

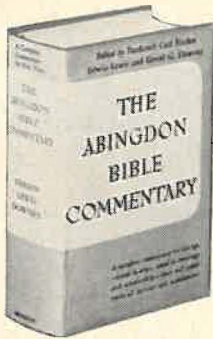
The Living Church

May 29, 1966

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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

- 29. Whitsunday
- 30. Whit Monday
- 31. Whit Tuesday

June

- 1. Ember Day
- 2. Whit Thursday
- 3. Ember Day
- 4. Ember Day
- 5. Trinity Sunday (Boniface, B.M.)

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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BOOKS

The Garden and the Wilderness. By Mark DeWolfe Howe. University of Chicago Press. Pp. x, 180. \$4.50.

The Garden and the Wilderness consists of lectures by a Harvard professor of constitutional law and legal history. His purpose was to trace neglected threads in the constitutional history of Church-state relations.

Prof. Mark Howe approves the results reached in most of the recent Supreme Court cases dealing with religion, but he is unsparing in his criticism of the Court's technique: "By superficial and purposive interpretations of the past, the Court has dishonored the arts of the historian and degraded the talents of the lawyer."

The book's title was fashioned from words of Roger Williams: "... the hedge or wall of separation between the garden of the church and the wilderness of the world." One of Howe's principal themes is that Williams' "evangelical" concept of Church-state separation has been neglected, in favor of the Jeffersonian "antiercliceral" concept of separation. Proper recognition of the Roger Williams themes, Howe insists, would explain the persistence of what he calls "*de facto* establishment" in American religious life.

One of the lectures traces the tendency of American law in the last century to favor Congregational Church polity. This theme is not without current interest in view of the "secession" of St. John's, Savannah, Ga.

Prof. Howe's work is never easy reading but it is rewarding especially for those who enjoy sharp satire and genteel invective. I was reminded of Howe's review of Canon Stokes' Church-state history as "a work of unparalleled utility" in which the author "so thoroughly rinses the problems in the syrup of Christian charity that they almost dissolve into saccharine nothingness."

WILBER G. KATZ

* * * *

Our Father, an Introduction to the Lord's Prayer. By Ernst Lohmeyer. Trans. by John Bowden. Harper and Row. Pp. 300. \$4.95.

It is good news to all our biblical scholars not too well versed in German that Ernst Lohmeyer's classic and definitive work on the Lord's Prayer, *Our Father*, is now available in a splendid English translation, together with an appendix containing the traditional Eighteen Benedictions of Jewish worship, good notes, and an index of scriptural and patristic texts quoted.

The author's own subtitle, calling the book a mere "introduction," is a gross understatement, due perhaps to personal modesty. If anything, it should be labelled an "analysis," and a fairly exhaustive one at that. The whole work is beautifully balanced between technical analysis and

brilliant exposition of the meaning and implications of each phrase of the great prayer, in both the Matthean and Lucan forms. Yet there is no effort to wax "inspirational" or supply material for popular or practical sermons. The author's concern for thoroughness and detail, as we might expect from any first-rate German, gives the work a strongly classical character, as well as a depth that marks it off rather clearly from so many modern works aimed at the "average" reader, whoever he may be. This is not milk, but very solid fare indeed.

Those who are not up on their New Testament Greek, however, will miss some of the author's more subtle points. Even a working knowledge of Aramaic would help, but is hardly necessary. The work is definitely for scholars, requiring considerable patience to read in some sections; but the effort is highly rewarding.

Clergy who do not own a thorough study of the Lord's Prayer would do well to get this book for permanent reference, for it will not soon be out of date.

(The Rev.) JOHN R. RAMSEY

✦ ✦ ✦ ✦

Church Building. By Joseph Rykwert. Hawthorn. Pp. 128. \$3.50.

Church Building, a survey of the influences—liturgical, political, and ecclesiastical—upon church structure, is strongest and most reliable in the earlier periods.

The author makes a number of good points. One is the impossibility of deriving a "typical" Christian church from "any one other kind of earlier building." Another is the fact that the beginnings of a distinctively Christian architecture occurred later than is generally believed.

With the sixteenth century Joseph Rykwert's view becomes distorted or deficient. For example, there is no mention of Wren or his churches whereas more than a page is devoted to Augustus Welby Pugin. A similar distortion or deficiency also obtains in regard to both American and twentieth century architecture although the contemporary approach seems to be advocated.

For Anglicans the appeal and usefulness of this volume of *The Twentieth Century Encyclopedia of Roman Catholicism* is limited.

JAMES SCOTT RAWLINGS

Booknotes

by Karl G. Layer

Five Minutes with the Master. Ed. by R. E. O. White. Eerdmans. Pp. 372. No price given. Daily devotions, with Scripture readings, for every day of the year. Thoroughly evangelical.

The Responsible Church. Ed. by Edwin Barker. London, SPCK. Pp. 90. Paper, 5/6 (76¢). A collection of essays on the broader implications of MRI: the

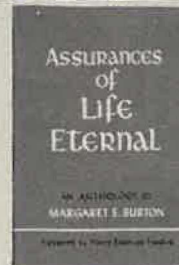
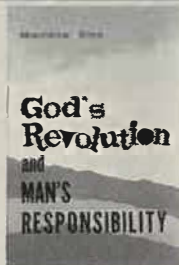
nature of Christian social concern, responsibility in a welfare society, technology's impact upon society, rich nations and poor, *et al.*, by some of the Church of England's most capable and responsible contemporary authorities.

Children of the Devil. By William T. Bruner. Philosophical Library, Inc. Pp. 311. \$5.95. Although subtitled "a fresh investigation of the Fall of Man and Original Sin," it is in fact a strictly fundamentalist treatise culminating in the conclusion that if infants die, then awaken in the next world, "they will have a chance to confess their original sin and repent of it." If the author's premises are true, God is pretty grim.

An Analytical Approach to the New Testament. By Francis Bayard Rhein. Barren's. Pp. xiv, 387 paper. \$1.95. Background material to the New Testament writings is first presented, and following are the specific backgrounds, purposes, structures, and outlines of the writings themselves. The book's purpose is to present the NT in terms that do not require prior training to be understood. There is no claim to originality of interpretation, and simplification is achieved by accepting the consensus of modern scholarship in matters of date, authorship, and interpretation. Minority positions are, however, included.

*What Is He Saying
to us today?*

HERE ARE THREE INTERPRETATIONS—



God's Revolution and Man's Responsibility. By Harvey Cox, controversial Harvard Professor and author of *The Secular City*, leaves no doubt as to where he stands with regard to the issues troubling society. He charges that Christianity is failing to fulfill its responsibility in bringing about the changes most desperately needed in the world; that the secular world is the principal arena of God's work today. Paper, \$1.50

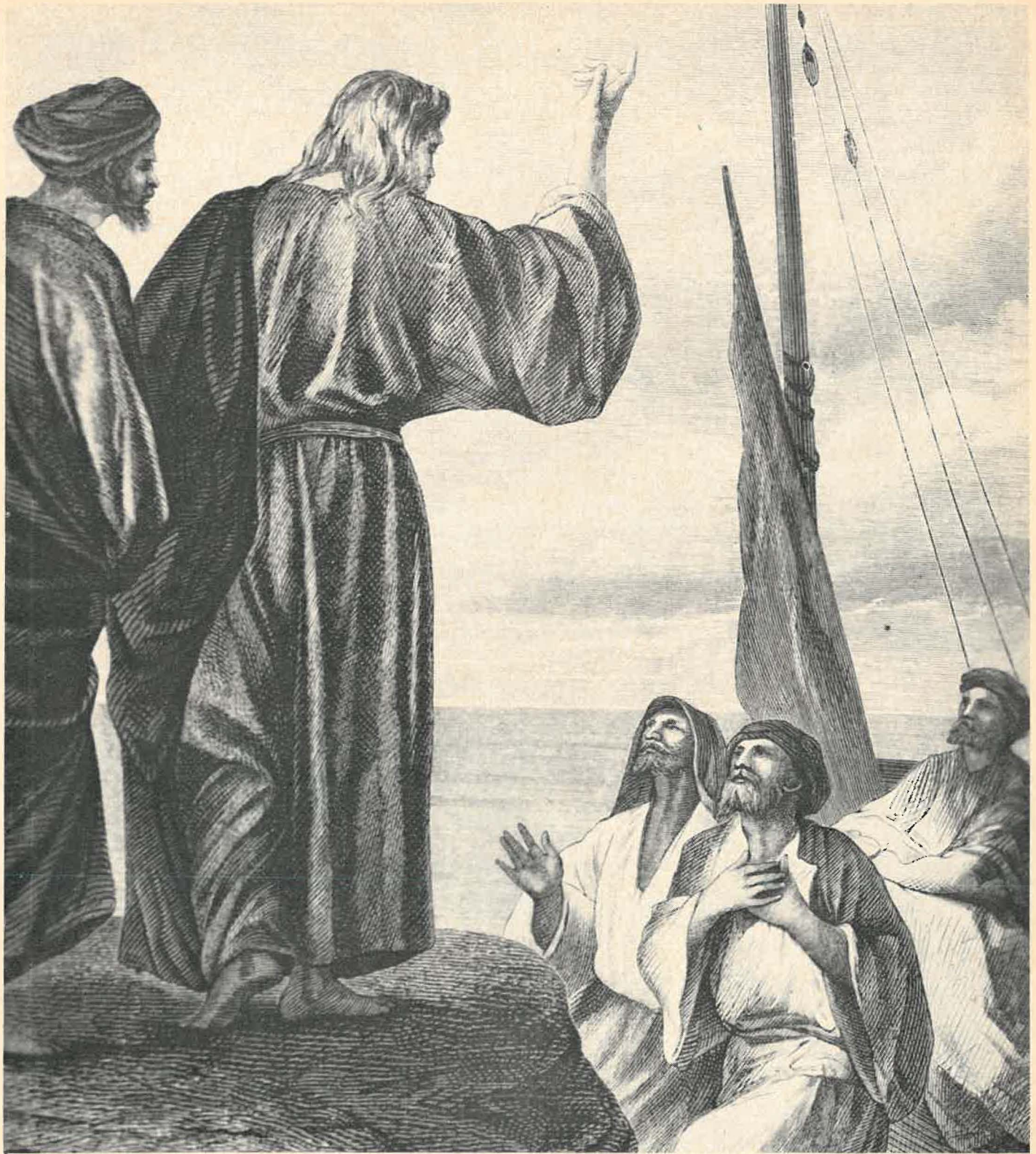
Herein Is Love. By Reuel L. Howe, Director of the Institute for Advanced Pastoral Studies. A study of the biblical doctrine of love in its bearing on personality, parenthood, teaching and all other human relationships. Excellent for ecumenical study groups. Paper, \$1.50. Cloth, \$3.00

You Can Understand the Bible. By John R. Link. Here's help for the lay person who always wanted to read the Bible. The author makes clear the fact that the Bible is a library of writings which are the historical and spiritual heritage of everyone—and he does it in a simple-to-read fashion that makes understanding easy. The first half is devoted to explanation of chapters of the Old and New Testaments. The second is an interesting study guide. Excellent for those who want to understand the Bible and its message for today's world. Cloth, \$4.75

and for those who need comfort, or who want to give it—a fine book of affirmations by Margaret E. Burton

Assurances of Life Eternal—An anthology of religious poetry and prose with foreword by Harry Emerson Fosdick. All who have lost a loved one will find consolation in this thoughtful book. Paper, \$2.00

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RNS

O ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. *Amen.*

The Collect for the Ember Days
in the Book of Common Prayer.

The Living Church

May 29, 1966
Whitsunday

For 87 Years:

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

PROVINCES

Synod Re-structured

The eighth province (Pacific) met in sessions May 3d - 5th in Trinity Church, Portland, Ore., with the Rt. Rev. John Harte, officiating in the absence of the Rt. Rev. Russell S. Hubbard, president of the province.

Drastic re-structuring of the province was adopted. There will be one stated meeting of the province every three years prior to General Convention, and annual conferences on important issues.

In addition to the regular deputies to General Convention who will be the delegates attending the stated meetings under the new order, the delegates—two from each diocese and one from each missionary district—elected to attend the Triennial of the Episcopal Churchwomen will also attend the provincial meetings.

ALBANY

Church Counseling Service

The Church Counseling Service of the Diocese of Albany had its annual meeting on May 9th, at which time the Ven. Kenneth E. Nelson, archdeacon of the diocese, made his report.

The service has been in operation for the past four years, providing services which tie in with the pastoral care that the priests and laity are giving to their own people. The archdeacon said that there was a difference between advertising services for the whole community and providing services for those who come to the attention of the counselors through priests and laymen. In the five months preceding the meeting, 66 percent of the cases were from clergy referrals. He added that the problem for the C.C.S., is simply to define the services which are manageable within the confines of the capacity of the present staff. In answering

On the Cover

WHITSUNDAY (Pentecost), a *haiku* written for THE LIVING CHURCH by the Rev. James T. Takeda, SSJE. It reads in translation:

*A breeze of delicate fragrance
stirred,
They arose,
Three thousand faithful.*

the charge that the service aided the metropolitan Albany area only, Archdeacon Nelson said that 75 percent of the referrals in the period from December 1st to May 1st had come from outside the city of Albany, thus making the service a truly diocesan-wide institution.

CALIFORNIA

Discussion of the Faith

Three days after submitting his resignation as Bishop of California to the standing committee of his diocese, the Rt. Rev. James A. Pike made an unusual visitation to Trinity Church, Hayward, Calif. He had been publicly accused by the rector of the parish, the Rev. Graham Lesser, and a majority of the vestry, of having betrayed his ordination and consecration vows through some of his public teachings and pronouncements. Bishop Pike responded by instructing Fr. Lesser to announce to the parish that he would make "an Episcopal visitation for the purpose of preaching the Word," specifically in the form of a dialogue between himself and any member of the congregation. Fr. Lesser was the bishop's partner, or opponent, in the "dialogue."

In the course of the discussion, the rector asked the bishop: "Is Christ God incarnate? God before all worlds?" Bishop Pike replied that he did not affirm that Jesus was God because: "Jesus *increased* in wisdom and stature and in favor with God and man" (St. Luke 2:52); "My Father is greater than I" (St. John 14:28); and "Why callest thou me good? There is none good but one, that is God" (St. Matthew 19:17).

Lesser: "Then you are asserting that Jesus is not God."

Pike: "True. If I did I would be guilty of Appollinarianism."

While on this subject, Bishop Pike asserted that "there is no prayer in our liturgy addressed to Jesus alone—only to God through Jesus."*

When reminded that *Look* magazine had quoted him as saying, "I have jettisoned the Incarnation," the bishop replied that he had never used the word "jettison." He added: "I see what the Incarnation is driving at and I believe God broke

*The bishop evidently forgot the second prayer on p. 572 of the BCP, the prayer for children on p. 43, the first Collect on p. 49, the Collect for St. Stephen on p. 99, the Collect for Lent I on p. 125, the second prayer on p. 336, and possibly some others.



Steve Rubiolo

Fr. Lesser and Bishop Pike

through in Jesus in a manner unequalled in all history."

From Christology the discussion shifted to the subject of religious authority, specifically that of the Articles of Religion and the Apostles' Creed. There was this exchange:

Lesser: "We wonder how you can recite the Creed?" (Loud clapping from some in the audience.)

Pike: "Do those applauding really believe that Jesus descended into hell?"

Bishop Pike also answered certain questions submitted to him in writing by laymen. He was asked, "If Jesus were mere man, would not the Holy Communion be cannibalism?" He replied, "If we are literalists regarding the Holy Communion we would be cannibals anyway." When asked, "What of those in the Church who believe in the traditional expressions of orthodoxy?" he replied, "If people have the faith in Tudor English, let them keep it."

The meeting broke up with some laughter when at the end Bishop Pike noted that the vestry had missed the opportunity for an offering.

INTERNATIONAL

Anglican and Serbian Churches Meet

The Most Rev. Arthur Michael Ramsey was given a rousing reception on his arrival in Belgrade for an official visit to Yugoslavia as the guest of Patriarch German of the Serbian Orthodox Church. The Archbishop had arrived from Beirut, Lebanon, where he had visited after the

meetings of the Lambeth Consultative Body in Jerusalem, Jordan.

As the church bells rang out in salute, Dr. Ramsey said, "This is a very joyful day for me, for this is the first meeting between the heads of the Anglican and the Serbian Churches."

He conducted a service in the chapel of the Orthodox patriarchate, attended by Anglican and Orthodox leaders. Then followed a service of Divine Liturgy at the Orthodox Cathedral of the Archangel Michael. After the service, Patriarch German presented a golden cross designed with rubies to the Archbishop saying, "This is a small cross, but it is heavy with Christianity and love."

In a short talk accepting the gift, the Archbishop said that the Church had faced hostilities and unbelief through the centuries, and that there was nothing new in the conflict with unbelief. He also noted that the long suspended theological discussion between the Anglican and Orthodox Churches was about to be resumed, and said he hoped that the Serbian Church would "take a splendid part" in the talks.

Worshippers applauded warmly when he gave Patriarch German a Lambeth Golden Cross.

CONVENTIONS

Rochester

The Rt. Rev. George W. Barrett, Bishop of Rochester, told the delegates attending the annual convention that "The Church exists for mission, as fire exists for burning." He also reminded them that the program for Mutual Responsibility and Interdependence calls for examina-

tion by "test of mission" of the Church structure, program, conduct of affairs, and financial responsibility.

The delegates meeting in Christ Church Cathedral, Rochester, N. Y., May 6th - 7th, adopted a resolution to engage consultants for the next several months to work with vestries, clergy, and executive committees of missions, to study diocesan and parochial needs and the best way to meet them in the matter of a capital funds drive.

The Rt. Rev. Festo H. Olang', Bishop of Maseno (Kenya), was the dinner speaker. His diocese and Rochester are companion dioceses. His visit in the diocese was a return visit of Bishop Barrett's to the Diocese of Maseno last year. Bishop Olang' spoke of the revival movement in East Africa.

The convention considered no budget matters during the sessions, for there had been a special session of convention last November. At that time budgets for 1966 and 1967 were adopted.

St. Mary's, Spencerport, N. Y., which is a new mission, was admitted as a mission in union with the diocese.

Vermont

St. Paul's, Burlington, was named the cathedral church of the Diocese of Vermont by action of the diocesan convention held at St. Michael's, Brattleboro, May 6th - 7th. St. Paul's will continue to function as a parish. The Rev. Robert S. Kerr, rector, has been designated as dean of the cathedral.

The Rt. Rev. Harvey Butterfield, Diocesan, spoke of the many problems facing the Church, and urged the laity and the

clergy to proceed with humility and loving patience.

A testimonial dinner was held honoring Miss Doris K. Wright, founder and headmistress for 38 years, of Rock Point School for Girls, who is retiring, and Miss Agnes Hamilton, Miss Wright's assistant for the past 28 years. The Rev. Leonard W. Steele and Mrs. Steele were also honored. Fr. Steele is retiring, after having been director of Brookhaven, a diocesan home for boys. The dinner speaker was the Rev. John W. Norris, retired rector of St. Michael's, Brattleboro, Vt., and former member of the Joint Commission on Church Music and the Joint Commission on the Revision of the Hymnal. He is also a correspondent for THE LIVING CHURCH.

St. James' Mission, Essex Junction, and St. Barnabas' Mission, Norwich, were admitted to convention as parishes.

The department of social relations was instructed to send greetings from the convention to Edward and Carol Seavers who are working at the Medgar Evers Day Care Center in Jackson. The diocese has been especially aware of civil rights problems because of the Seavers' work. The department of social relations was also appointed to guide the concern of the diocese in the area of race relations during the next ten years.

Erie

The Rt. Rev. William Crittenden, Bishop of Erie, said in his address to the annual convention of the diocese, that "too many of us choose to forget some obvious things in the role of the Church in war time. One is that Christian principles do not take a holiday during a war period and the Church is still the 'conscience of the nation.' Another is that the Church never stops striving to create a climate of public opinion by reminding the world that all men are God's children and brothers in His household."

In the order of business of the convention, which met at Christ Church, Oil City, Pa., April 29th-30th, two missions were admitted as parishes—St. Stephen's, Fairview, and St. Agnes', St. Marys. Increased auto allowances for mission clergy were approved, as well as a salary minimum of \$5,000 for a priest with one year of parish experience.

A special appeal for \$250,000 will be started in the fall, to be used toward the diocesan share of the Church center in New York, the college work of the diocese, and the construction of a diocesan house in Erie. An assessment budget of \$46,406, and an apportionment budget of \$156,501, were adopted.

A standing vote approved a resolution stating in part: "Whereas Bishop Crittenden has been viciously attacked by the 'Let Freedom Ring' group in the city of Erie and has been accused by innuendo of following the communist line by them; and whereas, we know from our intimate



The Washington National Cathedral choir of men and boys begins the recessional following the service of Matins held at Westminster Abbey on April 17th. The choir sang services at the Abbey from April 15th to May 1st as part of the Abbey's 900th anniversary observation [L.C., December 26, 1965].

association with the bishop that such accusations are completely unjustified; Be it resolved, that this convention hereby affirms its complete faith and confidence in him and his faithfulness to the Gospel and our gratitude to Almighty God for his leadership in the ecumenical movement of the Church and its efforts to bring about world peace as being in the best tradition of the Christian Church and American democracy and patriotism."

A resolution urging the abolition of capital punishment was voted down by 60 to 54.

Mrs. Alexander Warner, of St. James', Titusville, Pa., was cited by Bishop Critenden for her devotion to her parish and to the diocese for many years. It was the first time that the bishop had so honored a woman of the diocese.

Bethlehem

The delegates and visitors attending the convention of the Diocese of Bethlehem at St. Luke's, Scranton, Pa. May 6th - 7th, were urged by their bishop, the Rt. Rev. Frederick J. Warnecke, to have concern for the rights of minority groups especially in the area of housing, to support realtors who operate fairly with all purchasers, and to welcome new families in their neighborhoods regardless of race, faith, or nationality.

Bishop Warnecke spoke of the constructive changes in Lackawanna county, Pa. "Some churches have been or will be closed. The Church is not buildings but people. New parishes are being founded. The Church is moving totally, coöperatively, not individually. It is a dawn of promise and hope for the Episcopal Church in Scranton."

The Hon. James J. Walsh, mayor of Scranton, and Dr. W. Deming Lewis, president of Lehigh University, Bethlehem, Pa., were guests at the convention dinner at which the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, was the speaker.

The convention adopted a budget of \$279,888 for the program of the diocese and the general Church, and voted to give one-half its income to programs outside the diocese.

A canonical addition provides that real property held or administered by the diocese, or its institutions and congregations, shall be sold or leased only on a non-discriminatory basis with respect to race, color, creed, or national origin. A resolution was approved to announce publicly the policy of non-discrimination with respect to employment of clergy and lay staff.

NEWARK

Heath Village

"Abandon us not in the fullness of our years," Rabbi Z. David Levy of Morristown, N. J., read from a prayer in the

Jewish liturgy in his address at the cornerstone laying of Heath Village, a community for those over 61, near Hackettstown, N. J.

More than 200 friends of Heath Village and supporters of the Rev. Clarence W. Sickles, founder of Heath Village and its executive director, met on April 30th, in the then unfinished lobby of the main building, to ask God's blessing on the project. Short addresses were given by the trustees, by former state senator Wayne Dumont, by U. S. Senator Clifford Case, and by the Rt. Rev. Leland Stark, Bishop of Newark, who laid the cornerstone.

Heath Village is operated on a rental basis with only a nominal admittance fee. Residents are now living at the village, and apartments are available for June



Bishop Stark at Heath Village

occupancy. The whole project is scheduled for completion by the middle of the summer [L.C., May 16, 1965].

Letter from London

Writing a newsletter like this has its problems as well as its joys. It is always difficult to decide whether to record a trend or wait for a hard news item to crystallize it. A good Anglican compromise is frequently to use a news item unimportant in itself but worth reporting because of what lies behind it. In this instance, however, we are not waiting for a news item.

The trend which is on my mind is the one which is moving towards a revision of our 1944 Education Act. This prescribed that each day in a state school should begin with an act of worship. This has invariably meant undenominational Christian worship. Each week also includes prescribed religious instruction as part of the curriculum.

The problems are obvious. How far is it right to impose on an agnostic the duty of teaching the Christian faith? How far must agnostic or even atheist parents submit to having their children taught something they do not believe? True, such parents have the right to withdraw their children, but that tends to isolate them which is not always a happy thing. Anyway, there is a growing feeling that compulsory Christian teaching in state schools should be looked at again. Interestingly enough, quite a few people are pointing out that in the United States where there is a clear division between the state and religion, a higher percentage of people appear to go to church regularly.

Quite apart from the state schools, of course, we have our Church schools. Principally, these are schools built by the Church, though frequently with a large grant or loan from public funds to assist. Running expenses of these schools are made from public funds but the Church retains full control in regard to religious worship and teaching.

It is likely that this second category will be differently treated from the state schools if new legislation comes about.

But even here, lots of people are re-appraising, and not only Anglicans either. A Roman Catholic nun, who is an education expert, has gone on record as saying that Roman Catholics should scrap all their secondary (i.e. over the age of 11) schools and send their children to state schools at that age though retaining Roman Catholic schools for the younger age groups.



Whether or not you are interested in the financial aspect of MRI you are bound to be concerned about how much money from the UK is being sent overseas either for the mission of the Church in its physical form or for its broader humanitarian works in which the Church has always played a major part. "Bound to be concerned," I say, because nowadays we are all world citizens and involved one with another across the earth.

The recently-published report of Christian aid, which is our branch of the World Council of Churches, Division of Inter-Church Aid, Refugee, and World Service, shows a decline in income of 12 percent. Set against that continual inflation, and the decline looks even more serious.

No doubt the experts will know lots of reasons for the reassessment. Most of them would probably include the steeply rising cost of living in the UK and a feeling which may perhaps be described as a sense of disillusionment that quite a lot of Englishmen are feeling about the world beyond the Straits of Dover.

There are, of course, lots of voices raised in the UK about our giving to the world Church. Prominent among them is Dr. Stockwood, Bishop of Southwark. Writing about one part of his diocese—Deptford—he says that in that area the Roman Catholics have one church as compared with our twelve, and it is estimated that the congregation in the one

Continued on page 13

It certainly seems to be the case that nowadays the quality of heresy is not strained. Time was when the heresies that challenged the Christian mind were profound and formidable. Orthodoxy as we know it only came into being as a result of what we might call a creative ordeal by heresy. The great classical heresies were characterized by both religious depth and philosophical acumen. As a result a renewed orthodoxy responded to each heretical challenge with even greater spiritual profundity and dialectical brilliance.

In the twentieth century, however, the quality of heresy seems to be in an almost continual decline. At the beginning of the century Adolph Harnack published his controversial *What Is Christianity?* It was still being read and was still influential when I was a theological student late in the 1920s. Probably very few people would find time to read it now, yet once all the hubbub and controversy is over we can see that Harnack, like the American Rauschenbusch, was not altogether without his virtues. It gave profound and lucid expression to the characteristic intellectual fashions and errors of the epoch to which it belonged, and in responding to it orthodoxy was spurred on once more to a new installment of the creativity which is its supreme excellence. Later, in the 1920s, the Church of England experienced what might be called "the Bishop Barnes episode." When I was a student this was already going on and it continued throughout my early years in the Anglican ministry. Indeed, when I delivered my Maurice Lectures, afterward published as *The Retreat from Christianity*, at Kings College in 1951, Bishop Barnes, by then retired, sat in the front row of the audience. He was a gracious gentleman and an erudite mathematician. Theologically most people even at that time thought him rather bad, indeed almost pathetically so. However, that was before the day of people like Bishop Pike and Bishop Robinson. Now in retrospect he seems to have been not without ability, and even to have possessed some sort of spiritual vision and philosophical understanding. (Not, of course, that we want to bracket that excellent biblical scholar, Bishop Robinson, with our own Bishop Pike. The latter demands and deserves to be put in a category all by himself.)

This grave deterioration of the quality of heresy is a serious thing for orthodoxy. Unchallenged, it easily relapses into uncreative complacency where it should show itself at its most creative. When heresy is absurd, orthodoxy tends to be trivial and careless.

Certainly heresy seems to have achieved a kind of all time low in Bishop Pike's new book, *What Is This Treasure?* It is perhaps a little more tightly and better organized than his previous book, *A Time for Christian Candor* (Harper and Row, 1964). In the latter case it was difficult to decide whether Bishop Pike's literary

incompetence was greater than his theological ineptitude or whether his theological ineptitude somehow contrived to exceed even his literary incompetence. This book rates perhaps a *D* for literary competence and receives an *F* only because of its theological ineptitude. Yet all the major errors of the latter book turn up in *What Is This Treasure?* For example, Jesus Christ is no longer essential to or crucial for the God-man relationship. All New Testament statements of the "No man cometh to the Father but by me" type are explicitly rejected. Bishop Pike is better known for his rejection of the doctrine of the Trinity (also repeated here in a passage of monumental folly¹), but he has already rejected the doctrine of the Incarnation. There is the same plea for what he calls a "credible Christology," though in fact, given his interpretation of Jesus, there is no need for any Christology at all (just as, given every historian's interpretation of Napoleon, there is no need for any specialized Napoleonology either). In the same way he still tries to defend himself with regard to his views on the doctrine of the Trinity by declaring that he attributes to the One God all the attributes of the Persons of the Trinity. Orthodoxy, however, attributes to the one God

not only the attributes of the separate Persons but also the relationships between them. This is as plain in St. Augustine as in the Cappadocian Fathers. It is quite clear that Bishop Pike in no sense believes in the doctrine of the Trinity, just as in no sense does he believe in the doctrine of the Incarnation. At all events by the official standards of the World Council of Churches, Bishop Pike is not a Christian. This is not to accuse him of any moral turpitude. Many of the finest and most honorable people I know are not Christians. My own father was not a Christian, as well as most of his friends and almost all the people who surrounded me in the days of my boyhood. They were morally superior to Bishop Pike in one respect only. Not only were they not Christians; they never even pretended to be.

Perhaps one of the most plausible ways of interpreting the kind of stand that Bishop Pike delights to make is to portray him as a Christian whose major concern is for reunion with the Jews. If we are to

¹To quote a passage worthy of a prematurely cynical high school sophomore: "... obviously here is a human avenue who God—the whole God (not one of three Persons) could fully fill." (page 71)

*A bishop is a
upon to defend
the Church
that it should
and taught*

have ecumenical relationships with Judaism on Jewish terms we must clearly abandon both the Trinity and the Incarnation and present Jesus as no more than one in the long line of Hebrew prophets. This exactly fits the views, that Bishop

Who Is This



Pike supports and it is perhaps the most sympathetic way of interpreting what he has to say. Without any trace of anti-Semitism it seems to me quite possible to respond with an absolute *non-possumus* which will almost certainly be echoed from every Christian heart. Good and deeper relations with the Jews are most desirable, but quite frankly not at this price. The Trinity and the Incarnation are absolutely indispensable. "Here we stand. We can do no other."

by the Rev. J. V. La
Professor of Apologetics, Seal

we all called
the faith of
and to insist
be preached
with integrity.

It is, of course, too easy to demonstrate the intellectual and theological limitations of a book like this. Almost no statement in the book that purports to be fact is correct, and in most of what purport to be processes of reasoning the logic is

is Bishop?



fallacious. Indeed they read much more like a lawyer defending with desperate brilliance an obviously guilty client, than like the words of a man committed to the truth who attempts to expound his vision of reality. Perhaps indeed this is part of the trouble. Dr. Pike has become a bishop but he is still at heart a lawyer. He does not realize that theology or any kind of serious thought and scholarship simply cannot be done in this shallow and agile legalistic way.

Head Casserley, D.Litt.

Western Theological Seminary

May 29, 1966

Obviously the book does not merit a review article of this length. If it had not been written by a bishop the reviewer would sweep it aside in a single contemptuous paragraph which the editor would probably refuse to publish because he would not think that it deserved the space. The real problem is not what the book is or says but whether this kind of book should be written by a bishop.

Actually, of course, it is not really necessary that bishops should write any books at all. Most of them refrain from doing so, probably because most of them have no particular literary or theological flair. They are to be congratulated on their reticence. Bishop Pike is not contributing to the development of Christian thought in any important way, and his writings are quite certainly apologetically worthless. It is a great illusion to suppose that this kind of stuff makes any appeal to the non-Christian mind. I remember that during the Bishop Barnes days in England my father, after reading about a Barnes sermon in which men of scientific learning were urged to return to the Church because Bishop Barnes and his friends no longer believed in the Virgin Birth, saying to me with savage irritation, "How does this man dare to speak to me

like this? Does he really think that I have stayed away from the Church all these years merely because I do not believe in the Virgin Birth? Why, if I could believe in the Living God of the Bible I wouldn't care two hoots about the Virgin Birth." In a recent article in an English newspaper Margarita Laski has made precisely the same point. She is, of course, thinking of people like Bishop Robinson rather than Bishop Pike. She argued that this kind of shallow pseudo-Christianity, manufactured especially for the purpose of attracting people like her, completely fails to accomplish its purpose. She is, of course, a non-Christian, but she roundly declares that authentic Christianity is not only more attractive religiously but even more persuasive intellectually than the kind of thing that emanates from the University of Cambridge and the south bank of the Thames in London and from the American office of the same outfit in California. The apologetic failure of this sort of thing is even more total than its theological failure. The Church will repudiate it and the world will be unimpressed by it. Incidentally, this is to the credit of both the Church and the world.

The whole Church is now confronted with the problem of what to do about Bishop Pike. No doubt he would like a formal heresy trial, but it must be said I fear with more asperity than mercy, that he certainly merits neither the compliment nor the publicity. He is certainly not a candidate for the noble army of martyrs and we should find some other way of upholding the integrity of the Church. There is an additional consideration of some importance. One of the best things of Bishop Pike's career has been his staunch support of left-wing causes like civil rights. It is to be feared that if there were a heresy trial many people would interpret this as a kind of masked and concealed punishment for political and social views that are unwelcome in certain high and wealthy right-wing quarters.

What is really to be desired is that Bishop Pike should redeem himself in the eyes of the many people who have known and loved him in the past years, by realizing that his views and writings obviously disqualify him from continuing to act as a bishop in the Church of God. [Editor's Note: Since this was written, Bishop Pike has resigned his office as Bishop of California, but he has not resigned the episcopal office as such.] A bishop is above all called upon to defend the faith of the Church and to insist that it should be preached and taught with integrity. To continue to enjoy the episcopal dignity while, not only persistently but also insistently, refusing to perform the primary episcopal duty, is unworthy of a man who wishes to be regarded with respect and honor by his friends and fellows. Nobody but Bishop Pike himself can restore our faith in his integrity. If even now he were to resign unconditionally and either leave the Church altogether or retire into lay communion, people would be thanking God throughout the length and breadth of the Church because we would have witnessed a very precious and beloved human being performing a plain and honest human duty. This indeed would be the best and most dignified thing he could possibly do. Afterward it might perhaps be too much to be hoped that he would resolve in the words of the Book of Common Prayer "forever to hold his peace."

I make this appeal in all seriousness, publicly but as to a friend. It is a very terrible thing for a reviewer to have to say that a book written and published by a man so morally sensitive and in many ways so brilliant is nevertheless so bad and stupid a book that a really wise man would never have written it at all. It is a terrible thing to be reduced to morally exhorting a bishop in an ecclesiastical newspaper. I can only say that I have never done such a thing before, and that if this is the pass to which Bishop Pike has reduced us it is not a pretty pass at all.

EDITORIALS

Sons and Heirs

Because the work of God the Holy Spirit is so richly manifold and so profoundly mysterious, Christians find it hard to talk about Him. To be too definite is to say too little; to be indefinite is to say nothing. The course of wisdom seems to be to say just one thing at a time about Him, with the clear understanding that there is infinitely more that can be said without exhausting the subject.

One very important thing that can be said is declared by St. Paul: "For all who are moved by the Spirit of God are sons of God. The Spirit you have received is not a spirit of slavery leading you back into a life of fear, but a Spirit that makes us sons, enabling us to cry 'Abba! Father!' In that cry the Spirit of God joins with our spirit in testifying that we are God's children; and if children, then heirs. We are God's heirs and Christ's fellow-heirs, if we share his sufferings now in order to share his splendor hereafter." (Rom. 8:15-17, New English Bible.)

To get the full point of St. Paul's affirmation it is helpful to recall from Genesis the distinction between Isaac, the *son and heir* of Abraham, and Ishmael, who is *only a child* of Abraham. He whom the Holy Spirit moves and exalts is in a relationship to God corresponding to Isaac's, not Ishmael's; he is God's son and heir, not simply God's child. This election to the status of son and heir is of grace, and it is a glorious gift; but it is not an election to ease and privilege. St. Paul includes in his affirmation a reminder that to be in Christ, to stand in Christ's filial relationship to the Father, is to "share his sufferings now." A mere child of God, who is not a son and heir, may quite reasonably concentrate on making himself comfortable in this world as it is. God has not called him (or he has not heard and responded to the call) to share and to suffer in God's unceasing work of world redemption. But the son and heir of God, the Christian, is one upon whom the Father lays the burden of Christ in this world. To be moved by the Spirit is to be moved to the Way of the Cross. The supreme fact about the Christian is that he is nothing less than an adopted child of God who is an actual heir of God's everlasting and glorious kingdom. In one sense this is sublime privilege. But it is also a responsibility under which the strongest of men must stagger and fall, were not the Spirit of adoption also the Spirit of ghostly strength.

Perhaps what is needed more than anything else in the life of the Church and the Christian today is a rediscovery of the power of the Holy Spirit to make Christians sufficient for their calling to be such soldiers

Assembling Wind

When, on the Feast of Pentecost,
God's Breath the Holy Ghost
Exhaled, it was as wind,
Swift,
Exhilarating
The assembled mind;
Yet, a Wind ordained to gather
Scattered grain,
Oblating,
Bringing a bread-gift
And a love-showing
From a Father.

Henry Hutto

and servants of Jesus Christ as deserve to be known as sons and heirs of God—like Jesus Christ. And perhaps the doctrine of God the Holy Spirit is not too difficult to understand, after all—if we dare to face it without flinching from its implicit demands upon us. For to be truly moved by the Spirit is to rise up as men of God, to give heart, soul, mind, and strength to serve the King of kings.

A Prayer for MRI

O God of every nation, tongue, and creed. Lift us in this hour out of ourselves into the battle for Thy Kingdom and Thy Righteousness in this world. Burn into our hearts the realization of human need that we dare not be selfish or uncaring in the work Thou hast given us to do. Send us out where greed, poverty, and ignorance take their toll. Arm us with Kindness, Self-control, and the Courage of convicted hearts. Keep us from cowardly or complacent thoughts and from retreating before men.

Make even stronger the ties that bind us together in the Anglican Communion to each other and to Thee. Help us to know that imperfect as we are, we are instruments Thou hast chosen to use for the world which Thou wouldst build. Grant us to see our task not only as one of assignment but one of commitment. Instill in us a deeper sense of obligation as bearers of Thy Name.

So may we live that our lives will not be wasted in this world, our responsibilities will be equal to our rights, and our expectation to be served balanced by our willingness to serve.

So may we lose our lives in Thy Life, our wills in Thy Will, that our example of faith and witness to Thee may open the hearts of men everywhere and that the world again may hear and see, "The wonderful works of God." *Amen.*

James D. Furlong

The cathedral was filled for the ordination service. For the forty young men for whom this formed the climax of years of preparation this was the moment of final commitment. As the procession of bishops, dean, chaplains, canons, and ordinands formed up to enter the packed nave the air raid warning sounded—for this was Manchester, England, in October 1940. The air raid warning delayed the service but a short time and the ordination proceeded according to the time honoured ritual. I have always felt that that air raid siren on the day of my ordination to the priesthood was a symbol of a ministry which was to be undertaken in a changed world, and so it has proved.

Today, just over 25 years later, I find myself serving in the Episcopal Church for a year under the Wates-Seabury Exchange Scheme, an experience which has already proved immensely interesting and rewarding. During the past 25 years my ministry has taken me to downtown parishes in England, to the principalship of the Church Army Training College, to directing the work of one of the big Church societies, to a large seaside parish in the Northwest of England, and now to Greenville, N. C. I have been fortunate in seeing a great deal of the work of the Church in many spheres and I have had an opportunity to observe at firsthand many of the problems which have faced the Church during that time.

That air raid siren was the signal for many changes in the shape and pattern of the ministry and in the demands made on those who seek to fulfill their ordination vows in modern times. Since the end of the second world war there has been a revolution of thought and practice in the Church and its ministers and although there is a long way to go before anyone can feel sure of what the future holds or in what direction the Church may be led, there is at the same time, an acceptance of challenge, an exciting looking forward, and an air of expectancy which makes the present a stimulating time in which to work.

Immediately after the war there was a great wave of interest in the Christian faith as men and women became aware of the opportunity to rebuild, not only shattered cities, but new lives for the new world apparently dawning. It was as though people were looking with fresh eyes at the familiar parish churches and ancient cathedrals and asking what it was they had to say to them, what was the relevance of the old structure of the Church to the new world. And the Church was not slow to seek to answer these demands. Evangelistic missions and campaigns were held in parishes and dioceses all over the country beginning with the great mission to London in 1949, an enterprise in which hundreds of churches and thousands of Church-people were involved in a year's prepara-

by the Rev. Neil L. Pritchard

Vicar, Holy Trinity Church, Blackpool, England

Interim Rector, St. Paul's Church, Greenville, N. C. 1965-66

tion and a two-week, well publicized campaign. This was followed by evangelistic campaigns in most of the major cities of England. At the same time in the universities young men and women were demanding instruction in the Christian faith, college chaplains were finding large congregations willing to listen to what they

ple in the decade after the war. William Temple had died in 1944 and there were no shoulders broad enough to carry his mantle; but there were many whom he had influenced who sought to express his particular incarnational theology in social action—men like Ted Wickham who created the Sheffield Industrial Mission;

Embertide

to

Embertide:

had to say, scores of new societies of all shades of Churchmanship were being formed, and in every diocese evangelistic plans were set on foot.

During much of this period I was principal of the Church Army Training College at which some eighty young men and women were trained in a two-year

Stanley Evans who preached, spoke, and wrote from his East End vicarage; Mervyn Stockwood in downtown Bristol, shortly to occupy the pulpit of the University Church in Cambridge; Stephan Hopkinson in the Industrial Christian Fellowship; and many others. The field of Christian apologetics was brilliantly

25 YEARS

course for mission and evangelistic work. The zeal and enthusiasm of these young evangelists matched the opportunities offered them by the Society. At the college they were trained in basic theology and in the more specialized techniques of evangelism and apologetic. Helping to train these future captains and sisters of the Church Army was a thrilling task during the early 1950s. After four years of this work the chief secretary of the Church Army, Wilson Carlile, grandson of the founder of the Society, invited me to accept the post of deputy chief secretary, which involved an oversight of all the forty departments of the Church Army, and from this vantage point one had a view of all aspects of the religious life of England at the time. The demands made by the Church on the Church Army for evangelists were greater than we could meet, and the same story could be told of all the evangelistic agencies of the Church during the 50s.

English Church life exhibited other signs of increasing interest by many peo-

occupied by C. S. Lewis, Alan Richardson, and Alec Vidler, while the gifted tongue and fine presence of Cuthbert Bardsley commanded large audiences and congregations wherever he went. Problems of Church and state and their relationship were occupying a good deal of attention in many quarters and called forth three books by Cyril Garbett, Archbishop of York, one of the few men who combined first-hand knowledge of his subject with the judgment and ability to write well on this delicate matter. Nor was pure theology neglected at this time. F. W. Dillistone and Austin Farrer both gained international reputations by their books and lectures on major theological themes, especially on typology and symbolism, subjects hitherto neglected by English scholars. In ecumenical matters Dr. Geoffrey Fisher was at once the inspirer and leader.

Perhaps it was to be expected that a reaction should set in; maybe too many people mistook a group of swallows for heralds of a real summer. Whatever the

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cause, it is a matter of fact that the exuberance of the 50s, the promise of what seemed to some a "revival" of religion, was not fulfilled. The climate of the country changed and although many of the achievements of the 1950s were permanent, all too often what seemed to have been accomplished proved to be incomplete. The climax of this period of growth and expansion in the Church of England is possibly to be seen in the consecration of Coventry Cathedral in May 1962, an event which was rightly regarded as symbolic of the Church of England's determination to face the challenge of the modern age. This cathedral, designed by a brilliant architect whose vision and inspiration has focussed the attention of millions on Coventry, has drawn to it a fine chapter of clergy and laymen which, under the guidance of the Bishop of Coventry, the Rt. Rev. Cuthbert Bardsley, has made imaginative use of every aid of modern art and technology, and its impact on England is great. In spite of all the advances of the years immediately after the war, the Church has found herself, in the 60s, facing foes on many fronts and fighting battles which some thought had been won, or at the very least, drawn, years before.

A strongly conservative wing of the evangelical elements within the Church challenges the leadership of the bishops, claiming that their views are not represented in the higher councils of the Church; liberal pressure groups have arisen on the other side demanding changes in the Church's attitude to divorce, to the state, to other Churches, and seeking more definite action in social problems. A group of theologians, inaccurately described as either the "Cambridge" School or the "South Bank Clergy" attack the current interpretations of some of the most cherished doctrines of the Church, while others advocate a re-examination of the moral bases of the faith. The excitements of the 50s have given way to the turmoil of the 60s, no less stimulating in their own way, no less vital to a Church which tries to speak to a nation; but no longer is one conscious of the wave of hope and optimism which characterized the earlier decade.

As I contemplate these things after 25 years I give God thanks for some great achievements of which I never dreamed on that far-off day when the air raid siren sounded; I think of the great steps forward in ecumenical relations with the Methodists, with the Roman Catholics, and other branches of the universal Church; I am grateful for the vision which is expressed in the program we know as Mutual Responsibility and Interdependence in the Body of Christ. But above all, I am grateful for the chance to serve my God in the humble, exciting, exasperating, exhausting task as one of His priests in His Church.

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LETTER FROM LONDON

Continued from page 7

Roman Catholic church is about double the size of the total congregation in our twelve. He says the estimated total of adult practicing Anglicans attending these twelve churches is about 580 out of a population of 68,450. They are served by eight incumbents, seven curates, two Church Army captains, three women workers, a missionary, and a youth leader. "Instead of using our resources sensibly to spread the Gospel and run the Church efficiently, we are squandering our energies and money upon preserving the fabric," said Dr. Stockwood.

One authoritative step has been taken in the city of London in this context. With an area of a square mile and a population of less than 5,000, the City of London has 43 churches, practically every one of them of vast historic associations and therefore deeply rooted in national sentiment. Already the Church has made several attempts to rationalize this situation, but interested (though largely secular) parties have succeeded in preventing the closure of any of them. Recently, however, the Diocese of London succeeded in making a gift of one of them to the Estonian Evangelical Lutheran Congregation in London and the Latvian Evangelical Lutheran Peace Parish. The Diocese of London has met the cost of restoration of this particular church, but the Lutheran Congregations will now be responsible for its maintenance.

Glastonbury has one of the oldest religious foundations in this country. It is widely believed that Joseph of Arimathea visited this spot and its Thorn is famous. It is an evocative site for an ecumenical gesture and the Bishop of Bath and Wells, Dr. Henderson, has realized this. He has now publicly invited clergy of any established Christian Church to celebrate Holy Communion in both the Crypt Chapel of Glastonbury Abbey and the little Chapel of St. Patrick in the grounds. Everything necessary for the celebration will be provided except a cassock for the celebrant.

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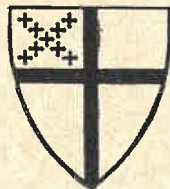
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THE LIVING CHURCH
407 E. Michigan Street
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LETTERS

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.

MRI

The item concerning "Tri-Diocese MRI Conference" [L.C., March 20th] was of great interest to me. It reminded me of the fact that there was a conference on Mutual Responsibility, held late in 1965, for the entire Province of the Pacific.

Ours was different, I believe, from the Virginia conference in that we did not have whole departments as they did, but selected representatives (chairmen in most cases), from thirteen dioceses and missionary districts. They came from eight states, including Hawaii. About thirty persons in all attended this conference, which was held at St. James Cathedral, Fresno, in the Diocese of San Joaquin. Visiting leaders were the Rev. William C. Heffner of the Overseas Department of the Executive Council, and the Rt. Rev. Stephen Neill, who was on the west coast at the time. One significant item brought out at that meeting was the fact that, of the (approximately) forty companion diocese relationships now set up in the American Church, ten of such relationships are with jurisdictions in the Province of the Pacific. Five of these are with the Province of Central Africa; and others are with Polynesia, Mexico, the Philippine Independent Church, Okinawa, and Edmonton. Besides the companion diocese type of activity, there are various "projects" being undertaken by the jurisdictions of this province.

(The Rev.) FRANCIS P. FOOTE, D.D.
Executive Secretary, Dept. of World Mission
Province of the Pacific
San Francisco, Calif.

Needed—A Clearinghouse

In the March 20th issue of TLC you request suggestions of parish life and administration some of us would like to see dealt with in special PAN issues. I have waited for this invitation for some time.

Each year many Churchpeople are coming to the age of retirement from the business world. Many of these men and women are mentally alert, in good health, are devoted to the Episcopal Church, and each has a very large fund of usefulness and business and professional experience to draw on. This reservoir will grow and grow and grow in numbers with the years. Many of us are of a breed which refuses to accept shuffleboard games as a worthwhile way in which to spend our golden years.

Some 42 years ago I converted myself from the Presbyterian Church to the Episcopal Church. I hope and trust that I have grown in that faith and knowledge during these many years. I have for 40 years either been in the legal profession or the mortgage banking business. I have no desire to put this experience and knowledge or my zeal for the Church on the shelf at any time.

Obviously the answer to this is a clearinghouse for those of us who will want to work during retirement from "business" and those who have need for us. The clearinghouse

must be operated by Churchpeople for Churchpeople. The only compensation some of us would want would be the maximum allowed under Social Security. That is now \$125 per month. For that kind of money there is a lot of mileage per gallon in me.

The National Association of Church Business Administrators is not the answer for Episcopalians although it is for our Evangelical, Protestant, and Congregational brethren.

Possibly this clearinghouse should be set up at the National Episcopal Center in New York or the Washington Cathedral. It should be done by someone. If it is not, our Church will be the loser.

H. R. STAHLMAN, SR.

Pittsburgh, Pa.

Editor's comment. Instead of waiting for our next PAN, we invite general discussion of this important matter, and Mr. Stahlman's constructive suggestions, in our letters column.

Gospel Explanation

May I ask a favor of your columns in order to call the attention of a greater number of people to the commentary for March 15th in *Our Response to God, Far and Near?* It is always a surprise to encounter the "explanation" of the miracle of the feeding of the five thousand as that of people being moved to generosity (this same story is still extant).

The Gospel story has many pointers (in all four accounts) which are obviously intended to give the glory to God and to show our dependence on Him for both material and spiritual feeding. First of all it is noted that it was near the time of the Passover. The Jews would remember the miraculous bestowal of manna in the desert following their deliverance from evil in Egypt. Then our Lord asks the question about the quantity of food needed. In some accounts the disciples found only 5 loaves and 2 fishes. In St. John's, Philip gives the helpless answer and Andrew finds the 5 loaves and 2 fishes. Our Lord "proved" that no one had the answer but Himself. He knew what *He* would do. This was the prefiguring of His great gift of Himself. St. John picks up the theme later in discussing the Eucharist. Afterward the people felt convinced of His Messiahship because of the miracle. Later they sought Him again because they had been fed. As in the case of the commentary (above), they mistook the feeding for an ordinary meal.

The evangelists point heavenward in their telling of the miracle, as in that of every miracle. We do not have to look up, but if we don't we'll still be seeing an ordinary meal (that will never be sufficient in the desert of this world) and not inward and outward food coming from the Almighty Hand.

K. COOPER

Rosemont, Pa.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

PEOPLE and places

Appointments Accepted

The Rev. David T. Agnew, former priest in charge of St. Michael's and St. Andrew's, both in Hays, Kan., is now rector of St. Michael's, and vicar of St. Andrew's. Address: 216 Circle Dr., Hays (67601).

The Rev. Andrew P. B. Allis, former curate at St. James', Lancaster, Pa., is curate at Christ Church Cathedral, Houston, Texas.

The Rev. William S. Anthony, former vicar of St. Matthew's, Rapid City, S. D., is rector of the Church of the Covenant, Junction City, Kan. Address: 315 W. 4th St. (66441).

The Rev. Charles N. Arlin, former vicar of St. Ambrose's, Groton, N. Y., is assistant at St. John's in the Village, New York, N. Y. Address: 224 Waverly Pl. (10014).

The Rev. Harold E. Beliveau, former rector of All Saints', Wichita Falls, Tex., is rector of All Saints', Baldwin, N. Y. Address: 2396 Central Ave. (11510).

The Rev. Robert C. Creasy, former rector of St. John's, New Braunfels, Tex., is priest in charge of St. Matthew's, Schertz, Tex. Address: Box 700.

The Rev. R. Michael Darrow, former curate at St. Luke's, Fort Collins, Colo., is vicar of St. Peter's, Rensselaer, and St. Alban's, Monticello, Ind. Address: 613 Thompson St., Rensselaer, Ind. 47978.

The Rev. Alexander Fraser, formerly at St. Stephen's, Ridgeway, S. C., is vicar of St. Andrew's, chaplain at the Diocesan Home, and chaplain at the Pennsylvania State College, all in Shippensburg, Pa. Address: 212 E. Burd St.

The Rev. Robert F. Gardam, former rector of St. James', Theresa, St. Paul's, LaFargeville, and St. Peter's, Redwood, N. Y., is rector of St. Luke's, Cambridge, N. Y. 12816.

The Rev. Peter A. Greenfield, vicar of Good Shepherd, Hilltown, Pa., will be rector of All Saints', Hershey, Pa., on June 29th.

The Rev. Francis G. Havill, former rector of St. Martin's, Lebanon, and vicar of St. Francis', Sweet Home, Ore., is assistant at St. Bartholomew's, Beaverton, Ore. Address: 3455 S.W. 112th Ave.

The Rev. William A. Hio, former archdeacon of Okinawa, is rector of Christ Church, Walton, N. Y. 13856.

The Rev. William H. Hogshead, Jr., former rector of the Church of the Redeemer, Delano, Calif., is associate rector of St. Paul's, W. Center and Hall Sts., Visalia, Calif. 93278.

The Rev. George W. Hough, former vicar of St. Lawrence's, Osceola Mills, Pa., is vicar of Christ Church, Milton, and St. James', Exchange, Pa. Address: c/o the church, Milton, Pa.

The Rev. Richard N. Hutchins, former chaplain with the USAF, is rector of Christ Church, Clayton, missionary for St. Lawrence's, Alexandria Bay, N. Y., and supervisor of the north country mission field of the Diocese of Central New York. Address: 412 Hugunin St., Clayton, N. Y. 13624.

The Rev. Thomas Kavany, former vicar of St. Edward's, Silverton, Ore., is assistant at Emmanuel Church, Coos Bay, Ore.

The Rev. H. Bernard Lamer, Jr., former vicar of St. Matthew's, Portland, Ore., is rector of St. Martin's, Lebanon, and vicar of St. Francis', Sweet Home, Ore. Address: Box 26, Lebanon, Ore. 97355.

The Rev. Eugene S. Patton, former priest in charge of St. John's, Ashland, Pa., is priest in charge of Bangor Church, Churchtown, Pa. (Diocese of Harrisburg), and St. Thomas', Morgantown, Pa. (Diocese of Bethlehem).

The Rev. Roland S. Pierson, former rector of St. Paul's, Columbia, Pa., is priest in charge of St. Agnes', Franklin, N. C.

The Rev. Harvey DeWitt Smith, former curate at St. Paul's, San Diego, Calif., is rector of Trinity Church, Madera, Calif. Address: 224 N. "A" St.

The Rev. James C. Stanley, former vicar of All Saints', Williamsport, Pa., is rector of Holy Trinity, Hollidaysburg, Pa.

The Rev. Sylvester M. Vaughan, former vicar of St. Mark's, Marine City, Mich., is assistant at St. Paul's, Lansing, and vicar of St. Augustine of Canterbury parochial mission, Mason, Mich. Address: 733 Roosevelt Ave., Mason, Mich. 48854.

The Rev. Sumner Walters, Ph.D., headmaster of San Rafael Military Academy, San Rafael,

Calif., will be rector of St. Luke's, Vancouver, Wash., on July 1st. Address August 1st: 7318 Michigan, Vancouver, Wash. 98664.

The Rev. Christopher Webber is rector of St. Alban's, Tokyo, Japan, and ex-officio assistant warden of the Fellowship of St. Alban, the Japanese equivalent of the College of Preachers.

The Rev. Donald V. Young, Episcopal chaplain to the Medical Community, Ann Arbor, Mich., will be director of pastoral services at the Miami Valley Hospital, 1 Wyoming St., Dayton, Ohio 45402, on July 1st.

Living Church Correspondents

Southern Virginia—Mr. David M. Kippenbrock, 5415 Walton Ave., Norfolk, Va., is the new correspondent for the diocese.

Retirement

The Rev. J. Harold Mowen retired from the active ministry on May 1st. He had been vicar of Holy Nativity, Newport, and St. Stephen's, Thompsonstown, Pa. Address: Apt. 38-A, 38 S. 2nd St., Newport, Pa. 17074.

Degrees

The Rev. Osborne R. Littleford was awarded the D.D. degree by Huron College, the Anglican seminary in London, Ontario. He is rector of St. Michael and All Angels', Baltimore, Md.

The Rev. Byron E. Underwood was awarded the Ph.D. degree from Harvard. He is non-parochial in the Diocese of Massachusetts.

DEATHS

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

Thomas Atkinson Scott, retired secretary-treasurer of the Diocese of Southwestern Virginia, died March 24th, at the age of 81.

He served the diocese from 1921, shortly after its formation, until his retirement. He was diocesan correspondent for The Living Church until 1964.

Services were held at St. John's, Roanoke, Va. He is survived by his widow, Frances Owen Scott, two sons, and others.

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POSITIONS OFFERED

HOUSEMOTHER for girls' home; 35 through 55 years of age. References. Love of children. Jackson-Feild Home, Route 1, Jarratt, Virginia.

MATURE PRIEST to assume charge of Church school (experience desirable) and assist with all phases of parish work. Eastern sea-coast city. Moderate Churchmanship. Medium sized parish. Reply Box E-361.*

PRIEST to supply July 31 through September 4 for use of South Florida rectory. Those with pets or children need not apply. Reply Box C-348.*

RNs for The Child's Hospital, 25 Hackett Blvd., Albany, N. Y. Join the staff of a small general hospital, specializing in ear, eye, plastic and dental surgery. Supervisor, general nursing staff positions available. Write, or call 462-4211, extension 20.

WANTED: HOUSEMOTHER for boys' school in the East, next September. Reply Box G-364.*

WOMEN TEACHERS WANTED: Biology, History, Physical Education, Home Economics and Religion. Episcopal girls' boarding school in mid-west. Reply Box M-346.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER at Southern parish desires change to Low Church parish within commuting distance New York City. Churchman. Twenty years' experience. Reply Box S-357.*

ORGANIST-CHOIRMASTER, Master of Sacred Music, age 33, desires full-time position in parish in Virginia, D. C., Maryland, or Delaware. Experience includes work with adults, men and boys, and children's choirs, organ recitals, baritone soloist, and teacher of piano, organ, and voice. Reply Box R-363.*

PRIEST, middle-aged, married; background in business and teaching; good preacher, moderate Catholic, excellent references, desires small or medium sized parish in mid-west. Reply Box B-362.*

SUMMER SUPPLY

AM INTERESTED in supply for month of July in Northeast or Northwestern states. Three children. The Rev. Robert D. Battin, St. Augustine's Church, Augusta, Ga.

PRIEST available for June and July; desires rectory, small stipend. Connecticut or New York preferred. Rev. Gerald Robertson, Nashotah House Seminary, Nashotah, Wis. 53058.

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