

The **WITNESS**

JUNE 25, 1959

10¢



TRAINING PROGRAM FOR LAITY

JOSEPH TATNALL, rector of St. Paul's, Washington, tells of the added role of laymen and women in the Witness series: What's Going on Here! In the next number the Rev. George W. Wickersham 2nd will write on the Tamworth, N.H. Associated Churches

Crisis Ministry --- Laity Must Help

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In Leading Churches

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Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

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Story of the Week

Bishop Bayne Gives His Ideals Of The Anglican Church

★ Bishop Stephen F. Bayne Jr. of Olympia, who becomes the Executive Officer of the Anglican Church on January 1, 1960, gave his ideals of the Church in an address to the convention of his diocese. The address was of particular significance in view of the important position he is to hold.

In the first part of the address he said this of his new appointment:

"When the Archbishop asked me to do this new work, I must be frank to say that my first reaction was resentment. It was a fruitless reaction because I know that such decisions cannot be made with one's feelings. This Church has given me everything I have and made me whatever I am; and I would have no right, any more than anyone else, to say no to anything this Church has the right to ask of me."

The part of his address which set forth his ideals for the Church follows:

One is the ideal of a Church that looks outward rather than inward. I used a very inelegant parable of this in a talk I gave at the General Convention last fall. Thinking about our constant wrestling with budgets and all the rest of it reminded me of a lesson I had learned about how you controlled prisoners when you didn't have enough guards. To keep the prisoners safe, you simply take away their belts.

Then their hands are so occupied in keeping their trousers up that they can't fight back!

I said it was an inelegant parable. Yet it strikes home to me when I think of the extraordinary amount of energy we spend, in parish and diocese and national Church alike, simply in holding up our own britches. If the enemy hunted for a thousand years to find an effective way to paralyze the Church, he could never find a better one than to keep the Church so preoccupied with its own necessities that it never had time or energy to confront the world outside. The Church of Christ is not an end in itself, it is the body of the sent people — the people to whom Christ said, "Ye shall be

witnesses unto me unto the uttermost parts of the earth." Yet how often we forget this. How often individual Christians imagine that they are doing God a service when they go to church — as if attendance at public worship were the end instead of the beginning of our Christian living. How often in vestry meetings we waste priceless hours of time debating petty little details of local procedure or expenditure, when all around us the world is waiting for what we alone are sent to say and to do. And I don't exempt dioceses or national Churches from this; diocesanism can be just as destructive as parochialism can be.

Attitudes

It is not a matter of money; it is a matter of attitudes. In proportion as we awaken to our real responsibilities—in proportion as we come to see that the Church is the beginning and not the end of the process—in proportion as we come to realize that we are the sent people, commissioned by Christ to speak and act for him in this world—to that proportion we solve our problems of budgets and all the rest of it. When the General Convention last fall said that every parish ought to give away a dollar for every dollar it spends on itself, there was a good deal of muttering down in the tissues of the Church. We were making the mistake which we are always tempted to make, to look at what we are, what we have done, rather than at what Christ has sent us to do. When



BISHOP BAYNE, the Executive Officer of the Anglican Church chats with Bishop Dun of Washington, a leader of the ecumenical movement.

we turn our eyes outside, forgetting our poverty in the past, forgetting what we have left undone, and seeing clearly the work our Lord has given us to do, then who can measure the strength and resilience of our Church? We have no idea in the Episcopal Church—we have no idea in this diocese—of the leadership we could potentially give to our communities. What is needed is a steady look outside of ourselves—at our cities and towns, at our nation, at the world we live in.

And one of the dearest things in my memory is, and will be as long as I live, the steady growth in our thought about the world outside. Less and less we are plagued and perplexed by our own limitations. Less and less do we worry about our own needs. More and more we are prepared to venture great things for God. And I am inexpressibly thankful for that, and envy my successor with my whole heart.

Second Ideal

Then I would speak of a second ideal which has come to mean very much to me. That is the ideal of making our Church's teaching real in this world. It is the ideal of relevance — an ideal which haunts every preacher, and ought to. If I may quote my own words, God is not optional. God, if there be a god at all, is the most important reality in life. If there be a god, then life is utterly different. This is something especially for Americans to meditate about. Because we live in a society which is divided religiously—because we have learned to be patient and tolerant one of another — we sometimes try to solve the religious problem by pretending that it really doesn't make any difference what god, if any, you believe in.

This is a blind alley, and one of the most dangerous blind alleys in history. It may well be that we must accept division in



BISHOP LEWIS of Nevada was elected Coadjutor of Olympia at a special convention on June 12. He will succeed Bishop Bayne as diocesan when he becomes Executive Officer of the Anglican Church in January.

religious things, and that there are times when we must maintain official silence and neutrality. I don't quarrel with that. I only say that what a man or a nation believes in is the most important thing about that man or those people. Their fundamental beliefs in what ultimate reality really is, are going to determine everything that they do and everything that they are.

And it is the Church's principal business to keep reminding the world, and reminding ourselves, of the real implications of what we profess. We Episcopalians have a special responsibility here. We make much of our continuity with the past, and we rightly hold fast to the symbols of historic Christian faith. Liturgically I dare say we say the creed more often than any body of Christians from the beginning. I don't object to that; I only object to our repeating the creed without thinking of what it means. If our Heavenly Father is the Creator of all things in heaven and earth, then we had better learn how to deal with his creation with a good deal more thoughtfulness and reverence than we sometimes show. He

did not create it to be exploited; he created it to be used for the happiness and well being of his children. And woe betide that man or nation who abuses the trust of money and things which God has given him.

If the Cross is the central point in human history which Christians believe it to be—if the love of Christ and his offering of himself is really the deepest truth about humanity—then Christians need constantly to look at the way they live, in the light of what they profess. I am tired of turning to non-Christians for thoughtful and gentle attitudes in racial relationships, when Christians ought to be in the forefront of this fight. It is easy to be praised or blamed for having what people call "liberal social attitudes"; the only adjective that Christians are concerned about is the word "Christian." Call it liberal or conservative—that does not matter. What matters is that we shall act out what we say, when we say the Creed.

One Ministry

I repeat, this is particularly a word for Americans, for we have crowded churches, and full congregations, and every blessing of respectability, in contrast to the hostility and suspicion and the aggressive counter-attack the Church faces in many parts of the world. It is easy to be a Christian in America; and it is also easy to profess a faith which has nothing whatever to do with the life we live day by day in the world. All around us we hear this conscienceless religion. Indeed there is a lot of it in our own hearts—a vague excitement at some mysterious supernatural transaction, which occurred a long time ago, or somewhere a great way off, and accomplished some profound metaphysical change in us, which we do not understand. What good is this kind of reli-

gion, if it does not make a man look differently at his own life, and his job, and his world, and his fellow man?

Finally, I would say this; that the most urgent truth about the Church is what is hidden in our fumbling phrase "the ministry of the laity." It is not a phrase I like very much, for it suggests that there are many ministries, and this is really not true. There is only one ministry — Christ's ministry. He is the only minister there is in the Church. It is he who receives the baby into his great body in baptism; it is he who puts his hands over mine in confirmation; it is he who stands at the altar and breaks the bread; he is the bishop and shepherd of our souls; he is the great high priest who has passed into the heavens; he is the lamb who offered his life, wholly and completely, and showed us what it is to be free. There is no way of chopping up his ministry and giving bits of it to one or to another.

There is only one ministry in the Church. And each of us is privileged to share this ministry. No one of us can do more than any one man or woman can do: we offer our whole life, but still it is only one life; and we cannot offer more than this. Yet the wonderful and terrible unity of Christ invades even our separate lives. The bishop is nothing without his priests and his people. The priest in his parish is nothing by himself. The layman alone, bearing his witness in his job and in his life as a citizen, cannot do all this without the sacramental fellowship which sustains him and supports him.

We are all one in this ministry. Therefore, even though we have separate lives to live—even though each one of us must live his own life and let Christ fulfill himself in us through what we are and do—yet we must learn to yield ourselves to

Christ's single holiness in all that we do.

Unity Important

It is the priest's life to serve within the Church. Yet the Church is set in the world; and the priest must be in the world—his ministry would mean little if it were not built on understanding and sympathy of the problems in life which his people must wrestle with every day that they live. What he preaches to them and teaches them must be not secrets for the Church, but clues to what life is really like and how it must be lived. And equally so with the laity. Their ministry is not to play at churchiness or to be imitation clergymen. The work of the laity is to establish the holiness of God in what they do, day by day. The work of the laity is to raise the things of this world to the level of the altar, just as they have seen the priest take the bread and the wine, Sunday by Sunday, and raise them to the Almighty Father.

Here is where the unity of Christ bites deep. Because he is one and there is only one ministry, then priest and layman alike need to learn that their separate lives are only two sides of the same coin—that the same great imperatives of the Gospel lie over both — that both together, shoulder to shoulder, must fulfill the work of Christ in this world. — — —

These are the things that matter—that our Church should face outward, that we should make sense when we talk about the faith, and that we should understand that Christ and his ministry are one. I go now to a new work, perplexing, uncharted, mysterious. There have been many times, and there will be, when my heart fails at the thought of the so great hope and dream, and of my own utter incapacity for it. But what I shall take with me is more

precious than you could possibly know. It is the memory of twelve years of comradeship in a household which took these things seriously. In all the years to come, I pray that I may never forget what I have learned nor to be unfaithful to it, nor unfaithful to him who has taught us these things, and made it possible for us to fulfill them, to whom be glory in the Church for ever, world without end. Amen.

UNITED STATES NOW HAS MISSION LEADERSHIP

★ Leadership of Protestant foreign missions around the world has passed from Great Britain and the old world to the United States and the new world, according to a British-born missionary leader.

The Rev. Eric S. Fife of Chicago told a luncheon meeting of ministers at the University of Minnesota that most of the missionaries 40 years ago came from Britain. Today, he reported, two-thirds of the missionaries come from the United States and the new world, and one-third from Britain and the old world. And the balance is changing more and more in favor of the new world, he said.

The church, the campus and the mission field are linked together in the missionary task, he said in his talk. The challenges to foreign missionary work today, Fife continued, are not mountains and forests as they were a few generations ago but nationalism, the resurgence of old religions like Buddhism and Hinduism, and expanding population.

Nationalism is not necessarily an obstacle to Christian work, he pointed out. In Tunisia, for example, he said "there is far more freedom to preach Gospel today under Moslems than there was under the French."

EDITORIAL

The text of this editorial is by the Church - International Affairs press service of the American Friends Service Committee. The drawings are from the New Hampshire Churchman and are reproduced with the consent of Bishop Hall.

★

Dr. Brock Chisholm, former Director - General of World Health Organization, stated: "... all the horrible diseases that have afflicted man down through the ages are available to the aggressor in a bacteriological war. Botulinus toxin is one of the most effective because it will kill anyone who breathes it or touches it within six hours. It oxidises within twelve hours, leaving the area clean for occupation ... it is so deadly that eight and a half ounces of it properly distributed could kill everyone in the world."

The inventor of radar, Sir Robert Watson - Watt, also made a statement on germ warfare. "This is much worse than the dirty H-bomb, for small countries with limited resources can easily make enough of it to blackmail the rest of the world. Instead of the power of the Big Boy's Deterrent, we are now faced with the power of the Poor Man's Poison."

Botulinus toxin is a small, sausage - shaped killer which can be spread in food and water and will survive fire and ice. It is formed when meat or vegetables are improperly canned.

Scientists in several countries are working on forty or more other plague germs, on polio type viruses, nerve gases, cholera and typhus germs.

Since the Geneva Convention of 1925 outlawed the use of gas

and germs, it would seem that man at that time considered some methods of warfare too barbarous for use. The old proverb "all's fair in love and war" at that time did not apply.

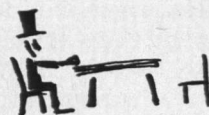
However, the question which logically comes to mind is—if

germ warfare has been outlawed by international agreement, why should so many countries including the United States, be spending so much time and effort developing newer and deadlier bacteriological weapons? Official ex-



PEOPLE WERE VERY WORRIED ABOUT THE EFFECTS OF THE BOMB. THEY TALKED A LOT ABOUT IT....

②



STATESMEN WERE WORRIED, TOO. BUT WHEN ONE WANTED TO TALK ABOUT IT, THE OTHER ONE DIDN'T....

⑥



STATESMEN MADE TV SPEECHES, EXPLAINING WHY IT WAS NECESSARY TO KEEP ON TESTING....

⑦



AND OTHER STATESMEN MADE SIMILAR TV SPEECHES IN OTHER LANGUAGES....



⑪



AND THE PEOPLE KEPT ON TALKING AND WONDERING WHAT COULD BE DONE....

⑫



AND OTHER GENERALS AND SCIENTISTS IMPROVED THEIRS, TOO

planations of these activities are that they are for defensive purposes. But defensive, or offensive, their use will mean the extermination of millions and millions of people.

The great powers are at present discussing ways to abandon nuclear testing as a

first step toward disarmament. Any agreements reached on the banning of nuclear warfare can have little significance, however, as long as nations are allowed to stockpile bacteriological weapons on the excuse that their defense requires this.

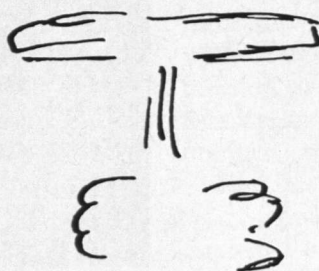
The conscience of mankind needs to be reminded of the enormity of the evil which we are creating. Only a total renunciation of all forms of warfare can save us from extinction. It is time to bring the issue out into the open and discuss it frankly.

③



AND, UNHAPPILY,
VICE VERSA, TOO....

④



SO THEY KEPT
ON EXPLODING
TEST BOMBS....

⑤



AND PEOPLE KEPT
ON TALKING, SAYING
"WHAT CAN YOU DO?"
AND WHAT CAN YOU
DO?...

⑧



AND TESTS
CONTINUED...
AND CONTINUED...

⑨



GENERALS AND
SCIENTISTS HAD
CONVERSATIONS AND
IMPROVED THE BOMBS....

⑩



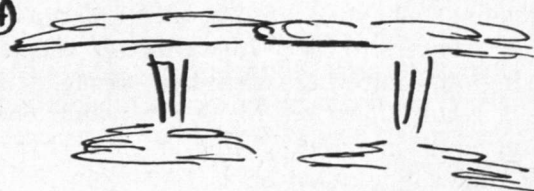
AND THEY WERE
TESTED....

⑬



AND NOBODY WAS ABLE
OR WILLING TO TALK TO
ANYBODY

⑭



AND EVERYBODY
KEPT ON TESTING
UNTIL ONE DAY
EVERYTHING
BLEW UP

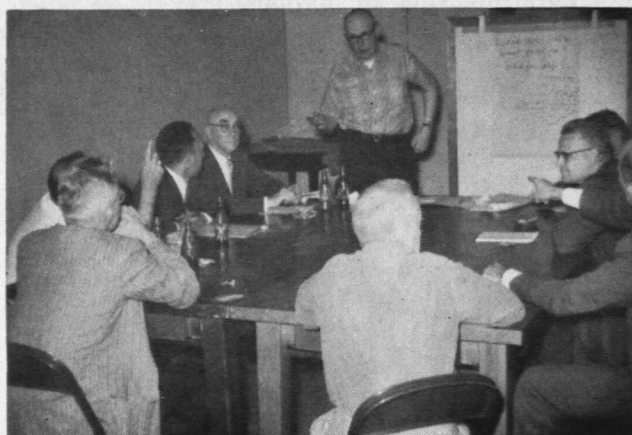
NO ONE WORRIED OR
TALKED BECAUSE
THERE WAS NO ONE
LEFT TO WORRY
OR TALK.....

THE END

Crisis Ministry--- Laity Must Help

By Joseph Tatnall

Rector of St. Paul's, Rock Creek, Washington, D.C.



THE REV. MR. TATNALL AND "DEACONS"

THE Apostles could not meet all the pastoral demands made upon them at Jerusalem. They found themselves with less and less time for prayer and study as does the modern clergyman in this age between ages. The Apostles at Jerusalem resolved this crisis with creative action. They commissioned seven qualified laymen to assist them with their pastoral ministry.

St. Paul's, Rock Creek, Washington, is a widely dispersed parish which includes communicants from many neighborhoods. It also has a large group of senior members who desire and need more pastoral attention than one clergyman can give. Pastorally speaking, many clergymen today have a "crisis ministry" which requires them to give much of their time to deal with particular distress situations. In addition they must be ecclesiastical technicians; planning an overall parish program, finding workers to carry forward the program, advising and meeting with the groups involved. As a result there are many in a parish who complain, as did a recent visitor at my office, "The only time I am called on is for money once a year. For the last twenty years no minister or layman from the Church has been to my home simply because I am a member of the Church."

To Minister

IN THE new Testament the words "minister", "to minister" occur over again and again. "Deacon", "to deacon" and "deaconing" are a constant refrain. A ministry of persons to per-

sons is a keynote of the redemptive fellowship which is the Church. And isn't this the real role of men in the Church? "I will make you fishers of men" was Christ's promise and challenge which gains meaning when we discover the true role of men in the Church's life. But in the average parish only a few men are involved actively in any kind of ministry.

In the Church School as a rule a handful of men render an important ministry — and what unsung heroes are these! Again in the Brotherhood of St. Andrew we find another small group who at Rock Creek Church are devoted to monthly doorbell ringing to welcome and extend an invitation to newcomers in a given neighborhood. Then we have the vestry. And to be on the vestry is the most exalted position to which an Episcopal layman can aspire. Yet a vestryman for the most part is a housekeeper, largely concerned with the furniture and fabric of the parish plant. At Rock Creek parish, with its ancient churchyard, they are both "cemetery housekeepers" and "parish housekeepers".

Men as Housekeepers?

THIS is important work but is housekeeping the challenge of the Church to its men? And if they can aspire no higher, could this be a partial explanation of why so many men are lost to the life of the Church? There are Churchmen who to find meaning for their lives give all sorts of time and energy to clubs, lodges, voca-

tional and avocational associations but they find little real meaning, little real challenge in the life of the parish. In the ministry of and to the parish church, as inherited from the Middle Ages and even now conceived, the rector is all and the layman little or nothing.

An assistant clergyman in a parish does not really solve the problem of an adequate pastoral ministry. Here, too, is only a partial solution leaving unanswered the true role and ministry of men in the Church. We believe that parish deacons are needed who will function as did the deacons in the early days of the Church. They not only were personal assistants to the Apostles but also teachers and evangelists, serving in other capacities. In fact in New Testament times the deacon was not an "unfinished priest" waiting for the Bishop to advance him after six month's apprenticeship. "Deaconing" covered a wide area of service and in the Epistle for ordering of deacons we learn that seven men were given the oversight of widows and other destitute persons. Theirs was a pastoral ministry.

Training Parochial Deacons

IN THE diocese of Washington there are excellent resources for training parochial deacons. Several men recently attended a parish leadership institute arranged by the diocesan Christian Education department. With others they joined in a process of learning to become more sensitive to the forces which operate in small groups of people.

As a further step twelve men from Rock Creek Church spent a weekend at a conference on the "Rediscovery of the Meaning of the Parish". Three laymen from St. Mark's Parish, Washington, were the conference leaders, and later several of our men participated in the training program for volunteer parish calling, given by the diocesan department of social relations and Red Cross workers.

A parish committee is now at work dividing Rock Creek Parish into zones or neighborhoods over which a layman might act as deacon with the assistance of several concerned men and women in that neighborhood.

In May, the rector and six, seven or more "deacons" began meeting regularly for training. Joint sessions with other interested parishes are anticipated. As the mother church of many missions and parishes in this diocese and as sponsor for the first parish day school for children, it would certainly be in our tradition to rethink the structure of the parish and to help restore the chief role of men in the life of the Church. I can

think of no greater cause for celebration on our 250th anniversary in 1962 than that a recognized pastoral ministry by the laity will have been restored.

When God comes to man he comes as a saving person in Christ. God comes as a person and is in dialogue with persons about things that really matter; ourselves, our souls and bodies and his purpose and meaning for it all. He brings us into his Church that we may be a holy people with a whole understanding of life — with the mission to bring others to this understanding and fellowship. He means us to be in true communication one with another as his family.

That his purpose may be fulfilled in our midst, " . . . Look ye out among you seven men . . . " .

Don Large

Enough of Pollyanna

POLLYANNA has had her day. In fact, she's held the center of the stage much too long already, and it's about time she was ushered, gently but firmly, somewhere off into the wings. This frightened generation has been cursed by many sentimentalities; but perhaps the worst of them all is the one which goes tripping blithely about with a silly grin on its face and a facile optimism in its heart.

Robert Browning must just have met Elizabeth Barrett when he composed that superficial couplet,

God's in His heaven —

All's right with the world.

Otherwise he certainly wouldn't have succumbed to such a rosy glow. God's in his heaven, all right. And we're profoundly grateful for it. But all is not even remotely right with the world. I suppose the poet was trying to imply that because God was in his heaven, all was automatically right with his world. But that never has been true, and it never will be.

Pollyanna has to learn that it's not enough to believe that God is a kindly old gentleman, and that he'll make everything come out right as rain for us, as long as we smilingly sit with our innocent hands in our laps, whilst we say our childhood prayers and keep our powder dry. All will go on being quite wrong with the world, until we learn to listen more faithfully with the

inner ear to him whose stewards and trustees we are. A lot more dedication to the blunt facts of pedestrian reality — along with a little less devotion to the will-o'-the-wisp of romantically wishful thinking — is urgently the order of the day.

Too many otherwise reasonable girls have made a mess of their marriages, simply because they deluded themselves into thinking they'd married the plumed knight on the dashing white charger, when in reality he was really a rather efficient grocery clerk with most of the headaches and heartaches that the rest of us share. And her witless visions do justice to neither the head nor the heart of either of them. The British versifier, A. P. Herbert, may have had this fact in mind when he wrote these wistful lines, concerning a young lady out walking with her beau:

Jack loves me well enough, I know,
But does he ever bite his lip,

And does he chew his cheek to show
That passion's got him in its grip?
And does his gun go pop, pop, pop
When fellers get familiar? No!
He just says, "'Op it!" and they 'op.
It may be life—but ain't it slow?

Yes, my dear, it is slow, but that's the way the world was put together. And the sooner you learn that fact, the happier you and Jack will be. Along with Pollyanna, you've got to learn that this life is filled with round pegs which simply must be accommodated to square holes. If you don't believe that, all you've got to do is sit in on a Geneva conference, for example, or stand by as God tries to touch the hearts of the ruthless. Better still, don't just stand by. Get in there and do a bit of pitching on the Lord's side yourself.

Meanwhile, just by way of a little compensation, who'll join me in a cordial toast to old Scrooge?

A Series of Twelve Articles on Unity and Truth

Incarnation, Theology and Evolution

By Prof. J. F. Bethune-Baker

THE Christian doctrine of the Incarnation has then as its fountain head what St. John sets out in his gospel, I: 1-16. And my thesis is a very simple one. Positively, it is that a really Christian theology should be permeated through and through by the conception of the world and man to which the phrase "the Logos became flesh" belongs. If this conviction about the significance of Jesus in the whole world process controls it through and through, it is a Christian theology. And negatively, my thesis is that doctrines which do not cohere with this conception, or are drawn from tales or pictures that are not like the truth it represents, are not really Christian and may be — and ought to be — eliminated from a theology that claims to be Christian, whatever learned authority or popular prestige they enjoy.

If these two propositions are accepted — and I think that on their merits they must be accepted — then the new knowledge, of which evolution is the label, that has come to our generation is not out of harmony with the fundamental idea of Christian theology.

And on the other hand, those elements in traditional theology, with which the facts revealed by our newer knowledge clash, are really found, on reconsideration of them, to be either survivals of primitive or pre-Christian religious ideas or philosophical pre-suppositions, which were never more than superficially Christianized, or else parasitical growths.

The time for smooth words about them has passed. It is time to cut them out of our theology. Among these we must surely place the idea that the divine operation in the world is only revealed to men in unusual events and acts, with disturbance of the natural order, as it is known in general experience, and in what we commonly call miraculous apparatus.

Jesus himself, though he believed that all things were possible to God, refused the signs that popular opinion looked for from the prophet and deliberately put aside as a suggestion of the devil the idea that he might depend on miracle for success in his mission. Yet his history has come down to us with all the accompaniments

that were expected to attest theophanies, and our traditional theology has presupposed this idea of divine revelation and operation, and contrasted it with the prosaic mode of man's discovery by his own unaided efforts.

Again, the theory of man's original state as one of bliss from which he fell by some fault of his own was widely current as an explanation of his sense of dissatisfaction with himself and his environment, his capacity for better things and his weakness to achieve them. The consequent doctrine of original sin which presupposes such a theory of original righteousness was no part of the earliest Christian teaching, and in the fifth century Augustine, its chief exponent, found his strongest support for it in a mistranslation of St. Paul. It has permeated the teaching of the Church with false views of man's history and of human nature, and the process of restoration which it suggests is recognized today as arbitrary and unethical. Here if anywhere in our traditional theology a new statement will be all gain.

Symbolic Truths

THE question of course arises whether such beliefs of the past and the stories in which they are embodied have not still some place in the realm of truth, and I cannot pass over this question in silence. I read somewhere lately that it was "a piece of pitiful sophistry unworthy of serious and honest thinkers" to argue that, while such stories are not historical they are "true in some symbolic or metaphorical sense".

For my own part I should want to distinguish. I do not think it has been reserved for our own generation to discover for the first time all the realities of the world and human nature, and I still find in some of these stories of the past what seems to me to be truth about the world and man. Thus the creation story in Genesis—the later one that stands first in our Bible—is no doubt wrong in many of its details; but it makes creation a shaping process and recognizes stages and insists that the whole is good; and again, it depicts man as the last of the stages—all else as it were as preparatory and subordinate to the production of that which most closely represents and embodies the creative principle that has been at work, one in whom its image and likeness is expressed. There is a great deal there of truth about the world and man and man's task in the world. And if you admit Origen's gloss on the Hebrew, namely, that man is made in the image of God to attain to his likeness, you

have a complete religious estimate of the meaning and purpose of life.

Or again to take a story where the facts at their face value are more fundamentally wrong—the story of the Garden of Eden and the Fall of Man. We know that the picture of primitive man's condition which that story gives is false. There never was a state of harmony or a golden age from which he fell. His whole history has been one of moral conflict, his primary animal instincts always active within him. There can be no question of restoration of what has never been. But the knowledge of the past we have today justifies us in believing that the process of the world is somehow directed to the attainment of a higher quality of being and existence than has yet been realized.

No doubt the story originated in man's dissatisfaction with himself and his environment, his sense of his own capacity and incapacity; and it is thoroughly pessimistic. The flaming sword which turned every way keeps the way of the tree of life.

Yet, though it offers no hope of attainment, the story does tell what the way is. There may be things good for food and pleasant to the eye and to be desired to make one wise, on the one side, and on the other the consciousness that they are things forbidden. This consciousness is already there in the story. It is not really primitive man with which it deals, but man at a stage at which his higher and his lower instincts are already drawing him different ways and he is able to choose; and he chooses the way of satisfaction of the desire which he feels at the moment. I do not think it is "a piece of pitiful sophistry" to say that the story is true in a symbolic sense, that it has the truth of a parable.

The Spirit At Work

I HAVE taken examples of very old folk-tales. The pity is that, just because they were incorporated in our sacred scriptures, they came to be regarded as intended to give authoritative information about questions which we call scientific, instead of being taken as religious valuations of the world and man's place in it. I have no doubt that the spirit which was at work in making them—the spirit at work in all religious legend and literature—was at work also behind, if not actually in, the composition of our own specially Christian scriptures. I have no doubt that some of the stories of our Gospels have their origin in the attempt to explain human experiences of an impressive and elusive kind by

reference to powers and activities of a higher order than the known and natural. There was an established fashion in these matters, which still survives among those who have not become wholly habituated to the fashion of thought which has gradually spread since Copernicus and Newton and Darwin.

And so the unknown quantity of which his contemporaries were aware in Jesus was accounted for by stories such as that of the nativity; and some of his own experiences and their experiences in connection with him — the elusive quality of which ordinary measures could not cope with — experiences of which nowadays we should try to find a psychic account, were described in terms of events or occurrences of a wonderful character in the sphere of sense and sound.

To dismiss these stories as worthless, when we are seeking a true valuation of Jesus himself and the whole experience of which he was center, is to shut one's eyes to some of the bits of evidence we have about him and the impression he produced. It is not the mark of a scientific enquirer to do so. It is not "pitiful sophistry" to use these stories as evidence of the kind I have indicated in making up our account of Jesus and the Gospel history. They come to us from the realm of poetry and picture; but experience of men and women like ourselves underlies them, and they help us to estimate the character and quality of that experience.

But, on the other hand, we are not entitled to allow them to control our conception of the relation of God to the universe, of the course of nature, or of the methods in which he is actually manifested in the cosmic process and human history. We are not entitled to use them to buttress old ideas of breaks and intrusions and interpositions from outside. They are not symbolic of truth in this respect — no more so than the old idea of creation of species after species out of nothing is symbolic of the theory of natural selection.

Common Experience

COMMON human experience seems, indeed, to give a large measure of support to a theology of catastrophe and crisis. Breaks in our lives, sudden intrusions of various kinds, do often happen. They are the obvious facts that anyone can see. A theology of the kind with which we are familiar corresponds to them. Any true rationale of life must include them in its survey.

But whereas no student of the natural sciences is hindered on his way to knowledge of his subject by Ptolemaeus or any other scientific authority of the past — Newton yields to Einstein, Darwinianism in some respects to the suggestions of later biological research — Christians today are hindered on their way to a true valuation of the world and human life by the fact that their chief leaders and theologians of the past fitted their religious experience into the framework of the ideas that were current before the modern era of science began.

Dr. Inge said that "miracles must . . . be relegated to the sphere of pious opinion". I am wholly with him in what I understand he meant, but I cannot think that the word "pious" can be applied properly to the opinion that the physical portents which are recorded in connection with the origins of the Christian religion really took place as recorded. I know that when Athanasius wrote his "Life of Anthony," he included stories of miracles which he regarded as well attested, and others that were less well attested; and of the latter he said that it was "more pious" to believe them. And this religious temper and disposition, this line of belief, has been continuous among Christians from the angels of the Nativity story to the angels of the story of Mons.

But I must affirm my conviction that it can never be a mark of piety to believe in any particular miracle recorded, in the past or in the present, when explanations of the origin of the belief are forthcoming that do not involve ideas about the universe and man's life-history in it and God's ways of working out his purposes, that our general knowledge today does not confirm.

It is not religious to ignore the revelation in all these respects that has come to our generation through the patient and exacting work of seekers after truth in many directions. There is more of religion in the wisdom of Rabbi Ben Ezra —

Here, work enough to watch
The Master work and catch
Hints of the proper craft, tricks of the
tool's true play.

It was no doubt 'Victorian' to say —

There lives more faith in honest doubt,
Believe me, than in half the creeds.

But today it may be the part of the highest faith to repudiate and disown all those religious pictures of the past which portray ideas about God and the world and man that nothing that we really know justifies us in harboring. We are as much responsible for what we believe as

for what we do not believe, and the pictures of the past to which I have referred are in conflict alike with ethical and with theological truth as they present themselves to us today.

Role of Science

SCIENCE describes. It does not interpret. It makes no use of the hypothesis of God. But when we seek an interpretation, that hypothesis and the Johannine doctrine of Incarnation seem to account for the facts as science describes them.

The standard of measure is not quantity but quality. Quality is always more elusive, less easy to measure, than quantity. But as it seems more fugitive, so it is also more diffusive. The sensitive catch it and spread it in turn. It was the new quality of the thought and character and life of Jesus that impressed itself on those who knew and heard of him. They caught it from him, because they were so constituted that they could. They had in their own being, waiting to be aroused, the factors which were dominant in his. It came as a new experience to them, giving them new conceptions of God and of themselves. It was a revelation of God and of man, made in the drama of human life, with Jesus himself as chief persona dramatis.

All theologies are man's own rationalizations of the experience of man. We have had many such rationalizations of what is called Christian experience. I wish that in this series of articles I could have better prepared the way for the suggestion with which I must now conclude. It is that, while the new knowledge of our own times puts out of court much of the details of earlier Christian theology, it supports the Johannine rationalization summed up in the words Logos and Incarnation. It supports the idea that the whole process is one in which spirit is ordering and organizing towards the production of higher orders of being, higher qualities of life. And, with our faith that that highest factor is God, it supports our belief that we can rightly see Jesus as God manifest under the conditions of human life.

Pointers for Parsons

By Robert Miller

SOME think of the Book of Jonah as a beautiful story, told as a protest against a religion that was becoming too narrow and too exclusive; others regard it as true history and see Jonah as a prophet who, however unwillingly, preached repentance to Nineveh and was heard. The point I want to make does not depend on either view for it is to ask whether Jonah's cry "Yet forty days and Nineveh shall be destroyed" should be cried anew.

We know that not only civilization but all human life is in danger from nuclear war and this frightful power of destruction may be loosed on the world by the will of very few men. This is frightening.

Is the Church likely to say "Thou shalt not?" No. Ought it to say so. It does not know but it does not think so. Would it say "Thou shalt." If threatened, yes.

Who then will cry "Yet forty days and the world shall be destroyed." An occasional clergyman, a scientist here and there, a few laymen. Who will preach "unless they repent?" Nobody.

What are parsons preaching about? The Christian life. They are earnestly exhorting their people to follow the way of Christ. Along the via dolorosa? Well, no. Not exactly.

We parsons are too busy counting the small change of morality to confront the dynamics of a world in strife.

"What does the man want now," muttered Dr. Boanerges as he read this. "As if it rested with the clergy to make the great decisions. If he must waste his time let him write to his Congressman."

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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THE WITNESS

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SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

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The WITNESS — Tunkhannock, Pa.

THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

Preaching Values In The Epistles Of Paul by Halford Luccock. Harpers. \$3.50

It's a safe bet that any book with Halford Luccock's name on the title-page will be genuinely unique. This latest volume of his is happily just that. And as the author calls it Volume I, there are evidently more like it to come, which is all to the good.

This has to do with Romans and First Corinthians, but it is not a commentary, nor is it a collection of sermon outlines nor even exegesis in the usual sense. It might be fairly called a series of sermon challenges based on 142 texts of St. Paul. The fundamental idea that underlies everything the author has written is the tremendous fact of the conversion of Greece and Rome, that great drama in which the Apostle himself acted and which dominated all he wrote.

New Testament students and parish priests hoping to stir their flocks to realize the great religious truths that St. Paul preached and which challenge all the tremendous problems of today's world, will miss a big chance if they neglect this unique book.

China Shakes The World Again by Charles Bettelheim & others. Monthly Review Press. \$1.00

This important booklet of 62 pages is a reprint of four articles on present-day China in recent issues of *Monthly Review*. Its title is purposely a harking back to the notable book on China ten years ago, *China Shakes The World*, by Jack Belden. The first article deals with China's "Communes" and is by a distinguished Indian scientist, archaeologist and historian. The second article, on "China's Economic Growth", is by a French economist of the Sorbonne. "Chinese Agriculture" is the next article, also by a French scholar, one of the leading authorities of the West on Asian agriculture. An Indian economist furnishes the last article on the subject, "Turning Labor Into Capital". To these intensely interesting and important articles, the editors of *Monthly Review* have added their own comment in a reprint of their editorial on "The Chinese Communes".

This booklet is a very big dollar's worth, especially because the U.S.

government policy has been and is to prevent, as far as possible, American citizens from going to China and see for themselves. Here, in this little book, two Frenchmen and two Indian scientists give us vivid and reliable information.

Understanding Roman Catholicism by Winthrop S. Hudson. Westminster Press. \$3.50

The chief merit of this book is its thorough documentation and the inclusion of the most important texts in the book itself. Students of Roman Catholic law and papal pronouncements will find here an excellent reference book. Scholars or ordinary folk who are curious or genuinely interested to know and understand Roman Catholic religious doctrine and worship will not find it here, for the author confines himself strictly to the consideration of the political and social aspects of Roman Catholicism and their significance for Protestants. The title of the book is therefore misleading, since no one can "understand" Roman Catholicism or any form of religion without intimate knowledge of doctrine and worship.

A Private House Of Prayer by Leslie D. Weatherhead. Abingdon Press. \$3.00

As one would expect from the well-known pastor, spiritual consultant and psychiatrist, Dr. Weatherhead, this, his latest book, is full of practical advice to Christians seeking a more realistic prayer life which will bring forth the fruit of good living and clear thinking in a difficult, problem-laden modern world.

The author presents a one-mouth program of prayer and meditation which follows each day the *bona fide* tradition that the perfect prayer is five-fold: adoration, confession, thanksgiving, intercession and petition. The words of the prayers suggested for each day are from various sources, wisely chosen; sometimes in the words of the author. The conclusion of the daily devotion is always a searching and suggestive meditation, frequently contributed by Dr. Weatherhead himself.

Whether used as a devotional manual for a month or not, the volume is a most valuable source-book of Christian prayer and meditation.

Mountolive by Lawrence Durrell. E. P. Dutton. \$3.95

Here is a novel by a British author, not so far widely known in this country, but welcomed enthusiastically by the *literati* as a work of brilliance and dramatic power. The scene of action is Egypt in the days before the second world war as the two earlier novels of the same author have been.

It has a haunting quality in its scenic descriptions and its delineation of characters has depth and conviction equal to the best of Henry James. The comments of a competent reviewer in the *Herald-Tribune* on one of the author's earlier novels is true of this present book: "Here is a remarkable novel: deeper in thought, more intricate in design, more distinguished in style than most novels. It is altogether worth our delighted and admiring attention."

The Gospel of Matthew (2 volumes) by William Barklay. Westminster Press. \$2.50 each.

These two volumes are the Gospel according to St. Matthew in a new translation by the author, but they are very much more than that. They are what used to be known as a "commentary", but differ radically from the classical form in that they are concerned simply with a general and popularly expressed interpretation of the Gospel rather than with textual or form criticism. This commentary then is admirably adopted for use in Bible study classes and for parish clergy in their sermons and instructions as well as by lay persons who are seriously concerned with a better understanding of the Scriptures. This Gospel of St. Matthew is designed as a part of a series that will deal with all the books of the New Testament. The editor is a well known scholar in Greek at the University of Glasgow.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

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The WITNESS

TUNKHANNOCK, PA.

Rabbi Who Escaped Nazi Terror Preaches Brotherhood

★ The Rev. Louis L. Mitchell and other ministers of Mahopac, N. Y., sponsored a service on June 7th "to get Jew and Christian in this area to realize they acknowledge the same one God."

The service was at the Church of the Holy Communion where Mitchell is vicar. Taking part were the Rev. Joseph Ingraham, Methodist; the Rev. Vance Campbell, Presbyterian; Father Victorin of the Russian Orthodox Church; Rabbi Abraham D. Feffer of Temple Beth Shalom, who preached. The local Baptist minister and the Roman Catholic priest declined invitation to take part.

Mitchell said that Mahopac has a winter population of 4,000 but increases to 17,000 with the influx of vacationists, most of them Jewish. Some tension between Jews and non-Jews has resulted and this service was aimed to help ease the tensions.

The little Episcopal church seats a maximum of 125—uncomfortably. There were 150 inside the church at this service, many of course standing. Outside there were from 50 to 75, straining to hear since there was no loud-speaker. It was the largest attended service in the 80-years of the church.

The Sermon

Rabbi Feffer preached on a text from Genesis: "God says to Adam (mankind); 'Where art thou?'"

His point was that Christians and Jews hid themselves in their churches and synagogues trying to work out their denominational salvation, and never listen to the cry from God to them. They are so busy with rummage sales, tea parties, strawberry festivals, that they become ends in themselves, and God's true work is impaired or not even thought of. He also

read from the Epistle of St. James, "Be ye doers of the word, not hearers only, deceiving your own selves."

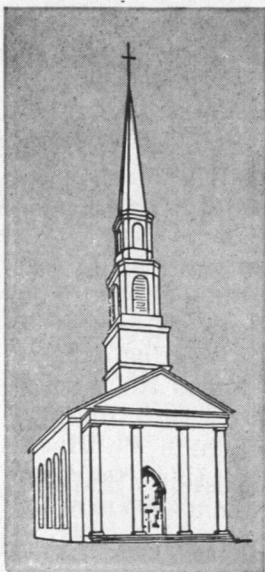
Lest We Forget

This is but a brief outline of the life of Rabbi Feffer. It gave a deep understanding of the meaning of brotherhood which he preached at this Brotherhood Service.

Rabbi Abraham David Feffer was born on May 15, 1928 in Drobin, Poland, which is about seventy miles from Warsaw. Drobin was primarily a Christian community, and Abraham was educated at the public school where Christian nuns were among his teachers.

Until the time when he was 12 years old, life was relatively peaceful for this small Jewish lad, though every year at the times of Christmas and Easter, he went about the streets with some trepidation. In Christian Poland there was hatred for the Jew, and in these times of the year when peace and good-will was proclaimed, many good Christians felt it their obligation to persecute those whom they believed were the "enemies" of Christ. On his right forehead, Abraham wears to this day, a scar inflicted by some Christian boys on a Christmas Eve in the 1930's.

On September 1, 1939, the Nazi army invaded Poland, and such Jewish families as the Feffers were forced from their homes and places of business. Abraham, with his father,



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mother, and sister were sent to a ghetto on the outskirts of Drobin. From this ghetto, where ten persons lived in one room, the Feffers were shuffled from one ghetto to another for the next three years.

As we in America were making Thanksgiving celebrations in November of 1942, Abraham with his family were taken to Aushwitz with 2500 other Jews. On November 23rd at midnight, women and men were separated at Aushwitz — Abraham being torn from his mother. Then, in rows of ten abreast, the 2500 came before a Nazi doctor who selected the healthy and sent the others to the gas chamber, after which they were cremated. Abraham and his father escaped death that night, but his mother and sister died with 2200 others.

Today there are only 16 alive out of the 300 who escaped the gas chamber November 23, 1942. Abraham's father died at Aushwitz after a brutal beating by a Nazi guard.

For the next three years Abraham suffered through the atrocities of life in Aushwitz. In early 1945, however, the end was in sight, for the Russians were pressing hard from the east, and the Americans from the west. Aushwitz had to be evacuated, and Abraham was taken to Dachau. After some months in that camp, he was again evacuated.

In the final weeks of the war with Germany, Abraham was placed on a train with about 2000 others and for three weeks they were without food, their only water being from rainfall.

Then the commandant of the train heard that the U.S. Forces were but ten miles away, and he fled the train, letting the "passengers" go free — those passengers who were not among the piles of corpses of those who had died of exposure and starvation.

Abraham and some others left

the train to meet the Americans and obtain food. However, there were many loyal Nazi citizens in the area and they herded those who had left the train back to the train. Abraham was shot through the leg by a Nazi youth in this action.

Three days later the Americans arrived. Abraham was taken alive off a pile of corpses. Almost totally incapable of movement, he was given proper medical care, and slowly regained his strength. He then proceeded to learn English and became an interpreter for the American army.

While acting as an interpreter, he met a Jewish American soldier from Brooklyn. Abraham remembered that he had an uncle living in Brooklyn, and after telling this Jewish soldier about it, word was sent by the soldier to a Yiddish newspaper in Brooklyn. They printed the information, and Abraham's uncle read the story and made arrangements for Abraham to come to this country.

After arriving on these shores, Abraham went through high school in record time, received a B.A. degree from N.Y.U., and entered the Jewish Theological Seminary in New York. After ordination, in a gesture of thanksgiving for his liberation, he joined the American army. He served for two years as chaplain in Ft. Hood, Texas. From this tour of service, Abraham came to Mahopac.

DOCTORATES GIVEN BY KENYON

★ Doctorates were conferred on seven men at the commencement of Kenyon College, held the weekend of June 6th. Clergymen so honored were the Rev. Hunsdon Cary, rector of St. John's, Youngstown; the Rev. Richard G. Salomon, professor at Bexley Hall; the Rev. William J. Wolf, professor at the Episcopal Theological School.

WORLD PEACE PROGRAM LAUNCHED BY CHURCH

★ A year-long program of education and action for world peace will be launched July 1 by the National Council of Churches throughout the country, R. H. Edwin Espy, associate general secretary, reported to its general board meeting in Seattle.

The peace project will be undertaken by four commissions of the department of international affairs in cooperation with social action units of the council's 32 constituent denominations, representing 38,000,000 communicants.

Espy said the commission will deal with four broad subjects: power struggle and security in a nuclear space age; overseas areas of rapid social change; changing dimensions of human rights; international institutions and peaceful changes.

During the project, he ex-

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plained, special consideration will be given to the findings of the fifth world order study conference, held last November in Cleveland.

This was a reference to the message on world affairs issued by the conference. Among other things the message recommended recognition of Red China by this country and the United Nations; disarmament by multi-lateral agreements going beyond the suspension of nuclear tests; a breakthrough in the cold war by advancing toward competition in ways other than war; more liberal economic aid to overseas countries.

In his report Espy also said that the "Hartford Appeal," which reaffirmed the right and duty of Churches to speak out on public issues, has been "extensively discussed and generally approved" by member-churches.

The appeal was issued by the council's policy-making general board at its February meeting at Hartford, Conn., in the wake of the controversy which followed the study conference's proposal that Red China be given diplomatic status. The board defended the right of the conference to speak for itself, but noted that its pronouncements did not constitute official council policy.

Dr. Dahlberg, principal speaker at a civic luncheon, called for a new kind of summit conference "to cleanse the soul of our generation." This conference, he pointed out, must be a "summit conference with Almighty God."

Deploring the vulgarity, cynicism and corruption in the nation, he declared: "There is something crooked about a generation that sings night and day about love and then fills

the divorce courts with contentious husbands and wives who battle each other for the custody of their unhappy children.

"Again, there is something crooked about a generation that speaks glibly about peace while spending forty billion dollars to train its choicest youth in the arts of scientific and military slaughter."

The Council president also was critical of those people who talk about democracy and freedom, but who refuse to sit in the same church or schoolhouse with people of another color.

YOUTH CAMPS CANCELLED AFTER THREATS

★ Two summer youth conferences planned by the Presbyterians in Florida have been cancelled because of threats of violence if Negroes participated, as was planned.

"Take Thou Authority To Execute The Office Of A Deacon In The Church Of God..."

These solemn words will be pronounced many times during the coming weeks as bishops of our Church ordain well over three hundred men to the first order of the ministry.

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CHURCH COUNCIL PLANS LITTLE OBERLIN

★ The Rhode Island Council of Churches is to have a faith and order conference in October, to be held at the conference center in Newport operated by the Episcopal Church. It is to be patterned after the conference held in 1957 at Oberlin College.

HISTORICAL SOCIETY HAS ARCHIVIST

★ The position of archivist of the Church Historical Society was assumed on June 1st, by Dr. Virginia Bellamy. Dr. Bellamy, a native of Knoxville, Tennessee, had been serving as professor in the Lexington Seminary, Kentucky, for the past six years. For three years she taught courses on the literature of the Bible at the University of Kentucky.

The archives of the Historical Society are located at the Episcopal Theological Seminary of the Southwest, Austin, Texas. The Church Historical Society,

founded in Philadelphia, Pa., in 1910, was established for the purpose of preserving valuable records, books, publications, and other historic data of the Church, for promoting the study and writing of its history, and disseminating the facts about it to the general public.

COMMENCEMENT AT THE PACIFIC

★ Eight doctorates were awarded at the commencement of the Church Divinity School of the Pacific, held at St. Mark's, Berkeley. Bishop Harold E. Sexton, archbishop of British Columbia, and Bishop Faulkner Allison of Chelmsford, England, received degrees.

American clergymen so honored were the Rev. Carl N. Tamblin, rector of St. Luke's, San Francisco; Canon Richard Lief, head of city missions in Los Angeles; the Rev. Yim S. Mark, retired clergyman of

Honolulu; the Rev. Wilfred Hodgkin, secretary of the trustees of the seminary; Bishop Quarterman of Northwest Texas.

Bachelor degrees were conferred by Dean Johnson on 41 seniors and four men received diplomas.

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-BACKFIRE-

John H. Woodhull

Prof. at Buffalo University

Your recent articles by Dr. Bethune-Baker are excellent and the author is safe from the heresy hunters.

No doubt the leadership of the Church needs vitalizing. I recently read an article by Dr. Taylor, formerly Dean of the Episcopal Theological School, in which he compares the condition of all theological schools of America to the condition of the medical schools 50 years ago. We all know the sudden great leap in the prestige and achievements of the medical profession in the last 50 years. A similar advance in the clerical profession is much to be desired; and I am sure it must begin in the theological schools. May I not suggest a simple program in language a layman can understand?

Raise the intellectual requirements for admission to our theological schools drastically.

Raise drastically the standards required for graduation . . . in terms of capacity for achievement and of scholarship.

Double the salaries and perquisites of the professors of the school at once; this is necessary to give these men the backbone to maintain standards in this age of flabbiness (mental and spiritual flabbiness)

The professors must have the prestige and authority that comes from

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scholarship; and scholarship is not something cheap.

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Can be considered potential scholars in the true sense.

This is the most important subject before the Church today.

By Shirley B. Goodwin

Rector of Trinity, Portland, Me.

Re the Article (April 30, 1959) Morning Prayer or Holy Communion by James Joseph, rector of St. Paul's Church, San Antonio, I always have the feeling when one side of a question is presented that somehow the legal oath "Do you solemnly swear that the evidence you shall give shall be the truth, the whole truth, and nothing but the truth. So help you God.", should apply to such writers.

In the light of the traditional use of Morning Prayer for generations in the Episcopal Churches of our country such a general statement (as follows) seems to be a peculiar conclusion, to say the least:—"The Daily Offices are the frame of our worship, and centered within them is the great central act of Christian offering which our Lord commanded as his memorial. Without its central part, the frame becomes an empty and useless thing."

Morning Prayer, as we know it, does not end in 20 minutes on page 20 of the Prayer Book. It continues on with an offertory, the preaching of the word, great music of the Church in anthem and hymn, and to my mind is a complete and satisfactory worship offering of great beauty and meaning. I fail to see the advantages, now practised in some places, of reading Morning Prayer before the service of Holy Communion; and I do see the loss incurred by the lay people who no longer have a choice between the two traditional services of Holy Communion and Morning Prayer both of which properly, by practice, play their part in the Sunday worship tradition of our Church in this country.

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