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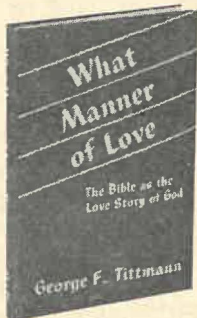
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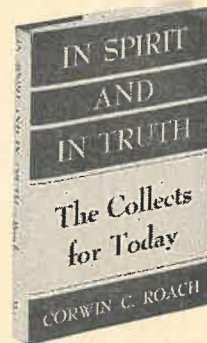
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The Living CHURCH

Volume 139 Established 1878 Number 22

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

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THINGS TO COME

November

- 29. First Sunday in Advent
- 30. St. Andrew

December

- 2. General Board meeting, National Council of Churches, Detroit, to 3d.
- 6. Second Sunday in Advent
- 7. National Council meeting, Milwaukee, Wis., to 9th
- Friends of the WCC, annual meeting, New York, N. Y.
- Executive Committee, U.S. Conference for WCC, annual meeting, New York, N. Y.
- 13. Third Sunday in Advent
- 15. N. Y. suffragan election
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. **THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press. **THE LIVING CHURCH** is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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November 29, 1959

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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.)

No Heresy Here

Recently [L.C., September 13th] you published an article on hypnotism which was written by one of my priests. The Rev. Joseph Wittkofski has been in my diocese for 16 years and, as you probably know, he was formerly a priest of the Roman Church.

I want to thank you for having the courage to publish his piece on hypnotism. Intellectually he is far better trained than the great majority of our clergy and, furthermore, has tremendous imagination, drive, consecration, and conviction. I do not always agree with him, but I most certainly value his dedicated priesthood beyond words of expression here.

I was interested in the fact that a number of reactions to his article were published in THE LIVING CHURCH and the majority of them



were on the negative side. He was attacked scientifically, medically, theologically, and personally. I know little about hypnosis, but I know a lot about Joe Wittkofski. I had a visitation at his parish today and this is what I found.

The church was packed to the extent that chairs were placed in the aisle and people were standing out on the street in a vain attempt to get inside the edifice. Furthermore, the people truly represented "all sorts and conditions of men." They were professional men, businessmen, but mostly working men from the steel mills, the coal mines, and the surrounding heavy industries. Also, the people represented every imaginable nationality, race, and cultural background. He is assisted by another former Roman priest who is on the executive staff of the Jones &

ANGLICAN CYCLE OF PRAYER

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

November

- 29. Open
- 30. Open

December

- 1. Virginia, U.S.A.
- 2. Waiapu, New Zealand
- 3. Waikato, New Zealand
- 4. Wakefield, England
- 5. Wangaratta, Australia

Laughlin Steel Corporation and is a highly trained psychologist. He had an eminent post in the Roman Church before he came to us.

I am somewhat amused by the letters of criticism that sought to shake the practices of my fine priest, Fr. Joe. If his critics can begin to duplicate the solid Christian ministry that this fine priest exemplifies, I would be surprised. Furthermore, if a greater understanding of hypnosis would produce what he has produced, I would suggest that all of us take a treatment under his spell and become a little more conditioned in the deep experience of the faith. I am sure that you will find no heresy here, but that you will discover innumerable souls in the Monongahela Valley and far beyond who have been wonderfully helped, healed, and made happy through the priesthood of Joe Wittkofski.

✠AUSTIN PARDUE

Bishop of Pittsburgh

Pittsburgh, Pa.

Gothic and Contemporary

I was interested to notice in your cover picture [L.C., November 1st] of the "contemporary" Church of St. Paul, Peoria, that "gothic" vestments are worn. Certainly no "radical departure from romantic 19th century" notions here! Even the bishop wears a "gothic" cope with pointed hood tassel. Am I to infer that among the ornaments of the church "gothic" vestments alone are somehow timeless?

(Rev.) F. HASTINGS SMYTH

Superior,

Society of the Catholic Commonwealth
Gloucester, Mass.

Editor's Note: Asked to comment, the Rev. Canon Gordon E. Gillett, rector of St. Paul's, wrote:

"I certainly don't think that Gothic vestments are necessarily the end of the development of Eucharistic vestments. However, I have seen nothing, to date, which I think is any better. Also, we have a goodly supply of them and I suppose we will wear them until they give out."

The Church in the Waiting Room

This is to request your consideration in sending a bundle of 15 to 20 copies of THE LIVING CHURCH to be distributed in the waiting rooms of All Saints Episcopal Hospital here in Fort Worth [see page 9].

As the chaplain I expressed the feeling to the board that any religious publications in the waiting rooms ought to be Episcopally oriented. We are not now and will not in the foreseeable future be able to finance such a project. It is for this reason that we are making this request to you.

If it is not the policy of the foundation to give the magazine in this manner perhaps you will know of some concerned individual or organization that would be willing to underwrite such a program.

(Rev.) DALE W. BLACKWELL

Chaplain, All Saints Episcopal Hospital
Fort Worth, Texas

Editor's Note: Readers interested in furthering this journalistic ministry may help by sending a check to THE LIVING CHURCH, 407 East Michigan Street, Mil-

Continued on page 30

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Because thou hast given salvation unto mankind through the coming of thy well-beloved Son in great humility, and by him wilt make all things new when he shall come again in his glorious majesty to judge the world in righteousness. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

Preface for Advent and Sanctus from *The Scottish Book of Common Prayer*



The new St. Michael's-by-the-Sea, Carlsbad, Calif., was dedicated not long ago by Bishop Bloy of Los Angeles. Designed by Robson Chambers of Palm Springs, Calif., who is a Churchman as well as an architect, it is a blend of the modern and the conventional. The altar was designed by the architect and made by a local marble craftsman. A parishioner made the mosaic panel on the altar. The tabernacle is of white onyx and was also made locally. Vicar of St. Michael's-by-the-Sea is the Rev. Andrew D. Milstead.

The Living Church

**First Sunday in Advent
November 29, 1959**

For 81 Years:

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

DISASTERS

Tragedy in the Gulf

On November 16th, a four-engine DC 7B on a Miami-to-Los Angeles run, plunged into the Gulf of Mexico near New Orleans, killing 42 persons aboard. Shortly thereafter, the Presiding Bishop received a telegram from Bishop West of Florida, saying, "Dean and Mrs. McGavern officially lost in airline tragedy. Burial offices 11 a.m., November 18th, St. John's Cathedral."

Dead were the Very Rev. Charles Leighton McGavern, dean of St. John's Cathedral, Jacksonville, Fla., and Mrs. McGavern, the former Ferdinande R. Poppe. Dean McGavern had served at the cathedral only since last September, when he came there from Christ Church, Macon, Ga., where he had been rector since 1956.

When the disaster occurred, Dean and Mrs. McGavern were on the way to the funeral of the wife of the Very Rev. Julian Bartlett, dean of Grace Cathedral, San Francisco, in New Orleans. (Mrs. Bartlett died of a heart attack.) Dean Bartlett had been a member of St. Paul's, New Orleans, when Dean McGavern was rector and entered the ministry partly through his influence, serving for two years as assistant minister under him.

Memorial services were held at St. John's Cathedral on November 18th, and also, on the same day and mostly at the same hour, at Holy Cross Church, Tryon, N. C., Christ Church, Macon, Ga., St. Paul's Cathedral, Buffalo, N. Y., St. Paul's, New Orleans, at all of which Dean McGavern had served, and at St. James' Church, New York City.

In addition to his parish ministry, he had served as chaplain in the U.S. Air Force from 1942-46.

Dean McGavern was born in Buffalo, N. Y., in 1906. He received the bachelor of science degree from Syracuse University in 1928 and was graduated from the General Theological Seminary in 1935, and ordained the same year. He was a deputy to General Convention of 1955.

Surviving are a daughter, Mary Leighton, 18, and son, Richard, 16.



St. John's Cathedral, Jacksonville: The dean will not return.

EPISCOPATE

New York Nominees

Four clergymen have been selected by a nominating committee as possible choices for suffragan bishop of New York. To be considered at a special convention on December 15th are: the Rev. John A. Bell, rector of the Church of the Incarnation, New York; the Rev. Dillard H. Brown, jr., rector of St. Luke's Church, Washington, D. C.; the Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York; the Rev. Canon J. Stuart Wetmore, director of the department of Christian education, diocese of New York.

Other nominations may be made from the floor.

The extent of the work in the diocese has made it necessary to elect a second suffragan. The new bishop will work with the Rt. Rev. Charles F. Boynton, now suffragan, and Bishop Donegan, the diocesan.

Ancient Church in a New Country

Churches over the nation celebrated on the weekend of November 15th the 175th anniversary of the bestowal of the episcopate on the Church in the United States.

Although the Episcopal Church in this country is 352 years old, it was not until Samuel Seabury was consecrated bishop for the state of Connecticut in Aberdeen, Scotland, in 1784, that the Church here received its first bishop.

At Trinity Church, New York, Bishop

Washburn, retired bishop of Newark, said:

"The United States was a new country but our Church was not to be a new Church; it was to be a newly established branch of the ancient Church, tracing its succession through Scottish and English lines back to Augustine, the first Archbishop of Canterbury in the sixth century."

At the Cathedral Church of St. John the Divine, New York, the Rev. Canon Edward N. West reminded the congregation of the two conditions imposed at the time the episcopate was given to the Church in the United States. The form of communion service from the liturgy of St. James was required, and the Church had to remain autonomous, subject to no external control. He said:

"That is why the Archbishop of Canterbury commands our honor and respect, but not our allegiance, since the Church in England has no authority over the Protestant Episcopal Church in America. Nor are we subject to any government. We are not answerable to any civil body; we are answerable only to God."

Three special services were held in the diocese of Connecticut, where special offerings were taken on Sunday, November 15th, in parishes and missions, to be given to the diocese of Aberdeen and Orkney, Scotland, in thanksgiving for the gift of the historic episcopate to Connecticut and the new world. The offering will be used to help complete a new mission church in a fast-growing area in Scotland, according to Bishop Easson, of Aberdeen and Orkney.

Preacher at the special service at St.





Samuel Seabury
A defection forestalled.

James Church, New London, Conn., where Bishop Seabury was rector, and is buried, was the Rev. A. Pierce Middleton, Ph.D., himself a graduate of the University of Edinburgh, who said:

"The election and consecration of Samuel Seabury as Bishop of Connecticut was something more than a chronological 'priority' among American dioceses. It is of national importance because it represented a determined attempt by a group of priests to forestall the defection of the American Church from Apostolic Succession."

Special services were also held at the Cathedral of the Incarnation, Garden City,

Long Island, at Trinity Church, the Cathedral of St. John the Divine, the Church of the Epiphany, the Church of the Ascension, and the Church of the Transfiguration in New York City, and at St. Andrew's Church in Houston, Texas.

RADIO

Relabeling Is Out

The Episcopal Hour radio program retains its name for the time being as a result of unanimous action of the synod of the Fourth Province, and will not be known as "The Protestant Hour." [See col. 3 and p. 8 for other synod action.]

Meeting in Christ Church, Greenville, S. C., on November 10th and 11th, the synod unanimously adopted a resolution supporting the stand of the trustees of the Episcopal Radio-TV Foundation that the name not be changed. The Episcopal Hour is the Episcopal Church's segment of the Protestant Hour radio series. There has been considerable agitation to label the entire series "Protestant."

Before this action by the synod, 40 Church groups and 698 individuals had responded to the informal survey conducted by the Foundation "on the name." Results showed 688 favoring retention of "The Episcopal Hour"; nine laymen, one clergyman advocating "The Protestant Hour"; all 34 bishops replying voting for "The Episcopal Hour."

The Episcopal Radio-TV Foundation works with the Methodist, Presbyterian U.S., United Presbyterian U.S.A., and United Lutheran Churches in maintaining a 360 station network, which airs

successively programs of the cooperating Churches. The five Churches use the facilities and studios of the Protestant Radio-TV Center, Atlanta, Ga., each Church financing its own programming.

Scheduled speakers for the 1960 Episcopal Hour, the synod was told, include the Presiding Bishop, who will preach on Easter Day, and the Rev. Dr. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh, Pa., who will preach the other nine sermons of the 10-week series. The Episcopal Hour is available for broadcast on stations throughout the country at no cost to parish or diocese.

Love on the Schedule

The Episcopal Radio-TV Foundation has launched plans for scheduling 10 C. S. Lewis radio talks on "Love." The action was taken at the Fourth Province synod.

The Episcopal Hour will not carry the Lewis lectures, but the Foundation is interested in seeing that they have wide distribution throughout the country. Kits containing full information and aids in scheduling on local stations have been sent to all diocesan promotion and radio-television chairmen and to college workers. Others may secure kits from the Foundation, 2744 Peachtree Rd., Atlanta 5, Ga.

The Church Society of College Work is cooperating with the Foundation in releasing the Lewis series to insure scheduling of the programs in college communities.

Synod voted to continue its annual appropriation of \$18,000 for the support of the Episcopal Hour and associated programs.

Eight new trustees were elected by synod to the Foundation's board: Mrs. R. C. Gonzales, the Bishop of Louisiana, the Rev. Curtis W. V. Junker, the Rev. John Ellis Large, Mrs. Richard Ordway, John T. Phillips, Jr., Dr. Morgan B. Rairford, W. Tom Rice.

SOCIAL RELATIONS

Needs of Older People

Older people and their needs constituted a center of attention for the members of the synod of the Fourth Province meeting in Christ Church, Greenville, S. C., November 10th and 11th [see also, above and next page].

Printed matter on the theme, "Developing and Understanding the Needs of Older People and the Role of the Church in Meeting These Needs," had been mailed in advance to bishops, and to clerical and lay deputies. Miss Dorothy T. Pearse, consultant to services for the aging in the department of social relations, diocese of Washington, addressed the synod in joint session with the Churchwomen of the province. Mrs. Mary Cleverly, special assistant in F.H.A. for housing for the elderly, addressed another joint session.

Fifty-Two Gifts

A year-round series of gifts for your Church-member friends is yours at the scratch of a pen on the reply card bound in this issue. Every week, the postman will bring your friends THE LIVING CHURCH to inform them on the life, work, and thought of the Church, and to remind your friends of your thoughtfulness toward them.

A gift subscription to THE LIVING CHURCH is not, pricewise, a substitute for the handkerchief you might send to a casual acquaintance. But that special friend who deserves a significant gift will welcome it. The first subscription you order (whether for yourself or others) is \$8.75, and all others are only \$7.00. Wish your friends a merry Christmas by giving them an informed New Year.

New President

Bishop Louttit of South Florida was elected president of Province IV (Se-wanee) for three years, succeeding Bishop Jones of Louisiana. New vice president is Bishop Claiborne of Atlanta. Re-elected were the secretary and the treasurer; the Rev. G. Ralph Madson of Tampa, Fla., and Mr. Carl S. Ingle of Jacksonville, Fla.

Functions Defined

The synod of the Province of Washington met at Bruton Parish, in Williamsburg, Va., along with the provincial meetings of the Episcopal Churchwomen, the Daughters of the King, and the Church Periodical Club. Bishop Mosley of Delaware was elected president of the Province.

Given attention by synod were: laymen's work, World Refugee Year, Christian healing, gambling, capital punishment, and the subject of "the Church and Social Drinking." A budget was adopted, providing for the employment of a priest as college worker in the Province.

The preamble to the Ordinances of the Third Province was amended to list these functions of the synod:

"(1) Promoting fellowship among the dioceses of the province.

"(2) Sharing and providing professional advice and information to diocesan leaders in the fields of religious education, missions, and Christian social relations, and in other fields which may be determined in the future.

"(3) Helping to deal with special problems peculiar to the third province.

"(4) Interpreting, activating, and implementing the National Council's program to the dioceses, and interpreting diocesan programs to the National Council.

"(5) Initiating new programs, procedures, and pioneer experiments in the aforesaid fields.

"(6) Educating our people in the work of the larger Church, beyond the diocese."

The 1960 Synod of the Province will be held in the Diocese of Maryland.

MINISTRY

Calling and Understanding

Over 60 delegates from dioceses in a six-state area attended the annual conference on the Ministry at Kenyon College, November 7th to 9th. The conference was sponsored by Bexley Hall, Kenyon College's divinity school, and was the largest in a number of years. Denis Baly, director of the 1959 conference and an instructor at Kenyon, reports that "no attempt was made at this year's conference to convince men to join the ministry, as had been done in the past. Instead, Bishop Blanchard [of Southern Ohio, who delivered the main addresses,] directed his lectures toward a clarification of the nature of the Church, so that listeners would understand that which they might be called to serve."

BRIEFS

AT HOME ON THE RANGE: The Rev. Robert Hodgson, deacon-in-charge of St. Luke's Church, Plattsmouth, Neb., went to Honolulu as one of 25 finalists in a cookout contest "for men only" sponsored by Kaiser Foil.

NOT GUTSY: A story in *Newsweek* of November 16th about an organization in Schenectady, N. Y., bearing the attention-getting title of G. U. T. S. (Gear Up for Tomorrow in Schenectady) said that businessmen, clergy, labor leaders, educators and just plain folks were rallying behind the movement, whose aim is to bring 10,000 new jobs into the city by 1963. THE LIVING CHURCH's correspondent reports that none of the clergy involved were Episcopalians, since none of the priests of the Church were brought into touch with the venture. However, they are watching it with interest, and urging laity to do whatever they can for it.

STUDYING THE FATHERS: Plans to establish a center for study and publication of the Church Fathers were approved by the Holy Synod of the Ecumenical Patriarchate meeting in Istanbul recently. The center will be housed in a monastery owned by the patriarchate and located near Salonika, Greece.

THE PRAYER BOOK IN BUSINESS: Laymen of the Church of the Messiah, mission church of the diocese of Tennessee, have developed a unique method of fund raising for the church and of bringing religion into the lives of businessmen. They have had "A Prayer for Every Man in His Work," from the Book of Common Prayer, printed and framed and find they sell well at \$2.50 for Christmas presents to businessmen.

BEDSHEETS IN THE CHANCEL: Dr. Tom F. Driver, theology professor at Union Theological Seminary, addressing a workshop on church drama sponsored by the Capital Area Council, said in Albany, N. Y., that church plays don't have to be "nightgown nightmares," and that nativity plays have a place in the chancel but need not be monotonous ones with "old bedsheets and bathrobes" for costumes. Dr. Driver, drama critic of *Christian Century*, said some modern secular plays explore ideas and human situations that have a vital interest for the Church but may not belong in the chancel. He suggested this criterion: "Can this activity be dedicated to the glory of God?"

DUAL ROLE: The Rev. Peter Dally, formerly vicar of St. Luke's Church, Walport, Ore., and St. John's, Toledo, Ore., is to be rector of Epiphany Church, Chehalis, Wash., and pastor of Holy Cross Polish National Catholic Church, Pe Ell, Wash.

COORDINATING THE EFFORT: The International Committee for the World Refugee Year, which includes 74 religious and other agencies, meeting in Geneva, adopted a resolution to create a world trust or foundation to coordinate global efforts on behalf of refugees. Further study will be undertaken on the proposal, but Dr. Edgar S. Chandler, associate director of WCC Division of Interchurch Aid and Service to Refugees agreed that there was need for "a common address." [RNS]



JESUITS TEACH PROTESTANTISM: Pope John XXIII has decided to set up a special Roman Catholic institute in Rome for the study of Protestantism, a report published by Agenzia Diplomatica, a news agency in Rome, said. The agency said the institute will be open to priests who already possess degrees in theology, its courses will last three years, and it will be conducted by Jesuits. [RNS]

CENTURY OF CHURCH SUPPLIES: National Church Goods Supply Company and Church Furniture Company, long-time advertiser in THE LIVING CHURCH is celebrating its hundredth anniversary as a leading manufacturer of church supplies for all Churches, this year. A number of new items are being offered as anniversary specials.

TO EACH HIS OWN: The British Broadcasting System, which has stipulated that every program be addressed to all listeners, will make an exception in the case of a new series of clergy lectures. The speakers — Anglican, Roman Catholic, and Free Church — will be invited to address themselves to their own people.

WITH MALICE TOWARD NONE: The Rev. James E. Williams, vicar of Trinity Church in Nashville, Tenn., said he felt no malice toward those who vandalized the 107-year-old Negro mission. He said that only a lack of spiritual training would prompt the twisting of the altar cross, and scattering of pages from a guest register, programs, and offering envelopes near the font. The parish council will decide later whether to continue the practice of leaving the church doors open at all times.

Voice Challenged

The voice most often raised in Pennsylvania's capitol "on behalf of the Church-people of the state" is that of the Lord's Day Alliance, vigilant in its opposition to any move to liberalize Sunday closing, liquor, or anti-gambling laws. The Alliance and its state and national secretary, the Rev. Dr. Melvin Forney, a Baptist, recently had its "voice" challenged by a volunteer group of six clergymen.

To the surprise of a senate committee considering giving Philadelphia and Pittsburgh the right to a referendum on Sunday liquor sales in hotels, these clergymen denied Dr. Forney's right to speak for them on this or any other issue. As spokesman, the Rev. William Vaughn Ischie, Jr., of Christ Church, Kensington, Philadelphia, told the press: "Dr. Forney probably represents less than 1% of the Christians of the state."

Joined with Fr. Ischie were the Rev. William D. Turner, of the Church of St. Augustine and the Covenant, Philadelphia, a member of the department of Christian social relations of the diocese of Pennsylvania, the Rev. E. F. Lefebvre, of St. Mary's Church, Williamsport, the Rev. William B. Williamson, also of Williamsport, a member of the executive council of the diocese of Harrisburg, and clergy of two other Churches.

ECUMENICAL

Doing and Saying

"Jesus Christ the Light of the World" is a transcultural symbol, according to the Rev. Dr. Joseph Sittler, professor of theology on the Federated Theological Faculty of the University of Chicago. Dr. Sittler set the theme for the fifth biennial

Chicago Conference on Christian Unity, held at Garret Biblical Institute, Evanston, Ill., and sponsored by the Ecumenical Institute and the Church Federation of Greater Chicago on November 13th and 14th. Pointing out the appropriateness of the symbol of Light, Dr. Sittler emphasized that the Third Assembly of the World Council of Churches in New Delhi in 1961 will be held on non-Western, non-Christian soil.

Dr. I. T. Niles of Ceylon, speaking on the role of evangelism in a changing world, said that "the statement, 'the Church must do something,' usually means 'the bishops must say something.'" He also pointed out that when the Church is truly the servant in the world, it is also at the mercy of the world, as was the Church's Lord.

Among other speakers at the conference was the Rev. Dr. Raymond Maxwell, Episcopalian and executive secretary of the department of Inter-Church Aid of the World Council of Churches.

HOSPITALS

All Saints, Dallas

The new All Saints Episcopal Hospital, Fort Worth, Texas was dedicated by Bishop Mason of Dallas on All Saints' Day.

Bishop Mason first blessed the dedication plaque on the front pavilion of the hospital, and then blessed the chapel and its appointments. The rest of the hospital had been blessed before patients were admitted on June 26th.

All Saints Hospital was founded in 1896 by 15 women from Trinity Church, Fort Worth. The new hospital is the result of over 10 years of planning, prayers, and money-raising, including individual bequests, funds from the Greater Fort Worth Hospital Fund, the Hill-Burton-grant-in-

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INTERNATIONAL

CANADA

Three Bishops for Toronto

Toronto radio on November 14th broadcast the election of the Rt. Rev. G. B. Snell, Ph.D., D.D., suffragan bishop of Toronto, to be coadjutor of the diocese, and the Rev. Canon H. R. Hunt, M.A., D.D., executive secretary of the General Synod, to be suffragan. Now for the first time the diocese of Toronto will have three bishops on active duty, to serve an area of 10,000 sq. miles with 273 active clergy and 173 lay readers. The diocesan bishop is the Rt. Rev. F. H. Wilkinson.

JAPAN

New Wing

The trustees of St. Luke's International Medical Center, Tokyo, met on October 15th, when they acted on and approved authorization of the building of a new wing of the hospital, to be devoted to out-patient service, as approved by the American council of the center. Ground for the new wing is to be broken soon, with the hope that it may be dedicated on St. Luke's Day, 1960.

ENGLAND

The Soul in Espresso Bars

When opening a new Church school at Bethnal Green in London's East End, Princess Margaret took the opportunity of showing that members of the royal family do not think in well worn platitudes. Among her words:

"I am particularly glad to hear that there is a determination to turn this into a Church school in fact as well as in name, and to link it with the local churches. In these days, a plethora of material pleasures are constantly being offered as ideal goals for prosperity and happiness and we need the inspiration of our Christian Faith to help us over our problems. It is no good for man to seek escape in luniks and rocketry and to leave his soul morally earthbound among the television sets and espresso bars."

DEWI MORGAN

GERMANY

Hunger for Righteousness

Bishop Dibelius of Berlin (EKID) preached a Reformation Sunday sermon in East Berlin's St. Mary's Church, in defiance of Communist threats to bar him from the Soviet sector. He drove unham-

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Fort Worth Star

Hospital dedication: the Rev. Dale Blackwell, chaplain, Bishop Mason, the Rev. Norman V. Hollen
Ten years of planning, prayers, and money-raising.



Guidebook To The Bible

A commentary for laypeople
whose acquaintance with the Bible
is of the Sunday school variety

by the Rev. James L. Jones, Th.D.

Assistant Professor of New Testament Literature,
Philadelphia Divinity School

THE LAYMAN'S BIBLE COMMENTARY.
Balmer H. Kelly, Editor. John Knox Press.
\$2.00 each; 4 or more, \$1.75 each (any
assortment of titles). Volumes 1, 2, 14,
18, 22 boxed.

Volume 1. *Introduction to the Bible.* By
Kenneth J. Foreman, Balmer H. Kelly,
Arnold B. Rhodes, Bruce M. Metzger,
Donald G. Miller. Pp. 171.

Volume 2. *The Book of Genesis.* By
Charles T. Fritsch. Pp. 127.

Volume 14. *The Book of Hosea, The
Book of Joel, The Book of Amos, The
Book of Obadiah, The Book of Jonah.*
By Jacob M. Myers. Pp. 176.

Volume 18. *The Gospel According to
Luke.* By Donald G. Miller. Pp. 175.

Volume 22. *The Letter of Paul to the
Galatians, The Letter of Paul to the
Ephesians, The Letter of Paul to the
Philippians, The Letter of Paul to the
Colossians.* By Archibald M. Hunter.
Pp. 144.

Biblical commentaries are somewhat similar in their nature and purpose to tourist guidebooks. They are intended to help the traveler find his way around in a strange country, to see and to understand the important features of the area and to meet and to know the people who live there.

A visit to a bookstore will indicate a large number of guidebooks to the area in which we are interested, but closer examination will show that the books are

written with the interests and needs of a particular group in mind. While any guidebook might be informative, it will be most helpful to find a book directed to our particular concerns. This will, in part, explain the large number of biblical commentaries which are being published at the present time. Some of them are highly technical and intended for the scholar who has a fluency in biblical languages, archaeology, etc. Such a book would be of little use to the average lay person who might want "to visit" the biblical world to find out what it is all about.

The Layman's Bible Commentary has been prepared with the interests of the average lay person in mind, the individual who is intelligent and able to read and think, but who has little or no knowledge of the Bible beyond the smattering of stories vaguely remembered from Sunday school days. There is a need for such a project. A feature of the present renewed interest in the Bible is the recognition of its religious message — that through the Bible, God speaks to us today.

In these commentaries the emphasis on the meaning of the Bible never denies or minimizes the significance of the historical and linguistic foundations of the Book. Escape into allegory, mythology, or overly subtle typological religious values is entirely lacking in the five volumes now published.

To some readers the position of the authors will seem to be overly conservative. A closer reading will show that the authors are aware of and have considered the more radical critical attempts at solutions to the problems of biblical inter-



Biblical commentaries are like tourist guidebooks. They help us understand strange areas.

pretation. This familiarity is certainly indicated by the many other important books which these well known and highly regarded scholars have presented to the world.

The phenomenon, that many students after serious and devout study of Scripture have come to hold views similar to those held by the Church before the beginning of the critical movement, is not a victory of blind reactionism. There is a world of difference between the claims of a fundamentalist, who insists that his particular interpretation be held without question or examination, and the views of a man who has carefully and prayerfully dealt with the questions, examined the evidence, and arrived at a conclusion.

The conclusions of these authors are reached and offered in the spirit of true Christian scholarship. The books are very

brief, which means that at times unqualified conclusions are offered which will be in conflict with the views of many of the more advanced readers of the commentaries, e.g., the Pauline authorship of Ephesians, the South Galatian theory, the essential unity of many of the prophetic books, etc. All of the views offered are widely held and held on good evidence. If the author seems abrupt in his argument, we must remember the tremendous pressure on each of them to limit his work to the pages assigned to him.

The commentaries reflect the temper and needs of the age and are written "that he may run that readeth it" (Habakkuk 2:2 KJV). In times past such a project would have taken the form of a large one volume commentary such as are widely used today. But such a tome is formidable to the average reader and is becoming economically unfeasible. The commentary is, therefore, being published in 25 small (125-175 pages), readily carried, and easily read books with pleasing format and large print. Many prospective readers will also appreciate the fact that, for a relatively little cost, they may buy the volumes they find of interest at the beginning of their study of the Bible.

There are many general features of the project which merit special comment. The commentaries are all presented in canonical order, such as they appear in the Bible, and not in some reconstruction adopted by the commentator which may make more sense to him, but makes the reader search to find the passage upon which he is seeking guidance. Long quotations of Scripture are avoided — it is assumed that the reader will have and will use a Bible and space is not taken to reprint such material. The authors do not assume that the readers have knowledge of French, German, Latin, etc., or that they have access to a first-class theological seminary library. There are virtually no references to other works on the subject.

On the other hand, much use of Scripture is made to explain Scripture. References to passages in the New Testament are used to clarify the Old Testament and vice versa. Each of the commentaries begins with a very brief introduction, never more than 10 pages, often two or three, reviewing the problems of authorship, date, purpose, structure, etc., and showing how these matters affect the understanding of the book. The introduction is followed by an outline of the book which gives a quick view of its structure. The commentary portions are developed according to paragraph and topical sections of meaning, rather than by divisions of chapter and verse.

Generally, commentaries are not very interesting when read alone. The reviewer, however, found these to be generally good reading and would like to suggest the possibility of using these works as a preliminary survey to get an over-all

grasp of a biblical book before entering into a more detailed study of its sections.

The Layman's Biblical Commentary, when completed, will present the work of 25 authors. Most of them are scholars of world renown and all of them are thoroughly qualified for their task. However, most people who use this series will feel that certain authors commenting on certain books will speak more deeply to the readers' interest and needs than others. This is true of all series of commentaries and is inherent in the nature of such works.

Charles T. Fritsch in his volume on Genesis begins with an emphasis on the purpose and the message of the book. In doing so, he assumes and clearly explains the generally accepted composite source of the work. His descriptions of the anachronisms and inconsistencies (pp. 9ff.) would impress all but the most deeply entrenched fundamentalist. Dr. Fritsch does well to prepare the reader to deal with such problems, for any thinking student will discover them as he reads the Bible.

Among the many excellent passages in this commentary one might cite as an example the discussion of the birth of Jacob:

"Once again we are reminded that the line of descent in the special history of salvation depends entirely upon the grace of God. Isaac, Jacob, and Joseph (29:31; 30:22-24) are all children of miraculous birth" (p. 78).

Prof. Jacob M. Myers has prepared a valuable commentary on five of the minor prophets in the volume numbered 14 in



the total series. It is difficult to try to say so much in such a limited space and consequently the oversimplification is especially noticeable. The introductions, especially that of the Book of Joel (pp. 72-75), are models of comprehensiveness and briefness.

Many will feel that Prof. Myers has overstressed the case for unity of origin of the prophetic books, especially where there is a change of theme from judgment to hope. He reminds us, however, that:

"No prophet assumes the role of the Lord's man without some measure of hope. . . . In fact, there would hardly have been prophets at all if such had not been the case" (p. 83).

The Book of Jonah is dealt with in a dramatic and vital way which merits special consideration.

Turning to the New Testament we have in Volume 18 of the series, a commentary on Luke by Donald G. Miller. In his introduction, Prof. Miller states:

"The gospel is not basically a set of reli-

gious ideas. It is the record of what God has *done* for man. . . . Luke writes facts that are God's 'good news.' They must be studied as such. This demands intellectual effort and honesty. But beyond that it requires faith, surrender, obedience, service, worship. Here Life speaks to life, and must be answered by life" (pp. 7f).

It is not possible to see how this volume could be improved, and it will take its place among the outstanding commentaries on Luke for many years to come.

Prof. A. M. Hunter has prepared commentaries on Galatians, Ephesians, Philipians, and Colossians in one volume. The reviewer imagines that the author had his greatest difficulty in dealing with Galatians in the space permitted. It has a roughness lacking in other parts of this otherwise excellent volume and in places has an obscurity which is somewhat distracting.

Volume 1 of the series is entitled *Introduction to the Bible*. It contains five articles which deal with the Bible and how to read it. The first article, "What is the Bible?" by Kenneth J. Foreman, is a brief and stimulating consideration of the problems of revelation, inspiration, and authority. The second article, "The History of the People of God" by Balmer H. Kelly, the general editor of the series, and the third article, "The Message of the Bible" by Arnold B. Rhodes, both deal with a summary of the historical and religious message of the Bible.

While presented in different ways, there is a duplication which is somewhat tedious in a project which is otherwise very streamlined. The article, "How We Got the Bible," by Bruce M. Metzger is an excellent survey of ancient writing and its transmission, the text and textual criticism of the Bible, the history of the translation of the Bible, and the principles for evaluating translations of the Bible, clearly and simply written in 22 small pages!

The final article, "How to Study the Bible," by Donald G. Miller, is outstanding in its scope and suggestions. He discusses the approach to the study and the mood for such an approach. Here he reminds us:

"A willingness to do God's will in any situation is the most important requisite to discovering it. The truth that 'if any man's will is to do his will, he shall know' (John 7:17) is basic here. God may withhold his Word and his will from him who has no serious intention of doing it when he knows it" (p. 150).

This series of commentaries has made a promising beginning, and one looks forward to the publication of the remainder of the books which will be over a period of five years. The volumes now available will be valuable for individuals and groups which are studying the Bible. While it is entitled *The Layman's Bible Commentary*, it will be of great value to the clergy also.

Selected by THE LIVING CHURCH

with the help of 10 reviewers:

The

33 Best Religious Books

Of 1958-1959



POPULAR RELIGION

Recommended by the Rt. Rev. John S. Higgins, Bishop of Rhode Island, and the Rev. Eugene Ford, vicar of St. Martin's Church, Moses Lake, Wash.:

THE MINISTRY OF HEALING. By *John Ellis Large*. Morehouse-Barlow [Morehouse-Gorham], 1959. \$3. Bishop Higgins calls this "a balanced yet enthusiastic account of the author's convictions and experiences with the ministry of healing." The author, the bishop continues, "does not make the mistake of thinking that God always heals the body, but recognizes that 'the Christian who means business is the one who says, 'Lord, I'd like to serve You from a throne. But if need be, I'm willing to serve you from a cross. In either case I'm determined to serve You.''"

The Rev. Eugene Ford calls this book "the testimony of a parish priest who is 'dedicated to a ministry which manages to heal sometimes, to relieve often, and to comfort always.'"

Also recommended by Bishop Higgins under popular religion:

Last year the Christmas Book Number of THE LIVING CHURCH carried an article, by the literary editor and 12 collaborators, on the "Great Books of 1958" in the religious and related fields. The "12 collaborators" were readers to whom the literary editor had written, asking them to name some of the books which they considered "Great Books of 1958" in their own special field of interest.

This year we have followed essentially the same procedure, asking our collaborators to name what they consider some of the great books of the period September 1, 1958 to August 31, 1959. We present the results under the appropriate headings.

CHALLENGE AND RESPONSE. By *Max Warren*. Morehouse-Barlow, 1959. Paper, \$2.50. "... a penetrating, wide-ranging, and astringent assessment of the way in which 'the Anglican Communion seeks to make its contribution to the Christian mission of our time.'"

ELIZABETH THE GREAT. By *Elizabeth Jenkins*. Coward-McCann, 1959. \$5. "Miss Jenkins . . . has apparently read most of what others have written on Elizabeth I. . . . The author knows her fascinating subject far too well not to set forth Elizabeth's weaknesses, but she knows also that she is writing about a great person. Thus the Virgin Queen emerges in this book as the shrewd, vain, mercurial, coarse, dominant manipulator of people and the superb leader of her beloved England that she really was."

Also recommended by the Rev. Eugene Ford:

THE CREATIVE YEARS. By *Reuel L. Howe*. Seabury Press, 1959. \$3.50. "It is precisely the purpose of Dr. Howe to assure men and women that the 'middle years' can and should be the most exciting and creative part of life. This book confronts the discreative anxieties of middle life with the creative energy of God's love."

IRRELIGIOUS REFLECTIONS ON THE CHRISTIAN CHURCH. By *Werner Pelz*. Naperville, Ill.: Allenson, 1959. \$2.50. "This is a disturbing book about a disturbing God, and it will prove to all who read it that grace is an extremely purging experience by which to live."

OLD TESTAMENT

Recommended by the Rev. Harvey H. Guthrie, Jr., Th.D., assistant professor of Old Testament, Episcopal Theological School, Cambridge, Mass., and by the Rev. R. Rhys Williams, M.A., assistant professor of Old Testament, Nashotah House, Nashotah, Wis.:

AN OUTLINE OF OLD TESTAMENT THEOLOGY. By *T. C. Vriezen*. Branford, 1959. \$7.50. Fr. Williams calls this "the latest of a series of books by continental scholars in the field of Old Testament theology to be translated into English."

"Part one," according to Dr. Guthrie, "goes thoroughly into the nature of the Old Testament as the Word of God, into its 'spiritual structure,' its historical character, and its place in the Church."

Part two treats the content of Old Testament theology. . . ."

Also recommended by Fr. Williams:

THE EXILIC AGE. By *C. F. Whitley*. Westminster Press, 1958. \$3.50. A "new study of a crucial period in Israel's history," which "succeeds in relating the events of the exile to the whole sweep of history in the Near Eastern world of the 6th century B.C."

ARCHAEOLOGY AND THE OLD TESTAMENT. By *J. B. Pritchard*. Princeton University Press, 1958. \$5. "This companion volume to the author's *The Ancient Near East* (mentioned in last year's Best Books) . . . provides one with an excellent start in a subject which in these days of more and more new 'finds' in the Palestinian area is becoming increasingly more important to the study of the Old Testament."

Also recommended by Dr. Guthrie:

THEOLOGY OF THE OLD TESTAMENT. By *Edmond Jacob*. Harpers, 1958. \$5. "Until the promised translations of the theologies of Eichrodt and Von Rad appear, I should consider this probably the best in English (translation from the French)."

A CHRISTIAN THEOLOGY OF THE OLD TESTAMENT. By *G. A. F. Knight*. John Knox Press, 1959. \$5. "A book that is readable, and inspiring in the best sense of the word."

THE OLD TESTAMENT AS THE WORD OF GOD. By *Sigmund Mowinckel*. Abingdon, 1959. \$2.75. A book (translated from the Norwegian) that "takes the reader right inside the Old Testament faith in the God who works in history."

A LIGHT TO THE NATIONS. By *Norman K. Gottwald*. Harpers, 1959. \$6.50. "An excellent introduction to the literature of the Old Testament in its historical setting and with thorough attention to its theological implications. . . . Indeed, it would be well for clergymen who have been out of seminary for a decade or more to supplement earlier introductions with this or the following, in order to be up to date."

A CRITICAL INTRODUCTION TO THE OLD TESTAMENT. By *G. W. Anderson*. Naperville, Ill.: Allenson, 1959. \$3. ". . . readable, and brings one right up to date in Old Testament studies."

YOU SHALL BE MY PEOPLE. By *Edwin M. Good*. Westminster, 1959. \$1.50. "The first in a new series, 'Westminster Guides to the Bible,' this small (96 pages) book is an excellent presentation of the Pen-

tateuch against the background of the community of faith from which it came. Just the thing for the layman who sees no meaning in the laws and the 'begats.'"

NEW TESTAMENT

The Rev. Jules Moreau, M.A., S.T.M., assistant professor of New Testament, Seabury-Western Theological Seminary, Evanston, Ill., and the Rev. Eugene V. N. Goetchius, Ph.D., assistant professor of New Testament, Episcopal Theological School, Cambridge, Mass., recommend:

GNOSTICISM AND EARLY CHRISTIANITY. By *Robert M. Grant*. Columbia University Press, 1959. \$4.50. Dr. Goetchius calls this "a fascinating treatment of the ancient heresy which threatened to overwhelm the Christian Church in its infancy — brilliant and provocative."

For Fr. Moreau's comments, see page 18 of this issue, where his evaluation of this work appears as a review.

Dr. Goetchius also recommends:

ANCIENT JUDAISM AND THE NEW TESTAMENT. By *Frederick C. Grant*. MacMillan, 1959. \$3.50. "An examination of the relationship between the early Church and its ancient mother-faith by a master scholar. Very interesting and informative, this book puts into proper perspective all the manifold aspects of the Jewish background of Christianity."

AN INTRODUCTION TO THE THEOLOGY OF THE NEW TESTAMENT. By *Alan Richardson*. Harpers, 1959. \$5. "A scholarly and concise exposition of the faith of the apostolic Church. Comprehensive and suggestive, it is heavy going at times, but well worth the effort."

Fr. Moreau also recommends:

A SHORTER COMMENTARY ON ROMANS. By *Karl Barth*. Translated by D. H. van Daalen. John Knox Press, 1959. \$3. ". . . a powerful commentary on Romans. Not to be confused with Barth's earlier commentary, for it is an independent work of the stature we have come to expect from Dr. Barth's pen."

VIEWPOINTS: SOME ASPECTS OF ANGLICAN THINKING. Edited by *John B. Coburn* and *W. Norman Pittenger*. Foreword by the Rt. Rev. *Robert F. Gibson*, D.D. Seabury Press, 1959. \$5. For Fr. Moreau's comments on this volume see page 20.

CHURCH HISTORY

In this field, the Rev. Raymond W. Albright, Th.D., professor of Church history, Episcopal Theological School, Cambridge, Mass., recommends:

THE ALMOST CHOSEN PEOPLE. By *William J. Wolf*. Doubleday, 1959. \$3.95. "For the first time in a long generation an exegetical analysis of Lincoln's writings and personal attitudes on religion has come

from a scholarly and yet sympathetic hand. Prof. Wolf has described vividly and comprehensively the amazing biblical knowledge and religious insight of one of America's most profoundly religious and yet least churchly leaders."

THE NINETEENTH CENTURY IN EUROPE: THE PROTESTANT AND EASTERN CHURCHES. By *Kenneth Scott Latourette*. Harpers. \$7. "The latest volume in Prof. Latourette's analysis of 'Christianity in a Revolutionary Age,' the story of Christian history in the 19th and 20th centuries, provides both a panoramic view and a country-by-country account of modern developments in the life and thought of the non-Roman churches in Europe. The previous volume, *The Nineteenth Century in Europe: Background and the Roman Catholic Phase*, is written in the same amazingly wide perspective and well balanced proportion."

MARTIN LUTHER: SERMONS ON THE GOSPEL OF ST. JOHN, Chs. 5-8. Translated by *M. H. Bertram*. Concordia Publishing House, 1959. \$6. "Among Luther's most theological sermons were these preached in Wittenberg, during the absence of Pastor Johannes Bugenhagen; from November 5, 1530 to March 9, 1532. His chief topics deal with the atonement and justification by free grace through faith. This volume, number 23 of a projected 55 in the American edition of Luther's Works in translation to be completed in several years, indicates a growing interest in the influence of the German reformer."

In this same field Dr. Richard G. Salomon, professor of Church history, Bexley Hall, Gambier, Ohio, recommends:

JACOPO SADOLETO, 1477-1547, HUMANIST AND REFORMER. By *Richard M. Douglas*. Harvard University Press, 1959. \$5. "A remarkable product of American scholarship. Cardinal Sadoleto participated in working out the famous Cardinals' Committee report of 1537 on Church reform which led to the preparatory work for the Council of Trent. Dr. Douglas' book will endear him to the reader."

EIGHTEENTH CENTURY CHURCH AND PEOPLE. By *S. C. Carpenter*. London: John Murray, 1959. 35/- (about \$9 if ordered through an American dealer). "The book contains a great number of good thumbnail sketches of individuals remarkable in one or the other field." (Dr. Carpenter died August 19th.)

FROM SHELDON TO SECKER: ASPECTS OF ENGLISH CHURCH HISTORY 1660-1768. By *Norman Sykes*. New York: Cambridge University Press, 1959. \$6.50. "The book deals with the reconstruction of the Church of England after 1660, the history of Convocation, the relations between Church and Non-conformists, the discussions between English divines and their continental colleagues, Gallican and Protestant, concerning the problem of a reunion. Evidently meant for the scholar rather than the general reader. (S. C. Carpenter's book, mentioned above, deals in a more popular way with approximately the same period.)"

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Laymen's Communion

The corporate Communion for men and boys scheduled throughout the Church for this Sunday is an occasion for both hopeful and penitential self-evaluation.

It is one of the facts of Church life in 1959 that the men of the Church are taking a larger and larger share of the work of the Church — its material work of finances, maintenance, and teaching, and its great work of God, its worship and its spreading of the Gospel.

The state of the organized laymen's movement in the Church is certainly not one of conspicuous triumph. But the movement is engaged in serious and realistic self-evaluation which gives us reason to hope that it may begin to catch and spread the fire that has enkindled the souls of many individual laymen.

Hope is a virtue which admits to dissatisfaction with the present. It remains true in 1959, as in every year of the life of the Episcopal Church in the United States, that too many laymen have only a perfunctory relationship to the Church and its Lord. The trend is, we are convinced, away from the old-fashioned view that Christianity was a woman's business, and that the husband was doing his duty to the Church if he provided the wherewithal to pay the family pledge. But, as every clergyman and vestryman knows, parish communicant lists carry the names of many such half-hearted Church members.

Each new year brings new opportunities, and yesterday's failures do not doom tomorrow's efforts to frustration.

Today a new Church year begins, and the corporate Communion provides a good beginning for new developments in the life of the laymen in each parish.

It is not likely (though it is by no means impossible) that today's sharing of the Body and Blood of Jesus Christ by a host of men and boys of the Church will work a dramatic change in the life of these men and boys.

But this does not mean that this corporate Communion need be dismissed as just another piece of routine piety.

Communion is a means of grace, a channel by which God's power flows to men. It is entirely realistic for those who are responsible for the guiding of laymen's work in a parish to trust that, to some unmeasurable degree, today's act of corporate sacramental worship has contributed to the preparation of the laymen of the Church for greater and more fruitful work in Jesus Christ.

No agency, national, diocesan, or local, has a ready-made blueprint for the harnessing of the increase in grace this Communion gives. But the general outlines for a sound parish laymen's program are well known.

Laymen, like their feminine counterparts in the par-

ish, need to be involved in the whole complex of activities and living which is the Christian Way.

They need worship, a meaningful and continuing corporate relationship of love and thanksgiving to God. They need prayer, the intimate and personal relationship of man and Maker. They need opportunities to serve as (and we use the term most broadly) evangelists, seeking by deeds, by example, and by spoken word to bring to the unbelieving the good news of Christ.

The parish exists to minister to the world, not to be ministered unto by its members. Perhaps the first and most important task of the laymen's movement in the typical parish is to learn to see the early signs of spiritual enrichment in the souls of men, and then to seek most earnestly to nurture that enrichment.

Too often, the early glimmerings of spiritual revival in a layman arouse in the hearts of the parish leadership only a greed to exploit his new enthusiasm. There are so many tasks to be done, and so few skilled and willing hands to do them! The reconverted Christian man is often bound to the galley-benches of parish routine without consideration of his interests and needs.

This is not to say that the enthusiastic layman should not be put to work. But it is to say that he should be given the work that is right for him, not just the most obviously urgent task which the parish has not been able to unload on anyone else.

A parish is not a factory binding people by ties of loyalty to the creation of some specific product. It is rather more like a school, in that its product is the people who labor in it.

The ultimate balance sheet of the parish, which no one on earth will ever read, will be the balance between souls won for Christ and souls lost to the Devil.

This is, we think, a point that leaders of the laymen's movement of a parish need to keep ever in mind — and the Church's judgment-centered teaching throughout Advent should be an excellent and continuing reminder of this fact.

Is Your Bishop "on the Spot"?

At the meeting of the House of Bishops last month, Bishop Peabody of Central New York reported that the campaign to purchase a nuclear reactor for St. Paul's University, Tokyo, had raised only about one half of the needed \$360,000.

The reactor, authorized by the 1958 General Convention as a contribution to Japanese scientific research, must be purchased with contributed money, for Convention did not appropriate money for it.

During the House of Bishops meeting, Bishop Peabody secured pledges from the assembled bishops to bring the total of cash and pledges to within striking distance of the goal.

In many cases, diocesan bishops were putting them-

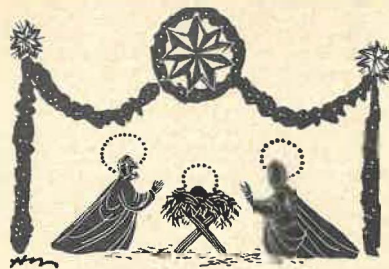
selves personally "on the spot" to raise the money, for they had no funds on hand which could be spent on the reactor. The bishops were, in effect, laying their own reputations on the line, and taking a chance that their clergy and laymen would back them up. The chances are that your bishop is one of those who took this risking step.

The cause is a worthy one, and one reflecting a Christian spirit. It is, observers on the Japanese scene tell us, most important that the Church give a gift of this type, so that Americans shall be known as nuclear builders as well as nuclear destroyers. We do not want Hiroshima to be the only monument we leave in Japan.

We urge you to give generously to this end.

Christmas Book Number

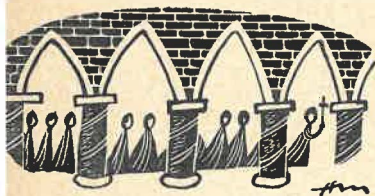
We present in this Christmas Book and Gift Number of *THE LIVING CHURCH* two features that may well become annual events: a review of the "Great Books" of the year past [p. 12] and a round-up of the various



Church calendars on the market [p. 23]. The literary editor is grateful to those who collaborated with him in the "Great Books" article.

The other feature, the Rev. James L. Jones' article, [p. 10], evaluates the first installment of what does seem to be a most useful undertaking — a series of really handy and readable commentaries on the Bible designed for thoughtful but non-theologically trained laymen and laywomen. We shall keep our readers informed as to subsequent volumes in this set.

There are also, of course, the usual signed reviews in this Christmas Book Number. As books and records make excellent gifts we hope that this issue will in a real way assist our readers in their Christmas shopping.



the contemplative life grows in England

The essence of a contemplative community is to be hidden with God. It avoids advertisement and its members strive to be unknown to the world.

Yet there are times when one is constrained to write about such a community and not least when such writing may be the source of further help to the development of the aims for which it exists.

It was just before the second world war that Fr. R. C. S. Gofton-Salmond, then a vicar in a dingy part of London's East End, resigned his parish and bought a tiny property in the midst of 50 acres of Sussex woodland. It consisted only of a bungalow to which another bungalow has since been added and both united by a simple cloister.

The community he founded there chose as its name the Community of the Servants of the Will of God and it made few rules apart from the overall decision to wait upon God's will and go where He led them. The way of life the members chose bears some resemblance to the Cistercian pattern but they have refused to be bound by any form.

Today the community has only the most meager plant. The two bungalows are still the main residential quarters (an elegant phrase for so simple a reality) while the chapel consists of a couple of ex-army huts joined together. A simple oak altar, furnished with two wooden candlesticks, a crucifix, and a small tabernacle, is the focal point of their devotion while the furniture which stands before it is no more than a few chairs and prayer desks.

No elaborate choirstalls or ornate carving.

The visitor who finds the brethren deep in their woodland will probably see only scattered groups laboring in menial tasks — four hours of manual work each day is part of their rule. They aim to be self-supporting. Enclosure is relinquished only for an annual period of rest though a few outside retreats are conducted.

Priests and laymen are welcomed within the enclosure for rest and refreshment both physical and spiritual. But that is not going to be possible if the community grows any more. Or rather, the community is not able to grow any more without excluding visitors, for only the guest rooms are not regularly occupied. Every other space is completely packed.

Official approval for this venture of faith is indicated by the fact that the Bishop of Lewes is visitor while the Archdeacon of Lewes is warden.

Thus the contemplative life for men has returned to the Church of England and thus is a great powerhouse of prayer being built up.

The rule says that the hiddenness of the community "must be guarded as a jewel of great price; every care must be taken to secure this hiddenness in all the life and work of the community." And so, beyond saying that the community is at Crawley Down, Sussex, we add no further details about it.

But we thank God for it and try to see if there is anything we can do to help them find God's will for us all.

HIDDEN with GOD

by the Rev.
Dewi Morgan

A Christian Secret

WHAT MANNER OF LOVE. The Bible as the Love Story of God. By **George F. Tittmann.** Morehouse-Barlow Co. Pp. 183. \$3.75.

What Manner of Love is a thoughtful presentation of that approach to Christianity which is called, in our day, "biblical theology." The merits and defects of the book may best be highlighted by summarizing the argument of the book itself:

The Bible is the record of God's "delicate nurture" of man, who must be brought, without violation of his freedom, from a condition of fundamental "wrongness" into a condition of "total faith." "Total faith" is described as "... a gaping emptiness of all self-assurance, of all inflation of the ego, of all the multiple and myriad defenses the self can set up to protect its vanities and delusions from the real creation outside . . . an emptiness willing to be filled — expectant, outreaching, welcoming. . . . This is the whole self in need, turning to its true and final nourishment. This kind of faith is not one virtuous deed among others. . . . This is total trust, love." (pp. 128f). The origin of man's wrongness is a mystery. In the sense that God did not make it, it is the result of a fall, but the fall, though dramatized in Genesis 3, cannot be explained by it.

That which we call the Old Testament period is a time of preparation, during which God, by means of a series of covenants, sought to make man ready for total faith. All God's covenants are really one, but the supreme covenant of the Old Testament is the Law of Moses. The Law has an "open purpose," the setting forth of "the final directives, the right, the true" laws of God, and a "secret purpose . . . to bring man to shame, to despair, to raw self-knowledge, to the understanding of himself as a sinner." But this hidden purpose is "a Christian secret," and "can be known only when the Law has been fulfilled, somewhere for human eyes to see" — in other words, only after the Incarnation, Life, Death, and Resurrection of our Lord. "The trust-worthy God, unrecognized, Himself became the victim of our pride, and then rose over our rejection of Him — to proclaim and identify what had taken place. . . . When we recognize who this is, and what we have done, are we brought low to total shame, uttermost repentance? Can there come forth from our own proud hearts the faith . . . which is all God wanted in the first place?" (pp. 123f).

Those who have been brought to this faith, find in themselves "a revolutionary kind of zeal," which is "the power and

presence of the Lord Jesus Himself," and is most commonly described by "the word 'Spirit.'" Such persons constitute "the covenant people, the Church," and "share in the victory-death, which closed the earthly life of Him who overcame the hostility of creature to Creator." They do this "by becoming part of . . . His body . . ." the "fellowship of those who have themselves been made part of this reunion by their membership in the Reuniter" (pp. 156f). The sacraments are all ways of becoming, or remaining part of the Church; all the varied sacramental language of the New Testament refers, in differing ways, to this one thing.

As will be seen, Fr. Tittmann's position is midway between Catholic orthodoxy and the type of Christianity represented by such modern theologians as Rudolf Bultmann. For Fr. Tittmann, there is a real Incarnation, and the Resurrection is also a real event, historically separate from Christ's Death. But the Persons of the Holy Trinity have been confused, and it is unclear whether the Cross is a real satisfaction for our sins, or merely a satisfaction of God's justice. The author's sacramental doctrine, while not exactly Zwinglian, is much closer to Zwingli than to anyone else. It should be further remarked that the book seems to confuse the two distinct ideas of original sin and concupiscence; and the reader would welcome a forthright facing of the doctrine of the Virgin Birth.

There is much to be learned from this book, but it should be used only by those who are well grounded in the faith, and able to "Prove all things, hold fast that which is good." FRANCIS E. WILLIAMS

Lincoln's Religion

THE ALMOST CHOSEN PEOPLE. A Study of the Religion of Abraham Lincoln. By **William J. Wolf.** Doubleday. Pp. 215. \$3.95.

Prof. Wolf of the Episcopal Theological School, Cambridge, Mass., has collected the evidence, studied the source materials, and written a study of the religious development of Abraham Lincoln, presenting the pertinent facts with competence and clarity. He writes with extraordinary ease and quiet enthusiasm. The subtitle of the book is "A Study of the Religion of Abraham Lincoln," and as a study it could not be improved, with all of its careful scholarship and historical sympathy. It is a needed addition to the understanding of a great conflict and its great leader.

Lincoln's religion began in a most primitive and provincial community, of wild enthusiasm and quarrelsome debate. Reli-



gion for his early neighbors appears to have been the major intellectual recreation. Throughout his life he did not outgrow such simple beginnings. As a matter of honest report, his religion matured in terms of the doubts and disputes that he had known in his youth. In many of his major statements there is genuine religious insight, and in many of his political actions there was religious motivation. However, his religion was intensely individualistic and improvised, lacking the fullness of Christian faith and the fellowship of the Church. Even his doubts seem to have been religiously inspired. There is no question that his religious vision initiated and inspired his noble life. To read again of his devoted study of the Bible, to see him at prayer, and to hear his words of hope is the reward of this study.

Prof. Wolf is a most faithful expositor and *The Almost Chosen People* a testament of a rare spiritual consciousness.

JAMES DYAR MOFFETT

Open Before Christmas

CHRISTMAS GIFT. By **Frances Parkinson Keyes.** Illustrations by Tracey Penton. Hawthorn Books. Pp. 95. \$2.95.

This pleasant small collection of Christmas thoughts appears in an attractive binding and is described as a gift one "may open before Christmas." It should, indeed, prove helpful in creating a proper spirit for the holy season. Written over a period of years as greetings to friends from whom she was separated, these messages are refreshing and informal. Mrs. Keyes has succeeded in being original without being artificial. She has placed the old and loved Christmas picture in a variety of new frames. Without departing from the traditional, some experience or train of thought has been incorporated into these chapters to give them effortless novelty.

Some years seem to have provided especially happy situations to inspire the Christmas letter — the gift from the Spanish Archbishop of a silver statuette of the Blessed Virgin, the trip to the Holy Land in preparation for her book on St. Anne, the visit to the village of Vieux and its heroic mayor. Other chapters are suggested by happy childhood memories, and by well-loved Christmas hymns.

Mrs. Keyes has written from a deeply religious point of view and in the real spirit of Christmas. It will be particularly appreciated by Roman Catholic readers.

MARION G. WHITE

Reasoned and Reasonable

THE NEW TESTAMENT AND MYTHOLOGY. By **Burton H. Throckmorton, Jr.** Westminster Press. Pp. 255. \$4.50.

Violent objection and strong enthusiasm have raised a great clamor over Bultmann's endeavors to "translate" the Gospel into a mode understandable to modern man. It is therefore a welcome relief to have, in Burton H. Throckmorton's *The New Testament and Mythology*, a new study which honestly seeks to understand and appreciate, while at the same time it exposes weaknesses and dangers.

Part One summarizes Bultmann's suggestions with a clarity which many will enjoy. It is also notable for its obvious attempt at fairness, catching the genuine concern which underlies the "demythologizing" proposals. It is made abundantly clear that Bultmann's desire is not to water down the Gospel but rather to present it to modern man with the impact it had in its original form on its first hearers.

Part Two considers various objections raised against Bultmann, rejecting some and supporting the legitimacy of others.

Part Three presents the author's consideration of some of the basic issues raised in the examination.

Throckmorton genuinely, and rightly, appreciates the valuable aspects of Bultmann's thought, but he believes several facets of New Testament teaching are unhappily condemned to silence by it. His position may be thus summarized:

The principle of interpreting existentially involves the elimination of elements of the Gospel which cannot be so presented. Hence there is omission, in whole or in part, of the ideas of sacrifice, of the display of God's justice in the Crucifixion, of the Church, of the meaning expressed in the Virgin Birth stories, of the Second Coming, and of the gift of the Spirit as a confirmation of faith. Concentrating attention upon the individual and his understanding of his existence obscures, and indeed excludes, those corporate aspects of the New Testament faith which recent scholarship has belatedly rescued from neglect. It likewise ignores the tension of "present" and "yet future" in New Testament eschatology.

With this viewpoint the present reviewer is in agreement.

Simply to ignore Bultmann is to miss a great deal. Here is a reasoned and reasonable examination of his strengths and weaknesses, which is a welcome addition to the flood of thought and discussion he has unleashed.

DONALD J. PARSONS

The Deepening of Communion

RENEWAL IN RETREATS. By **John L. Casteel.** Association Press. Pp. x, 250. \$4.50.

The publication of this book shows to Catholic Christians, who have long known the meaning and value of retreat, that the retreat movement in a legitimate form is spreading among Christians of the Protestant tradition. Dr. Casteel, an ordained Congregational minister, Professor of Practical Theology at Union Seminary, New York, believes that through retreats the Church, as he envisions it, can recover its life, power, and mission. For use in retreats he advocates not only the traditional medium of communication which has been almost exclusively verbal, but also new communications of the spirit of man as coming to us from a variety of forms in the world of art.

The author stresses throughout his book his conception of retreat as being threefold: the deepening of communion with God, with other persons, and with oneself. Retreat is its own reason for being, and is the affirmation "that the strongest, truest way to live out the Christian life in the world of daily living is to come into deeper communion with God, into mutuality with neighbor, and onto a greater measure of wholeness in self." Chapters on "Waiting on God," "Communion in Christ," and "Coming to Oneself" explain clearly the author's threefold ideal, and are well-worth reading even if one does nothing with the rest of the book. There is, in addition, a fine commendation of silence, of which he says: "Silence is inherent in retreat not only as its most effective way of achieving detachment but also for the realization of the communion that retreat aims to encourage."

What is said of worship in connection with retreat makes one long for the day when our brethren of the denominations will know the wonder and truth of the Liturgy. Also a chapter on the Retreat Center makes us wish for our brethren that they might know the blessings and appropriateness of a Religious House as a place of retreat.

In outlining the pattern of retreat, Dr. Casteel speaks of the work of the conductor; the "interpreter" is his preferred word descriptive of this official of the retreat. He is referred to as giving the "instruction." This, which our retreat schedules so often refer to as "meditation" or "address," is followed in the suggested schedule by a definite period of over half an hour assigned to meditation and prayer. This is better than our quite usual custom of referring to the conductor's address as "meditation," which is followed usually by a flight from the chapel rather than by a period of meditating!

A time for Bible study during the re-

treat, and the lifting of the silence so that each may take vocal part, brings in an element which, proper enough in other activities, seems here not conducive to the silence and recollection which the retreat aims to establish. Also the author's idea of having periods for sharing — in the experiences of the retreat — seems to clash with retreat ideals as understood among us.

This admirable book, recommended for all interested in the extension of the retreat movement, and the increased use of retreat as spiritual renewal among Christians everywhere, closes with these words: "To the renewal of the Church that it may become . . . a family of God on earth . . . and a home for all men, the keeping of retreat offers an indispensable way."

M. DEP. MAYNARD

"Doing" vs. "Being"

MEDITATIONS IN CHRISTIAN LIVING. By **Paul C. Weed, Jr.** Holy Cross Press. Pp. 136. \$2.50.

In this age, where we are so busy "doing" and so unskilled in "being," our Lord calls us to come apart and be with Him. Yet, when we do cease our rushing and enter into stillness, we often find ourselves embarrassed and unsure, for we little know how to find Him in that stillness. Then, like the six year old who refused to return to school the second day because he had not learned to read the first day, we return to the familiar and safe — our business and hurry.

Fr. Weed has spent long hours in stillness. In the quiet of his meditation he has found our Lord. Something of what he has found he has shared with us in this book, *Meditations in Christian Living*. Fr. Weed would be the first to say that these meditations in themselves are not his reason for writing — rather are they guides by which we may learn how to use stillness to know God.

There are simple definitions which help the laity to see through theological difficulties. "Sin," says Fr. Weed, "is hiding from God." "Grace is God's help." "Prayer is the work that is done in heaven. . . . It is simply loving God." Then there are many phrases which are excellent for meditation. "We can only repent by looking to our Lord Jesus Christ. . . . Only God can save us and only by looking at our Lord . . . can we see what it really means to turn away from the evil that is in us and in the world to the life which God wants us to have." And again, "All the aloneness of our life is a preparation for this great aloneness with God which we will come to at the time of death and in the day of judgment."

Three meditations in the first section, "The Creed," "The Ten Commandments," and "Repentance," seemed to this reader to be almost too full of material to result



in anything but spiritual indigestion unless taken in more than one dose, but this is only a caution for a more fruitful use of the book. On the whole, for those who are hungry for spiritual growth and who would leave their frantic activity to search for God's "still small voice," Fr. Weed's book is a helpful guide.

RUTH MORRISON

Out of the Debris

GNOSTICISM AND EARLY CHRISTIANITY. By Robert M. Grant. Columbia University Press. Pp. 227. \$4.50.

Every theological student sooner or later hears about the generalized religious-philosophical orientation of the Hellenistic world into which the Christian Church projected its "good news." Most of these students and not a few of their teachers call this orientation "Gnosticism" (from the Greek, *gnōsis*, "knowledge"), without knowing very much about either its origins or its early history.

Under the auspices of the Commission on the History of Religions of the American Council of Learned Societies, Dr. Robert M. Grant of the University of Chicago (who is a priest of the Church) prepared a series of lectures, now published under the title *Gnosticism and Early Christianity*, which he delivered at various colleges and university centers during the academic year 1957-1958.

Marked by profound scholarship expressed in delightful prose, these lectures explore the almost trackless jungle of Hellenistic and Jewish religion and philosophy. The conclusion that Gnosticism arose "out of the debris of apocalyptic-eschatological hopes which resulted from the fall or falls of Jerusalem" (p. viii) is persuasively and responsibly argued. The defeat of Gnosticism, according to Dr. Grant, was due to the essentially Old Testament rootage of Christian faith whereby the Church refused to deny the Hebraic recognition that space as well as time is real.

Indispensable as *Gnosticism and Early Christianity* is for theological students and the clergy, the volume would help dispel lay confusion about what is central and distinctive in the Christian affirmation.

JULES L. MOREAU

Specialized Commentary

SEX AND LOVE IN THE BIBLE. By William Graham Cole. Association Press. Pp. xiv, 448. \$6.50.

It is highly possible that the Bible has been subjected to detailed scrutiny from more different points of view than all other books put together. Some of the resulting studies have been exasperating

examples of pointless hair-splitting and useless minutiae. Others have provided us with considerable insight into a particular phase of biblical criticism or history. Dr. Cole's new book very definitely falls into the second classification.

He has undertaken a huge job — to trace the development of the concept of divine love in both the Old and New Testament and, as a parallel, to explore the changing views of human love. Bolstering this is a fascinating amount of material about the less familiar peoples near whom well-known biblical figures settled and lived. Hence the book becomes something of a study in comparative anthropology as the influence of these neighbors is traced and explored.

But the book is not merely an exercise in theory. In addition to explaining the three basic concepts of love — *eros*, *agapē* and *philia* — as they are expressed in the Bible, Dr. Cole also presents detailed analyses of all sexual practices mentioned in both testaments. He covers them from the points of view of historical development, law, custom, and contemporary implications. Finally he synthesizes all of his



biblical observations into a brilliant chapter that realistically applies his researches to the life of modern man.

With considerable courage, Dr. Cole offers in this work a frank and enlightened view of the relationship in both the biblical and modern worlds between sex and love. Written with a deeply ethical feeling, it attempts to tear away some of the hypocritical modesty that has long veiled our vision of sex as the Bible weaves it into life. Some of his ideas will doubtless disturb some readers, and those who feel that "sex" is a dirty word will certainly consider the book immodest. But, as Dr. Cole abundantly demonstrates, the basis for such feelings can only be personal maladjustment. They cannot stem from any real loyalty to either the word or the spirit of the Bible.

For those who are willing to read with an open mind, this book should prove one of the most revealing works of specialized biblical commentary to appear in a long while. To top it all, praise be, it is a scholarly work so well written that it is a complete joy to read.

ROBERT H. GLAUBER

A Pageant of Ministers

A MIRROR OF THE MINISTRY IN MODERN NOVELS. By Horton Davies. Oxford University Press. Pp. xi, 211. \$3.75.

This book is a delight both in subject and in style. It will bring pleasure to all book-lovers, recalling favorite and familiar works of fiction, and probing and provoking the mind of the clergy. It is a survey of 15 representative novels written during the last century and dealing with the ministry and ministers. It begins with Hawthorne and concludes with novels of the last year or two.

Here is a pageant of ministers. There are a few saints and several sinners, awkward and angular Protestants and sophisticated Catholics, time-servers and men-pleasers, sacrificial servants among men, and lovers of God. All of these make for the interest of the novels discussed here, and provide a searching scrutiny of the ministerial character. Some of the novelists are tolerant and others are at their best in loud castigation. All of them are worthy of our attention.

Prof. Davies is the best of all guides, fair in his review of the novels and friendly to all sorts and conditions of ministers. He is a reporter with a critical eye.

Anglicans do very well in this book. Their ministry is recorded by such people as Mrs. Humphry Ward, Alan Paton, and James Gould Cozzens. As masters in the craft of fiction, they have a superior ability in telling their stories, and have treated their characters in clerical gray with sympathy and tact. All of their men, even the wayward, are good ministers of Jesus Christ. To be in their company is joy indeed.

The last chapter seeks to define the religious novel, and answers the question why it is so difficult. All the book is so superb that it seems almost ungenerous to say that this is its best part. It is at least as good as the other chapters, and that is most high praise.

JAMES DYAR MOFFETT

Holiday Heritage

CHRISTMAS CUSTOMS AROUND THE WORLD. By Herbert H. Wernecke. Westminster Press. Pp. 188. \$3.50.

The interesting and well-written description of Christmas customs and traditions raises *Christmas Customs Around the World* above the level of a mere reference volume, although it should be very valuable in that capacity. It is practical, well arranged, contains several popular features and has an excellent bibliography. Herbert H. Wernecke, the author, is Professor of Biblical Interpretation at Eden Theological Seminary.

After the opening chapter, which deals

generally with the origin, legends, and customs of Christmas, the subject is taken up according to individual countries. Following this are two chapters given to recipes for various national dishes associated with Christmas and a suggested program with an international theme, adaptable for Church, club or school use. There is even a list of how to say "Merry Christmas" in 33 languages — at least how to write it!

Though the continuing emphasis in the book is on the Christian heritage, many secular and even pagan customs, which have found their way into the Christmas tradition, are described. Part of the Peruvian celebration, for instance, is the greatest bull-fight of the year. One of the unique features of Christmas in Chile is a grand horse-racing fiesta. In the union of South Africa, where Christmas is a summer holiday, there are many and varied festivities because of the three groups — the unchristianized natives, the early immigrant Christians, and the younger native Churches. Here, where some have copied the older traditions with Father Christmas, Christmas trees, and even simulated snow, the colored natives have a week-long carnival with costumes, feasting, and dancing.

Of the small Christian groups in Moslem Arabia whose celebration Dr. Wernecke describes, he writes:

"People in such settlements learn to know that the story of Christmas is not centered at the North Pole; neither is it native to Europe, nor the new world; but its home, as far as geographical location is concerned, is the Near East, from which it went forth into all the world to become a universal religion, including all mankind — ecumenical, as we frequently say today."

This is truly an interesting and useful addition to any library.

MARION G. WHITE

Not the First Woman

THREE TRADITIONS OF MORAL THOUGHT. By Dorothea Krook. New York: Cambridge University Press. Pp. xiii, 354. \$5.50.

This book is a study in ethics addressed to students of literature rather than to professional philosophers. The author, a Cambridge woman, knows well that this involves technical difficulties, and it may be said that she surmounts these difficulties with skill.

The three traditions presented are: (1) "the Christian-Platonic or religious" (no, don't go away yet); (2) "the Utilitarian or secular"; (3) "the Humanist."

Neither Bertrand Russell nor Aldous Huxley will qualify under the last heading; but Matthew Arnold, F. H. Bradley and, not least, D. H. Lawrence do. Mrs. Krook's humanist is not Christian but she "affirms equally with the Christian" that there is

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a "transcendent order of values"; only they do not transcend humanity. They are "absolutely real, absolutely valid and absolutely binding because, and only because, they can be proved in human experience to exceed in dignity and power the inferior perishable values of this world."

It is noteworthy what a lot they have to do with sex. Somehow this humanism is an improvement on Christianity — it does not seem to occur to Mrs. Krook that it might be parasitic upon the latter — yet she does not ignore "how wide and irreconcilable is the difference between the Humanist and Christian conceptions of the nature and importance of sexual love." In the end, however, she is led to suppose that last year's Lambeth Conference on the "Theology of Sexuality" might conceivably (though not necessarily soon) lead the Church to acclaim Saint David Lawrence. (The "students of literature" might need to be told that "the fault, dear Brutus, is not in the bishops, but in herself.") It is not unfair, indeed, to suspect that she would account it progress in the Church if a Prayer Book revision provided a form for the Solemnization of Holy Divorce.

It need not be ungallant to point out that Mrs. Krook is not the first woman to lack an appreciation of the views of St. Paul and St. Augustine, or to suggest that for this purpose it is sometimes advantageous to be a man. At any rate, her book could no more be written by a man than could we wonder whether Paul's name were not really, after all, Paula.

Her interpretation of Christianity suffers also, however, from a more remediable circumstance. She thinks she detects a logical error in C. S. Lewis's disjunction about Christ — either a lunatic or what He claims to be — yet she does not ask us outright to think of Him as Lawrence's John the Baptist. She thinks He may have been a *tertium quid*. Her Arianism is quite modern, though. Jesus was "the greatest of the Jewish Prophets" for "he alone . . . discovered the law of love that lay hidden in the Mosaic law of his fathers." Adonai! Let her try saying it in Brooklyn. What were the Deuteronomic writers doing? What have the Dead Sea Scrolls shown even to those who don't know their Bible? Jesus was as unoriginal in His ethic as presumably He was in His clothes. Those who know Him find Him original enough!

This is a pleasantly written, very readable presentation of an entirely untenable position. The case upheld by Bertrand Russell in *Why I am not a Christian* is much stronger, and much worthier of a Christian's very valuable time.

GEDDES MACGREGOR

Pastoral Concern

ANSWERS TO LAYMEN'S QUESTIONS.

By the Right Reverend **James P. DeWolfe, D.D., S.T.D., LL.D.**, Bishop of Long Island. Morehouse-Barlow. Pp. 203. \$4.

Bishop DeWolfe is distinguished not only as Bishop of Long Island but as a well-known conductor of teaching missions throughout the Church. Selected questions (with his answers) from this wide experience are now, in *Answers to Laymen's Questions*, made available to Episcopalians everywhere.

The material is arranged under a number of headings: The Church, The Holy Bible, The Sacraments, Christian Living, etc. The general tone is normal Catholic teaching backed, wherever possible, by citation from the Book of Common Prayer. *Answers to Laymen's Questions* will thus find a ready welcome in so-called Catholic parishes, though its usefulness is by no means limited to these.

The book, however, is not as "extreme" as some might perhaps expect. Thus Bishop DeWolfe holds that Benediction of the Blessed Sacrament may be held only if authorized by the bishop of the diocese (p. 103), while the custom of non-communicating Masses is described by him as "altogether contrary to the direction of the Book of Common Prayer" (p. 105).

In any book of this sort there will be various and sundry matters to which reviewers will take exception. Rogation Days, for example, are no longer (and this means since 1928!) days of abstinence (p. 151), as a comparison of the Table of Fasts in our present Prayer Book with that of 1892 will indicate.

By and large, however, the Bishop of Long Island has produced a book that will be of great value to Churchpeople of all schools — especially, if one may say so, in those parts having to do with prayer and the daily living of the Christian life, in which the Bishop's pastoral concern is so evident.

FRANCIS C. LIGHTBOURN

To Lay Bare the Thought

VIEWPOINTS: SOME ASPECTS OF ANGLICAN THINKING.

Edited by **John B. Coburn** and **W. Norman Pittenger**. Foreword by the Rt. Rev. **Robert F. Gibson, D.D.** Seabury Press. Pp. xii, 267. \$5.

The purpose of Viewpoints "is to collect within one cover essays that are concerned with the thought of the Church as the second half of this century unfolds." It is obviously impossible, within the space limits THE LIVING CHURCH, to give a chapter-by-chapter review of this important volume. Instead we present an evaluation of it by the Rev. **Jules L. Moreau, Assistant Professor in New Testament**



Literature and Languages, Seabury-Western Theological Seminary, Evanston, Ill., who considers it one of the great books of 1958-1959 in the religious field [see p. 12]. We give also the names of the contributors to this volume and the subjects of their essays:

The range of material in Viewpoints is as broad as that of the usual seminary curriculum. Thus the Rev. Harvey H. Guthrie, Jr., Th.D., assistant professor of Old Testament, Episcopal Theological School, Cambridge, Mass., writes on "Old Testament Studies"; New Testament is handled by the Rev. O. Sydney Barr, Ph.D., assistant professor of New Testament, General Theological Seminary, and by the Rev. Eugene V. N. Goetchiuss, Ph.D., assistant professor of New Testament, Episcopal Theological School, Cambridge; the Rev. James A. Martin, Jr., Ph.D., of Amherst College, writes on Theology, while the Rev. William A. Clebsch, Th.D., associate professor of History and the Mission of the Church, Episcopal Theological Seminary of the Southwest, contributes the chapter on Church History. The Rev. H. Boone Porter, D. Phil., associate professor of Ecclesiastical History, Nashotah House, does the one on Liturgics. The chapter on Pastoral Theology is by the Very Rev. George M. Alexander, D.D., dean of the School of Theology, University of the South, while Bishop Stokes of Massachusetts presents "The Ministry Today." "The Laity Today" is the title of the chapter by Miss Emma Lou Benignus, M.A., Associate Secretary of Adult Division, Department of Christian Education, National Council, while "The Life of Devotion" is treated by the Rev. Arthur C. Kelsey, S.T.B., chaplain, General Theological Seminary. "Christian Apologetics" is handled by the Very Rev. Jesse McLane Trotter, D.D., dean of Virginia Theological Seminary, and William H. Poteat, Ph.D., professor of Philosophical Theology, Episcopal Theological Seminary of the Southwest, contributes the article on "Christianity and the Intellectual." "Christian Ethics" is assigned to Rev. Greer M. Taylor, Jr., B.D., assistant professor, Church Divinity School of the Pacific, "Christian Education" to the Rev. Charles E. Batten, B.D., Professor of Pastoral Theology, Episcopal Theological School, Cambridge, and "The Church and Psychology" to the Rev. Charles R. Stinnette, Jr., Ph.D., professor of Religion and Psychiatry, Union Theological Seminary, who is a priest of the Church. "Preaching Today" is handled by the Very Rev. Charles U. Harris, dean of Seabury-Western Theological Seminary, Evanston, Ill., "The Church's Mission I" by the Very Rev. Paul Moore, Jr., S.T.B., dean of Christ Church Cathedral, Indianapolis, Ind., "The Church's Mission II" by Bishop Ogilby of the Philippines, and "Reunion" by the Very Rev. Richard H. Wilmer, Jr., Ph.D., S.T.D., dean and professor of Theology, Berkeley Divinity School, New Haven.

The collection of essays edited by Dean Coburn of Episcopal Theological School and Dr. Pittenger of General Theological Seminary and entitled *Viewpoints: Some Aspects of Anglican Thinking* purports to lay bare the thought behind the Church's current activities. All but one or two of these 19 essays are of consistently high

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quality; therefore, to point particularly to two or three of them is to bestow singular importance upon them.

Only because it lies just outside the present reviewer's field, he merely mentions the splendid essay by Dr. Harvey Guthrie of ETS, "Old Testament Studies" (*Viewpoints*, pp. 3-14); it rewards patient reading and provides a necessary foundation for the two essays in the New Testament field. Dr. Sydney Barr's essay (he is at GTS), "New Testament Studies" (pp. 15-29), and Dr. Eugene Goetchius' article (he is at ETS), "Jesus" (pp. 30-43), complement each other as if by design. The thrust of both of these essays, like that of Dr. Guthrie's, establishes the case for responsible biblical study as the only sound foundation for all theology.

In these essays we cannot help discerning the fruits of the past half century's rediscovery of the Bible; the echoes of the impact upon biblical study made by 50 years of dialogue between dedicated Christian scholars resound throughout these brief but not less vital statements. Each is supplemented by a short though significant bibliography.

JULES L. MOREAU

A Wonderful Balance

PRAYER BOOK AND BIBLE WITH APOCRYPHA. Pocket or medium size. India Paper Edition (4 5/16x6 3/8x1 3/8 inches). Seabury Press, BA1642x. Black hand grained morocco, limp, leather lined to edges, round corners, gold cross, gold edges, three ribbon markers, 3-piece box, \$27.50.

This Prayer-Book-Bible combination, containing everything necessary for reading the Daily Office of Morning and Evening Prayer, achieves a wonderful balance between handiness of size and clarity of type. It is quite as easy to read as a larger Office Book in common circulation, and far handier to hold. It is also the only Bible-Prayer-Book combination known to this reviewer that prints the proper names in the Old Testament, Apocrypha, and New Testament with a guide to pronunciation — a matter of no small importance if one would learn to read the Bible well.

It is unfortunate that the book comes equipped with only three markers. One really needs at least seven in a book of this kind (one for the lectionary, one for the Collect for the Day, one for the Psalter, and four for the daily lessons). May this reviewer suggest that, when another binding of these pages is produced, the usual markers fastened to the upper back of the book be omitted, and that instead a sevenfold detachable marker — like those used for Missals — be supplied with each copy?

Warning: the pages of this book are extremely hard to unstick, though they

come apart easily enough when once started. However, it had better not be used in church unless the places are found ahead of time — otherwise the service will be considerably prolonged.

But when all is said and done, this is quite the finest Office Book for the American Church that this reviewer has come across. It would make a wonderful present for a young man about to be ordained, as also for an older man who needs a new book from which to read his Offices.

FRANCIS C. LIGHTBOURN

Search for Identity

FAITH, FREEDOM, AND SELFHOOD. By Charles R. Stinnette, Jr. Seabury Press. Pp. 239. \$4.75.

The present emphasis on the Christian doctrine of man has produced a number of recent books, but I consider this one of the best. It is a thesis on man's search for identity and the affirmation of his selfhood.

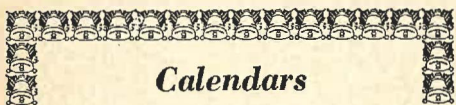
The author uses the Scriptures skillfully and seems imbued with the present-day enthusiasm for biblical theology. He claims that Scripture tells us "who man is," but he implements these biblical insights with his profound knowledge of dynamic psychology. This book is full of illustrative material showing the writer's extensive and intensive reading.

The highlight of the book is the author's emphasis of the fact that man's self realization and freedom are found in the "Genuine Community."

At times, however, this book has a tendency to be a bit gloomy and to give us the feeling that we are having a life and death struggle to attain selfhood. The very bright and hopeful bits in his writing come from his reference to the sacraments: "Thus liturgical worship at its best becomes a way of identifying ourselves through participation in specific actions which proclaim the redemptive action of God."

For a rich adventure in contemporary dynamic theology, one ought to read this book.

BERNARD G. BULEY



Calendars

COLLEGE WORK CALENDAR. Now published for Church Society for College Work by Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio. Single copy \$1; 10 or more, 80¢ each. Measures 11 x 8½ x ¼ inches when closed. By means of spiral-type binder opens flat on desk. But by punched holes can hang on wall also. One page to a month, divided into squares (1½ x 1½ inches) for each day, providing space for noting appointments, etc. Prayer Book Holy Days and some other days (e.g., Labor Day) noted. On

reverse pages, information regarding Church's work in colleges and a number of prayers for students, teachers, etc. An attractive and sturdy calendar for desk and/or wall use. In ordering specify whether you wish January-December 1960 edition or September-August 1959-1960.

SEABURY DIARY 1960. Seabury Press, Greenwich, Conn. Pp. 160. Leatherette, \$1. Measures 3 x 4½ inches, about ¼ inch thick. A handy and attractive vest-pocket diary, with calendar for 15-month period, space for jotting down appointments, information about Episcopal Church's organization, Holy Days, and Morning and Evening Prayers taken from Book of Common Prayer. No excuse not to say your prayers wherever you are, with this in your pocket.

THE CHRISTIAN YEAR CALENDAR 1960. From Advent, 1959, to Advent, 1960. Together with a Revised Liturgical Dictionary. Morehouse-Barlow. Pp. 99. \$2.50. For wall use. Contains entire Prayer Book Lectionary, with complete rubrical directions (e.g., that on First Sunday in Advent "Exhortation, P.B. p. 85, must be said after Prayer for Church"). "Revised" Liturgical Dictionary (by James M. Malloch, D.D.) seems no different from last year's "New" Liturgical Dictionary, but presumably minor errors were corrected. This calendar contains, in addition to Prayer Book festivals, a number of commonly observed Black Letter days, but is more Anglican in tone (e.g., in calling August 15th simply "The Falling Asleep of the B.V.M.") than *Churchman's Ordo Kalendar* noted below. Color of *Christian Year Kalendar 1960*: red and gold on white.

THE EPISCOPAL CHURCH LESSON CALENDAR. Advent 1959 to Advent 1960. Morehouse-Barlow. Pp. 54. \$1. Based on *Christian Year Kalendar* but for desk use. Merely a lectionary calendar, however — no spaces for listing appointments, etc. Color: dark green.

EPISCOPAL CHURCH CALENDAR. Ashby Co., Erie, Pa. Single copy 60 cents; 6 copies \$3.30; 12 copies \$5.50; 25 copies \$10. For wall use. Each day of year in ecclesiastical color (red, white, green, or purple), thus especially useful for altar guilds. Prayer Book calendar only. Size 8 x 14 inches.

CHURCHMAN'S ORDO CALENDAR. Ashby Co., Erie, Pa. Same as above, and same price, but with minor holy days, etc. from various unofficial Missals added. Contains, however, several post-Reformation Anglican commemorations.

HISTORIC CHURCHES DATE BOOK. Episcopal Edition. Colonial Publishing Co., Inc., 4 Mt. Vernon Sq., Boston 8, Mass. Pp. 53. Regular retail price \$1.50 (cost \$11.40 per doz., post-paid . . . no minimum). In some ways a small edition of College Work Calendar, measuring 8½ x 5½ x about ½ closed, opening flat, containing squares (1½ x 1) marked off for daily engagements. Secular days only. On facing pages over 40 illustrations of historic Episcopal church buildings.

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In Brief

PAN-ANGLICAN. A Review of the World-Wide Episcopal Church. Fall 1959. Available from The Editor [Bishop Gray of Connecticut], 1335 Asylum Ave., Hartford 5, Conn. \$1 (or more) a year for the two annual issues, spring and fall. Current issue is devoted to work of Jerusalem Archbishopric, which covers territory wider, one suspects, than most Church-people realize. Current issue treats of Church's work in places like Cyprus, Egypt, Iran, to name but a few. A number of illustrations accompany the articles. Spring 1960 issue will deal with Anglican work in Africa as a whole, while it is hoped in fall 1960 "to present the work of the various Churches of our Communion in Mexico, Central America, and South America."

THE HOLY BIBLE. Revised Standard Version, containing the Old and New Testaments. Reference Edition with Concise Concordance. Thomas Nelson & Sons. Pp. xiii, 1296, 191, plus 12 maps. \$9. Contains "thousands" of cross references (including those appearing at bottom of page in original RSV) placed in a center column of the text page, together with a concise concordance and a dozen maps. Typography and format similar to regular cloth-bound RSV. Should fill a real need among students.

CHRISTMAS. An American Annual of Christmas Literature and Art. Volume XXIX. Augsburg Publishing House. Pp. 68. \$1.50. Has its usual Christmas features: the beautifully illustrated Christmas story from St. Matthew's and St. Luke's gospels, poems, Christmas stories, pictures, Christmas carols, and articles. There is a colored winter scene of the

The Reviewers

The Rev. **Bernard G. Buley** is rector of St. Matthias' Church, Waukesha, Wis., and a member of the standing committee of the diocese of Milwaukee.

Robert H. Glauber, a frequent contributor to the book column of *THE LIVING CHURCH* is a member of the Church of the Ascension, Chicago, Ill.

The Rev. **Francis C. Lightbourn**, Milwaukee, Wis., is literary editor of *THE LIVING CHURCH*. He does Sunday supply work from time to time in the diocese of Milwaukee and elsewhere.

The Rev. **Geddes MacGregor**, a Presbyterian minister, is on the faculty of Bryn Mawr College and a frequent contributor to *THE LIVING CHURCH*. His most recent book, *The Bible in the Making*, will be reviewed in an early issue.

The Very Rev. **M. De P. Maynard** is Dean Emeritus of All Saints' Cathedral, Milwaukee, Wis.

Eisenhower farm at Gettysburg from a water color by George Gray. The North Woods sketches in black and white by Francis Lee Jaques cover four pages and are especially impressive.

Books Received

THE AMAZING RESULTS OF POSITIVE THINKING. By Norman Vincent Peale. Prentice-Hall. Pp. viii, 280. \$3.50.

MAN'S GREAT FUTURE. Edited by Erwin D. Canham. Condensed by Rod Nordell. From the 50th Anniversary Edition of *The Christian Science Monitor*. Longmans. Pp. xii, 192. \$4.

HISTORY AND PHILOSOPHY OF SCIENCE. An Introduction. By L. W. H. Hull. Longmans. Pp. xi, 340. \$5.

WORSHIP. A Study of Corporate Devotion. By Luther D. Reed. Muhlenberg Press. Pp. xiv, 437. \$6.75.

GOD'S MAN. The Story of Pastor Niemoeller. By Clarissa Start Davidson. Ives Washburn. Pp. x, 242. \$3.95.

JESUS OF NAZARETH. By Harry Emerson Fosdick. Illustrated by Steele Savege. Random House. Pp. 185.

FROM PAGAN TO CHRISTIAN. By Lin Yutang. World Publishing Co. Pp. 251. \$3.50.

WILFRED GRENFELL. His Life and Work. By J. Lennox Kerr. With Sketches Reproduced from Letters of Dr. Grenfell. Dodd, Mead. Pp. xiv, 270. \$4.

CORPUS CHRISTI. The Nature of the Church According to the Reformed Tradition. By Geddes MacGregor. Westminster Press. Pp. 302. \$5.

THE FEAR OF GOD. The Role of Anxiety in Contemporary Thought. By Fred Berthold, Jr. Harpers. Pp. 158. \$3.

THE MYSTICAL BODY AND ITS HEAD. Abridged Edition of *Christ in the Church*. By Robert Hugh Benson. Sheed & Ward. Pp. 92. Paper, 75 cents.

THE PRESSURE OF OUR COMMON CALLING. By W. A. Visser 't Hooft. Doubleday. Pp. 90. \$2.50.

THE STORY OF THE REFORMATION. By William Stevenson. John Knox Press. Pp. 206. \$3.50.

PASTOR NIEMOLLER. By Dietmar Schmidt. Translated from the German by Lawrence Wilson. Doubleday. Pp. 224. \$3.95.

CHRISTIANS ALIVE. By Bryan Green. Scribners. Pp. 125. \$2.95.

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

The Rev. **Jules L. Moreau**, besides being Assistant Professor in New Testament Literature and Languages at Seabury-Western, is Librarian at the same seminary.

Miss **Ruth Morrison** is Executive Director of Education in the diocese of Milwaukee. She is also head of the Community of St. Martha, which is the only community for secular women in the Episcopal Church.

Marion G. White is the wife of the Rev. George F. White, rector of Trinity Church, Wauwatosa, Wis., and honorary canon of All Saints' Cathedral, Milwaukee.

The Rev. **Francis E. Williams** is rector of St. Andrew's Church, Milwaukee. He has done advanced New Testament study at Oxford University and elsewhere.

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Continued from page 13

CHRISTIAN DOCTRINE

In the field of Christian Doctrine, the Rev. Arthur H. Vogel, Ph.D., Professor of Apologetics and Dogmatic Theology, Nashotah House, Nashotah, Wis., recommends these three works:

CONTEMPORARY EUROPEAN THOUGHT AND CHRISTIAN FAITH. By *Albert Dondeyne*. Translated by *E. McMullin* and *J. Burnheim*. Duquesne University Press, 1958. \$5.75; paper, \$5. "In this book by a professor of philosophy at the University of Louvain a genuine confrontation is attained between much of the existential and phenomenological thought of present-day Europe and the more traditional insights of Western Christendom."

EARLY CHRISTIAN DOCTRINES. By *J. N. D. Kelly*. Harpers, 1959. \$5.75. "The latest, and certainly the best, of the works available in English on Patristic Theology. Considering the vast amount of material and the complexity of the issues with which the author deals, this historical summary is a masterpiece of simplicity and clarity."

LOGIC AS A HUMAN INSTRUMENT. By

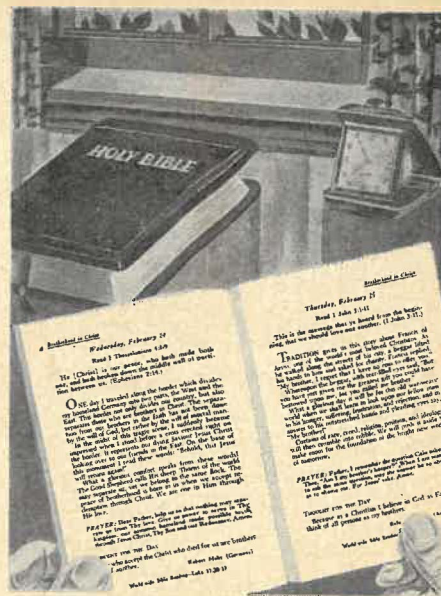
F. H. Parker and *H. B. Veatch*. Harpers, 1959. \$5.50. "While this is a formal text book of logic, it is so structured that it can also be read as a philosophical treatise on epistemology and logic. Read in this light, the book is an excellent presentation of the realistic position and is a most helpful tool in apologetics."

LITURGICS

The Rev. Imri M. Blackburn, Ph.D., professor of ecclesiastical history and lecturer in liturgics and missions, Seabury Western Theological Seminary, recommends:

THE MASS AND THE REFORMERS. By *C. W. Dugmore, D.D.* St. Martin's Press, 1958. \$8.50. "A significant work for the study of the English Reformation and English Liturgy. The author in the preface disclaims the need for reviewing the influence of the continental reformers, since at any rate the English reformers were drawing from the same springs as were the continental reformers . . . and in their own characteristic way. The viewpoint is well taken."

COVENANT AND SACRIFICE. By *Basil Minchin*. Longmans, 1959. \$2.50. "The first of a series of volumes projected by the author on liturgical practice and the liturgical movement."



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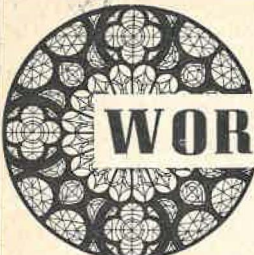
Advent, 1959

The slow majestic swing of circling earth
Rejects the sun and draws the long nights down;
And winter chill strikes inward to the core
Of farthest field and finest street of town.
Dissension thrives, and weary peace seems fled
From deeps of sea, remotest breadth of land;
While, armed with might and terrors worse than dreams,
The Prince of Darkness rules on either hand.

Yet men and women still, with faltering hopes,
Worn down by fear, the atrophy of care,
Price tags and tinsel — pagan detriment —
Renew their faith and overcome despair;
Lift hearts and minds to catch the radiance clear,
That gleams — now bright, now dim, but never dies —
Across the centuries from one great star
That first blazed forth in cold Judean skies.

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Year's End

(fiction)

by Bill Andrews

November 28, 1959. I've just spent most of Saturday afternoon at the church. The sexton is sick with the flu, so Harry Hunting, the senior warden, and I did some leaf-raking and general pick-up on the yard. That led to a council of war on the state of the automatic hot water heater, which has gone individualistic on us lately, sometimes pouring out live steam on unsuspecting kitchen workers and sometimes sulking and refusing to make the water hotter than lukewarm.

I took the thermostat apart, got it back together and, I suspect, did it no good whatever in the process.

Meantime, Harry and the warden inspected several recent maintenance jobs, such as the tuckpointing designed to keep water out of the basement and the revised set-up of electric circuits and circuit breakers. They had a lot of fun trying to work out a chart showing which breakers controlled which circuits, but their research on this subject was interrupted by the descent upon them of three indignant ladies from the Altar Guild who said loudly and firmly that they could not arrange flowers on an altar and polish brass in the sacristy if lights kept going on and off like a flashing sign above a bar.

This roused a flash of rare humor in the senior warden, who is ordinarily the most sober of men. He declared, with serene calm, that this was an incident revealing the deep need of the parish for better coordination of the activities of its multifarious *ad hoc* organizations.

What with these and a few other interruptions, time passed, and suddenly it was four o'clock. I was scheduled to be the lay reader officiating at Evening Prayer at five, so it hardly seemed worthwhile to go home and come back. The warden and Harry left, and I went to the chapel to set the markers in the lectern Bible and in the Prayer Book.

When I turned to the lectionary, I suddenly realized that I was to conduct the last service of the Christian Year at St. Martha's. The Psalms were two of the great shouts of praise — 148 and 150: "Young men and maidens, old men and children, praise the name of the Lord . . . Let everything that hath breath praise the Lord."

Suddenly it seemed right and good to go to my knees at the altar rail and lift my eyes to the cross and say to God how much of blessing and joy and richness His light had shed upon me, my family, and my parish. I wasn't speaking liturgical language, wasn't repeating the *Te Deum* or any other set words of praise. I was talking to my God in very great joy.

And soon it was nearly five, and I went out to put on my cassock and surplice and returned to read the Office. The closing words of the Second Lesson still drum in my ears, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

And suddenly, after the Creed, it was no longer the last service of the old Year, but the first of the new, for the collect was that of Advent Sunday: "give us grace that we may cast away the works of darkness."

From a pew back, a strong, young, masculine voice boomed out the "Amen" to the collects and the grace, the voice of Fr. Carter, our new rector.

I tried, after the service, to say some of the things that the service had meant to me, and Fr. Carter listened, nodded, smiled, and said very little.

And I walked home through the darkness, feeling very rich.

Prescience

These prescient days
Are sombre with the undertones of loss
Shaped from the grief in Eden.
Four thousand years of time
Veiled in the purple of our penitence
And the darkening like light withheld;
One with the brevity
Of penitential days.
The air speaks the mystery of love
Gathering its own intrepid joy
To flood the world with light.
Through long centuries of hates and
fears and doubts
The world prepared;
And prophets girded time, foretold
Of the Messiah's birth.
Four thousand years
Spiral on the axis of this little Lent
And are a fused dimension of eternity;
Whose sound is silence
Until the Word made Flesh becomes
a Name
Incarnate by Eternal Love;
Whose eye perceives the anguish of
our days
Who lifts us to the centre of divine
repose
Unfolding in the deepening thought
of God:
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INTERNATIONAL

Continued from page 9

pered past border guards at the Brandenburg Gate to make his scheduled once-a-month appearance in the pulpit of St. Mary's.

He was greeted at the church entrance by leading members of the management of the Berlin and Brandenburg Church and was formally escorted in procession to the altar. The 2,000-seat church had been filled long before the service began.

Bishop Dibelius took as his text "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The only police in evidence were two officers who directed traffic outside the church and made no attempt to interfere. [EPS & RNS]

AFRICA

Third Assistant Bishop

The third Assistant Bishop of Mombasa is to be the Ven. Neville Langford-Smith, who is at present archdeacon of Central Kenya. Archdeacon Langford-Smith, who is 48, was ordained in 1935, and has spent his entire ministry in East Africa. He took over pastoral responsibility among the Kikuyus (a Bantu-speaking tribe in Kenya) in 1953.

IRELAND

Kildare, Canterbury, and California

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, will visit Dublin in 1961 to attend a meeting of the synod of Dublin, Glendalough, and Kildare.

Dr. George Otto Simms, Archbishop of Dublin and Bishop of Glendalough and Kildare, has accepted an invitation from the Episcopal Church in the United States to make a speaking tour of California and the Pacific northwest during September and October next year.

These announcements were made at a meeting of the Dublin, Glendalough, and Kildare synod. [RNS]

Gift to Romans

The Church of Ireland (Anglican) has turned over its church at Ballinahinch, County Galway, to the local Roman Catholic community.

A Church of Ireland statement explaining the gift said that "for some years past there have been no members of the Church of Ireland residing in the parish of Ballinahinch, and only occasional services have been held in the church for holiday-makers. There is no Roman Catholic church in the neighborhood and many people of that Communion have had to travel long distances, mainly over mountain roads, to their nearest church." [RNS]

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The beautiful new church of historic St. John's Parish is the fourth to be erected since the establishment of the Parish by act of the Colonial Assembly in 1734. The older building which it replaces had become inadequate for the present-day needs of the Parish.

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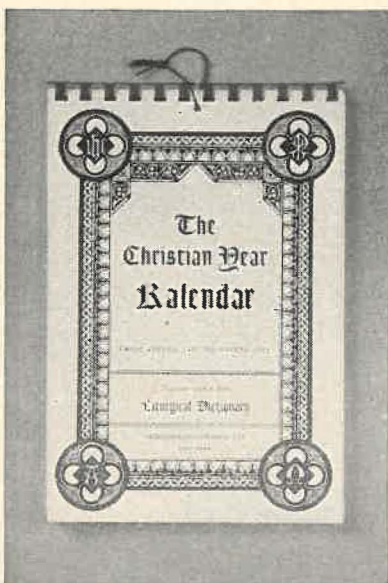
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RECORD REVIEW

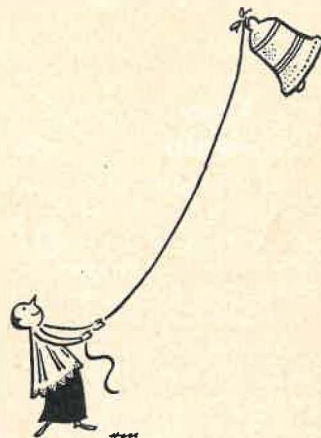
The Gospel Preached

I KNOW THAT MY REDEEMER LIVES (Side One). **BECAUSE HE LIVES, I TOO SHALL LIVE** (Side Two). A sermon preached by Father **Lee Stevens**, OHC. LP (33 $\frac{1}{3}$ RPM) single record in plain envelope, labeled CP 2299-2300, may be ordered through the Church of the Redeemer, Shelbyville, Tenn. \$4, including postage.

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It is a completely unabashed and confident proclamation of the Gospel — the Incarnation, Crucifixion, Resurrection, and Ascension of our Lord, and their meaning for us today. The miracle of Pentecost is here, and so is a brief review of the sacramental system.

The sermon is vibrant with hope. It does not ignore man's sin and weakness, but it proclaims with joy the power of



God to redeem. Yet it gives due emphasis to the need of man to cooperate with God in the processes leading to salvation.

Inevitably this reviewer found himself comparing this single sermon by Fr. Stevens of the Order of the Holy Cross with the recorded preaching mission of Fr. Whittemore of the same order, which I reviewed in these pages [L.C., November 16, 1958].

At first, Fr. Stevens' more elocutionary delivery, his controlled modulations of voice, a certain quality of formal sermonizing repelled me a little. I still like Fr. Whittemore's effortless informality better. Yet, as Fr. Stevens' sermon poured into my ears and my heart, I found his voice more and more easy to listen to. The tremendous power of the Gospel and the unposturing skill of its delivery overcame and made irrelevant my initial resistance to his oratorical style. **BILL ANDREWS**

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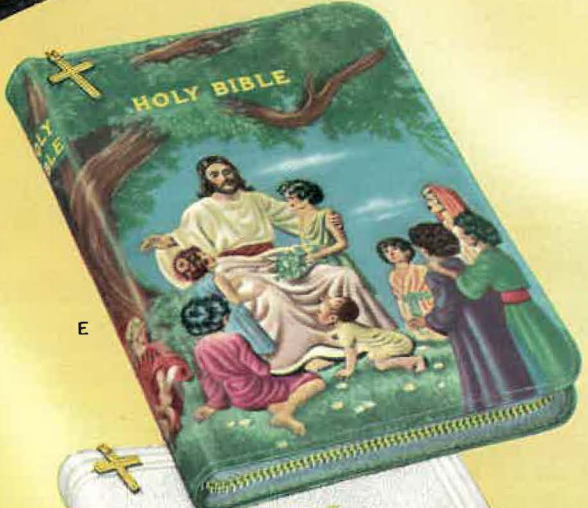
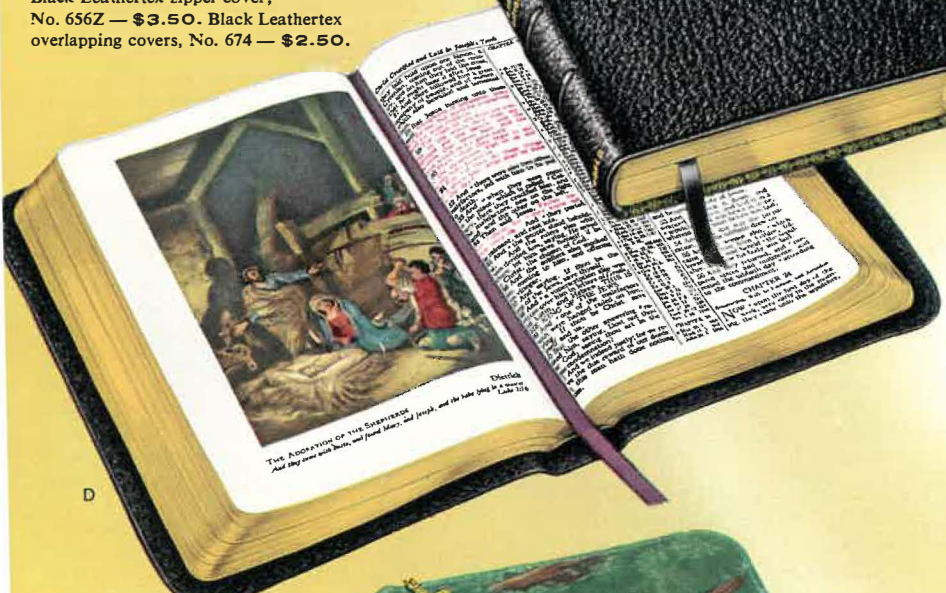
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LETTERS

Continued from page 4

LAST WEEK this Department spoke of four "business parables" of Jesus — teachings in which He illustrated his point with examples from economic life instead of from nature or man's relationships with nature. The disturbing thing about the stories of the laborers in the vineyard, the talents, the unjust steward, and the precious ointment is that they seem to advocate business practices that would be out of place in the world as we know it.

THE PARABLE of the laborers who all got the same pay for widely differing amounts of work, which was discussed last week, seems to be unfair to those who "bore the burden and heat of the day." Our Lord's point was that, fair or not, this was the nature of the Kingdom of God. If God chooses to be generous in admitting people to His Kingdom, what real ground do other people have for complaining?

THE PARABLE of the talents (St. Matthew 24: 14-30) makes the opposite point. A talent, of course, was a large sum of money, 6,000 times the denarius or "penny" which served as a day's wages for a Palestinian laborer. Our modern use of the word "talent" for a special aptitude is the result of this parable.

THE SCHOLARS tell us that the parables of Jesus are not allegories. In other words, the various details and episodes in a parable were not originally supposed to have special meanings such as the meaning we have given to the word "talent." According to this principle of interpretation, the parable means only one thing: that when the Kingdom of God arrives, we are supposed to be ready.

VIEWED IN this light, the whole story of the three servants who were given the talents and what they did with them was really intended to convey only the point stated briefly in St. Mark 13: 33-35: "Take heed, watch, for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. Watch therefore — for you do not know the master of the house will come."

HOWEVER, I don't think we have to tie ourselves down to such a strict interpretation of all the parables just because the scholars say so. For example, anybody who doesn't see several

different points about God's dealings with man in the parable of the prodigal son is just being stubborn.

THE PARABLE is about the Kingdom of God, and like the parable of the wise and foolish virgins which is told just ahead of it in St. Matthew's Gospel, it is a demand for living purposefully today in the awareness that the Kingdom is coming when we least expect it.

BUT the implication that there is something we should be doing today is inescapable. God is, like the master in the parable, "a hard man, reaping where he did not sow and gathering where he did not winnow." He expects His servants to keep at the work He has given them, "each according to his ability."

IF ONE were to try to put the point of one parable in terms of the other, the servant who buried his talent in the ground would be comparable to a laborer in the vineyard who failed to do the work he had been engaged to do. He would certainly encounter the displeasure of the same master who was so generous to those who had not been hired until late in the day.

PROBABLY the thing that makes these parables confusing is that we try to find something in them that is not there — a comment from Jesus as to how economic affairs should be conducted in this world. Rather, He was merely using existing business situations of His time as illustrations for His teachings about the Kingdom of God. He was not passing judgment on these particular practices at this particular point, although in other sayings He made it perfectly clear that our economic preoccupations do stand under the judgment of God.

IN ADVENT, the Church traditionally considers the subject of the Kingdom of God and the "four last things" — death, judgment, hell, and heaven. These parables are directly related to the last things. They are about the reckoning of pay after the harvest and the return of a master to review the work of his servants. As far as this world is concerned, their point is that what we are doing in this world had better be purposefully aimed toward the world that will suddenly come.

AN EVEN stranger parable, the story of the unjust steward, will be taken up next week.
PETER DAY

waukee 2, Wis., with notation "For Fort Worth hospital." Total annual cost of a bundle of 20 copies would be \$140.00 (at \$7.00 per copy per year).

Rejuvenation Potion

What an issue [L.C., November 1st]! If you could do this once, couldn't you maybe be empowered by Grace and cash to do it all the time? Think what a potion of rejuvenation you might become, for this pathetic shabby holy old Church of ours!

POLLY WILEY
(Mrs. Alexander)

Pound Ridge, N. Y.

I would like to compliment you on your very fine 81st anniversary issue. It contained much valuable information and also prodded the conscience.

I do hope that you will continue to follow the advice of your editorial and keep a forward looking outlook in articles and editorial.

The Church needs this kind of effort. With this kind of outlook the magazine becomes a very useful tool in the parish.

(Rev.) ROGER SMITH

Fort Fairfield, Maine

I write to congratulate you on the anniversary issue of THE LIVING CHURCH [November 1st], supplemented by the next issue. I was glad to have your report of the meeting of the House of Bishops, and it was good to see your comments about the executive sessions, which I think, seem to increase, as they seem to be decreasing at National Council, though I assure you that some of them there were very essential.

I was a little surprised at the election of a Bishop for the Dominican Republic, which seems so small and weak, but let us hope that means may be given to this bishop so that he may be able to lead it in such a way as to make it stronger.

But I thought all of the articles were exceptionally good, including "The Introvert" and "As Others See Us." The second editorial was very important. I write you this because sometimes I am critical, but I really liked this.

(Rev.) DON FRANK FENN

Merchantville, N. J.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

November

29. St. Peter's, Ripon, Wis.; St. Andrew's, La Mesa, Calif.
30. St. Andrew's, Kenosha, Wis.; St. Andrew's, Peoria, Ill.; St. Andrew's, Grayslake, Ill.

December

1. St. Barnabas', Denton, Texas; St. Philip's, Gascons, Quebec, Canada
2. The Rev. Harry Stansbury Weyrich, Towson, Md.
3. St. George's, Dallas, Texas
4. St. Michael's, Yeaton, Pa.
5. The Rev. Edward R. Hardy, Jr., New Haven, Conn.

NEWS

Continued from page 9

aid, the Ford Foundation, and a community-wide campaign spearheaded by Fort Worth Episcopalians, which raised two million dollars. Now comprising 191 beds, the hospital is planned to include 357 beds within two years.

Many innovations in the new structure include an intensive therapy unit and facilities for bed patients to listen to chapel services.

Seven Stories of Faith

Plans are underway for the reopening of the School of Nursing at Bishop Clarkson Memorial Hospital, Omaha, with the erection of a new building now under construction. Funds for equipment of the school are to come from a diocesan Thanksgiving offering.

The hospital's nursing school has been closed since 1955, but completion of the new building by September, 1960, will provide for a fall class now being enrolled. The board of trustees has undertaken the project as a venture of faith, in that capital funds have not yet been fully secured. The building will be seven stories tall, air-conditioned, with room to house 152 students, staff, and teaching and recreational facilities, and is located one-half block from the hospital.

NORTH CAROLINA

Ravenscroft Converted

"Ravenscroft" the venerable episcopal residence on the campus of St. Mary's Junior College in the diocese of North Carolina for more than half a century, has recently been converted into a headquarters building for the diocese. The spacious old mansion will house offices for the bishop, the coadjutor after his consecration next spring, the department of Christian education, and the *North Carolina Churchman*.

After a time offices may be made available for the Episcopal Churchwomen, the missionary to the deaf, the diocesan treasurer, and other offices and institutions.

The new headquarters has been provided with a small chapel, conference rooms, and a dining room and kitchen. Its address is 802 Hillsboro Street in Raleigh.

Episcopal Invasion

On All Saints' Day the bishops of Arizona, Delaware, South Florida, and Texas invaded the diocese of North Carolina to preach at mass services of witness held in the six convocations of the diocese.

More than 7,500 Churchmen attended services in Charlotte, Pinehurst, Salisbury, Rocky Mount, Greensboro, and Durham. In Charlotte, to accommodate the crowds, the service was held in the municipal au-

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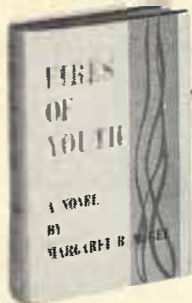
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ditorium, in Greensboro in the Presbyterian Church, and in Durham in Duke University Chapel.

The theme of the services was "Your Family and the Episcopal Church," emphasizing God's witness through the Christian family. The services were initiated by the diocesan department of promotion and were held in the diocese for the second consecutive year.

UNITED NATIONS

Apartheid Deplored

The Special Political Committee of the General Assembly of the United Nations on November 10th denounced racial segregation in South Africa as contrary to the United Nations Charter. A draft resolution deploring the apartheid policy of legal discrimination between white and non-whites was adopted 67 to 3, with 7 abstentions.

PERSONNEL

Information Service Grows

At the recent meeting of the synod of the province of New England, the Rt. Rev. W. Appleton Lawrence, retired bishop of Western Massachusetts, made a report on the personnel information service which had been initiated at the last synod meeting in 1957. At that time, the province agreed to sponsor for two years without cost to the province a personnel information service for the benefit of bishops, parishes and clergy. This was to be under the direction of Bishop Lawrence, with the help of an advisory committee of clergy and lay persons of the various dioceses of the province. At the end of the two-year trial period, the project was to be evaluated, and if approved, the province was to assist in its support.



Bishop Lawrence
Statistics and green grass.

Purpose of the service is to help bishops and vestries with the filling of vacancies and placement of clergy.

Bishop Lawrence reported that a questionnaire had been prepared by the committee, and had been sent out to 689 "active" clergymen whose names had been given him by the bishops of the respective dioceses, who also wrote a covering letter urging their clergy to fill out and return the blank. Within a few weeks, 72% had been returned.

During the 22 months in which it has been active, the information service has been used by 90 parishes in the province, and by 88 New England clergymen. A breakdown of these figures shows that 25 parishes secured a rector, vicar, or assistant, with the help of the information service; 33, after obtaining information from the service, called a different man, usually from outside the province; while 32 are on the "active" list at the present time. In regard to clergymen, the service has had a part in placing 25; in 23 cases, opportunities were suggested, but the men accepted other work; and 40 are now on the "active" list. These numbers are enlarged when those outside the province who have turned to the service are included. The grand total is 144 parishes and 190 clergymen served.

CHRISTMAS GIFT

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The results in the past six months, which include the summer months, have equalled those in the previous 16 months.

Bishop Lawrence said that he did not feel that the statistical results were so important as the intangible factors. For instance, several clergymen have written that, although they did not accept the opportunities offered them, they were grateful for having been given a new opportunity because it helped to crystallize the truth that "green grass also grows at home." Others who have been referred by their bishops to Bishop Lawrence were able to have assurance that their needs were being kept in mind not only by their own bishops but also by one who had resources which were greater than any one diocese could produce.

As an evidence of its approval and confidence in this pioneering effort (which is already being seriously considered in two or three other provinces), the province of New England put \$500 into its budget for the coming year toward its support [L.C., November 15th], with the expectation that this amount will be increased after the two trial years.

NCC

Christmas Trip

The Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, will spend Christmas with U.S. servicemen in the Far Pacific. He will also make a post-Christmas visit to refugee centers in Asia and the Middle East in a month-long journey by air that will take him around the world. Dr. Dahlberg will conduct preaching missions at Guam, Okinawa, Taiwan, and in the Philippines.

ART

Cathedral Show

Grace Cathedral, San Francisco, has announced its second annual "Church Art Today" exhibit to be held April 3 through May 1, 1960. Artists from anywhere in North America are invited to enter the competitive, non-denominational show. Submission dates are March 11th and 12th. Entry blanks may be had by writing to "Church Art Today," Grace Cathedral, San Francisco 8, Calif. More than a thousand dollars in prize money will be awarded in the fields of painting, sculpture, stained glass, mosaics, textiles, and metal crafts.

PLANNED PARENTHOOD

Clergy Advisors

The Planned Parenthood Federation of America on November 16th announced formation of a Clergymen's National Advisory Committee, headed by Bishop Pike of California. The new committee will have a full membership of about 30 clergymen from various Churches.



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AROUND THE CHURCH

A dinner arranged by a committee of the American community of Paris, attended by 300 Americans and their international guests, was held at the Pavilion Dauphine in Paris, to celebrate the 10th anniversary of the **Very Rev. Sturgis L. Riddle's** coming to the American Pro-Cathedral Church of the Holy Trinity.

Frederick Clark, 12-year-old student of the choir school of the **Cathedral Church of St. John the Divine in New York**, with no previous acting experience, will portray the title role in a TV dramatization of Charles Dickens' *Oliver Twist*, over CBS-TV on December 4th.

An Episcopal laywoman, Miss **Anne Meredith Woolfolk**, of Winchester, Va., has been named by the Council of Churches of the **National Capital Area** as director of its new **Department of Ministry to International Students and Guests**. Miss Woolfolk, a niece of Bishop Walters of San Joaquin, has spent several years working with international students on American campuses, and helped to establish the Foreign Student Service Council in Washington. The ministry of the new department



Allen of Middleburg
Miss Woolfolk
Ministry of Hospitality.

will be to non-Christians as well as Christians.

She will minister to more than 3,000 foreign students in the capital area as well as to official international visitors and tourists.



Sentinel Services, St. Catherine's, Ontario
The Rev. Robert L. Rolls, of St. Martin's Church, Niagara Falls, Ontario, met Miss Barbara Alcorn, a night club singer, in his church two months ago, and proposed to her 12 days later. Miss Alcorn had been singing at a local hotel. She plans to give up her night club singing, to join her husband's choir, and perhaps to give performances for charity. The Rev. Mr. Rolls and Miss Alcorn were married on October 17th by the Bishop of Niagara. Mr. Rolls, who drives a Jaguar, is known for his successful work among teenagers. The son of a New Zealand missionary, he worked as a radio announcer and salesman before studying for the ministry.

A TIMELY THOUGHT FOR THOSE WHO LOVE THE CHURCH

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses. . . .

The Book of Common Prayer, Page 320

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Protestant Episcopal Theological Seminary, Alexandria, Va.
School of Theology of the University of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston, Ill.

PEOPLE and places

Appointments Accepted

The Rev. Thomas D. Bowers, formerly rector of St. James' Church, Accomac, Va., serving St. George's Church, Puncoteague, is now assistant at St. Alban's Church, Washington, D. C.

The Rev. Henry H. Chapman, formerly in charge of St. Peter's by the Sea, Sitka, Alaska, is now in charge of St. Andrew's Church, Petersburg, Alaska.

The Rev. Charles L. Conder, formerly vicar of St. James' Church, Alpine, Texas, and St. Paul's, Marfa, and chaplain to Episcopal students at Sul Ross State College, Alpine, will on December 1 become dean of the San Diego convocation of the diocese of Los Angeles. Residence: 2678 Poinsettia Dr., San Diego 6.

The Rev. Ardy's T. Dean, formerly rector of Christ the King Church, East Meadow, L. I., N. Y., is now rector of St. John's Church, Mount Morris, N. Y.

The Rev. Halliwell L. Duell, formerly rector of St. Christopher's Church, Hobbs, N. M., is now vicar of St. Raphael's Mission, Security Village, Colorado Springs, Colo. Address: 123 Grand Ave., Security Village, Colorado Springs.

The Rev. Leo W. Dyson, formerly canon missionary for Indian work in the diocese of Western New York, with address at Silver Creek, is now rector of St. Paul's Church, Montour Falls, N. Y., and vicar of St. John's, Catherine.

The Rev. William H. Folwell, formerly rector of St. Gabriel's Church, Titusville, Fla., will on December 1 become rector of All Saints' Church, Winter Park, Fla. Address: 210 Trismen Terr.

The Rev. James D. Hubbs, formerly curate at Christ Church, Rochester, N. Y., is now vicar of the Church of the Good Shepherd, Punta Gorda, Fla. Address: Box 768.

The Rev. Harold R. Landon, formerly assistant at the Cathedral of St. John the Divine, New York, is now canon residentiary of the cathedral.

The Rev. David H. Ledford, formerly canon of Grace Cathedral, Topeka, Kan., will on December 1 become rector of Emmanuel Church, Olathe, Kan.

The Rev. Lester J. Maitland, formerly rector of St. Stephen's Church, Escanaba, Mich., is now rector of St. Peter's Church, Red Bluff, Calif. Address: Box 705, Red Bluff.

The Rev. Edward F. Mason, formerly rector of St. George's Church, Newport, R. I., is now rector of St. Philip's Church, West Warwick, R. I. Address: 1565 Main St.

The Rev. John V. McKenzie, formerly rector of St. Matthew's Church, Worcester, Mass., is now rector of St. Luke's Church, Caribou, Maine. Address: 32 S. Main St.

The Rev. Charles McKimmon, Jr., formerly vicar of St. James' Church, Livingston, Ala., is now curate at the Church of the Nativity, Huntsville, Ala. Address: 422 Eustis St.

The Rev. Walter S. Mitchell, formerly rector of St. John's Church, Clifton Springs, N. Y., and the church at Phelps, is now rector of St. Thomas' Church, Bath, N. Y.

The Rev. William J. Moll, Jr., formerly in charge of St. Stephen's Church, Elkton, Va., and the church at Rocky Bar, is now in charge of Christ Church, Cleveland, N. C.

The Rev. Eugene A. Monick, formerly vicar of St. Bartholomew's Church, Bemidji, Minn., is now secretary for college work in the Second Province. Address: Diocesan House, 1047 Amsterdam Ave., New York 25.

The Rev. Philip A. Nevels, formerly curate at St. Paul's Church, Lakewood, Colo., is now vicar of churches at Limon, Byers, and Hugo, Colo. Address: 555 "I" St., Limon.

The Rev. Richard C. Nevius, deacon of the diocese of Washington, who is doing graduate work at Keble College, Oxford, is now also assistant at St. Andrew's Church, Oxford. Home address: 111-c Banbury Rd., Oxford, England.

The Rev. Johnson H. Pace, Jr., formerly associate rector of St. John's Church, Tallahassee, Fla., is now locum tenens at Holy Trinity Church, Gainesville, Fla.

The Rev. Richard Greeley Preston, who resigned last winter after 25 years as rector of All Saints' Church, Worcester, Mass., is now assistant at St. Andrew's Church, Wellesley, Mass. He is also ministering to students at Wellesley College and

Pine Manor Junior College. Address: 11 Vane St., Wellesley 81.

The Rev. Albert W. Snow, formerly rector of St. Mark's Church, Ashland, N. H., and vicar of Trinity Church, Meredith, is now chaplain to Episcopal students at the University of New Hampshire and vicar of St. George's Church, Durham. Address: 15 Park Court.

The Rev. Donald C. Stuart, formerly assistant at St. Philip's Church, Coral Gables, Fla., is now assistant at All Saints' Church, Winter Park, Fla. Address: 339 E. Lyman Ave.

The Rev. David J. Sweet, formerly curate at Christ Church, Corning, N. Y., will on January 1 become rector of St. Mary's Church, Reading, Pa. Address: 100 W. Windsor St.

The Rev. Murray H. Voth has recovered from the heart attack he suffered recently and is back at work as rector of St. John's Church, Homestead, Fla. He has also started work at a new mission in Tavernier.

The Rev. George M. Woodgates, formerly associate rector of Christ Church, Winnetka, Ill., is now an associate secretary of the National Council Division of Leadership Training and the Children's Division, both in the Department of Christian Education.

Ordinations

Priests

South Dakota — By Bishop Gesner: On November 1, the Rev. Anthony G. Morris, to serve St. Philip's, Dupree, S. D., and to be a missionary at the Cheyenne River Mission.

Women

Miss Beth Young, who recently studied at UTS in New York for the degree of bachelor of divinity, is now teaching New Testament and Christian doctrine at St. Stephen's Episcopal School, Austin, Texas. A native Texan, she had been in Church work for the past 12 years, serving among other things as college worker at Stanford University.

Armed Forces

Chaplain Torben R. Olsen, formerly addressed at Fort Riley, Kan., will be stationed in Heidelberg and may be addressed at 130 Sta. Hospital, APO 403, New York.

Religious Orders

Miss Marion Electa Davis, an associate of the Community of St. Mary and a missionary for 20 years in Bontoc and Manila in the Philippines, was professed recently by Bishop Ogilby of the Philippines, who happened to be in the United



Miss Young: Return to Lone Star State.

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States on furlough. She will be known as Sister Mary Electa.

Depositions

Richard Allen Clark, presbyter, (one of several priests of the Church named Richard Clark) was deposed on October 8 by Bishop Stark of Rochester, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Resignations

After The Living Church had printed the announcement of the retirement of the Rev. W. Jeffery Alfriend as rector of St. John's Church, Tallahassee, Fla., a clipping from the Tallahassee Democrat was sent to the People and Places editor by "Parson" Alfriend's assistant. The editorial in the Tallahassee newspaper stated:

"The retirement dinner was a soul-satisfying occasion for those who attended. Master of ceremonies was the Governor of Florida, a parish-



Fr. Alfriend:
"A soul-satisfying occasion."

ioner. In the room were state and federal judges, state and local officials, business leaders, rankless citizens, children — from his congregation mainly, but many from other denominations.

"They gave him and Mrs. Alfriend a paid-off mortgage on their home, and a check for \$4,200. . . . Someone during the evening said to the Parson: 'You have been rector of St. John's, but you've been minister to the whole community.' The people nodded."

A picture was also enclosed, but the sender indicated that all who know him feel that his character is difficult to convey in a photograph, painting, carving, or sculpture — all used of late by various artists in an attempt to capture in part the personality of this man of God.

The Rev. John Smith has resigned as vicar of churches at Limon, Byers, and Hugo, Colo., and may now be addressed at St. Gregory's Priory, RFD 1, Three Rivers, Mich.

Births

The Rev. David L. Barclay and Mrs. Barclay, of St. Paul's Church, Kansas City, Mo., announced the birth of a daughter, Cynthia Diane, on August 10.

The Rev. John R. B. Byers, Jr. and Mrs. Byers, of St. Mark's Church, Terryville, Conn., announced the birth of their third son and fifth child, Stephen Farrar, on October 5.

The Rev. Henry Hoover and Mrs. Hoover, of the Cathedral Church of St. Mark, Minneapolis, announced the birth of their first child, Timothy Reich, on October 28.

Diocesan Positions

The Rev. Edward Mayo Green, rector of St. James' Church, Woodstock, Vt., has been appointed

by Bishop Van Dyck of Vermont to the diocesan executive council, and that group has chosen Fr. Green to be chairman of the department of promotion.

Organists

At a special service on October 25, Trinity Church, New Haven, Conn., celebrated the 25th anniversary of Mr. G. Huntington Byles as organist-choirmaster. Music for the service included many of the organist's own compositions. Congratulatory letters and cables came from such distant places as London, Paris and Egypt. Many of the "graduates" of the choir have gone into musical careers.

Changes of Address

The Rev. Duncan G. Porteous, retired priest of the diocese of Sacramento, formerly addressed at Mill Valley, Calif., may now be addressed at 226 E. Sixtieth St., New York 22.

Other Changes

The Rev. Dr. Terence J. Finlay, rector of St. Bartholomew's Church, Manhattan, has been named chairman of the evangelism department of the Protestant Council of the city of New York. He succeeds the late Rev. Dr. Louis W. Pitt.

The evangelism department sponsored the New York crusade of Billy Graham in 1957. It holds rallies, promotes church attendance, helps with church census work, distributes religious films, conducts retreats, and provides services that individual churches might find difficult to do alone.

DEATHS

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

The Rev. Claude Hill Leyfield, retired priest of the diocese of Central New York, died on November 1st, in Stamford, Conn., after a very brief illness.

Mr. Leyfield was born in Glenville, Conn., in 1888. He received the LL.B. degree from Albany Law School in 1908, and the B.D. degree from Drew Theological Seminary in 1915, and served in the Methodist ministry until 1928, when he was received into the Episcopal Church. He was in the U.S. Navy in 1918. Mr. Leyfield was curate at St. Paul's Church, Albany, N. Y., and vicar of St. Stephen's Church, Esmere, N. Y., and became rector of Trinity Church, Syracuse, N. Y. in 1931, where he served until his retirement in 1956. After retirement, he was a summer supply priest at Trinity Church.

In the diocese of Central New York, Mr. Leyfield was dean of the fourth district, member of the diocesan council, deputy to General Convention, secretary and president of the standing committee, and chairman of the committee on constitution and canons.

He is survived by his wife, Helen Harris Leyfield, a daughter, a sister, and three grandchildren.

Dr. John W. Burke, Sr., senior warden of All Souls' Memorial Church, Washington, D. C., for 12 years, and member of the vestry since 1928, died October 5th, in Washington. He was 75 years of age.

In addition to his service to his parish, Dr. Burke had also given continuous service to the Episcopal Eye, Ear, and Throat Hospital, a diocesan institution. Earlier this year he received a citation for more than 30 years' service there.

Dr. Burke was born in Alexandria, Va. During World War II he served in the Army Medical Corps, with the rank of Major. From 1925-30 he was professor of ophthalmology at the Georgetown School of Medicine.

He is survived by a son, John W. Burke, Jr.

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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Sun 7, 8, 10 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Dir. of Christ an Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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

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

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 De-ter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumson, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C: Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Streets
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

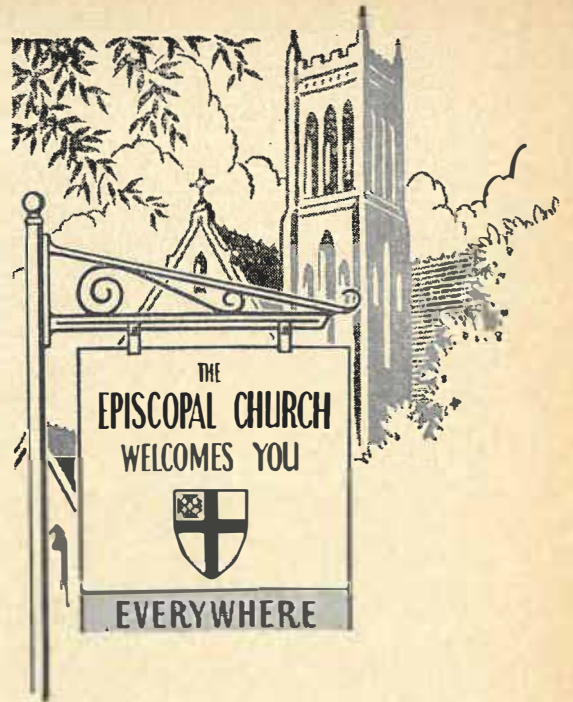
SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon) 7:30;
C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9



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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

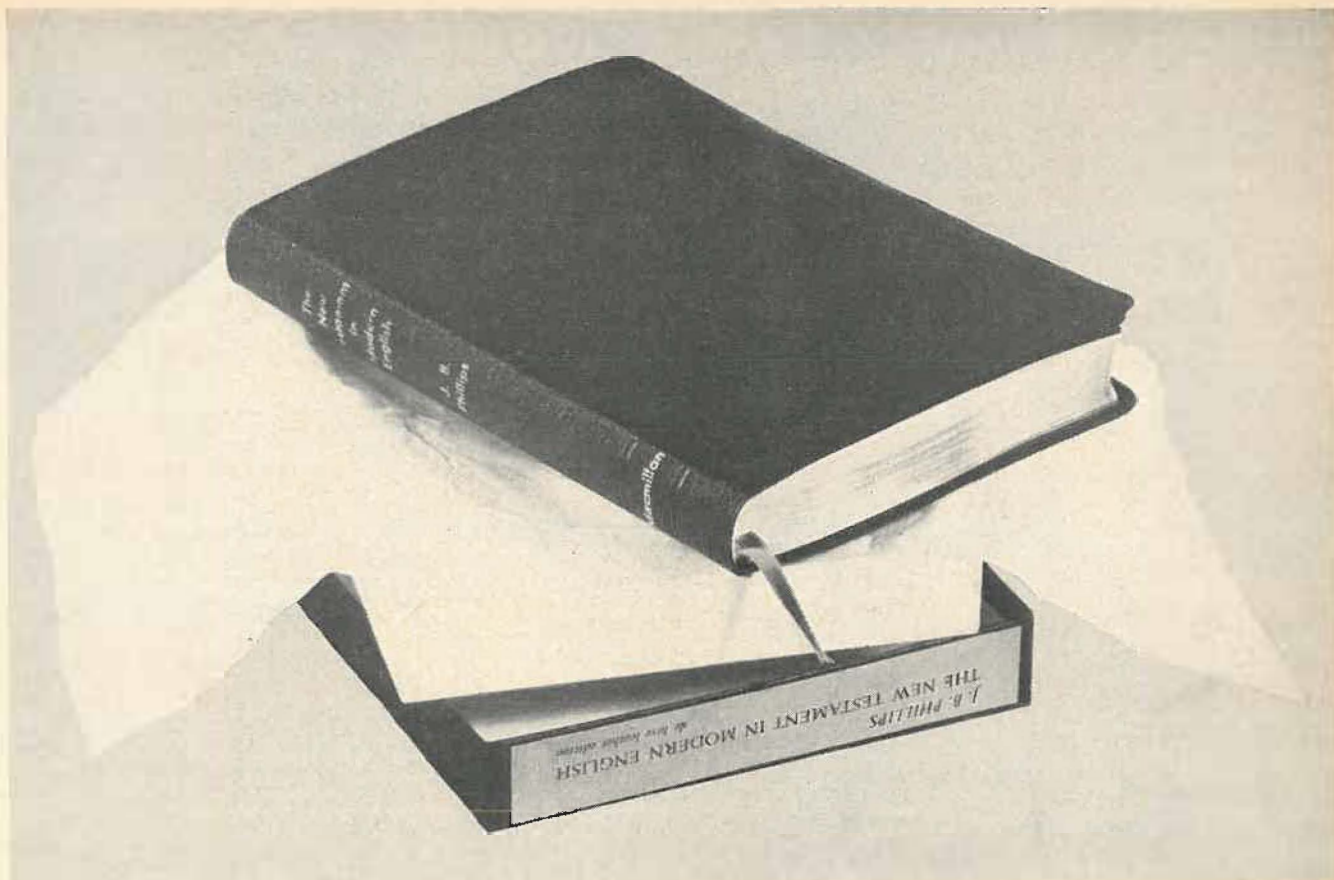
PHILADELPHIA, PA.

ST. MARK'S Locust St. between 15th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

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

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