, can be and ought to be the *result of prayer*. Disciplined habitual prayer is certainly intended in the Prayer Book, with its ordered reading of the daily Offices, the Psalter, with its scriptural lessons, Creed and prayers for all sorts and conditions of men.

These, along with frequent celebrations of the Holy Eucharist, ought to give to the priest who observes them faithfully day by day a combination of grace, inspiration, strength, and comfort he needs to carry on his ministrations and to face up to the many difficult problems he meets in a busy modern parish.

It is certain that our beliefs about God (or the lack of them) have much to do with whether or not we think we can pray to Him. They also have much to do with our behavior, too. Reference Bishop Persell's statements about "situational ethics," same issue, the new morality (?) completely overlooks anything positive and objective about God's revelation. It challenges and comes



very close to denying the existence of God. A socially responsible *agape* is indeed a divine imperative. But what about the other half of the divine imperative? What about having *agape* toward God and practicing obedience toward Him who in His divine majesty and through His love and concern for us His creatures has revealed something of the nature of His will?

If there is doubt by some parsons about the efficacy of prayer, and with the introduction by others of "situational ethics" (alas, awfully close to Marxist ethic of convenience!) in the Church, all we can do is ask where do we go from here? Oh yes, I forgot to add further diminution of the importance of the Church's teaching about the Holy Trinity! Who would ever think of joining with us in the ecumenical movement as we deny, point by point, our faith in the very Ground of our Being?

(Rev.) FRANK W. MARSHALL, JR.  
Rector, Trinity Church  
Bayonne, N. J.

### Stay Away

I was very much interested in reading Fr. Catir's "Reunion and the Holy Communion" in the May 2d issue. It is agreed that one should surely not receive in a Church where it is known that he does not "qualify" by the standards or rules of that Church, as is the case with some Churches; otherwise, it seems to me that one must follow his own con-

science in the matter, and I do not think that such action could be classified as "a charitable lie." If one cannot in good faith and conscience receive in a Church which does not possess Catholic, apostolic Order, then he should see to it that he is not physically present in order to avoid the possibility of a deliberate breach of Christian charity.

Personally, I can receive in Protestant Churches even though I cannot absolutely equate the Catholic Eucharist with a Protestant Communion service: to me, a Communion in a Protestant church is making a spiritual Communion with elements. I am not prepared, however, to go to an extreme length and say that God does not vouchsafe the Real Presence to Protestants; the Real Presence is ultimately dependent on God's sovereign action and not on man's theological positions or subjective beliefs. Who can say with absolute assurance that the sovereign Lord does not in His compassion impart His grace where, when, and how He wills and pleases? It is not He but we who have caused the brokenness or fragmentation of the visible Church.

(Rev.) J. PHILLIP PULLIAM, JR.  
Curate, the Church of Saint Clement  
Alexandria, Va.

### No Such Doctrine

Every argument the Rev. John H. Goodrow uses [L.C., April 25th] was used years ago concerning the matter of the "Divine Right of Kings." There is no doctrine of the "Divine right of bishops" and I know of no bishop who would claim that there is.

(Rev.) CLIFFORD C. WATKINS  
Flint, Mich.

### Old Battle

I have just read the Bishop of Quincy's reasons for requesting the cancellation of the "projected" ordination of Deaconess Phyllis Edwards in the diocese of California [L.C., April 25th].

Tsk! Tsk! Such a catastrophe he has, at least temporarily, prevented!

What really is at the bottom of such reasoning? I can't help but suspect that perhaps the bishop is suffering from a leftover of the old "man versus woman" battle. I was under the impression it had been settled long ago with the agreement that the sexes complement one another. And that, as a person, a woman has inherent rights and duties, regardless of her sex.

Or it may be the bishop is haunted by the frightening specter of a woman in the House of Bishops! It was once said that the two most exclusive men's clubs in the United States were the U. S. Senate and the Episcopal House of Bishops. Well, the former succumbed long ago.

Women are performing admirably on all fronts, in all walks of life, as they have always done. It is only when they attempt to ingratiate themselves to men or begin "thinking like men" that they have difficulties.

The words from a song in Walt Disney's *Mary Poppins* movie at times seem especially apropos: "Though we adore men individually, we agree that as a group they're rather stupid."

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## WHAT'S NEW?

Continued from page 20

he did not think that he was leaving the Church:

"As far as Luther was concerned, the Pope had thereby also condemned the Gospel. And so, in Luther's eyes, it was Rome that had left Luther, and not Luther that had left Rome. . . . It was in this spirit, and not primarily in a spirit of boasting, that Luther said of Worms: 'Then I was the Church.'"

Our question is not whether Luther thought this, but rather how does this make him different from most schismatics in the history of the Church? Did not they believe that when they left the historic Body they took the authentic Church with them? Nor does the insistence that for Luther the Gospel constituted the Church remove the whole stone of stumbling. The Gospel for him was justification by faith, the "gospel within the Gospel" as he called it in the preface to the German New Testament. This could sound as if he thought the Church was constituted by purity of doctrine.

*The Reformers and Their Stepchildren*, by Leonard Verduin, is the sort of book that should be read by all Episcopalians interested in ecumenical dialogue with Protestants—which should be a group co-extensive with PECUSA—because it shows so clearly the point of view of a kind of Christian hard for us to understand, the heirs of the "radical Reformation," the Anabaptists and such. Yet there are a number of points at which one would like to argue with the author: Is the major distinction really between Churches of the locality and Churches of believers? Are not all Churches of the-believers-in-that-locality? Is not the distinction more between groups which separate the wheat and the tares and those that do not separate them before the harvest? The view presented of Church-state relations in the New Testament seems not to take eschatology into account. None of these questions is an effort to deny our contemporary cultural pluralism, but rather a quarrel with the interpretation of the historical evidence.

For several years now, a few of the projected six volumes of "The Pelican History of the Church" have been on the market and have met with universal esteem. Now Eerdmans has brought the series out in hardbound volumes that have sewn quires, though printed from the English plates with the same small type. While the volumes are worth having in a durable form, one might question whether the increase in longevity is in proportion to the increase in price. The review copies received were of Gerald Cragg's *The Church and the Age of Reason* and Alec Vidler's *The Church in an Age of Revolution*. The price of the Pelican edition of these two is \$1.25 each, while the Eerdmans edition costs \$5. The dust-jackets of the Eerdmans edi-



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D. P. Walker's *Decline of Hell* could have been a good book were it not motivated by such an obvious animus toward orthodox Christianity, combined with an ignorance of it that amounts to arrogant illiteracy. As a case in point:

"The Redemption, original sin, retributive justice, and expiation by suffering—this complex of interrelated doctrines and ideas rests on an archaic and infantile moral assumption, namely that the bad consequences of an act can be annulled or compensated for by the suffering of the doer, or vicariously by someone else's suffering" (p. 27).

One is also pained to see the last book in the New Testament referred to consistently as "Revelations." In spite of all this the "17th-century discussions of eternal torment" are interesting.

Anyone who has ever read *Tom Brown's School Days* knows the significance of Thomas Arnold for education; not so well known is his importance for the life of the Church of his day. Yet he was a pioneer biblical critic, consistent promoter of Church reform, and advocate of Christian social action. *The Liberalism of Thomas Arnold*, by Eugene L. Williamson, is the first "detailed, book-length analysis of his critical writings" on the state, the Church, and the Bible.

One who shared with Arnold the ideal of the national Church so dear to the heart of Hooker is the subject of *Mandell Creighton and the English Church*, by W. G. Fallows. Creighton was the great historian of the papacy who became Queen Victoria's Bishop of London and who predeceased her by only 11 days. This is a short and delightful biography of a good, wise man. It is the sort of book that would make excellent mealtime reading at a retreat.

### Books in This Article

- The Horizon History of Christianity.** By Roland Bainton. American Heritage. 1964. Pp. 432. \$18.95
- Redemption and Historical Reality.** By Isaac C. Rottenberg. Westminster. 1964. Pp. 224. \$6.
- Early Christian Thinkers.** By H. Kraft. Association: World Christian Books. 1964. Pp. 77. Paper, \$1.25.
- St. Dominic and His Times.** By M.-H. Vicaire, O.P. McGraw-Hill. 1965. Pp. 548. \$18.50.
- John Wyclif and Reform.** By John Stacey. Westminster. 1964. Pp. 169. \$8.75.
- The Reformation.** By Hans J. Hillerbrand. Harper & Row. 1965. Pp. 495. \$7.50.
- Martin Luther.** By John M. Todd. Newman. 1964. Pp. 290. \$5.75.
- The Obedient Rebels.** By Jaroslav Pelikan. Harper & Row. 1964. Pp. 212. \$5.
- The Reformers and Their Stepchildren.** By Leonard Verduin. Eerdmans. 1964. Pp. 292. \$5.75.
- The Church and the Age of Reason: 1648-1789.** By Gerald R. Cragg. Eerdmans. 1964. (Pelican: 1960.) Pp. 299. \$5.
- The Church in an Age of Revolution.** By Alec R. Vidler. Eerdmans. 1964. (Pelican: 1961.) Pp. 287. \$5.
- The Decline of Hell.** By D. P. Walker. University of Chicago Press. 1964. Pp. 272. \$5.95.
- The Liberalism of Thomas Arnold.** By Eugene L. Williamson. University of Alabama Press. 1964. Pp. 261. \$5.95.
- Mandell Creighton and the English Church.** By W. G. Fallows. Oxford. 1964. Pp. 127. \$3.40.

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# Letter from London

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The 20th century feels differently—perhaps because it is less an age of faith but probably because it has become aware of world suffering. It now has a conscience about new building.

Such a conscience is finding articulation in an opposition movement that is growing in the diocese of Portsmouth.

Plans were recently announced to extend Portsmouth cathedral at a cost of over a million dollars as a D-Day memorial—it was from Portsmouth that many of the ships left for the French coast.

Two lay members of the Portsmouth diocesan conference, speaking for the opposition group, have tabled a motion that having considered the implications of MRI, the conference should withdraw its resolution welcoming its decision to extend the cathedral.

The Provost of Portsmouth, the Very Rev. Eric Porter Goff, stated: "The cathedral is the bishop's church and the decision must rest with him and not the diocesan conference; but in my view it is too late to think of turning back."

Probably no one knows more about unity movements in the U.K. than the Rev. Kenneth Slack. Indeed, after eleven years as secretary of the British Council of Churches, with all the international involvements that such a job has nowadays, he is among the top experts on unity anywhere.

Mr. Slack, who is a minister of the Presbyterian Church, is now leaving the BCC to resume pastoral work. And he has been doing a bit of summing up.

How impossible, nowadays, he suggested, it would be to think of the Churches as being without their great instruments of coöperation. How ludicrous it would now seem not to have some form of fellowship which transcended interdenominational differences.

But, he asked, was the very strength of this side of the ecumenical movement obscuring the vision of unity which ought to inspire it? He wondered if coöperation

had become equated with manifest unity.

He recalled the recent conference of the Churches at Nottingham, at which a resolution was passed calling for union and mentioning 1980 as the time by which the delegates hoped that unity would be achieved. That had not been a hot-headed declaration by a group of people suffering from mass hysteria. It had been a solemn and serious decision, taken against a background of half a century of ecumenical work.

How many clergy does the Church need? Speaking to the SPCK Founders Day meeting Bishop Dean said, "I refer to the question of the ministry. I mean, by that, the ministry of the whole body, though it has obvious and immediate reference to what we call the ordained ministry. The world over, that is an increasing area of concern. There is much talk of new forms of ministry, of supplementary ministry, of tentmaking ministry, and so on. I submit that a much more radical approach is necessary. I am of the opinion that even on economic grounds a paid ministry as the norm is bound to disappear—and probably should. It is not, of course, that there will be no paid ministry. It is that the number of such should be smaller. . . ."

The context of Dr. Dean's remark was a moving plea for greater lay participation in the whole life of the Church.

I have been having a bad period of wandering about, lecturing to this group and that, and routine has slipped more than a little. As one of the results, I have only just caught up with *Life* magazine for March 22d. Did you see Dora Jane Hamblin's piece, "Those Mad Merry Vicars of England"?

Five whole stars to Miss Hamblin! It is a very good bit of journalism. I haven't the faintest desire to argue her facts (except one unimportant detail) nor do I criticize her handling of them. All I want to do is to use her text for a sermon.

Alas L.C. space will permit only a paragraph. So here it is:

Miss Hamblin talked about the frolics of some of the more barmy of English parsons. Some of them are downright eccentric. Some of them do little credit to the Church they represent. But what I am wondering is: Could such an odd lot of people happen in a Church which was not "established"? I doubt it. The C. of E. suffers all sorts of dishabilities because of Establishment. But it does allow the growth of individuality. No doubt we have to pay a high price for individuality. But. . . .

DEWI MORGAN

The Living Church

# CRISIS

Continued from page 18

of segregation and to create better understanding between races, particularly in her native Virginia. She has come to the conclusion that "individual friendships, more than anything else, will heal the wounds of our nation." She concludes, "We need a Peace Corps of individuals who will scale the segregation wall from both sides with determination and dedication, creating the language of daily fellowship."

From her point of view the need for the language of daily fellowship is more than a kind wish. She says:

"Integration is upon us—upon those who wish it and those who do not. The task now is to make it work. . . . Our divisions in America are only the world's divisions in miniature. If we learn to create an indivisible nation, we can move toward creation of an indivisible world. Surely all can now see that time has run out. Either we quickly move towards the brotherhood of all men or there will not be any men" (p. 13).

The first part of the book is entitled "Part One: For White Only." The second is called "Part Two: For Colored Only." It is her intention that both sections be read by all readers. The problem of power as analyzed by Golden, Silberman, King, and Kitagawa is real and basic. The human touch and the human relationship between individuals sharply focused by Mrs. Boyle become central the moment the iron ceiling of segregation is lifted and the rivets of discrimination are broken.

## Books Included in This Survey:

Mister Kennedy and the Negroes. By Harry Golden. World. Pp. 319. \$4.95.

Crisis in Black and White. By Charles E. Silberman. Random House. Pp. 355. \$5.95.

My People Is the Enemy. By William Stringfellow. Holt, Rinehart & Winston. Pp. 149. \$3.95.

Why We Can't Wait. By Martin Luther King, Jr. Harper & Row. Pp. 178. Hardcover, \$3.50. New American Library: Signet. Paper, 60¢.

In White America. By Martin B. Duberman. Houghton Mifflin. Pp. 69. \$3.95. Paper, \$1.75.

The Movement. By Lorraine Hansberry. Simon & Schuster. Pp. 122. \$4.95.

With Grief Acquainted. By Stanford Winfield Williamson. Follett. Pp. 123. \$6.95.

Slavery, Segregation, and Scripture. By J. Oliver Buswell III. Eerdmans. Pp. 101. \$2.50.

Southern White Protestantism in the Twentieth Century. By Kenneth K. Bailey. Harper & Row. Pp. 180. \$3.75.

The Negro Church in America. By E. Franklin Frazier. Schocken. Pp. 104. \$3.50.

Black Religion. By Joseph R. Washington, Jr. Beacon Press. Pp. 308. \$5.

Not by Prayer Alone. By James A. Tillman, Jr. United Church Press. Pp. 223. \$2.

Race Relations and Christian Mission. By Daisuke Kitagawa. Friendship. Pp. 190. Paper, \$1.95.

Black, White, and Gray. By Bradford Daniel. Sheed & Ward. Pp. 308. \$5.95.

Shadow and Act. By Ralph Ellison. Random House. Pp. 317. \$5.95.

A Look Down the Lonesome Road. By Ralph Creger. Doubleday. Pp. 223. \$4.50.

For Human Beings Only. By Sarah Patton Boyle. Seabury. Pp. 127. Paper, \$1.25.

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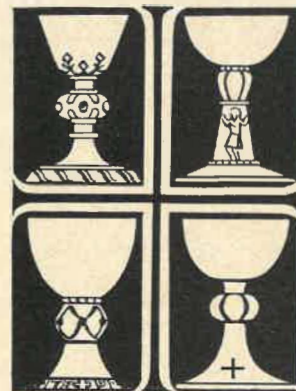
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### THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

# PEOPLE and places

## Appointments Accepted

The Rev. Bruce E. Bailey, former rector of Christ Church, Crosswell, and the Church of the Good Shepherd, Lexington, Mich., is vicar of the Church of the Holy Family, Midland, Mich. Address: 4611 Swede Rd. (48642).

The Rev. Stanley C. Cliver, assistant at St. John's, St. Louis, Mo., will be rector of St. Andrew's, Northwoods, St. Louis County, Mo. Address June 1st: 4520 Lucas-Hunt Rd., St. Louis, Mo. 63121.

The Rev. W. Lee Davis, former student chaplain, University of Idaho, Moscow, Idaho, is vicar of the Church of St. John Chrysostom, Golden, Colo. Address: Youngfield Rd. at 32d Ave.

The Rev. E. W. M. Lester, former rector of St. David's, Cambria Heights, Long Island, is rector of All Saints', Brooklyn, N. Y. Address: 463 7th St. (11215).

The Rev. Richard T. Nolan, currently a doctoral candidate at New York University, has been appointed assistant chaplain and instructor in religion and mathematics at Cheshire Academy, Cheshire, Conn. Address July 1st: c/o the academy (06410).

The Rev. Herbert Hugh Smith, Jr., former assistant rector of Christ and St. Luke's Church, Norfolk, Va., is rector of the Church of the Advent, Norfolk, Va. Address: 1326 Stockley Gardens, Norfolk 17.

## New Addresses

The Rev. Frederic E. Abbott, 2508 I St., Washington 37, D. C.

The Rev. Frank Bloxham, 808 N. Aspen St., Lincolnton, N. C. 28092.

## Ordinations

### Deacons

Quincy—On March 13th, Garrett Martin Clanton, James Henry Fedosuk, Richard Harwood Moses.

### Perpetual Deacons

Oregon—During April, Norman Crawford, budget and statistical supervisor for Northwest Natural Gas Co.; James Strickland, engineering writer for Tektronix, Inc.; Dr. Francis Nickerson, assistant dean of men, University of Oregon; Wayne Dodd, assistant chief of police, Springfield; Stephen Batori, partner in a consulting engineering firm; Edwin A. Bamford, Jr., accountant with the state department of agriculture, and Lloyd Ramey, member of Huggins Insurance Co., Salem.

### Priests

Georgia—On April 26th, the Rev. Eric Charles Heers, curate at the Church of the Good Shepherd, Augusta, address, 2230 Walton Way. On July 1st he will be vicar of St. Matthew's, Fitzgerald, and St. Stephen's, Hazlehurst, address, 212 W. Pine Ave., Fitzgerald.

## Marriages

Mr. and Mrs. Russell Ewing Brumbaugh announce the marriage of their daughter, Miss Karen Besse Brumbaugh to Mr. Francis Campbell Gray, Jr., son of Dean Gray, of the Cathedral Church of St. Luke, Orlando, Fla., and Mrs. Gray. The wedding took place in the cathedral on February 19th.

## Births

The Rev. James R. Crowder and Mrs. Crowder, of St. John's, Mt. Washington, Baltimore, Md., announce the birth of their fourth child, Anne Elizabeth, on February 23d.

The Rev. Edward W. Jones, and Mrs. Jones, of Christ Church, Oberlin, Ohio, announce the birth of their first child, Martha Shelburne, on April 15th.

The Rev. Robert E. Morisseau and Mrs. Morisseau, of St. John's, Oneida, N. Y., announce the birth of their third child, Jonathan Arthur Dalton, on April 1st.

## DEATHS

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

The Rev. Peter John Hallock, son of the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, was found dead of carbon monoxide poisoning in the garage of his father's home in Milwaukee on May 3d. He was found slumped over the steering wheel of one of the family cars.

Fr. Hallock was born in Platteville, Wis., in 1937. He received the B.S. degree from the University of Wisconsin, and the B.D. degree from Nashotah House. He was ordained to the priesthood in 1962. Fr. Hallock had returned from Tanzania, Africa, where he had taught at a Church college at Minaki since last summer, on April 28th. While in Africa he had been treated for deep depression, and was sent home because of this condition. Before going to Africa, he served as assistant pastor at the Church of St. John the Evangelist, Flossmoor, Ill.

Fr. Hallock is survived by his parents; a sister, Mrs. Lorry Trayser, of West Bend, Wis.; and three brothers, Capt. Donald Hallock, of Fort Benning, Ga., Maj. Richard Hallock, who is in Austria, and Thomas Hallock, of Milwaukee.

Deaconess Elizabeth Geist Newbold, retired, died March 31st, in Mount Holly, N. J.

Deaconess Newbold was born in Newport, Del., in 1877. She was graduated from the Philadelphia Church Training and Deaconess House in 1907. From 1907 to 1925 she served as a missionary in Tohoku, Japan. She was directress of religious education at Christ Church, Rye, N. Y., from 1925 to 1930. She served Calvary Church, Germantown, Pa., from 1930 to 1940, and the Cathedral Church of Christ, Philadelphia, from 1940 to 1946, when she retired. She was the author of "Honorable Little Miss Love (O Ai Chan)."

She is survived by a brother, John M. Newbold; and two sisters, Mrs. William H. Minks, and Florence L. Newbold.

# CLASSIFIED

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## EXCHANGE

EXCHANGE vicarage in Florida for quarters for family of five vicinity New York City for month of August. Reply Grace Church, Box 53, Port Orange, Florida.

## FOR RENT

SUMMER COTTAGE—Round Pond, Maine (near Boothbay). Waterfront property, privacy, easy housekeeping, magnificent view. Rental \$200.00 month. For details, please write David Whitney, 44 Turney Road, Fairfield, Conn.

## LINENS AND VESTMENTS

ALTAR GUILDS: Renew your Altar this summer. Send for free samples of linens, cottons, dacron and cotton for choir vestments. Patterns, threads, transfers, etc. Mary Fawcett Company, Box 325L, Marblehead, Mass. 01946

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

## POSITIONS OFFERED

ANGLO-CATHOLIC parish in New York State with new buildings needs custodian. 3½ room apartment and modest salary. Excellent opportunity for retired man with lots of vitality. 1507 James St., Syracuse, N. Y. 13203.

HOUSEMOTHER for Episcopal resident school in Virginia. Added duty supervision of student servers in dining room. Christmas, spring, and summer vacations. Maximum starting salary \$3,000 plus room, board, and laundry. Post begins September '65. Reply Box C-243.\*

WANTED: An Assistant Director with executive ability and able to teach Pediatrics (preferably a graduate of a children's hospital). 40-50 years of age. Must live in. Good starting salary plus all maintenance. One month paid vacation and twelve sick days. A small Episcopal Home and Hospital for Children in Upstate New York. Good personnel practices and fringe benefits. Reply Box M-160.\*

WANTED: Single women teachers for girls' boarding school in midwest. Also housemother. Reply Box M-241.\*

WANTED: HOUSEMOTHER for boys' school in the East next September. Reply Box G-231.\*

## POSITIONS WANTED

CHURCH BUSINESS ADMINISTRATOR, age 38, experienced and qualified to relieve rector of administrative headaches. Licensed lay reader and student of Liturgical Movement. Resumé sent on request. Reply Box F-240.\*

NAVY CHAPLAIN, age 36, being released from active duty on June 30th, seeks small parish or assistantship in large parish. Prayer Book Catholic. Prefers east coast, but would consider elsewhere. Four years experience as rector of small middle west parish before entry in Navy. Reply Box C-239.\*

ORGANIST-CHOIRMASTER, 23-year old female desires full-time position in parish. Ten years' experience as church organist. B.M., M.M. Available September 1965. Reply Box M-242.\*

ORGANIST-CHOIRMASTER, age 34, Protestant, presently employed in New York City area, desires change in church position and teaching with educational institution in the same area. Three years college teaching experience. Degrees: BA, BMus, AMusD. Reply Box W-237.\*

PRIEST, 38, married, children, wishes position in team ministry, where emphasis on pastoral counseling is needed. Reply Box E-233.\*

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

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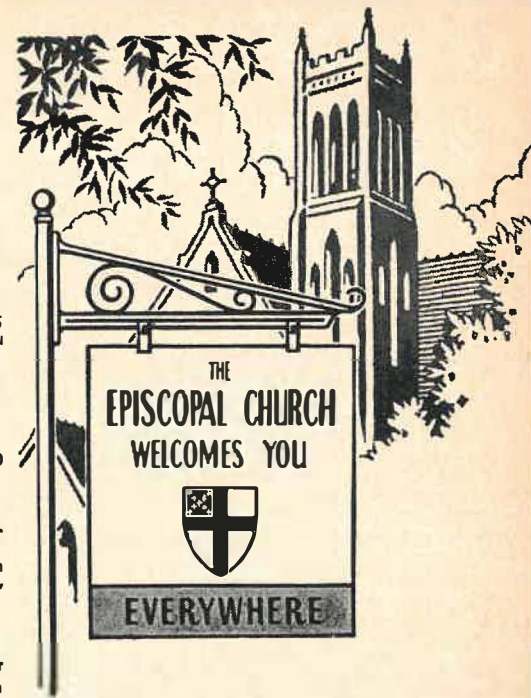
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THE LIVING CHURCH

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



## CHICKASAW (MOBILE), ALA.

**ST. MICHAEL'S** 300 Grant St.  
(Just off U. S. 43 N, 4 mi from downtown Mobile)  
Sun HC 7, Family Eu 9; Daily as annou

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watska Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed 7;  
Thurs, Fri, Sat 9; C Sat 5-6

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; Sat 4:30-6

## WASHINGTON, D. C.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
4:30-5:30, 6:30-7:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

## ST. MARK'S 1750 E. Oakland Park Blvd.

Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &  
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

**Key**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days, HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High  
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. S. B. Shank, Jr., c  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu, & EP

## NEW YORK, N. Y.

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

## ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
EP Tues & Thurs 5:45 Church open daily for prayer

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Thurs HC & LOH 12 & 6; HD HC 12

## ST. IGNATIUS' Rev. Charles A. Weatherby, r.

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care); Daily ex Mon 7:15 MP & Mass; C Sat 4

## ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex  
Sat; Sat 10; Thurs & HD 7:30 & 10

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler  
Sisters of the Holy Nativity  
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7, 8, Wed 9:30, Fri 12:10; Daily Ev 6;  
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

## RESURRECTION 115 East 74th St.

Rev. Leopold Damosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat  
Wed & Sat 10; C Sat 5-6

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

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v

Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.

Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
Tues 8, Wed 10, Thurs 7; Int noon

**ST. LUKE'S CHAPEL** 487 Hudson St.

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn  
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat  
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low  
Mass

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street

Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

## PHILADELPHIA, PA.

**St. MARK'S** Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,  
Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.

Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
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